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SOUTHERN EVANGELICAL SEMINARY
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Rev. Bernard Hogan

A STANDARD
BIBLE DICTIONARY

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PREFACE

I. The Origin of the Dictionary.

THIS Dictionary owes its origin to two facts, not altogether unrelated: In the first place, the existence of a general need, frequently expressed in many quarters, as not being supplied by the two comparatively recent Biblical dictionaries of Hastings and Cheyne. These dictionaries have been found to be too discursive to answer the purpose of handy and ready-reference books. In addition to this fundamental objection, their high price has made it impossible for many to purchase them who are desirous of having in their possession an accurate, modern Bible Dictionary.

The second fact was the appearance in Germany of the one-volume *Bibelwörterbuch*, edited by Professor Hermann Guthe. This work attracted the attention of the Funk & Wagnalls Company, who planned at first to have it translated and thus put before the English reading public. It was found, however, on investigation that Guthe's work would involve so much editorial revision in order to adapt it to an American or a British public that the idea of translating it was abandoned, and it was determined to construct an absolutely new Dictionary, altogether independent of any existing one, which it was hoped would meet the demands of the situation. Of this effort the present work is the result.

II. The Problem of the Dictionary.

The construction of a modern single-volume English Bible Dictionary, accurate and abreast of modern scholarship, presents a complicated problem. For the production of such a book there must be an understanding of the material with which it has to deal; there must be an appreciation of the constituency to which it is to minister; and there must be an intelligent consciousness of the critical position to which its purpose commits it.

(1) The material with which an English Bible Dictionary has to deal is the contents of the English Bible. The English Bible, however, is simply a version, and behind its English terminology are the Hebrew, Aramaic, and Greek originals. As a consequence, the Dictionary, while it reproduces the words and phrases of the English Bible in its titles, must treat them primarily with reference to the Hebrew, Aramaic, or Greek terms which underlie them. In other words, its task must be the explication of a terminology drawn in the first place from the English Bible, but not from the point of view of English philology or etymology, but from the point of view of the underlying terminology of the originals.

(2) The constituency had in view in such a Dictionary is determined largely by the facts which have called the book into existence. It is a constituency which is much wider than the class of distinctive scholars, continually engaged in Bible study, familiar with Hebrew and Greek, and having a first-hand acquaintance with the field of modern Biblical research. It is made up of the educated ministry, who, while possessed of technical scholarship, have not always the leisure to enter into a discursive presentation of critical research; besides this, it includes the Sunday-school teachers and workers, who in most cases have not had the benefit of a technical education in Bible study and yet desire and appreciate all that Biblical scholarship can give them of its results; and, finally, it includes the intelligent laymen interested in Bible study, but not acquainted with Hebrew,

or in many cases with Greek. For this widely extended circle of interested Bible students the Dictionary, to be of service, must avoid being too scholastic in its general character. It should be accurate in its presentation of facts, but not so technical as not to be easily understood; it should be up to the day in its information, but not so discursive as to burden its pages with the pedantry of undigested facts. What it gives should be given in such a way as not to repel the busy man and woman of to-day, but to help them in their understanding of the Bible, which they wish to read intelligently and to study with a view to the best results for themselves and others.

(3) The critical position to which such a Dictionary is necessarily committed must be one of acceptance of the proved facts of modern scholarship, of open-mindedness toward its still-debated problems, and of conservation of the fundamental truths of the Christianity proclaimed and established in the message and mission of Jesus Christ. The constituency to which the Dictionary appeals is not to be helped by an apologetic method that ignores what a reverent critical scholarship has brought to light regarding the Book of the Christian religion; nor is it to be served by a radical spirit so enamored of novelty and opposed to tradition that it would seek to establish a new religion on the ruins of the historical facts of Christianity. It can be ministered to only by a clear, charitable, uncontroversial presentation of the results which a century and a half of earnest, conscientious, painstaking, self-denying study of the Bible has secured, to the end that all students and readers of the Book may be led into its more intelligent understanding and its more spiritual use.

III. The Principles Guiding the Editors.

Such being the character of the problem, the principles guiding the editors in the constructing of the Dictionary have been the following:

(1) The text of the American Standard Edition of the Revised Bible (copyright, 1901, by Messrs. Thomas Nelson & Sons, New York) has been made the standard English text of the Biblical citations and references. At the same time, it is evident that, the Dictionary being intended for English readers in general, this text could not be adhered to exclusive of any reference to that of the English Revision of 1881 (copyright by the Oxford University Press, Oxford, England) which occupies in British countries relatively the same position as that held by the American Revision in this country; much less could there be an ignoring of the Authorized Version of 1611, which in all English-speaking countries still maintains, and is certain to continue to maintain for some time to come, a position of great respect and considerable use. In fact, in so far as the Dictionary concerns the English Bible as a version of its original languages, it must, while adopting a standard English text, have constant reference to such varieties of interpretation as the English versions actually in use present.

(2) The Concordance to the English Bible has been made the basis of the list of titles. At this point the editors were confronted with a peculiar difficulty; for there is as yet no complete concordance of the American Revised text. The nearest approach to any such work that was at their disposal is the elaborate Concordance of James Strong, S.T.D., LL.D., which indicates the passages in the Authorized Version where changes were made in the Revision of 1881, and which shows these changes in a comparative table, but contains no concordance of them. While every effort has been made to supply this fundamental lack, it is more than likely that some terms in the American Revision have been inadvertently omitted. Apart from this, however, it is obvious that this basal relation of the concordance to the list of titles does not mean that all the words in the concordance have been given a place in the list of titles. The purpose of the Dictionary is not to record the contents of the Bible, but to give information and instruction regarding such parts

of the Bible contents as may be of service to Bible readers and students. Furthermore, it is clear that not all the contents of the Bible which call for such treatment belong legitimately to a Bible Dictionary; for, again, the purpose of such a Dictionary is not to do the work of an English lexicon or grammar. There are not a few obsolete English words and phrases —especially in the Authorized Version—which are subjects of interesting study in our own language, but are without significance in the underlying original languages of the Bible. These can safely be omitted, and both the space and the dignity of the Dictionary be conserved. Still further, there are words and phrases which so obviously belong to the field of ordinary Bible comment, having little or no significance in the study of the Bible, that there would be no real service rendered the student or the reader in considering them. The Dictionary is not intended to do the work of the general English commentary any more than of the general English lexicon. With these exceptions, however, the effort has been made to include in the list of titles every term in the American Revision.

(*a*) This being the working list, it will be found as a matter of fact that its larger part consists of names of persons and places. These resolve themselves into two classes, the more important and the less important. As to the latter class, it has been impossible in many cases to do more than record the Bible statements, there being nothing known beyond them. But even in doing this the endeavor has been to place these statements in the critical connections to which they belong, the purpose of the Dictionary being not simply to gather Bible references, but to present results of scholarship wherever they have been secured. As to the former class, the endeavor has been to treat them not only in regard to the facts of the Bible record, but also and more especially in regard to the relation which they sustain to the progress of the history and the development of the religion contained within and connected with the Bible. This, the editors believe, will be conspicuously evident in the most important articles in this class—such as those on Assyria, Babylonia, Egypt, Asia Minor, and Palestine on the one hand, and those on Moses, David, Elijah, Jeremiah, John the Baptist, James, Peter, John, and Paul on the other. It will be found at its best in what has been written of the One Supreme Personality in all religion.

(*b*) Closely connected with these person and place articles and necessitated by the historical method employed in their treatment will be found a class of articles presenting in larger compass the general subjects of the History of Israel, Semitic Religion, Greek and Roman Religions, Ethnography and Ethnology, with a specific discussion of the politico-religious parties of the New Testament times, and the Religious Thought and Life and Institutions of the Jewish People.

(*c*) Conversely, in the direction of the details of the people's civic and domestic life, the reader of the Dictionary will find articles on such subjects as Crimes and Punishments, Law and Legal Practise, Family and Family Law, Marriage and Divorce, Money, Trade and Commerce, Agriculture, Artisan Life, Disease and Medicine, Dress and Ornaments, Burial and Mourning Customs.

(*d*) It is impossible, however, in any study of the Bible to dissociate the history and life of the people from the literature in which the history has been recorded and the life has found expression. Necessarily, therefore, the plan of the Dictionary has included a discussion of the origin, composition, and characteristics of the Bible writings, together with those of the Apocrypha and of the more important writings in the apocalyptic literature. In the treatment of these writings the editors have been influenced by a consideration of the readers for whom the Dictionary is intended, and have sought, consequently, not so much to enter into the details of the critical problems involved as rather, along with a plain statement of the critical facts which scholarly investigation has brought to

light, to unfold the significance of the writings in their connection with the history which they record and the teachings which they present. This will account for the space devoted to the analysis of the contents of the respective books and for the treatment in many of them of their theological position. With a treatment of the Biblical books naturally is connected a treatment of the languages in which they were written, of the text in which they have been preserved, and of their collection into the canons of the Old and New Testaments.

(*e*) From such a treatment of the Biblical literature it follows that there must be some specific presentation of the theological teachings of the Bible, as a whole. The plan of the Dictionary confessedly did not permit it to enter the field of systematic theology; but equally, it did not admit of its ignoring the Biblical basis on which this science is founded—the point in fact at which the Bible is perhaps most profoundly searched and studied. The editors consequently determined upon including among the articles the fundamental doctrines on which the Scriptures themselves give utterance, such as Faith, Repentance, Atonement, Sin, Forgiveness, Grace, together with such presupposed doctrinal facts as God, such doctrinal inferences as Predestination, and such general fields of doctrinal thought as Eschatology.

In all these varied directions it has been the endeavor of the editors to maintain the purpose of the Dictionary to present to the readers and students of the Bible the results of a reverent scholarship, committed to the accepted facts of criticism, open-minded to its unsettled problems, and thoroughly loyal to the basal truths of an evangelical Christianity.

It is difficult to measure the help to the editorial work which has come from the sympathetic interest of the contributors to the undertaking. The editors desire that their appreciation of the assistance which has thus been rendered them shall not be underestimated. In addition, they would acknowledge the courtesy of the authorities of the British Museum in permitting the use of illustrations taken from their magnificent collection of antiquities as well as the generous use which the Palestine Exploration Fund and the Egyptian Exploration Fund have permitted of the cuts which their records contain of the valuable finds made at Gezer and elsewhere.

Thanks are due also to Professor John R. S. Sterrett, of Cornell University, for the map of the Pauline world; to Professor Samuel Dickey, of McCormick Seminary, for the excellent photographs of Oriental scenes and places gathered by him while in Palestine and the East; to Dr. Lewis Gaston Leary, of Pelham Manor, N. Y., for photographs taken by himself of the tombs of the Cave of Machpelah; to Professor Lewis Bayles Paton, of Hartford Seminary for his map of Jerusalem, and to him in conjunction with Professor Elihu Grant, of Smith College, for the admirable photographs of objects included in the complete collection of articles of dress and utensils of domestic and agricultural life gathered by him and his devoted wife during their year in Jerusalem and Palestine.

The editors would not forget the constant kindness of Professor Charles Snow Thayer, the librarian of the Case Memorial Library of Hartford Seminary, and of his assistants, Mr. Ananikian and Doctor Chapman, in the bibliographical details of the Dictionary; and also the painstaking care of Mr. Edward F. Donovan, of the publishers' editorial staff, in correcting the proofs for the press, particularly in the care of the Hebrew text and its transliteration. To Miss Ethel L. Dickinson special thanks are due for her efficient service in preparing the manuscript for the printers.

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Hartford, *January*, 1909

LIST OF ILLUSTRATIONS

N. B.—In the following list subjects likely to be sought for under various headings are repeated under each heading. Cross-references in this list are to other items in the list, not to articles in the Dictionary.

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LIST OF ABBREVIATIONS

[*Self-evident abbreviations, particularly those used in the bibliographies, are not included here.*]

א, ✱, ^{a}, ^{b}, ^{c}, B, DEHLP, etc.—Symbols by which the various N T Gr. MSS. of the uncial type are designated. The ✱ signifies the first hand or writer of the MS.; the superior letters (^{a}, ^{b}, ^{c}, etc.) indicate later revisers or correctors. See NEW TESTAMENT TEXT.

AJSL . . . *American Journal of Semitic Literature.*
AJT . . . *American Journal of Theology.*
Am.PEFSt. . . *American Palestine Exploration Fund, Statement.*
Ant. . . . Josephus, *Antiquities.*
AOF . . . Hugo Winckler, *Altorientalische Forschungen.*
ARV . . . American Standard Revised Version.
ARVmg. . . American Revised Version, margin.
Asc. Mos. . . Ascension of Moses.
AV . . . Authorized Version (*i.e.*, King James's Version of 1611).
AVmg., RVmg. . Authorized Version, margin. Revised Version, margin.

Bell. Jud. or *BJ* . Josephus, *Jewish War* (with Rome).
Bib. Sacr. . . *Bibliotheca Sacra.*
Bib. Theol. Lex. . Cremer, *Biblico-theological Lexicon of the New Testament.*
BJ . . . Josephus, *Jewish War* (with Rome).
BRP . . . Robinson, *Biblical Researches in Palestine.*
BZ . . . *Byzantinische Zeitung.*

CH . . . Code of Hammurabi.
Ch. Quar. Rev. . *Church Quarterly Review.*
Chron. Pasch. . *Chronicon Paschale.*
CIG or *CIGr.* . *Corpus Inscriptionum Græcarum.*
CIL . . . *Corpus Inscriptionum Latinarum.*
CIS or *CISem.* . *Corpus Inscriptionum Semiticarum.*
Cod. Ham. . . Code of Hammurabi.
Cod. V. T. . . *Codex* or *Codices Veteris Testamenti.*
Cont. Ap. . . Josephus, *Against Apion.*
COT . . . Schrader, *Cuneiform Inscriptions and the O T*, Eng. transl. by Whitehouse.

D . . . . Deuteronomy (in its original form).
DB . . . Smith's or Hastings' *Dictionary of the Bible.*
DCB . . . Wace, *Dictionary of Christian Biography.*
DCG . . . Hastings, *Dictionary of Christ and the Gospels.*

E . . . . The Elohist Document; see HEXATEUCH.
EB . . . *Encyclopædia Biblica.*
EBrit. . . . *Encyclopædia Britannica*, 9th ed.
Einl. . . . *Einleitung.*
Ep., Epp. . . Epistle, Epistles.
ERV . . . English (or British) Revised Version of 1881.
ERVmg. . . English (or British) Revised Version of 1881, margin.
ET . . . *Expository Times.*
Eth. En. . . *Ethiopic Enoch.*
EV or EVV . English Versions of the Bible (AV, ERV, and ARV).
Expos. . . . *Expositor.*

GAP . . . F. Buhl, *Geographie des alten Palästina.*
GJV^{3} . . . E. Schürer, *Geschichte des Jüdischen Volkes*, 3d ed.
Gr. . . . Greek.
GVI . . . B. Stade, *Geschichte des Volkes Israel.*

HC . . . Holiness Code; see art. HEXATEUCH, § 23.
HDB . . . Hastings' *Dictionary of the Bible.*
HE . . . Eusebius, *Historia Ecclesiastica.*
Heb. . . . Hebrew.
Hebr. Arch. . . *Hebräische Archäologie.*
HGHL . . . G. A. Smith, *Historical Geography of the Holy Land.*
HGP . . . Same as *HGHL.*
Hist. Nat. or *HN* . . . Pliny, *Historia Naturalis* (*Natural History*).
HJP . . . Schürer, *History of the Jewish People in the Time of Jesus Christ*, Eng. transl. of *GJV*, 2d ed.
Hor. Heb. . . J. Lightfoot, *Horæ Hebraicæ.*
H. P. & M. or *HPM* . . McCurdy, *History, Prophecy and the Monuments.*

IGSicil. . . *Inscriptiones Græcæ Siciliæ.*
Int. Crit. Com. . *International Critical Commentary.*

J . . . . The Jahvistic Document; see HEXATEUCH.
J^{ah} . . . . Jehovah.
JBL or *JBLE* . *Journal of Biblical Literature and Exegesis.*
JE . . . *Jewish Encyclopedia.*
JEDP . . . See art. HEXATEUCH, § 29.
JHS . . . *Journal of Hellenistic Studies.*

Jos. . . . Josephus.
Ant. . . *Antiquities.*
BJ . . *Jewish War.*
Cont. Ap. . *Against Apion.*
Vit. . . *Life.*
JQR . . . *Jewish Quarterly Review.*

*KAT*³ . . . Schrader, *Die Keilinschriften und das Alte Testament*, 3d ed.
K^e^thibh . . The ordinary Hebrew text of the O T as written.

LOT . . . Driver, *Introduction to the Literature of the OT*, 6th or later edd.
LTM or *LTJM* . Edersheim, *Life and Times of Jesus the Messiah.*
LXX. . . . The Septuagint Version of the O T.

NKZ . . . *Neue Kirchliche Zeitung.*
N T . . . New Testament.
NTGr. . . . Novum Testamentum Græcum.

Onom. or *Onom. Sacr.* . . Eusebius, *Onomasticon* (also Jerome's ed. of the same).
O T . . . Old Testament.
Oxf. Heb. Lex. . *Oxford Hebrew Lexicon*, by Briggs, Brown & Driver.

P . . . . Priest's Code; see art. HEXATEUCH, §§ 21 ff.
Pal. . . . Robinson, *Biblical Researches in Palestine.*
PC . . . . Same as P.
PEF . . . *Palestine Exploration Fund.*
PEFQ, *PEFQS*, or *PEFSt.* . *Palestine Exploration Fund Quarterly Statement.*
*PRE*³ . . . *Realencyklopädie für protestantische Theologie und Kirche*, 3d ed.
Proleg. . . . *Prolegomena.*

Q^e^ri or Q^e^rē . . The Hebrew text of the O T as it should be read according to the Massoretic scholars.

RE . . . *Realencyklopädie.* (Same as *PRE*³.)
RV . . . Revised Version. (Generally, the American Revised Version is intended by this abbreviation.)
RVmg. . . Revised Version, margin.

SBOT . . . *Sacred Books of the O T* (The Polychrome Bible).
Sib. Or. . . Sibylline Oracles.
Slav. En. . . *Slavonic Enoch.*
SWP . . . *Survey of Western Palestine.*
Syr. . . . Syriac Version.

Targ. . . . Targum.
TLZ . . . *Theologische Literaturzeitung.*
TR . . . Textus Receptus (of the N T).
TU . . . *Texte und Untersuchungen.*

ver. . . . verse.
Vit. . . . Josephus, *Life.*
vs. . . . verses.
vs. . . . *versus.*
Vulg. . . . Vulgate (Jerome's ed. of the Latin Bible, 390–405 A.D.).

WH. . . . Westcott and Hort's ed. of the N T in Greek.
WZKM . . *Wiener Zeitschrift für die Kunde des Morgenlandes.*

ZATW . . *Zeitschrift für die alttestamentliche Wissenschaft.*
ZDMG . . . *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*
ZDPV . . . *Zeitschrift des Deutschen Palästina-Vereins.*
ZNTW . . *Zeitschrift für neutestamentliche Wissenschaft.*
ZWT . . . *Zeitschrift für wissenschaftliche Theologie.*

HELPFUL HINTS FOR THE GUIDANCE OF THE READER

Box-heads: The larger articles will be found to be divided into sections by box-heads numbered consecutively, no matter how large the article may be or how it may be divided otherwise. This is done to facilitate easy cross-reference. Wherever any reference is made to these longer articles, the number of the box-head section is given, so that it may be turned to and found instantly, *e.g.*:

> When the box-head section to which reference is made is a long one and the term referred to it is treated only there, this term is printed in heavy-faced type. In this way it is believed the value of the Dictionary as a ready-reference book will be greatly enhanced.

Quotation-Marks: In the use of single and double quotation-marks, the plan has been to use double marks for all literal quotations from the English Bible (including single terms, in so far as they are used as terms employed in the English Bible) or from other literature. Single quotation-marks are used for terms or expressions that are definitive in character or have a somewhat technical significance, and for literal translations of the Hebrew, Aramaic, and Greek when such translation does not agree verbally with the rendering of the English Bible, and for other literal translations, including the meanings given to the Hebrew, Aramaic, or Greek originals.

Proper Names: In the case of proper names, the meanings have been given wherever they are known or can be ascertained with a fair degree of probability. In a great many cases this is not possible, and consequently no meanings have been assigned.

Transliteration: In the transliteration of the Hebrew the aim has been to enable the English reader to understand, as easily as possible, how the Hebrew words should be pronounced, and also to avoid the unnecessary printing of large numbers of Hebrew words. The system used is slightly different from that in general use, a few modifications having been made for the sake of greater simplicity.

In regard to the vowels, no distinction has been made between the natural-long and tone-long, both alike being marked as long by a ¯ over the vowel letter. The ḥatephs are indicated by an inverted caret, thus, ă, ĕ, ŏ. Vowels with no mark are short. The indistinct sh^ewas are indicated by small superior letters, nearly always ^e or ^o.

The following table indicates how the vowels are to be pronounced:

ā	long, as in father,	a	short, as in fat,	ă	very short
ē	" " " prey,	e	" " " met,	ĕ	" "
ī	" " " ravine,	i	" " " pin,		
ō	" " " tone,	o	" " " not,	ŏ	" "
ū	" " " lute,	u	" " " put,		

ᵃ, ᵉ, ᵒ, merely a breathing—not a full vowel sound.

In pronouncing a transliterated Hebrew word the following general rules will be of service:

There are as many syllables as there are vowels, and every syllable must begin with a consonant (א = ʾ and ע = ʿ are consonants).

As a rule, a consonant with the vowel following forms a syllable.

When two consonants, or a double one, occur between two vowels, the first consonant unites with the preceding vowel to form or complete a syllable, while the second consonant takes the vowel following it. A final consonant belongs with the syllable of the vowel preceding it.

Hebrew words are, as a rule, accented on the last syllable, but if both vowels of the last two syllables are short the accent will generally be placed on the syllable next before the last.

The transliteration of the Hebrew consonants is exhibited in the following table. The letters בּ, גּ, דּ, כּ, פּ, תּ have each two sounds, a hard and a soft. When pointed with a daghesh, *e.g.*, בּ, these letters have a hard sound; when without a daghesh, a soft sound. With the exception of בּ, these two sounds are easily represented in English by *b* and *bh* (= *v*),

d and *dh*, *k* and *kh*, *p* and *ph*, *t* and *th*. But as *gh* does not well represent the sound of undagheshed ג, it seemed best not to attempt to make any distinction in regard to this letter, but to allow the one letter *g* answer for both the hard and soft ג.

Hebrew and Arabic words are transliterated according to the following tables:

HEBREW

א = ’	מ, ם = m
בּ = b, ב = bh (*i.e.*, *v*)	נ, ן = n
ג = g, gh	ס = ṣ (emphatic *s*)
ד = d, ד = dh (*i.e.*, *th* as in *the*)	ע = ‘ (a guttural, gasping sound)
ה = h	פּ = p, ף, ה = ph
ו = w	צ, ץ = ts
ז = z	ק = q
ח = ḥ (*i.e.*, a guttural *ḥ*)	ר = r
ט = ṭ (palatal *t*)	שׁ = s
י = y	שׂ = sh
כּ = k, כ, ך = kh (like a Scotch *ch*)	ת, תּ = th
ל = l	

ARABIC

’	ا	d	د	ḍ	ض	k	ك
b	ب	dh	ذ	ṭ	ط	l	ل
t	ت	r	ر	ẓ	ظ	m	م
th	ث	z	ز	‘	ع	n	ن
j	ج	s	س	gh	غ	h	ه
ḥ	ح	sh	ش	f	ف	u, w	و
kh	خ	ṣ	ص	ḳ	ق	i, y	ى

ABBREVIATIONS OF NAMES OF THE BOOKS OF THE BIBLE AND OF THE O T APOCRYPHA

1. BOOKS OF THE O T

Gn	Genesis	II Ch	II Chronicles	Dn	Daniel
Ex	Exodus	Ezr	Ezra	Hos	Hosea
Lv	Leviticus	Neh	Nehemiah	Jl	Joel
Nu	Numbers	Est	Esther	Am	Amos
Dt	Deuteronomy	Job	Job	Ob	Obadiah
Jos	Joshua	Ps	Psalms	Jon	Jonah
Jg	Judges	Pr	Proverbs	Mic	Micah
Ru	Ruth	Ec	Ecclesiastes	Nah	Nahum
I S	I Samuel	Song	Song of Solomon	Hab	Habakkuk
II S	II Samuel	Is	Isaiah	Zeph	Zephaniah
I K	I Kings	Jer	Jeremiah	Hag	Haggai
II K	II Kings	La	Lamentations	Zec	Zechariah
I Ch	I Chronicles	Ezk	Ezekiel	Mal	Malachi

2. BOOKS OF THE N T

Mt	Matthew	Eph	Ephesians	He	To the Hebrews
Mk	Mark	Ph	Philippians	Ja	Epistle to James
Lk	Luke	Col	Colossians	I P	I Peter
Jn	John	I Th	I Thessalonians	II P	II Peter
Ac	The Acts	II Th	II Thessalonians	I Jn	I John
Ro	To the Romans	I Ti	I Timothy	II Jn	II John
I Co	I Corinthians	II Ti	II Timothy	III Jn	III John
II Co	II Corinthians	Tit	Titus	Jude	Jude
Gal	Galatians	Phm	Philemon	Rev	Revelation

3. THE O T APOCRYPHA

I Es	I Esdras	Jth	Judith	Ad. Est	Additions to Esther
II Es	II Esdras	Three	Song of the Three Children	Wis	Wisdom
Sir	Sirach, or Ecclesiasticus			Pr. Man	Prayer of Manasses
Bar	Baruch	Sus	Susanna	I Mac	I Maccabees
To	Tobit	Bel	Bel and the Dragon	II Mac	II Maccabees

KEY TO PRONUNCIATION

Throughout this book the Scientific Alphabet, prepared and promulgated by The American Philological Association, and adopted by the *Standard Dictionary of the English Language*, has been used to indicate pronunciations. Where two or more pronunciations are given, the first is the one preferred by this work. Respellings of simple words have been omitted as unnecessary.

Two pronunciations are intended by the diacritics ⌢ and ⌣ below a vowel: (1) a formal pronunciation; (2) an approved colloquial weakening. The mark ⌢ indicates that the colloquial weakening is toward *u* in b*u*t. The ⌣ mark indicates that the colloquial weakening is toward *i* in p*i*ty.

ɑ	as in sof*a*.	o	as in *o*bey.	iu	as in d*u*ration.
ɑ̄	as in *a*rm.	ō	as in n*o*.	i̯ū̯	as in fut*u*re.
ɑ̯	as in *a*sk.	ɵ	as in n*o*t.		
		ɵ̄	as in n*o*r.	c = k	as in *c*at.
a	as in *a*t.	ɵ̯	as in act*o*r.	ch	as in *ch*ip.
ā	as in f*a*re.			cw = qu	as in *qu*een.
a̯	as in *a*lloy.	u	as in f*u*ll.	dh (*th*)	as in *th*e.
		ū	as in r*u*le.	f	as in *f*ancy.
e	as in p*e*n.	ū̯	as in inj*u*re.	g (hard)	as in *g*o.
e̯	as in *e*pistle.			hw (*wh*)	as in *wh*y.
e̯	as in mom*e*nt.	ʊ	as in b*u*t.	j	as in *j*aw.
e̯r	as in ev*er*.	ʊ̄	as in b*u*rn.	ng	as in si*ng*.
ê̯	as in th*e*y.			s	as in *s*in.
ê̯	as in us*a*ge.	ɑi	as in p*i*ne.	sh	as in *sh*e.
		ɑu	as in *ou*t.	th	as in *th*in.
i	as in t*i*n.	ɵi	as in *oi*l.	z	as in *z*one.
î	as in mach*i*ne.	iū	as in f*ew*.	zh	as in a*z*ure.

The pronunciation given immediately after the titles, when these are Hebrew proper names, is that preferred by the *Standard Dictionary*. A comparison of this pronunciation with the transliteration of these names will show the difference between the modern English pronunciation of such names and the Hebrew pronunciation.

A STANDARD BIBLE DICTIONARY

A

AARON, ār′ʊn (אַהֲרֹן, *'ahărōn*): Son of Amram and Jochebed, descendant of Levi through Kohath, and three years older than his brother Moses (Ex 6 16 ff.; Nu 33 39).

The Biblical representation of his character, negative and shadowy as compared with Moses', may be considered under two aspects, the historical and the official. A clue to the seemingly contradictory delineations of A. is found in the documentary analysis (see HEXATEUCH). **(a) The account of E.** This writer, consistently with the point of view of a historian in N. Israel, where the tribe of Levi had no vested rights (cf. I K 12 31), does not represent A. as a sacrosanct priest. He comes to meet Moses (Ex 4 14), supports him in war (Ex 17 12) and jurisprudence (Ex 24 14). He yields to the people and makes the Calf (Ex 32), and with Miriam mutinies against Moses (Nu 12). He is present at the sacrificial covenant meal between Israel and the Kenites (Ex 18 12). The account of his death in Dt 10 6 (from E) is different from that in Nu 20 22 ff. (P). According to Dt it occurred at Moserah, seven stations from Mt. Hor (cf. Nu 33 30 ff.), in the early months of the wandering because of the sin of the Golden Calf. In E Joshua, instead of A., serves in the Tent (Ex 33 11).

1. The Historical Aspect.

(b) The account of J. J records only the covenant meal on Sinai (Ex 24 1, 2, 9-11) and the vague charge that Aaron "let the people loose" (Ex 32 25). Aaron seems to be an afterthought in J's plague narrative (cf. Ex 8 25). In both J and P Moses is the vicegerent of deity and Aaron is Moses' prophet (Ex 4 16, J; 7 1, P).

(c) The view of the Law of Holiness and of Ezekiel. In Lv chs. 17–26 A. appears only in redactional passages connecting the Law of Holiness with its present context. In Ezk 40–48 Zadok, not A., is the eponym of the priestly line (44 15, etc.).

(d) View of P. In P Aaron is regularly subordinated to Moses. The first three simpler plagues Aaron brings on at Moses' command; thereafter Moses himself is the actor. In the narratives (Nu 16, 17) it is Moses in each case who vindicates him. A. dies at Mt. Hor in the 40th year of the Exodus (Nu. 20 22 ff., 33 38), because of rebellion at Meribah (cf. Dt as above).

In Ex 25–30 and 35–40, and in Lv and Nu Aaron's name occurs frequently, but evidently as a convenient priestly symbol demonstrating the priestly function to the people (cf. the usage in Ezk). What was done to and for Aaron was what should be done with any high priest. The ceremonial enduement prescribed in Ex chs. 28, 29 and Lv ch. 8 is a manual for the sanctuary ritual. The historicity of Aaron himself and of the Aaronic descent of the priestly line need not be doubted, but we must recognize that the prominence of his name in Ex and Nu reveals and emphasizes the necessity felt for prescriptive rights for the priesthood.

2. The Official Aspect.

A. S. C.

AARONITES. Only in I Ch 12 27, 27 17; cf. PRIESTHOOD, §§ 7 and 8a.

AB, ab: The fifth month of the Jewish year. See TIME, § 3.

ABADDON, ə-bad′ən (אֲבַדּוֹן, *'ăbhaddōn*), only in Rev 9 11 as the Hebrew original of Apollyon, 'Destroyer': A name of Hades personified. In the O T (Heb. text) the term Abaddon appears in its stricter etymological sense of 'destruction' (Job 26 6, 28 22, 31 12; Pr 15 11; Ps 88 11; also Wis 18 22, 25). In some of these passages destruction is spoken of as performing functions belonging to a person. This is the beginning of the personification which culminates in the apocalyptic figure of an angel, exercising kingly authority over the abyss (Hades). See also ESCHATOLOGY, § 18.

A. C. Z.

ABAGTHA, ə-bag′thə (אֲבַגְתָא, *'ăbhagtha'*): A chamberlain who served in the presence of Ahasuerus. See CHAMBERLAINS, THE SEVEN.

E. E. N.

ABANAH, ab′ə-nə (אֲבָנָה, *'ăbhānāh,* **Abana** AV; see II K 5 12): A cold swift stream rising in Mt. Anti-Lebanon. Breaking out into the plain a few miles W. of Damascus, its waters irrigate the plain and supply the city. It loses itself in the swampy Meadow Lakes 20 m. E. of Damascus on the edge of the desert. Its right name was probably Amana (RV mg.). The modern name is *Barada.* See also DAMASCUS.

E. E. N.

ABARIM, ab′ə-rim (עֲבָרִים, *'abhārīm*), 'those-on-the-other-side': The name of the mountain range in NW. part of Moab. (The term, however, according to G. A. Smith (*HGHL.* p. 548; *EB.* I 4) is applicable to the whole E. Jordan range.) Mt. Nebo is the best-known summit, and Abarim is used by metonymy for Nebo (Nu 27 12; Dt 32 49). In Jer

22 20 (" passages " AV) Abarim is a more exact synonym of Bashan. The Heb. text of Ezk 39 11 also contains the word Abarim, but it is more literally translated "they that pass by." A. C. Z.

ABBA, ab'ɑ (Ἀββά = אַבָּא): Aramaic for 'Father,' transliterated into Greek and thence into English. It occurs three times in the N T (Mk 14 36; Ro 8 15; Gal 4 6). From the fact that it is invariably followed by the explanatory addition "father" it has been argued that it had come to be regarded as one of the proper names of God. For this there is no direct evidence. More probably it was used as a familiar liturgical expression, which Jesus and Paul adopted with particular emphasis on its essential content, developing into rich suggestiveness. A. C. Z.

ABDA, ab'dɑ (עַבְדָא, *'abhdā'*), 'servant of J" ': 1. The father of Adoniram, Solomon's tribute-master (I K 4 6). 2. The son of Shammua (Neh 11 17, called **Obadiah** in I Ch 9 16). E. E. N.

ABDEEL, ab'dę-el (עַבְדְּאֵל, *'abhde'ēl*), 'servant of God': The father of Shelemiah (Jer 36 26). E. E. N.

ABDI, ab'dɑi (עַבְדִּי, *'abhdī*), 'servant (of J")': 1. The father of Kishi or Kish (I Ch 6 44; II Ch 29 12, or Kushaiah in I Ch 15 17). 2. One of the " sons of Elam " (Ezr 10 26). E. E. N.

ABDIEL, ab'di-el (עַבְדִיאֵל, *'abhdi'ēl*), 'servant of God': A Gadite (I Ch 5 15). E. E. N.

ABDON, ab'dŏn (עַבְדֹּן, *'abhdōn*), 'servant': I. 1. One of the minor judges of Israel, son of Hillel (Jg 12 13, 15). See also Bedan. 2. A son of Shashak (I Ch 8 23). 3. A son of Jeiel, father of Gibeon (I Ch 8 30, 9 36). 4. A son of Micah (II Ch 34 20, called **Achbor** in II K 22 12).

II. A Levitical city in Asher (Jos 21 30) called **Ebron** (**Hebron** AV) in 19 28. Map IV, E 6. A. C. Z.

ABEDNEGO, ɑ-bed'nę-gō (עֲבֵד נְגוֹ, *'ăbhēdh nᵉgō*), from *Abed-Nebo*, 'servant of Nebo': The Babylonian name of Azariah, one of Daniel's three companions (Dan 1 7, 2 49, etc.). E. E. N.

ABEL, ê'bel (הֶבֶל, *hebhel*, etymology doubtful, formerly translated 'breath,' but with more probability derived from the Assyrian *ablu*, 'son'): Adam's second son, murdered by Cain (Gn 4 2 ff.). In the N T (Mt 23 35; Lk 11 51; He 11 4; I Jn 3 12) A. is pictured as a martyr for a high, religious conception. In He 12 24 the blood of Jesus, which declared forgiveness, is contrasted with Abel's, which called for vengeance. A. S. C.

ABEL, ê'bel (אָבֵל, *'ābhēl*), 'meadow' (II S 20 14-18): 1. See A.-Beth-Maacah. 2. According to the Heb. text of I S 6 18, followed by AV, the name of a locality near Beth-shemesh. The LXX. reads instead "stone," which is followed by RV. E. E. N.

ABEL-BETH-MAACAH, ê"bel-beth-mê'ɑ-cā (אָבֵל בֵּית הַמַּעֲכָה, *'ābhēl bēth hamma'ăkhāh*): A northern frontier fortress, the stronghold of Sheba's insurrection (II S 20 14 ff.); connected in the LXX. with Dan (I K 15 20; II K 15 29). The site is probably *Abil el-Kamh*, about 3 hours' ride W. of *Tell el-Kadi* (Dan). It was besieged by Ben-hadad (I K 15 20) and Tiglath-pileser III (II K 15 29). Map IV, E 4. A. S. C.

ABELCHERAMIM, ê"bel-ker'ɑ-mim (אָבֵל כְּרָמִים, *'ābhēl kᵉrāmīm*, **A.-Keramim** AV), 'vineyard-meadow': A locality in Ammon (Jg 11 33). Site unknown. A. S. C.

ABEL-MAIM, ê"bel-mê'im (אָבֵל מַיִם, *ābhēl mayīm*), 'meadow of waters': A variant, or text-corruption, for Abel-beth-maacah (II Ch 16 4). A. S. C.

ABEL-MEHOLAH, ê"bel-mę-hō'lā (אָבֵל מְחוֹלָה, *'ābhēl mᵉḥōlāh*), 'dance meadow': Elisha's birthplace, near Beth-shean (Jg 7 22; I K 4 12, 19 16). A. S. C.

ABEL-MIZRAIM, ê"bel-miz'rɑ-im (אָבֵל מִצְרַיִם, *'ābhēl mitsrayīm*), 'meadow of Egypt': The stopping-place of Jacob's funeral cortège (Gn 50 11). On location, see Atad. A. S. C.

ABEL-SHITTIM, ê"bel-shit'im (אָבֵל הַשִּׁטִּים, *'ābhēl ha-shiṭṭīm*), 'acacia-meadow': A locality in the lowlands of Moab (Nu 33 49; cf. Mic 6 5). Map III, H 5. A. S. C.

ABEZ, ê'bez. See Ebez.

ABI, ɑ'bî (אֲבִי, *'ābhī*), 'father': Compound personal names in which "Abi" forms the first element are of two general classes: (*a*) In which the second part is a noun, generally the name of a deity; (*b*) in which it is an adjective or a verb. In cases under (*a*) Abi is generally the predicate, as Abi-jah, *i.e.*, "Jah (= Jehovah) is father." In cases under (*b*) it is the subject, as Abinadab, *i.e.*, "the father (= God) gives." The "i" of Abi is probably not the pronominal suffix "my," but an old ending serving merely as a connective. See G. B. Gray, *Heb. Prop. Names*, pp. 75–86). E. E. N.

ABI, ê'bai (in II K 18 2). See Abijah, 7.

ABIA, ɑ-bai'ɑ, **ABIAH,** ɑ-bai'ā. See Abijah.

ABIALBON, ê"bi-al'bŏn (אֲבִיעַלְבוֹן, *'ăbhī'albōn*): One of David's heroes (II S 23 31, **Abiel** in I Ch 11 32). E. E. N.

ABIASAPH, ɑ-bai'ɑ-saf. See Ebiasaph.

ABIATHAR, ɑ-bai'ɑ-thar (אֶבְיָתָר, *'ebhyāthār*), 'father of abundance': A son of Ahimelech, priest at Nob. When Saul massacred Ahimelech and his household for harboring the fugitive David (I S 22 11-19), A. escaped and joined David at Keilah, reporting to him what Saul had done. As he also brought the ephod with him, David appointed him

to be the priest of his company, and consulted J" through him (I S 30 7). Thenceforward Abiathar remained with David, and, when the latter became king, was associated in the priesthood with Zadok (II S 15 24, 29 35). He survived David, and was deposed and banished to Anathoth by Solomon for abetting and assisting in Adonijah's plot to wrest the kingdom from him (I K 1 7, 19, 25, 2 22, 26, 27).

A. C. Z.

ABIB, ê'bib: The 'earing' month of the old Hebrew year. See TIME, § 3.

ABIDA, a-bai'da (אֲבִידָע, *'ăbhīdhā'*, **Abidah** AV), 'the father knows': The ancestral head of a clan of Midian (Gn 25 4; I Ch 1 33). E. E. N.

ABIDAN, ab'i-dan (אֲבִידָן, *'ăbhīdhān*), 'the father is judge': A prince of Benjamin in the Mosaic age (Nu 1 11, 2 22, 7 60, 65, 10 24). E. E. N.

ABIEL, ê'bi-el (אֲבִיאֵל, *'ăbhī'ēl*), 'father is God': **1.** Grandfather of Saul and Abner (I S 9 1, 14 51). **2.** One of David's heroes (I Ch 11 32, **Abialbon** in II S 23 31). E. E. N.

ABIEZER, ê"bi-ī'zẹr (אֲבִיעֶזֶר, *'ăbhī'ezer*), 'the father is help': **1.** The clan of **Abiezrites** of Manasseh, to which Gideon belonged (Jg 6 11 ff., 8 2, 32). Reckoned genealogically to Machir through Gilead (Jos 17 2; I Ch 7 18; Nu 26 30, where the form is **Iezer, Iezerite** [**Jeezer, Jeezerite** AV]). **2.** An Anathothite, one of David's heroes (II S 23 27; I Ch 11 28, 27 12). E. E. N.

ABIEZRITE, ê"bi-ez'rait. See ABIEZER, § 1.

ABIGAIL, ab'i-gẹl (אֲבִיגַיִל, *'ăbhīgāyīl*): **1.** The wife of Nabal, later of David (I S 25 3, 42), mother of Chileab (or Daniel, I Ch 3 1), David's second son (II S 3 3). **2.** The mother of Amasa, daughter of Nahash (II S 17 25; **Abigal** RV), or of Jesse (I Ch 2 16), which is preferable. A. S. C.

ABIHAIL, ab"i-hê'il (אֲבִיחַיִל, *'ăbhīḥayīl*), 'the father is strength': **1.** The father of Zuriel (Nu 3 35). **2.** The wife of Abishur (I Ch 2 29). **3.** A Gadite (I Ch 5 14). **4.** Niece of David, and mother-in-law of Rehoboam (II Ch 11 18). **5.** The father of Esther (Est 2 15, 9 29). E. E. N.

ABIHU, a-bai'hū (אֲבִיהוּא, *'ăbhīhū'*), 'my father is He': Second son of Aaron (Ex 6 23; Nu 3 2, etc.). He and his brother Nadab were with Moses on the Mount (Ex 24 1-2, 9 ff.). Together they became priests (Ex 28 1) and were slain for offering strange fire (Lev 10 1 ff.; Nu 3 4, 26 61; I Ch 24 2). E. E. N.

ABIHUD, a-bai'hud (אֲבִיהוּד, *'ăbhīhūdh*), 'my father is glory': A son of Bela (I Ch 8 3). E. E. N.

ABIJAH, a-bai'jā (אֲבִיָּה, אֲבִיָּהוּ, *'ăbhīyāh, 'ăbhīyāhū*), 'J" is my father': **1.** King of Judah, the son of Rehoboam, and Maacah, the daughter of Absalom. In I K 14 31, 15 1 ff., the name is spelled **Abijam** (an error). During his reign of three years he waged continual war with Jeroboam. The story in I K produces the impression of a prolonged campaign, while the Chronicler (II Ch 13) records only a single decisive battle. With 400,000 troops he met Jeroboam with 800,000 at Mt. Zemaraim. He upbraided Jeroboam and Israel for rebellion against the Davidic dynasty, for apostasy, and the expulsion of the priests and Levites. Caught at a disadvantage, the men of Judah prayed to Jehovah, who granted them a signal victory. His character was not exemplary, for he walked in the sins of his father, and his heart was not perfect with Jehovah. **2.** A son of Jeroboam I. He died in fulfilment of Ahijah's prediction (I K 14 1 ff.). **3.** A son of Samuel (I S 8 2, **Abiah** AV). **4.** The ancestral head of the eighth course of priests, to which Zacharias, the father of John the Baptist, belonged (Lk 1 5 [**Abia** AVJ; I Ch 24 10; Neh 10 7, 12 4). **5.** A son of Becher (I Ch 7 8, **Abiah** AV). **6.** The wife of Hezron (I Ch 2 24, **Abiah** AV). **7.** The wife of Ahaz and mother of Hezekiah (II Ch 29 1).

J. A. K.

ABIJAM, a-bai'jam. See ABIJAH, 1.

ABILENE, ab"i-lī'nî (Ἀβιληνή, Ἀβειληνή, WH.): The tetrarchy of Lysanias (Lk 3 1) in the Anti-Lebanon. Abila, 18 Roman m. NE. of Damascus on the Abanah River, was its chief city, and has been identified with the ruins at *Sūk Wādy Baradā*. Josephus (*Ant.* XX, 7 1) speaks of a tetrarchy of Lysanias, and in XIX, 5 1 of "Abila of Lysanias." See LYSANIAS. C. S. T.

ABIMAEL, a-bim'a-el (אֲבִימָאֵל, *'ăbhīmā'ēl*): One of the descendants of Joktan (Gn 10 28). See ETHNOGRAPHY AND ETHNOLOGY, § 11. E. E. N.

ABIMELECH, a-bim'ẹ-lec (אֲבִימֶלֶךְ, *'ăbhīmelekh*), 'my father is Melech (Molech)': **1.** A Philistine king of Gerar, a locality near Gaza. Struck by the beauty of Sarah, and being deceived by Abraham as to her true relationship, he took her to wife. Obedient to a warning from God in a dream, he returned Sarah to her husband with costly gifts, at the same time pleading his integrity and upbraiding Abraham for his deception (Gn 20 1-18, E). Later, their quarrel over the possession of a well was finally settled by the making of a covenant at Beer-Sheba (Gn 21 22-34, E). A similar story combining both incidents is related of Abimelech and Isaac (Gn 26 7-11, 26-33, J). Critical scholarship looks upon the two accounts as doublets.

2. A son of Gideon by a woman of Shechem. He made the first attempt to found a monarchy in Israel. The Shechemites made him king after he had murdered all of Gideon's sons but Jotham. His reign of three years ended in a revolt. Abimelech took Shechem, and burned it with its citadel and temple. Later, at the siege of the citadel at Thebez, his skull was fractured by a millstone thrown from the wall by a woman. His armor-bearer thrust him through at his own request (Jg 8 31, ch. 9).

3. A son of Abiathar, David's priest (I Ch 18 16, but see AHIMELECH). **4.** A Philistine king (Ps 34: *title*—probably an error for Achish, cf. I S 21 10).

J. A. K.

ABINADAB, a-bin'a-dab (אֲבִינָדָב, *'ăbīnādhābh*), 'my father is generous': 1. A man of Kiriath-Jearim, to whose house the Ark was brought from Beth-Shemesh (I S 7 1), where it remained until David carried it to Jerusalem (II S 6 3 f.; I Ch 13 7). 2. The second son of Jesse (I S 16 8), who followed Saul against the Philistines (I S 17 13; I Ch 2 13). 3. A son of Saul, perhaps also called Ishvi (I S 14 49), slain by the Philistines in the great battle of Mt. Gilboa (I S 31 2; I Ch 8 33, 9 39, 10 2). 4. See Ben-Abinadab. C. S. T.

ABINOAM, a-bin'o-am (אֲבִינֹעַם, *'ăbhīnō'am*), 'the father is pleasantness': Father of Barak (Jg 4 6, 12, 5 1, 12). E. E. N.

ABIRAM, a-bai'ram (אֲבִירָם, *'ăbhīrām*), 'the father is the High One': 1. A Reubenite (Nu 16 1 ff.). See Korah. 2. Eldest son of Hiel of Bethel (I K 16 34). E. E. N.

ABISHAG, ab'i-shag (אֲבִישַׁג, *'ăbhīshag*): A young Shunammite woman, nurse of David in his old age (I K 1 3, 15). Adonijah's request for her after David's death led to his execution (I K 2 17 ff.). E. E. N.

ABISHAI, ā-bĭ'shai (אֲבִישַׁי, *'ăbhīshay*): One of the ruthless sons of Zeruiah. He was Joab's elder brother, chief of staff during David's outlaw period and the leader of the Thirty (I S 26 6 ff.; II S 23 18 ff.). His great exploits were the slaughter of 300 Philistines, the rescue of David from Ishbi-benob (II S 21 17), and the subjugation of Edom (I Ch 18 12, but cf. II S 8 13). Without the calculating ferocity of Joab, he is consistently portrayed as the inciter of David to acts of fierce reprisal (I S 26 8; II S 16 9). He disappears from history shortly after Absalom's rebellion. A. S. C.

ABISHALOM, a-bish'a-lǫm. See Absalom.

ABISHUA, a-bish'u-a (אֲבִישׁוּעַ, *'ăbhīshūa'*), 'the father is wealth': 1. A priest, son of Phinehas (I Ch 6 4 f., 50; Ezr 7 5). 2. The ancestor of a Benjamite clan (I Ch 8 4). E. E. N.

ABISHUR, a-bish'ūr (אֲבִישׁוּר, *'ăbhīshūr*), 'the father is a wall': A son of Shammai (I Ch 2 28 f.). E. E. N.

ABITAL, ab'i-tal (אֲבִיטַל, *'ăbhīṭal*), 'the father is dew': A wife of David (II S 3 4; I Ch 3 3). E. E. N.

ABITUB, ab'i-tŭb (אֲבִיטוּב, *'ăbhīṭūbh*), 'the father is good': A son of Shaharaim by Hushim (I Ch 8 11). E. E. N.

ABIUD, a-bai'ŭd (Ἀβιούδ): A son of Zerubbabel (only in Mt 1 13). E. E. N.

ABJECTS (נְכִים, Ps 35 15): The RV margin "smiters" gives better sense, but is incorrect. Perhaps 'strangers' (impious Israelites) are meant. The Hebrew term occurs only here and is of uncertain meaning. E. E. N.

ABNER, ab'nęr (אַבְנֵר, *'abhnēr*), 'my father is a light': The cousin, or uncle, of Saul (I S 14 50; I Ch 8 39 ff.) and his chief of staff. After the defeat and death of Saul at Mt. Gilboa (I S 31) Abner came forward as the champion of Ishbosheth, Saul's son (II S 2 8). He was defeated at the tournament and subsequent battle of Gibeon (II S 2 12 ff.), an old ancestral possession (I Ch 8 29). It was there that he slew Asahel (II S 2 18 ff.), and thus started the blood-feud with the sons of Zeruiah. He was loyal to the house of Saul until Ishbosheth took him to task for his alleged conduct concerning Rizpah (II S 3 7 ff.); then he plotted to turn over all Israel to David, but Joab treacherously murdered him before this could be accomplished, whereupon David, not to lose his hold upon Israel, assumed the duty of blood-revenge which was carried out by Solomon (I K 2 5 f.). A. S. C.

ABOMINATION renders Heb. terms as follows: (1) *toēbhāh*, broadly that which gives offense either to God or to men, possibly because of inherent repulsiveness (*e.g.*, Gn 46 34; Lv 18 22), or a violation of established customs (*e.g.*, Pr 6 16, 11 1). (2) *shiqqūts*, that which is hated as a religious offense. The term is frequently applied in contempt of the idols of the heathen (I K 11 5; Jer 13 27, etc.). (3) *sheqets*, *i.e.*, 'taboo,' used only in Lv 11 10-42. (4) *piggūl*, sacrificial flesh which has become stale and hence loathsome and unfit for food (Lv 7 18, etc.). (The Greek term [used in LXX.] *βδέλυγμα* is generic, and means approximately the same as the English "abomination.") A. C. Z.

ABOMINATION OF DESOLATION (Τὸ *βδέλυγμα τῆς ἐρημώσεως*) only in Dn (9 27, 11 31, 12 11; "that maketh desolate," AV; "astonisheth," AVmg.) and in the 'Apocalypse of Jesus' (Mt 25 15; Mk 13 14). The latter, however, is a direct reference to the former. The original in Dn is susceptible of more than one rendering. It may be 'the abomination that desolates' or 'the abomination that appals' (cf. *Oxf. Heb. Lex.* s.v. שָׁמֵם). The term, moreover, which is translated "abomination" (*shiqqūts*) strictly means 'image of a false god' (cf. I K 11 5; II K 23 13). What the author of Dn had in mind was the setting up in the Temple of a heathen idol, the presence of which there should strike the devout Israelite dumb with amazement and at the same time profane the sacred precincts, and be the signal of a terrible distress. This distress is conceived of as laying waste the country (*ἐρημωσις*, 'desolation,' Dn 9 26; Lk 21 20). The conception of Dn seems to have created an apocalyptic figure about which is centered all enmity against the true God and His will. The figure is used under different names in subsequent apocalyptic compositions. It is probable that the "Man of Sin" in the 'Little Apocalypse' (II Th 2 1-12) is one of these. The fact that Jesus points to the appearance of this figure as a sign by which His followers should recognize the definite beginning of the final stage of the Messianic era has led many persons to identify the abomination of desolation with some historic person, event, or thing, *e.g.*, the Roman army (B. Weiss), desecration by zealots (Bleek and Alford), a statue of Caligula,

the Roman standard with the figure of the eagle, etc. But such identifications are futile, inasmuch as apocalyptic figures are embodiments of ideas whose concrete appearance in the form of historical facts or personages is not necessarily bound to individuals, but occurs with every realization of the idea. The abomination of desolation is actualized whenever its conception as above defined becomes an objective fact. A. C. Z.

ABRAHAM, ê'bra-ham (אַבְרָהָם, *'abhrāhām*): The meaning and derivation of the word are uncertain. For **Abram** (אַבְרָם, *i.e.*, Abiram [?]), cf. analogies in Abimelech, etc. *Abê-ramu* occurs on contract-tablets prior to Hammurabi (2250 B.C.). 'The Exalted One is (my) father' (or 'exalted father') is a probable translation. Abraham is perhaps an amplified form, and רָהַם an otherwise unused variant of רוּם (*Oxf. Heb. Lex.*). "Father of a multitude" (Gn 17 5) is a word-play between הָם and הָמוֹן.

A. holds a prominent place in the thought of both the O T and the N T. His name occurs repeatedly in the formulas of inheritance (Dt 1 8; II K 13 23), and in the assertion of the continuity of the religion (Ex 3 15; I K 18 36). By the prophets he is seldom mentioned, perhaps never in a pre-exilic passage, but this is hardly significant, considering the clear national consciousness. The prophets assume his personality; he is God's "friend" (Is 41 8; cf. II Ch 20 7); he was "one" (Is 51 2; Ezk 33 24; perhaps Mal 2 15); Abraham and Sarah are progenitors (Is 51 2; cf. also Is 29 22, 63 16; Jer 33 26; Mic 7 20). The N T recognizes A. as a race-father (Mt 3 9; Jn 8 33, 37, 39), but it is more deeply conscious of his profound significance as a hero of faith (He 11 8-11), his intimacy with God (Jn 8 56), and his spiritual fatherhood (Lk 16 22; Ro 4 11 ff.).

The present form of the narrative is due to the writer's desire to picture an ideal figure, embodying supreme religious conceptions. The following is the analysis: (1) Gn 12–14, A.'s character and greatness. (2) Gn 15–22 19, the trials through which character was achieved. (3) Gn 23–25 8, the final acts of a well-rounded life. The thought of the covenant is ever dominant, but first is shown how exalted the hero was. He marches across the ancient world from the Euphrates to the Nile, his possessions increase in Canaan, he is able to overthrow the army of a world-conqueror. How did A. become so powerful? The answer is—not through heaping together wealth, not through flocks and herds, not through conquest, but by silent communion with God beneath the stars of heaven, by trials that tested his patience and wrung his heart, and by a life which found its goal not in earthly grandeur but in God. And he leaves the scene, not as one who has passed his prime, but as a king, who before he lays down the scepter prepares for his own departure, and, with dignity and far-sightedness, for his heir, and for the children who have a claim upon his love but no share in the great promise of his line.

The offering of Isaac, the crowning test of his faith, taught positively the need of a consummate sacrifice for the final ratification of the covenant, and negatively, that J" did not desire human sacrifice. The site could hardly have been the Temple-mount, because (1) Jerusalem seems to have been already occupied (Gn 14 18) and (2) is much less than three days' journey (Gn 22 4) from Beer-sheba.

While some maintain the absolute historicity of the entire Abrahamic narrative, others treat it as a myth, personalized tribal history, or the outgrowth of religious reflection. For A.'s actual existence, the persistent national tradition is a witness. The name is stamped too deeply upon the records to be but a fanciful creation. On the other hand, the narrative is so artistic as to indicate idealization. The minute particularizations (*e.g.*, Gn 18) seem hardly consistent with literal history, and we should distinguish between the present form and the original substratum. Probably under the name of A. are preserved traditions of great tribal movements which began in Arabia, followed the Euphrates, crossed to Haran, and ended for the time in Canaan. The leader may well have been named Abraham, but the clan was originally the concrete reality. While his name nowhere occurs as a clan title, on an inscription of Shishak the "field of Abram" is mentioned (*PEFQ*, Jan., 1905, p. 7); cf. "field of Moab" (Nu 21 20). For a theory of the two names Abram and Abraham, see Paton, *Early History of Syria and Palestine*, pp. 25–46.

It is now the general consensus that the names of the four kings (Gn 14) are historical, though not all have, with certainty, been identified. Gunkel argues for the historicity of Melchizedek also. The forms, however, of the Elamite and Babylonian names have suffered much in transmission. The synchronism with Hammurabi (Amraphel) postulates a date earlier than was formerly assigned to A. The chapter forms the fitting conclusion to the picture of Abraham's greatness.

LITERATURE: Comm. on Genesis, by Delitzsch, Dillmann, Green, Gunkel, Driver; Hommel, *Anc. Heb. Trad.*; Kittel, *Hist. of the Hebrews*; Kent, *Beginnings of Heb. History*; Orr, *Problem of the O T.* A. S. C.

ABRAHAM'S BOSOM. See ESCHATOLOGY, § 38.

ABRAM. See ABRAHAM.

ABRECH, ê'brec (אַבְרֵךְ, *'abhrēkh*): The Hebrew original of "bow the knee" in Gn 41 43. The translation thus given is probably not correct. Abrech does not correspond to any Hebrew word-form. The most probable view is that the true reading is *abarak*, a Babylonian term for a royal minister. On account of the political predominance of Babylonia, official terms in use in that country were in vogue also in Palestine and Egypt in the days of Joseph. J. F. McC.

ABRONAH, ə-brō'nā (עַבְרֹנָה, *'abhrōnāh*, **Ebronah** AV): A station on the wilderness journey (Nu 33 34 f.). Site unknown. E. E. N.

ABSALOM, ab'sə-ləm (אַבְשָׁלוֹם, *'ābhīshālōm*, **Abishalom** in I K 15 2, 10), 'father of peace,' perhaps so named as a good omen of David's growing power: David's third son, born at Hebron of Maacah, daughter of Talmai, king of Geshur (II S

3 3). His character is delineated consistently throughout as fierce, revengeful, and treacherous. Evidently he inherited his traits from his mother's wild mountain ancestry. His first outbreak follows Amnon's outrage of Tamar (II S 13), and self-exiled, he appears to wait in Geshur a vindication of his act. Joab's ruse to bring him back (II S 14) seems to embody an attempt to secure the abrogation of the right of private blood-revenge. Absalom's recall was, therefore, equivalent to a legal enactment on the subject (II S 14 11). But his confinement thereafter to his own quarters was an affront which his untamed spirit could not brook, and which precipitated the insurrection wherein he perished (II S 18 14). The narrative (II S 13–19) is intended to show how the folly of each of the presumptive heirs to the throne wrought their ruin and thus cleared the path for the youthful Solomon. Abijam (I K 15 2) and Asa (I K 15 10) were Absalom's descendants through Maacah. A. S. C.

ABYSS (*ἄβυσσος*), 'a place of great depth': As far as known the word is found only in the Greek of the Bible. It occurs frequently in the LXX. as the translation of the Hebrew *t'hōm*, deep. In the N T it is the name of Hades, the place of the dead (Ro 10 7; Lk 8 31; Rev 9 1, 2, 11, 17 8, 20 1, 3. In AV of Rev, it is always rendered "the bottomless pit"). See also Eschatology, § 48. A. C. Z.

ACACIA. See Palestine, § 21.

ACCAD, ac'ad (אַכַּד, *'akkadh*): One of the four cities which, according to Gn 10 10, were the starting-point of the dominion of Nimrod in Babylonia. In the inscriptions the same word-form usually designates not a city but the division of the country lying N. of the district about Babylon. The form *Agade*, however, is written as the name of a very ancient city, also in N. Babylonia, and supreme over the whole country about 3800 B.C. This is doubtless the same name as Accad, the *g* of the so-called Accadian language being regularly represented in proper names by *k* (*c*) in Semitic Babylonian.

'Accadian' is the name given by Sir Henry Rawlinson to a supposed non-Semitic language, spoken and written in many inscriptions in Babylonia, and to the people employing it. These are, however, now generally named "Sumerian," since the inscriptions in question are found not in N. but in S. Babylonia, and *Shumer* is supposed to be a designation of the latter region. This is doubtful (see Babylonia, § 9). In any case 'Accadian' is a misnomer and should be discarded. J. F. McC.

ACCO, ac'o (עַכּוֹ, *'akkō*, **Accho** AV; in Acts 21 7 called Ptolemais; Arabic, *'akka*): A Canaanite city in the territory of the tribe of Asher, whose inhabitants were not driven out by Israel. Fortified and situated on the seacoast at the N. end of the Bay of Acre, and on the main road along the coast, it was important for controlling the roads inland to the fertile plain of Esdraelon and to lower Galilee. From the earliest times down to the Crusades its possession was considered of great strategic value, although politically it was inferior to Tyre and Sidon. (See Palestine, § 4.) At the close of the 3d cent. B.C. its name was changed to Ptolemais. Map IV, B 6. C. S. T.

ACCURSED: The RV translation of קְלָלָה (Dt 21 23) and יְקֻלַּל (Is 65 20), from the root *qālal*, meaning 'to esteem lightly.' The AV has "accursed" in most O T passages, where the RV has "devoted" or "devoted thing." In the place of the AV "accursed" the RV in N T reads "anathema," the transliteration of the Greek word. See Anathema, Devoted, also Curse. C. S. T.

ACCUSATION. See Superscription.

ACELDAMA. See Akeldama.

ACHAIA, a-kē'ya (Ἀχαΐα): The northernmost country of the Peloponnesus, but in Homer the country inhabited by the Achæans, that is, all Greece. The Romans (after 27 B.C.) adopted the Homeric usage, and their *Provincia Achaia* (capital, Corinth) included all Greece along with Thessaly, Acarnania, Ætolia, Eubœa, and the Cyclades. This is N T usage, "Gallio, Proconsul of Achaia" (Ac 18 12; cf. also 18 27; Ro 15 26, etc.). J. R. S. S.

ACHAICUS, a-kē'i-cus (Ἀχαϊκός): Mentioned in I Co 16 17 with Stephanas (q.v.) and Fortunatus. From the exhortation (ver. 16; cf. I Th 5 12) we infer that A. and the others occupied some important position in the Corinthian Church. Their attitude of friendliness relieved Paul's anxiety (ver. 18), particularly in view of what was lacking in the Church's moral condition at the time (*τὸ ὑμέτερον ὑστέρημα*, ver. 17b; cf. 5 1 f.). J. M. T.

ACHAN, ē'can (עָכָן, *'ākhān*, called **Achar**, I Ch 2 7): A member of the tribe of Judah, who appropriated treasure from the spoils of Jericho, thus violating the law of the ban (*ḥerem*) (see Curse, § 2), according to which spoils of war were sacred to Jehovah. This sin brought defeat on Israel at Ai. By lot Joshua discovered Achan to be the offender. In the valley of Achor he and his family were stoned to death, while all his property was burned (Jos 7 1-26). J. A. K.

ACHAZ. See Ahaz.

ACHBOR, ac'bōr (עַכְבּוֹר, *'akhbōr*), 'mouse': **1.** The father of Baal-hanan, a king of Edom (Gn 36 38 f.; I Ch 1 49). **2.** A courtier under Josiah and Jehoiakim (II K 22 12-14 [but cf. II Ch 34 20]; Jer 26 22, 36 12). E. E. N.

ACHIM, ē'kim (Ἀχείμ): An ancestor of Joseph (Mt 1 14). E. E. N.

ACHISH, ē'kish (אָכִישׁ, *'ākhīsh*): The Philistine king of Gath who befriended David (I S 21 10 ff.) and later gave him Ziklag. He demanded David's aid against Saul, but yielded to the objections of the Philistine princes (I S 27–29). He was still king at Solomon's accession, according to I K 2 39, but this seems improbable in view of David's conquest of Gath and of the chronological difficulty. E. E. N.

ACHMETHA, ac'mę-tha (אַחְמְתָא, *'aḥmᵉthā'*): A royal city in Media where the roll was found containing a copy of Cyrus' decree permitting the return of the Jews (Ezr 6 2). The word is the Aramaic equivalent of the Pers. *Hagmatana* or Ecbatana, as the Greeks spelled it. The site of the city mentioned in Ezra is somewhat uncertain. The old Median Ecbatana can not easily be identified with the beautifully situated Ecbatana, used by the Persian kings as a summer residence, now called Hamadan; but it is probable that the latter is the city referred to both in Ezra and in To 6 5. E. E. N.

ACHOR, ê'kōr, VALLEY OF (עֵמֶק עָכוֹר, *'ēmeq 'ākhōr*), 'valley of trouble': The valley near Jericho where Achan was stoned (Jos 7 24-26). Its identification with the *Wady-el-Kelt* is unsatisfactory. Jos 15 7 implies a more southern, Is 65 10 a more spacious valley. Hos 2 15 plays on the meaning of the term. E. E. N.

ACHSAH, ac'sā (עַכְסָה, *'akhṣāh*, **Achsa** AV), 'anklet': A daughter of Caleb (perhaps in reality a clan) given to Othniel for conquering Kiriath-sepher. The springs mentioned lay a few miles north of Debir (Jos 15 16 ff.; Jg 1 12 ff.; I Ch 2 49). E. E. N.

ACHSHAPH, ac'saf (אַכְשָׁף, *'akhshāph*), 'sorcery': A town on the border of Asher (Jos 19 25) whose king was confederate with Jabin of Hazor against Joshua (Jos 11 1, 12 20). Site unknown. E. E. N.

ACHZIB, ac'zib (אַכְזִיב, *'akhzībh*), 'winter torrent' (?): 1. One of the 22 towns of the tribe of Asher (Jos 19 29) on the seacoast S. of Tyre; the inhabitants were not driven out by Israel (Jg 1 31). Map IV, B 5. 2. A town in the Shephelah of Judah, mentioned with Keilah and Mareshah (Jos 15 44), with Mareshah and Adullam (Mic 1 14); the same as **Cozeba** (I Ch 4 22) and **Chezib** (Gn 38 5). Map II, D 1. C. S. T.

ACRE. See Weights and Measures, §2.

ACTS OF THE APOSTLES, THE: The book of Acts is unique. Without it any consecutive knowledge of the Apostolic Age could not be attained, even with the aid of the Pauline letters. With it as background, all other data fall into order and unity in a way which speaks loudly for its historic worth. As, then, our hopes of constructing a sure picture of primitive Christianity depend largely on Acts, it is essential to form a correct idea as to its historicity. How far does it satisfy modern requirements? One thing must be borne in mind: Its author, alone of N T writers, claims to write history (*καθεξῆς γράψαι*), and to have satisfied the conditions of accurate inquiry (*πᾶσιν ἀκριβῶς*) necessary to give the reader a sense of security (*ἵνα ἐπιγνῷς . . . τὴν ἀσφάλειαν*) touching the matters of Christian faith (*τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων*). Such is the claim of the preface to his work in two parts, of which Acts is the second. It was meant as serious history, occasioned too by the consciousness that existing narratives dealing with the same class of facts were not satisfactory in this very respect, as a basis of rational historic assurance.

1. Introductory.

But, it will be said, there is history and history. We need to know how far Acts is an objective record of objective facts. As to the objectivity of its author's attitude, Ramsay is probably right in claiming for Acts a place among histories of the first rank, in which nothing is allowed consciously to deflect the historian from stating things as they really occurred. Only this does not mean the dead, superficial fidelity of a photograph, giving no guidance to the beholder by light and relief. Our author gives an interpretation of the story, particularly of its religious meaning, in order to aid one seeking for religious truth, so far as this can find expression in history. But this need not make him inaccurate, or ready to suppress facts *material to the line of exposition* selected in keeping with the total effect of all known to the writer, though much can not be brought in for reasons of space and perspective. Whether all that reached him as 'facts,' or even all that he had verified for himself as such, were really objective facts—at least as we should interpret them to-day—is another question. This can not here be discussed, save as regards the probability that our author was himself an eye-witness of a large number of them—and these often, as Harnack points out, of the same 'supernatural' order as those which he records on the evidence of others—and in so far as we can infer that those others were themselves eye-witnesses or drew their impressions directly from such. Approach, however, to all such problems lies through a consideration of the general drift of Acts, and of its verisimilitude or otherwise. The question of its Scope will lead on to those of its Aims, Occasion and Provenance, Authorship, and Date. The final test of all these will be their mutual coherence as the simplest theory for unifying an immense complex of phenomena, literary and historical.

2. Scope and Plan.

Acts sets forth in orderly sequence (*καθεξῆς*) how the Divine Society constituted by the Gospel spread, in ever-widening circles, from its native home in Jerusalem even unto Rome, the distant capital of the world. This appears from the commission (1 8) given at the final interview between Jesus and those who as "witnesses" were to continue His ministry, and who, as so commissioned, were "apostles" in the wider sense, as distinct from the Twelve (see 1 6, 14 f., 21; Lk 24 33 ff., and I Co 15 7, *τοῖς ἀποστόλοις πᾶσιν*). We gather that their horizon was still confined to a Messianic Kingdom for Israel (1 6); and, in fact, down to ch. xv we find, traced with a care implying a very primitive standpoint (for A.D. 70 effaced such shades of distinction), the gradual steps by which they accepted the logic of Divine facts, even when running counter to preconceived theory, in the annulling of Jewish restrictions upon membership in God's Kingdom. The one secret of this triumph of the Divine over human limitations—as of all those triumphs which constitute the moral of the book and its high argument—lay in the power of the Holy Spirit upon and through the Lord's witnesses. This is surely true to life. Here, too, lay the continuity between our author's two books: the same

Spirit qualified the Master and His disciples (Lk 4 14, 24 49; Ac 1 1 f., 8, 2 33, cf. 16 7, "the spirit of Jesus") both to do and endure; for the pathway of 'glory through suffering' was God's counsel for both (Lk 24 26, 46; Ac 14 22, cf. 5 41). The traditional Jewish forms of thought touching the mode of the Kingdom's consummation within the generation then living (Lk 21 32, cf. 9 32; Ac 1 11, 3 20 f.), and the natural assumption that Jewish forms of worship and ritual still held good, did not suddenly fall away. The Gospel did not destroy save through being seen to fulfil. These things simply faded away in the growing light which spread from the new luminary of the spiritual world; and the subjective power to appropriate all in Him turned on the Messianic gift, the "Spirit of the Lord" in new form and fulness, which constituted the New Israel out of the Old in spite of its wonted stiff-necked resistance to the Holy Spirit (7 51). Israel was even then a "crooked generation," from which "salvation" was needful (2 40, 4 12, cf. 14 26).

Accordingly the Messianic outpouring of the Spirit at Pentecost holds the same determinative place in Acts as in the Gospel the coming of the Messianic consciousness to Jesus Himself unfolded in the discourse in the synagogue at Nazareth (3 21b, 4 14-30). The parallel is all the closer in that, in both cases, rejection by Judaism follows, because the conditions of the Kingdom are presented as purely spiritual, so that birth confers nothing but prior opportunity. Thus Acts depicts, first, the Divine power and spirituality of life manifest in the nucleus of the coming Kingdom, the new Ecclesia; while Judaism passes self-judgment upon itself, step by step, by hardness of heart to the Spirit's appeal (chs. 3–5). Anon we are shown a certain differentiation within the new Ecclesia itself, between the less and the more progressive types—those strictly "Hebrews," and those in fuller sympathy with Israel's wider heritage owing to experience of the Greek world, the "Hellenists." The spokesman of the latter is Stephen, whose speech before the official representatives of strict Judaism indicates the principles at issue, and foreshadows the line of development for the Ecclesia. Then the shaking of persecution (chs. 6, 7) providentially spreads this true seed beyond Jerusalem, in various soils more and more remote from those heretofore held fit for the reception of God's word. Thus the Samaritans respond to Philip the Evangelist and are solemnly adjudged of God by the Messianic gift, through the agency of Peter and John—most authoritative of "apostles"—worthy of life: an imperfect proselyte (a eunuch) is by special Divine action admitted, less publicly, through Philip: there follow proofs of God's hand with His new Ecclesia, in the conversion and early ministry of Saul, the leader of the recent persecution, and next in typical incidents taken from Peter's missionary work in Judæa; and then the latter is led to sanction the admission of a group of proselytes to the spirit merely of Judaism, and not to the letter of its requirements (through circumcision)—in sheer deference to God's manifest will in the gift of the Spirit. This case is made the more significant by being challenged at Jerusalem and successfully vindicated by Peter, on the ground that God had acted and could not be gainsaid. Thus "to the Gentiles had God given repentance unto life" (11 18).

This occurred at Cæsarea, just beyond the borders of the Holy Land of Judæa proper (from which Peter had passed in coming from Joppa, 9 43, 11 5, 11; cf. Knowling, on 8 40), and might hardly have been tolerated nearer to Jerusalem. Further it affected but few in the first instance, and was probably not expected to extend very far either numerically or locally. But in both respects God was already on the way to transcend Jewish-Christian thought even more signally. Yet here too progress was gradual, and no sharp breach was actually caused with the Palestinian Ecclesia. This, so far, had conceived of itself as "the Ecclesia" (ἐκκλησία, 'called sect,' usually rendered "church"), made up of "the saints" proper (9 32, 41; cf. 9 13, 26 10; also I Co 16 1; Ro 15 25), while non-Jewish adherents were Messianic proselytes on the skirts of Israel (as with orthodox Judaism). Such a conception would be helped by the sense that all was still provisional. "The Lord was at hand," and He would perfect all in His Ecclesia. But the conception was menaced as soon as membership in the Ecclesia extended far beyond Palestine, and included by special Divine bounty large masses of persons hitherto assumed to be exceptions by special Divine bounty. This is what happened at Antioch, which therefore is treated as the second home of the Gospel, and then as the starting-point of the Gentile Mission proper. But the actual extent of the fresh departure, in its beginnings, is doubtful. According to the best MSS reading in 11 20 the "great number" who there hastened to believe were "Hellenists," and therefore Jews of a kind, yet not of the kind which had hitherto constituted the great mass of "the Ecclesia" in the Holy Land. So great a change in relative proportions would in itself warrant the sending of some one to examine matters and report; and we notice that Barnabas, himself a Hellenist, was chosen, and not Peter and John (as for Samaria), which would surely have been the case if anything so revolutionary as a preponderance of uncircumcised "Greeks" (the other reading) had appeared at this stage even outside Palestine.

Hort (*Judaistic Christianity* [1894], p. 59 f.) seems right in insisting on the more difficult reading of BD² EHLP, supported by ℵ* εναγγελιστας; see also 13 46, cf. 14 27. The author's meaning seems to have been missed by the other MS authorities, through taking the δέ in ἦσαν δέ τινες ἐξ αὐτῶν- κτλ, as adversative to the foregoing οἱ μὲν οὖν διασπαρέντες —to the undue prejudice of μηδενί . . . εἰ μὴ μόνον Ἰουδαίοις; whereas it really appends a special instance as in 8 4 f., and elsewhere in Acts. So it is to be rendered: "Now there were certain of them, men of Cyprus and Cyrene, such as (οἵτινες, cf. 9 36) on reaching Antioch began to address the Hellenists." It seems best, therefore, to follow ℵ^c DEHLP al. pler. sah. cop. syr.^utr, arm. æth. col. gig. vg codd Chry. in omitting καί, since its presence in ℵ* AB may well be due to the feeling that it is needful to the antithetic relation of ver. 20 to ver. 19 which they agree with the authorities for Ἕλληνας in reading into the passage.

In any case the extension to Antioch, standing midway between the Jewish and Greek spheres, was a momentous step; and there, we read significantly, the disciples of Jesus first obtained the name distinguishing them from Jews proper, "Christians." There too begins the association of Saul with Bar-

nabas, which marks the next stage of advance—still without loss of touch with the old center, Judæa (11 27-30). But before leaving the fortunes of the Gospel in its first home, we are shown how attempts to harm it ever turned, by God's grace, to the confusion of its foes (ch. 12): then, with a verse reestablishing sequence with ch. 11, we pass on to the beginnings of the real Gentile mission, with its base at Antioch.

And now Saul—who at the psychological moment (13 9) is given his Gentile name, Paul—comes out in his true *rôle* as the main agent of the Divine counsel in the wider destiny of the Gospel, as surely as Peter had been the pioneer of its more restricted scope. The 'turning to the Gentiles' is narrated very emphatically in 13 46-48, while the moral of the whole mission is pointed in 14 27, "all things that God had done with them," so showing "that he had opened a door of faith unto the Gentiles." It was seemingly the news of this great extension of Gentile Christianity *on principle* that drove the more reactionary wing of the Jerusalem church (now including Pharisees, 15 5) to action in Antioch (as also in Galatia), where it was felt that the issue had to be fought out (see GALATIANS, § 3). With the Jerusalem Concordat, which settled it for the time, *i.e.* as it arose in Syria and Cilicia (and Galatia), where the Jewish element, side by side with the Gentile, was large, the story, as so far told, reaches its natural conclusion (15 35). Hitherto it has been treated from the Hellenistic standpoint, from which the conditions of intercourse in the Ecclesia between Jew and Gentile, set forth in 15 20, 29, seemed to be minimum concessions (*ταῦτα τὰ ἐπάναγκες*) to unity on the part of godly Gentiles. Hereafter, however, the horizon widens enormously; new interests and conditions arise: the old platform becomes too narrow in practise, where Gentiles more and more outnumber Jewish converts in typically Gentile regions. Antioch and its associations are largely left behind; and the history gathers round the career of the Apostle of the Gentiles, whose personal commission determines his conduct in regions to which, in his judgment, the Jerusalem compact was inapplicable.

3. Sources of Acts.

Here space forbids any full discussion. As regards chs. 1–12 the present writer feels that neither the hypothesis of merely oral traditions nor the usual theories of written sources—Aramaic (so now Harnack) or Greek—can fully meet the case. The use of a Hellenistic or Antiochene source would account for the bulk of these chapters, but there is need also of the view broached in the commentary on Acts in the *Century Bible* (1901), viz., that Luke wrote some of Acts 1–12 (or even 15 33) on the basis of notes taken down by himself from the lips of excellent informants, and largely in their own words (which explains the distinctive language and thoughts shining through the present Lucan narrative). Probably Philip, Hellenist and Evangelist, was his main oral source for such notes as to the Jerusalem and Judæan church, taken during Paul's detention in Cæsarea (cf. 21 8 f.). Mark or his mother may be the channel through whom most of ch. 12 (with its intimate reference to Mark's home and the maid servant and the abrupt naming of James, the Lord's brother) reached Luke. Stephen's speech may or may not have come through Philip; at all events it came through a Hellenist of the same circle or type as the author of the Epistle to the Hebrews (the affinities with which are well pointed out by Dr. B. W. Bacon, Stephen's Speech, in *Yale Biblical Studies*, 1901). For Saul's history during that period, Paul himself and Luke's own notes of Paul's defenses at Jerusalem and Cæsarea (not always quite at first hand) would contribute something. Other and more purely traditional elements, *e.g.* the idea of Pentecost as involving foreign tongues—in contrast to Peter's speech on that occasion—may be due to Hellenists in Antioch. The First Missionary Journey (13–14) probably reflects the account given by an eye-witness (Titus?) on returning to Antioch. For the latter part of Acts all is due to Luke's memory or notes, as the case may be; nor is the absence of "we" any sure disproof of his presence, as it may have merely a psychological or emotional significance.

4. Aims.

Henceforth the *motifs* underlying the narrative, and causing selection from a larger mass of materials, become more varied. The central one so far, the universal spirit of the old religion, as of Divine origin—in spite of Jewish blindness and hardness of heart, now as in former days (cf. Stephen's Speech)—persists to the end, with its climax at Rome (28 17-28). But with it blends more and more another idea, its counterpart, viz., the witness borne by the attitude of typical representatives of the Gentile world, the Roman Empire in the widest sense, that the hostility of actual Judaism was vexatious and groundless. Further, as far as Judaism might try to crush its rival by suggesting that it was an element of disorder and even of disloyalty in the Empire itself, the early history of the Christian Church and its relations to the Roman State, its law and order, refuted the charges. Such troubles as had arisen were in fact due to Jewish jealousy and misrepresentation. All these lines of thought meet in Paul himself, both in his outer lot and in his attitude, whether to his national religion or to Roman citizenship. To both he was essentially loyal. This explains the long and at first sight unduly prolix story of Paul's last visit to Jerusalem and its issues, particularly the repeated speeches of defense. Paul, in fact, was the embodied *apologia* of the Church in the Roman Empire, over against all its traducers (cf. Von Soden, *Early Christian Literature* [1906], pp. 230 ff.).

The *occasion* of Acts, then, like that of all NT writings, is practical. It is determined by pressing religious needs, not by abstract or scientific interests. It is an apology for the religion of Jesus, addressed primarily to men of faith, yet a faith distressed both by bitter opposition and by some perplexities of thought, not as yet quite at home with the deeper ideas of the new religion—as one of power shown through suffering, not through prosperity (the notion of ancient religion generally). But while primarily meant for actual faith, Luke's writings, perhaps alone in the NT, look also to potential faith outside, in 'men of good-will' who need only to know the facts in all the impressiveness of their true order—so that their real meaning jumps to the eye—in order to believe in the "Kingdom of God" among men.

5. Provenance.

Where, then, was such a work likely to arise? Internal evidence suggests that the region in which its first readers were most interested was the Roman province of Asia (note references to Paul's abortive wish to visit it and Bithynia in 16 6 f.), where the concrete narrative becomes most detailed and the topography most minute (18 24–21 1; contrast the verses given to the last visit to Greece, 20 2-5). Differences, even, and abuses among believers emerge

at Ephesus (18 24–19 7, John's baptism, and 20 26-36, forecast of that church's future dangers), as nowhere else. Observe too the calm allusiveness of the reference to "the school of Tyrannus" (*τινος* was soon added to soften it) in 19 9, as though self-explanatory to "Theophilus" and his circle (cf. the abrupt reference to Alexander in 19 33); also the triviality of the itinerary in 20 13-15, save for those familiar with the coast between Troas and Ephesus.

Here reference may be made to some of the most striking of the readings in *Codex Bezæ*, etc. A whole series of them betray special acquaintance with Asia Minor (Ramsay); and these are among the oldest of the so-called 'Western' or β text. But they are never more than intelligent glosses, showing that Acts was read with more than special interest in the region. The change in 15 20, 29, where the abstinences lose their ceremonial or Jewish reference, may also have arisen in Asia, especially as it is already found in Irenæus.

Finally consider the correspondence between this environment and the *motifs* of Acts, as already described: the numbers and influence of the Jews in Asia (referred to in 21 27, 24 19 as prime causes of Paul's arrest); the bitterness of their hostility to the Christians both in the later Apostolic age (Rev 2 9 f.) and in Polycarp's day; the interest for this region of the *modus vivendi* of Acts 15 20, 29, in the light especially of Rev 2 6, 14 f., 20; and the problem of the internal relations of Judaism and Christianity there as late as Ignatius' day. Surely these things constitute strong cumulative evidence for Asia, and Ephesus in particular, as the original home of Acts.

6. Date.

If this be granted, it will add also to our evidence for date, in so far as the tone of Acts is optimistic touching Rome's attitude to Christians, apart from Jewish envy and slander. It assumes that Rome may continue its old policy of treating Christianity as a form, the most legitimate form, of Israel's religion, and as sharing its status as a *religio licita*, exclusive of the forms of the Imperial cult, as of every other 'idolatrous' worship, yet not therefore disloyal to Rome and Cæsar. When exactly the course of events in Asia, the center of fanatical Cæsar-worship, rendered such hopes untenable, it is hard to say. But relatively early, we may be sure, apart even from the evidence of Rev, the date of which is itself an open question. Harnack thinks a date about 80 A.D. most probable: the present writer inclines to a date earlier in the Vespasian era, as better suiting the words of the Gospel (21 32, cf. 9 26 f.) touching the fulfilment of "all things" before the passing of the original generation of Christ's hearers. The experiences of the era of the siege and fall of Jerusalem seem clearly implied in the wording of Luke 21; but the "times of the Gentiles" seem only just beginning to be fulfilled (21 24, 28). Still "redemption draweth nigh," and some of Christ's generation will see it.

The argument for a date about 100 A.D. derived from parallels with Josephus' *Antiquities* is quite "in the air" (Harnack, op. cit., p. 18). It does not account for the divergences in the case either of Theudas (5 36, *e.g.*, the number 400)—whatever be made of the account in Acts—or of Herod (12 20 ff.). On the other hand, it is unsafe to argue from the point at which Acts ends (61–62 A.D.); for the narrative has reached its natural climax when the Gospel is preached by Paul in Rome. *Paulus Romæ apex evangelii.* Nothing of equal significance could be added. The heroic age, in which the Divine power working in Christ's witnesses was most manifest, was already well-nigh over.

7. Authorship.

Finally a date between 70 and 80 A.D. best suits the most probable theory as to authorship, viz., that the whole work, as distinct from a supposed Travel-diary—cropping out here and there between chs. 16 and 28—comes from Luke, "the beloved physician," companion and helper in the Gospel to Paul, who is the hero of the book's most moving sections from ch. 9 onward. Harnack has recently accepted and restated in *Lukas der Arzt* the arguments used by scientific defenders of the traditional authorship,[1] such as Hobart in *The Medical Language of St. Luke* (1882), and Sir J. C. Hawkins in *Horæ Synopticæ* (1899), as regards the stylistic unity of Acts generally. At present, then, as far as linguistic evidence goes, this view may be said to hold the field. The weakness of the counterview, which assigns Acts to about 100 A.D., is seen in the paradox to which it is driven, in order to account for certain Hellenistic features in the warp and woof of the book, that its final author was a 'Hellenistic Jew' (so Wendt and B. W. Bacon). The form of the preface to both works, and their whole feeling when dealing with Græco-Roman matters (cf. Ramsay), make this most unlikely. Luke, however, though born a Gentile (whether Syrian or Greek in race), would naturally have much of the Hellenist in his training—he may have been a Jewish proselyte to begin with—and suits the complex conditions of the problem, both of style and thought, completely. Early tradition touching him is well summed up in the Monarchian Prologue to Luke's Gospel: "Luke, a Syrian by race, an Antiochene,[2] by profession a physician, . . . departed this life at the age of seventy-four in Bithynia." The latter statements, in no way suspicious in themselves, agree well with the foregoing theory in all respects.

8. Relation to the Pauline Letters.

One confirmation of Luke's authorship lies in the apparent non-use of the Pauline letters, which any one save a companion of Paul's would eagerly study for data. Particularly striking is the case as regards the Epistle to the Galatians, which runs parallel to much in Acts, and the absence of exact harmony with which is by some made a prime reason for denying Lucan authorship. As this case is crucial for the historicity of Acts, we must deal with it somewhat fully, instead of trying to discuss minor problems of like order.

Some still regard Acts 15 and Gal 2 1-10 as both historically trustworthy versions of the same incident, in spite of their marked differences. Such differences are, *e.g.*, (1) their ostensible occasion; (2) the privacy implied in Gal [3]

[1] This is supported by very early and wide-spread evidence, going back as far as Marcion (c. 140 A.D.), for Luke's Gospel. This is natural, if Harnack be right in saying that a work with a Prologue must from the first have had its author's name in the title. Evidence of the use of Acts is probable (so HOLTZMANN) in Ignatius of Antioch and Polycarp of Smyrna, c. 115 A.D., and perhaps even in Clement of Rome (xviii. 1, cf. Acts 13 22), c. 96 A.D.

[2] Knowledge of this fact (and nothing else) is perhaps implied in the early reading of D also Aug. after 11 27, "and when *we* were gathered together," etc.—unless we have here secondary use of an Antiochene source underlying Acts. Note also the intimate knowledge of the Antiochene Church shown in Acts 11 26, 13 1, cf. 6 5 *fin.*

[3] At best, Paul's account could apply only to a private conference at the time of Acts 15, but not there recorded, while yet Paul lays all the stress on it (but see GALATIANS, § 3).

(where it was important for the purpose of Paul's argument to emphasize the *public* vindication of his own Gospel, if it had then occurred); (3) the practical conditions laid down for keeping the two separate missions in sufficient touch with each other—as to which Paul's language in Gal 2 10, "only," etc., formally excludes any other terms than those he specifies; (4) the clear implication both of Paul's logic (which does not leave him free to pass over any visit between Gal 1 18 and 2 1 without explanation) and of the statement that he remained still unknown by face to the churches of Judæa (1 22 f.), to the effect that no visit to Jerusalem fell between those in Gal 1 18 and 2 1, whereas Acts 11 27 ff. records a relief visit to Judæa after Gal 1 18; (5) the contrast between the attitude of Peter and yet more of Barnabas (after his Gentile experiences in Acts 13–14) in Gal 2 11 ff., with what we should gather of them in Acts 15 (esp. 30-36). Those who see their way around these differences must be allowed to take their own course; but they can not fairly cite Lightfoot's authority, since the 'South-Galatian' theory, which makes Paul in Galatians address a totally different body of readers from that contemplated by him, has become so widely accepted, even by defenders of Acts 15 = Gal 2 1-10. This changes the whole perspective. In particular it makes the natural assumption that Paul is defending the independent authority of his Gospel as proved *prior to* his "begetting" his readers by its agency—an assumption involved by Lightfoot's 'North-Galatian' theory—tell heavily against Acts 15 = Gal 2 1-10 on the current theory.

Turning, then, to those who agree in regarding the foregoing historical equation impossible, we have two types of theory. The one frankly denies any real historicity to Acts 15, and in most cases performs a critical operation on its organic unity, separating the conditions contemplated in 15 20, 29, cf. 21 25, from the narrative as a whole, and relegating them to some later occasion, real or supposed. This leaves Acts thoroughly discredited and its Lucan authorship out of the question. Here Harnack's present position is untenable, as Schürer presses home in the *TLZ* (1906, cols. 406 f.). He must unify his literature and historical results somehow. The other simply challenges the traditional dogma that Acts 15 must be meant to refer to the same visit as Gal 2 1-10, and sets about finding an earlier stage in the story of the Gospel's extension in Acts with which it may be correlated. Thus there is no reason why a private conference should not have taken place between the Antiochene and Jerusalem leaders touching their respective 'missions'—with a view to anticipate public difficulties such as a Paul would readily foresee (cf. Gal 2 2)—prior to the emergence of public occasion[1] for deputation of Acts 15 2 ("and certain others"). *Distinguite tempora.* As yet the problem was not one present to the rank and file at all, only to Paul himself in the first instance—leading him up "by revelation" to make sure of the "pillar" apostles. On this occasion these devout followers of the finger of God (cf. Acts 11 17, and later 15 8, 12-17) felt the unity of the Divine working visible in both types of mission, and simply requested that Paul should see to it that he and his converts "should remember the poor" in keeping with the best traditions of Jewish piety (cf. Acts 2 34 ff.)—a principle for which Paul was himself already zealous. It is just here that the second theory divides into alternative forms. Ramsay, followed by V. Weber and others, sees in the wording of Gal 2 10 a reference to Paul's being in Jerusalem for the very purpose of showing the Antiochene mindfulness of the poor saints in Judæa (Acts 11 30). But the present writer considers this identification exegetically forced and views that relief visit rather as an early proof[2] of Paul's zeal for the principle expressed in Gal 2 10. That is, it is simplest and best to assume, as we are free to do—since the account in Acts is so far from professing to be a complete narrative—that the visit of Gal 2 1-10 is an otherwise unrecorded visit, preparing the way privately for that other and public concordat which was occasioned by overt controversy in Antioch some years later (but see GALATIANS, § 3). Thus there is no necessary clash between Acts 15 and Gal. 2 1-10; and with similar allowance for different perspective, we may say the same for Acts 9 and Gal 1 16-21, touching Paul's movements in the first years after his conversion.

LITERATURE: A full discussion of the literature on Acts will be found in the last edition of Meyer's *Kommenter* (1899), by Wendt, and in Knowling's Comm. in the *Expositor's Greek Test.* (1906), supplemented by his *Testimony of St. Paul to Christ* (1905); see also Moffatt's *Historical New Testament* (1901), and C. Clemen, *Paulus* (1904), i. 162–330. Add Harnack, *Lukas der Arzt der Verfasser des dritten Evangelium u. der Apostelgeschichte* (1906), Eng. tr. (1907). J. V. B.

ADADAH, ad'a-dā (עֲדָעָדָה, *'adh'ādhāh*): A town on the S. border of Judah (Jos 15 22). Probably the Aroer (q.v.) of I S 30 28. E. E. N.

ADAH, ê'dā (עָדָה, *'ādhāh*), 'beauty': 1. A wife of Lamech (Gn 4 19 ff.). 2. The Hittite wife of Esau (Gn 36 2 ff.). E. E. N.

ADAIAH, a-dê'yā (עֲדָיָה, *'ădhāyāh*), 'J" has adorned': 1. The maternal grandfather of King Josiah, of Bozketh in the Shephelah of Judah (II K 22 1). 2. A Levite of the sons of the Kohathites (I Ch 6 41). 3. A Benjamite of the family of Shimei (Shema ver. 13), (I Ch 8 21) of Jerusalem. 4. A priest dwelling in Jerusalem (I Ch 9 12). 5. The father of Maaseiah (II Ch 23 1, here spelled אֲדָיָהוּ). 6. A man of the family of Bani of the post-exilic Jewish community who had married a foreign wife (Ezr 10 29). 7. Another of same family and guilty of same offense (Ezr 10 39). 8. A descendant of Perez, son of Judah (Neh 11 5). 9. A priest, son of Jeroham, in the post-exilic list of the inhabitants of Jerusalem; probably the same as 4 (Neh 11 12). C. S. T.

ADALIA, ad"a-lai'a (אֲדַלְיָא, *'ădhalyā'*): One of Haman's ten sons (Est 9 8). E. E. N.

ADAM, ad'am (אָדָם, *'ādhām*, from root אדם, 'to build,' 'produce'?): I. According to the creation story of Genesis the name of the first man of the race. The Hebrew word used without the article is the name of the first man (Gn 4 25, 5 1, 3-5; I Ch 1 1; also Gn 2 20, 3 17, 21?); with the article, it should be translated 'the man,' as it is in most instances in RV, where AV has "Adam." It is used as the name of the first man where it is necessary to distinguish him from his descendants. In the N T the Greek transliteration Ἀδάμ is used as the name of the first man (Jude ver. 14), who is looked upon as the father of the whole human race, so closely connected with all men that he involved all in his acts (Ro 5 14a; I Co 15 45a; I Ti 2 13 f.). In Ro 5 14b (5 12 f.), I Co 15 22 Paul brings out the historical connection of Adam with humanity, in representing him as being the author of sin and death for all by his one act of disobedience; in this he is a type—though by contrast in result—of Christ, who by His one act of obedience is the conqueror of sin and death. In I Co 15 45 Paul seems to go from the influence exerted historically to nature, *i.e.*, to the relation in which they stand to humanity; Adam the first sensuous,

[1] I see no such occasion in Gal 2 4 f. There is no suggestion such as Paul's readers could be expected to follow, that the "false brethren" were "brought in" at Antioch, rather than at the private conference in Jerusalem mentioned just before.

[2] See *Expositor* (Oct., 1899), p. 268: cf. O. Holtzmann in *ZNTW* (1905), pp. 102 ff.: "But then the journey to the Apostolic conference and the first Collection-journey fall in the period immediately after Acts 11 26; one must assume that both journeys followed one another quickly, as Gal 2 10 lets one suppose."

earthly man, Christ the second and last, the spiritual and heavenly man.

II. The name of a city in the Jordan valley, near the mouth of the Jabbok, where the waters were dammed up when Joshua led Israel into Canaan (Jos 3 16). Map III, H 4. C. S. T.

ADAM, THE BOOKS OF: This general title is given to a number of apocryphal and apocalyptic productions (by Christian hands working on Jewish originals), embodying semireligious romances in which Adam and Eve figured as the chief characters and the story of Gn 3 is supplemented and embellished by legendary or mythical accretions. The books are: 1. *The Narrative and Citizenship of Adam and Eve* (ed. Tischendorf, 1867; also in a Latin form, *Vita Adæ et Evæ*); 2. The Mandaite *Sacred Book of Adam*; 3. The Ethiopic *Book of Adam*; 4. The Syriac *Treasure Cave of Adam* (based upon the preceding); 5. The Syrian *Testamentum Adami* (cf. Hort, in *DCB*). A. C. Z.

ADAMAH, ad'a-mā (אֲדָמָה, *'ădhāmāh*): A city of Naphtali (Jos 19 36). The identification, Map IV, G 7, is uncertain. E. E. N.

ADAMANT. See Stones, Precious, § 3.

ADAMI-NEKEB, ad''a-mai-nek'eb (אֲדָמִי הַנֶּקֶב, *'ădhāmī ha-neqebh*): A town on the NW. border of Naphtali (Jos 19 33). Its site is uncertain. E. E. N.

ADAR. See Time, § 3, and Addar II.

ADBEEL, ad'bę-el (אַדְבְּאֵל, *'adhbe'ēl*): A 'son' of Ishmael (Gn 25 13; I Ch 1 29). An Arabian tribe *Idiba'il* near Egypt is mentioned in the Assyrian inscriptions. E. E. N.

ADDAN, ad'dan (אַדָּן, *'addān*): The Babylonian home of certain exiles who were unable to prove their genealogy (Ezr 2 59). Called **Addon** in Neh 7 61 ff. Site unknown. E. E. N.

ADDAR, ad'dār (אַדָּר, *'addār*): I. Ancestor of a Benjamite clan (I Ch 8 3). Cf. **Ard** in Gn 46 21; Nu 26 40. II. A town on the S. border of Judah, site unknown (Jos 15 3). In Nu 34 4 it is combined with Hezron into Hazar-Addar. E. E. N.

ADDER. See Palestine, § 26.

ADDI, ad'dai (Ἀδδεί): An ancestor of Christ (Lk 3 28). E. E. N.

ADDON. See Addan.

ADER. See Eder.

ADIEL, ê'di-el (עֲדִיאֵל, *'ădhī'ēl*): 1. A Simeonite chieftain (I Ch 4 36-40). 2. A priest (I Ch 9 12). 3. Father of Azmaveth (I Ch 27 25). E. E. N.

ADIN, ê'din (עָדִין, *'ādhīn*): The ancestral head of a large post-exilic family (Ezr 2 15, 8 6; Neh 7 20, 10 16). E. E. N.

ADINA, a-dai'na (עֲדִינָא, *'ădhīnā'*), 'delightful': A Reubenite chieftain in David's army (I Ch 11 42). E. E. N.

ADINO, a-dai'no (עֲדִינוֹ, *'ădhīnō*): II S 23 8 reads "Adino the Eznite" as a second name of David's mightiest hero. I Ch 11 11 more correctly omits the name altogether. E. E. N.

ADITHAIM, ad''i-thê'im (עֲדִיתַיִם, *'ădhīthayim*): A city of Judah in the Shephelah (Jos 15 36). Site unknown. E. E. N.

ADJURE. See Oath.

ADLAI, ad'lê-ai (עַדְלַי, *'adhlay*): Father of Shaphat (I Ch 27 29). E. E. N.

ADMAH, ad'mā (אַדְמָה, *'adhmāh*): One of the cities near the Dead Sea that rebelled against Chedorlaomer (Gn 10 19, 14 2, 8). It was destroyed with Zeboim, Sodom and Gomorrah (Dt 29 22; Hos 11 8). E. E. N.

ADMATHA. See Princes, The Seven.

ADNA, ad'na (עַדְנָא, *'ădhnā'*), 'pleasure': 1. One of the "sons of Pahath-moab" (Ezr 10 30). 2. A priest (Neh 12 15). E. E. N.

ADNAH, ad'nā (עַדְנָה, *'ădhnāh*): 1. A Manassite who deserted Saul for David (I Ch 12 20). 2. A captain under Jehoshaphat (II Ch 17 14). E. E. N.

ADONIBEZEK, a-dō''nai-bi'zek (אֲדֹנִיבֶזֶק, *'ădhōnībezeq*), 'lord of Bezek': A Canaanite king defeated by Judah and Simeon at Bezek. He escaped, but was pursued, captured, and mutilated. He died afterward in Jerusalem (Jg 1 5-7). A. C. Z.

ADONIJAH, ad''o-nai'jā (אֲדֹנִיָּה, *'ădhōnīyāh*), 'my Lord is J''': 1. The fourth son of David. His mother was Haggith. Near the close of David's reign he assumed royal state, hoping to become his father's successor. Joab and Abiathar were his active supporters. He made a feast at the Stone of Zoheleth, near Jerusalem, and invited all the king's sons and nobility, except Solomon and his partizans, Benaiah, Zadok, and Nathan. Here he disclosed his plot for seizing the throne. At this critical juncture Nathan advised Bath-sheba to remind David of his promise to appoint Solomon as his successor. David acted with characteristic energy, commanding Solomon to ride on his own mule to Gihon, there to be anointed by Zadok and proclaimed king under the protection of the body-guard. A. and his guests heard the acclamations of the populace, and Jonathan, the son of Abiathar, informed them of the coronation. A. took refuge at the altar, but Solomon graciously pardoned him. Later, he preferred a request to Solomon through Bath-sheba for Abishag, David's concubine. As the harem of a king belonged to his successor, Solomon rightly con-

sidered this an act of treason, and had him put to death (I K 1 and 2). 2. A Levite (II Ch 17 8). 3. Ancestral head of a family of Levites (Neh 10 16) called Adonikam (q.v.) in Ezr 2 13, etc.

J. A. K.

ADONIKAM, ad″o-nai′kam (אֲדֹנִיקָם, *'ădhōnīqām*), 'the Lord is risen up': Ancestor of a large post-exilic family (Ezr 2 13, 8 13; Neh 7 18). Called **Adonijah** in Neh 10 16.

E. E. N.

ADONIRAM, ad″o-nai′ram (אֲדֹנִירָם, *'ădhōnīrām*), 'the Lord is high' (called also **Adoram** and **Hadoram**): Overseer of the men forced to work on public works under David and Solomon (II S 20 24; I K 4 6, 5 14). He was stoned to death in N. Israel (I K 12 18; II Ch 10 18).

E. E. N.

ADONIZEDEK, ɑ-dō″nai-zī′dek (אֲדֹנִי־צֶדֶק, *'ădhōnī tsedheq*), 'lord of righteousness': King of Jerusalem when Joshua conquered Ai; he entered into a league with four other Canaanite kings to fight against the inhabitants of Gibeon, which had made peace with Israel. He was defeated and put to death by hanging (Jos 10 1, 3). Perhaps the same as Adoni-bezek (Jg 1 5).

C. S. T.

ADOPTION (*υἱοθεσία*): A legal term appropriated by theology. Its Biblical usage is limited to the Pauline epistles (Ro 8 15, 23, 9 4; Gal 4 5; Eph 1 5). Here it signifies the act by which the privileges of a child of God are conferred upon the believer in Jesus Christ. In the Roman judicial system a place was made for a formal act of adoption. In Israelite history cases of adoption also occur. Esther was adopted by Mordecai (Est 2 7, cf. also the cases of Moses, Ex 2 9, and of Genubath, I K 11 20). But no formal act is mentioned. According to the Roman law, on the other hand, the person to be adopted was publicly sold to the prospective parent before witnesses, and thenceforth became a member of the latter's family, exactly as if he had been born into it.

The Apostle's use of the Roman legal term raises the question whether he meant to ascribe real significance to the act of adoption and assert that in the dispensation of redemption there is something corresponding to it. If not, he had in mind the great change for the better in one who has entered the Christian life, with a special regard to the privileges thus secured him. If the act is the important thing in the Apostle's mind, adoption is a separate and distinct stage of redemption. If the privileges it brings are the emphatic element, then adoption is merely another name for regeneration, and the Roman legal formula is chosen to express it because it does vividly bring before the mind these privileges. Of these alternatives, the latter is much more probable.

A. C. Z.

ADORAIM, ad″o-rê′im (אֲדוֹרַיִם, *'ădhōrayim*): A city of Judah fortified by Rehoboam, about 6 m. W. of Hebron (II Ch 11 9). Map II, E 2.

E. E. N.

ADORAM. See ADONIRAM.

ADRAMMELECH, ɑ-dram′el-ec (אַדְרַמֶּלֶךְ, *'ădhrammelekh*): 1. One of the gods of Sepharvaim (II K 17 31), or Sippar in Assyria, possibly Adar (Adrammelech-Adar-King); but a god Adar is unknown in the Assyrian pantheon. 2. One of the two sons of Sennacherib, who murdered their father on his return from the unsuccessful campaign against Jerusalem (Is 37 38; II K 19 27; in the latter passage, however, the word "son" does not occur).

A. C. Z.

ADRAMYTTIUM, ad″rɑ-mit′ti-um (Ἀδραμύττιον): A city of Mysia formerly situated on the sea, but now six miles inland from the Adramyttian gulf, surrounded by olive groves and vineyards, which, with timber from Mt. Ida, make it prosperous. It was founded by Adramys, son of Alyattes and brother of Crœsus. Later, it was colonized by Athens and under the Romans was a metropolis and the seat of a *conventus iuridicus* (see ASIA MINOR, § 10). It was in "a ship of Adramyttium" that Paul sailed from Cæsarea to Myra on his voyage to Rome (Ac 27 2–5).

J. R. S. S.

ADRIA, ā′dri-ā (Ac 27 27), Gr. Ἀδρίας, Lat. *Hadria, Hadriaticum mare*: The name may have been derived from the town of Adria, or Atria, near the mouth of the Po, and was ordinarily applied to the gulf between Italy and Illyria. But geographers contemporary with the N T extended it to include not only the Ionian Gulf but the sea bounded by Epirus, Achaia, and Crete on the E., and Sicily with the southern coast of Italy on the W. and NW. Strabo, *e.g.* (§ 123), says that the older name was used for "part of what is now called Adrias," under which he includes the Ionian Gulf and the Sicilian Sea. Ptolemy distinguishes the Adriatic Sea from the Adriatic Gulf, and Pausanias applies the name to the sea between Sicily, Malta, and Crete. Luke conforms to this later usage—possibly, as Ramsay suggests, following the sailor's nomenclature—in using the term "the Adria" for the sea in which Paul's company drifted about for fourteen days, generally in a southerly and southeasterly direction, from Crete until they reached Melita. An opinion that Paul was wrecked on a little island *Meleda* in the Adriatic on the Dalmatian coast is baseless.

R. A. F.

ADRIEL, ē′dri-el (עַדְרִיאֵל, *'adhrī'ēl*): A Meholathite who married Saul's daughter Merab, already promised to David (I S 18 19). His five sons were given up to the Gibeonites (II S 21 8 [Michal here by mistake for Merab]).

E. E. N.

ADULLAM, ɑ-dul′ɑm (עֲדֻלָּם, *'ădhullām*): The earliest notice concerning Adullam (Gn 38) is to the effect that in early times clans or families of Judah consolidated with Canaanitish clans (**Adullamites**) near Adullam. The statement in Jos 12 15 that the city and its king were conquered by Joshua is late and conflicts with the earlier accounts of the conquest. From the notices in Jos 15 35; Mic 1 15; Neh 11 30, its general location is made certain (Map II, E 2). David frequently used its stronghold or citadel as his headquarters (I S 22 1; II S 23 13, where the

true reading is 'stronghold,' not "cave"; cf. ver. 14 and 5 17). Rehoboam strengthened its fortifications (II Ch 11 7) It was reoccupied by Jews early in postexilic times (Neh 11 30). (See G. A. Smith, *HGHL*, p. 229.) E. E. N.

ADULTERY. See MARRIAGE AND DIVORCE, § 10.

ADUMMIM, THE ASCENT OF (מַעֲלֵה אֲדֻמִּים, *ma'aleh 'ădhummīm*, thus named, perhaps, on account of the red-colored stone in the pass): It lay on the road most traveled between Jerusalem and Jericho, and on the boundary-line between Judah and Benjamin (Jos 15 7, 18 17). On a height NE. of the pass was the *Chastel Rouge* of the Crusaders. Map II, G 1. C. S. T.

ADVERSARY: In the OT the term most often used to designate opponent in general (*ṣar*); but in I S 1 6 this signifies the rival wife. In Nu 22 22; I S 29 4; II S 19 22; I K 5 4, 11 14, 23, 25, it is the translation of the noun, and in Ps 71 13, 109 20, 29, of the verb from the root שָׂטָן ('satan'), meaning to 'accuse' or 'oppose.' In Job 3 35 it means an opponent in a case at law. In the NT it often designates the general idea of opponent, but in Mt 5 25; Lk 12 58, 18 3; I P 5 8, that of legal opponent. C. S. T.

ADVOCATE (*παράκλητος*), *i.e.*, 'pleader' or 'intercessor,' applied to Jesus only in I Jn 2 1. See HOLY SPIRIT. E. E. N.

ÆNEAS, ĭ-nē'as (*Αἰνέας*, **Eneas** AV): A paralytic healed by Peter (Ac 9 33-34). E. E. N.

ÆNON, ĭ'nen (*Αἰνών*, 'springs'): A place near Salim (Jn 3 23). Neither site is certainly identified. According to Eusebius and Jerome (*Onom.* 245, 91; 134, 25) Ænon was eight Roman miles S. of Bēth-shean (Scythopolis). But Conder's identification (*Tent Work*², p. 57 f.) of the "much water" (Jn 3 23) with the springs between *Salim* (Map III, F 3) and *'Ainūn* (Map III, G 3) is more probable. J. M. T.

AGABUS, ag'a-bus (*Ἄγαβος*): A Christian prophet (Ac 11 27 f.) who came down to Antioch and predicted "a great famine over all the world" (probably the famine in the reign of Claudius *c.* 46–48 A.D.). In the diary source Ac 21 10 f. A. appears in Cæsarea and predicts Paul's arrest and deliverance to the Gentiles (see CHURCH LIFE AND ORGANIZATION, § 5). J. M. T.

AGAG, ē'gag (אֲגָג, *'ăgāg*): King of an Amalekite tribe. Samuel commissioned Saul utterly to exterminate the tribe with their king, because of past hostility to Israel, thus putting Agag under the ban (*ḥerem*). See CURSE, § 2. But Saul saved the king and also much booty. Samuel, highly displeased at this disobedience, carried out the Divine commission by hewing Agag to pieces (I S 15). In Nu 24 7 read Og or Gog for Agag. J. A. K.

AGAR. See HAGAR.

AGATE. See STONES, PRECIOUS, § 2.

AGE, AGES. See ESCHATOLOGY, §§ 27, 45, and APOCALYPTIC LITERATURE, § 1 (6).

AGEE, ē'gī (אָגֵא, *'āgē'*): A Hararite, father of Shammah (II S 23 11). E. E. N.

AGRICULTURE: There can be no doubt that the Israelites first learned agriculture in Palestine.

1. Israelites Originally not Agriculturists. According to the patriarchal legends their ancestors were essentially nomadic, and became agriculturists only incidentally, as in the course of their wanderings they came upon land adapted to farming purposes (Gn 26 12, 37 7; cf. 30 14). Gn 4 20, with its peculiar appreciation of the nomadic life, is not the only thing which reminds us of the fact that the Israelites were once nomads; the Rechabites also, who tried to retain artificially the old conditions which had long since disappeared, bear witness to the fact that the nomadic life was for them the genuine Israelitic life (Jer 35 7).

2. Transition to Agriculture After the Conquest. The nomadic situation, however, changed after Israel had settled in the W. Jordan country. Here the conditions demanded that they take up a settled life the chief employment of which was farming—an art they learned from the Canaanites; for Canaan had been a well-cultivated country long before Israel settled there. The lowlands especially had from very ancient times been tilled, though the cultivation of the hillsides was also old, in spite of the fact that the house of Joseph are bidden to clear the hill-tops of their forests (Jos 17 15-18). The importance which agriculture had for Israel from the very beginning of its settlement in Canaan is seen not only in the close connection in which agriculture and religion stood in the earliest times, but also in the fact that it is the background for all the legislation of Israel—even the oldest. After the tribe had by conquest secured a place of habitation for itself, every family probably received a certain piece of land, which was marked off definitely, generally by stones, the removal of which was subjected to curse (Hos 5 10; Dt 19 14, 27 17; Pr 22 28). The land was measured according to "acres," literally 'yokes,' *tsemer*: *i.e.*, the unit of measurement was as much ground as one yoke of oxen could plow in a day (I S 14 14; Is 5 10), as it is to-day with the *fellāḥīn*, whose measure is the *feddān* (*i.e.*, literally, 'yoke of oxen'). According to Lev 27 16, land was also appraised at times by the quantity of seed used in sowing (cf. I K 18 32).

3. The Soil. In Dt 11 10 f., as an especial advantage over against Egypt, the point is emphasized that Israel is not compelled to irrigate the land, but that Jehovah pours out upon it rain and dew; as in other ways the brooks, springs, and lakes were esteemed for their importance with reference to fertility (Dt 8 7). There must

have been, therefore, in early times, as to-day, very little irrigated land.

Thorough manuring of the soil was unknown. In II K 9 37; Jer 9 22, 16 4, reference is made merely to the excrement of animals, especially of the oxen and asses used in plowing, which lay upon the fields; and such passages as Dt 23 13 f.; I K 14 10; cf. Ex 29 14, show the practise of thorough fertilization to have been most unlikely. Moreover, manure was dried and often used as fuel (Ezk 4 15). This custom is still prevalent among the *fellāḥīn* of Palestine (cf. *ZDPV*, IX, 29). Instead of manure the people employed for fertilization straw and stubble, which like thorns and thistles were burned (cf. Ex 15 7; Is 5 24, 47 14). Of significance for the fertility of the land is the regulation in Ex 23 10 f. that farms, vineyards, and olive orchards were to lie fallow in the seventh year. This hardly indicates that there was a fixed fallowing year for the whole country—a requirement which could not have been carried out in the earlier days except with the greatest hardship to the people—but each field had its own definite fallowing year, as was formerly the custom in Germany.

In the tilling of the soil it was necessary to wait till autumn, when the early rains, *mōreh*—termed early because the old civil year began in autumn—

A Syrian Peasant Plowing.

softened the ground which had grown dry and hard as stone in the summer sun. As the soil to-day in certain localities is worked with the mattock (q.v.), so it was perhaps, here and

4. Tillage. there, in early times (I S 13 20; Is 7 25); but the ordinary way was to use the plow (q.v.); and very likely the practise then, as now in Judæa, was not to plow till after the sowing. The sower scatters the seed rather thinly over the fields, and it is then through the plowing turned under and covered to a depth of about three to four inches. **Furrows** (Job 39 10; Ps 65 10; I S 14 14) can not be understood of a deep trench as in Western

agriculture. The plow does not do much more than break up the surface of the ground; so that it is not sufficiently freed of weeds. For example, in the fertile plain of Philistia there are weed-roots as thick as one's finger, spreading out a yard or more in all directions, and at a depth that can not be reached by the plow. The ox was generally used to draw the plow, the ass also being probably used on lighter soil. The prohibition in Dt 22 10 leads to the conclusion that at one time both were yoked together. A single plowing did not suffice for fallow land. Upon the first plowing in winter there followed a second in the spring, and a third in summer; indeed, the careful farmer plowed in the late summer a fourth time; cf. Wetzstein in Delitzsch's *Isaiah*², 389 f. Whether **harrowing** was known in early times is a question. Perhaps the word which is generally so translated (שׂהר) means rather a sort of plowing (cf. Hos 10 11; Is 28 24). For leveling off the fields (Is 28 25) a box with open front is used to-day in Palestine (*ZDPV*, IX, 38).

5. Seeding.

It is likely that the difference between winter and summer seeds was recognized, as it is to-day. The former consist of wheat and barley, the latter of millet, sesame, melons, cucumbers, etc. Seeding could not be begun until the early rains had set in, which come toward the end of October, at first intermittently and generally at night. Barley was sown first, followed by the wheat. Seed was usually sown with the hand (Mt 13 3-8); the more valuable varieties, such as barley, wheat, and spelt, were at times laid in the furrow by a sower who followed behind the plowman, as is still done to-day, and then plowed in, to protect them from the large ants of which there are great numbers in Syria and Palestine, and which are fond of carrying off the grain into their holes (*ZDPV*, IX, 30, note). It was per-

Threshing-Floor.

AGRICULTURAL IMPLEMENTS.

1. *Sikke*, plow.
2. *Luḥ ed-drâs*, threshing-sledge.
3. *Dikrân*, two-pronged fork.
4. *Mudrâyi*, five-pronged winnowing-fork.
5. *Mirfashe*, winnowing-shovel.
6. *Bûḳ*, tube for sowing seed.
7. *Ghurbâl*, grain-sieve.
8. *Milka*, dung-catcher.
9. *Messâs*, goad.
10. *Minjal*, sickle.
11. *Ṭôḳ*, yoke for threshing-animals.

(From the Suvia Davison Paton Collection in Hartford Theological Seminary.)

haps also done to keep the seed from drying up, since a period of from four to five weeks of dryness sometimes elapses after the sowing (*ZDPV*, IX, 29 f.).

The summer grain was sown at the end of January and in February. The later rain, *malqōsh*, which falls in March and at the beginning of April, was of great importance for the ripening of the grain. If it failed, or if it came too late, or if it was too scanty, the grain did not mature properly. Another enemy of agriculture was the hot east or southeast wind (*qādhīm*, Arab. *chamsin*), which scorched, *shiddāphōn*, the ears (Gn 41 6; Dt 28 22), so that they turned yellow, *yērāqōn* (Am 4 9; I K 8 37). The crops were frequently destroyed by grasshoppers also (Am 7 2; Jl 1 4), and at times by hail (Ps 78 47; Hag 2 17). If the harvest-time were near, those crops which were especially valuable were protected by watchmen (Jer 4 17); but it was permitted one who was hungry to pick ears in passing by (cf. Dt 23 25; Mt 12 1). [On the subject of this general paragraph see PALESTINE, §§ 16–23.]

THRESHING WITH A SLEDGE, OR *Mōrag*.

The harvest, *qātsīr*, began in April with the cutting of the barley, at which time lentils and fitches were also ripe. Two or three weeks later followed the harvest of wheat and spelt; but of course the harvest-time varied according to the climatic conditions of each region. In the hot lowlands about Jericho the barley harvest began near the first of April; on the coast it was eight and in the moun-

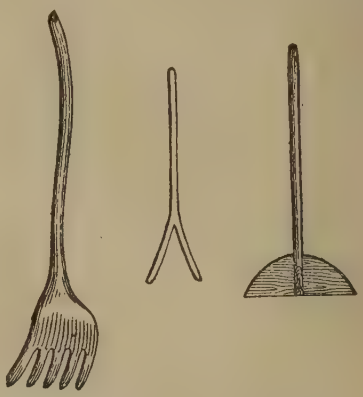
THRESHING WITH A WAGON, OR *'Ăgālāh*.

tains fourteen days later. The grain harvest generally lasted about seven weeks, from Passover to Pentecost. The grain was reaped

6. Harvesting. with the sickle, *ḥermēsh*, *maggāl*, as is still done (Dt 16 9). The reaper, *qōtsēr*, grasped a number of stalks with one hand (Is 17 5; Ps 129 7) and with the other cut them off some distance from the ground. The grain that had been cut remained lying in swaths, *'āmīr*, behind the reaper, and was bound by the sheave-binder, *me'aṣṣēph* (Jer 9 22) into sheaves, *'ălummāh* (Gn 37 7), *'ōmer* (Lv 23 10, etc.; Gn 37 7), which were gathered into shocks, *gādhīsh* (Ex 22 6). In Lv 19 9, 23 22, every one is forbidden, in the interests of the poor, to harvest his field to its limits. The laborers refresh themselves, while harvesting, with roasted kernels of grain, *qālī*, and bread dipped in a sour drink, *ḥōmēts* (Ru 2 14).

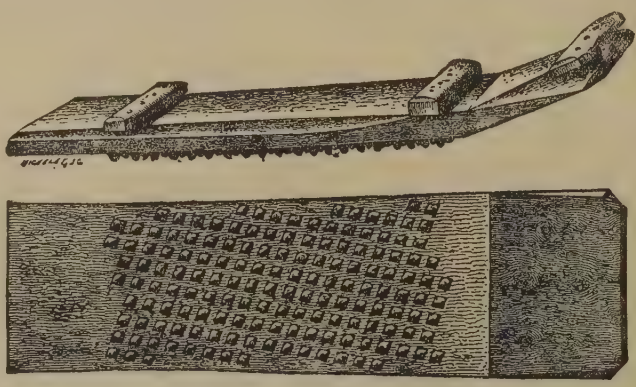
The grain was generally threshed, *dūsh* (I Ch 21 20), or *ḥābhat* (Jg 6 11), in the open air, however, which was possible inasmuch as the harvest-

7. Threshing and Storing. time is free from rain (I S 12 16 ff.). During threshing-time the harvest men spent the night, as is still the custom, upon the threshing-floor, in order to guard it (Ru 3 6; Robinson, *Pal.* II, p. 720). The threshing-floors, *gōren*, were either permanent locations on mountains or hills or else placed, if possible, upon a somewhat elevated spot. There were different modes of threshing: cattle were driven over the sheaves, which were piled knee-deep in layers upon the floor, until they had trodden out the kernels of grain with their hoofs and reduced the straw to chaff, in which operation the ox was not to be muzzled (Dt 25 4; cf. I Co 9 9; I Ti 5 18); or the threshing-sledge, *mōrag*, *mōrag ḥārūts*, or *ḥārūts* (*τρίβολον*, *tribulum* of the ancients), was used (Am 1 3; Is 28 27; II S 24 22). This sledge was made very likely, as today, of wooden planks joined together, in the under side of which were set stones or knives (now called *naurağ*, cf. *ZDPV*, IX, 41). In addition there was the threshing-wagon, *'ăgālāh*, "cart wheel" (Is 28 27 ff.), which consisted of several rollers running parallel, each of which was provided with three or four iron disks, so arranged that the disks of one roller extended into the spaces left by the others (cf. *ZDPV*, IX, 44). After threshing, the chaff, *mōts*, was separated from the kernels of grain, *bar*, by winnowing, *zārāh*, *i.e.*, by throwing the chaff and grain into the air, with a fork, *mizreh* (Is 30 24), sometimes furnished with two but generally with several curved prongs. This was done toward evening and at night (Ru 3 2); for the sea wind blows from four o'clock in the afternoon till half an hour before sunset, and carries away the light chaff. The kernels were then sifted (Am 9 9), and thrown together into larger heaps by means of the winnowing-shovel, *raḥath* (Is 30 24). In the earlier period there were no barns, strictly speaking; the stores of grain were stowed away in pits resembling cisterns, which were carefully covered up, as is still done at the present time in Palestine (Jer 41 8). In later times storehouses seem to have been in use (II Ch 32 28; Pr 3 10; Jer 50 26; Jl 1 17).



Forks and Shovel Used in Winnowing.

8. Variety of Yield. The yield varies greatly. On soil which has been fertilized, and which is advantageously located, under favorable conditions wheat may yield thirtyfold and barley a hundredfold (cf. Mt 13 8). On unfertilized land, in the plain of Esdraelon, wheat does not yield at the most more than tenfold and, on the average, seven to eightfold; barley at most not more than tenfold and, on the average, sixfold. In the mountains of Judah wheat yields twofold, barley threefold. See further Food and Vines and Vintage.



A Threshing-Sledge, Showing Under Side.

Literature: Cf. Anderlind, *Ackerbau und Viehsucht in Syrien und besonders in Palästina*, in *ZDPV*, IX, 1 ff.; Hermann Vogelstein, *Die Landwirtschaft in Palästina zur Zeit der Mishnah*, *I Getreidebau* (1894). W. N.

AGRIPPA, a-grip'a. See Herod, § 8.

AGUR, ē'gūr (אָגוּר, *'āgūr*): The reputed author of the whole or part of Pr 30. Nothing is known of his personality, but the similarity of Pr 30 1-6 to parts of

Eating Grain

Job favors the conjecture that *ham-mas-sā'* ("the oracle," ver. 1) is the name of a region S. of Judah. Its unique literary character makes it reasonable to attribute the entire chapter to Agur. A. S. C.

AH, ā, AHI, ē'hai (אָח, אָחִי, *'āḥ, 'āḥī*), 'brother' or 'my brother': In compound personal names Ah or Ahi may refer (1) to the deity as 'brother,' or (2) to the common human relationship. Names of class (1) are very common, *e.g.*, Ahijah, 'Jah (Jehovah) is brother.' Examples of (2) are much more rare and of more obscure meaning, *e.g.*, Ahab (= 'father's brother'?). See ABI. E. E. N.

AHAB, ē'hab (אַחְאָב, *'aḥ'āBH*), 'father's brother': **1.** The second king of the Omri dynasty and early Israel's most conspicuous and potent ruler. Two alliances give special interest to his reign: his own marriage to the Phœnician princess Jezebel, and that of their daughter Athaliah to Jehoram of Judah. Through the former he gained the support of the richest trading people of antiquity, and by the latter the old schism of the Hebrew people seemed in the way of being healed. Though this hope was doomed to disappointment, Israel and Judah were joined by close bonds for over a century.

But the Phœnician alliance brought with it the cult of the Tyrian Baal, an importation distasteful to people and prophets. The local Baalim had been regarded as legitimate, and doubtless even identified with Jehovah, hence the people resented the intrusion of the strange god, whose centralized worship threatened the existence of the local shrines. The names of Ahab's children—Ahaziah, Jehoram, Athaliah—indicate indeed the strength of the J" religion, but the growing syncretism aroused the prophets to outline a purer and loftier idea of J", which dominated prophetic thought from that time forth.

The gross disregard of personal rights shown in the seizure of Naboth's vineyard (I K 21) was undoubtedly a potent element in the downfall of the dynasty, while it enabled the prophets to grasp and present the great principles of ethical monotheism.

Two important synchronisms meet us in this period: (1) The Moabite Stone, lines 6 and 7, refers to Ahab, and suggests that even in his reign Moab began struggles for independence, which culminated under Jehoram (see MESHA). (2) Ahab ascended the throne as the vassal of Damascus (I K 20 4), but at the battle of Aphek he threw off the yoke and a three years' peace followed (I K 22 1). In this period we should probably place the invasion of Shalmaneser II., who records that *A-ḥa-ab-ba* of *Sir-'a-la-ai* (Israel) appeared with 2,000 chariots and 10,000 soldiers at Karkar, 854 B.C., and together with the allied Syrian kings suffered a crushing defeat. The battle must have been indecisive, however, for it was not followed up, and Ahab's military establishment gave him confidence to seek to wrest Ramoth-gilead from Damascus, in which enterprise he perished (I K 22). Assuming that the battle of Karkar took place during the Peace of Aphek, Ahab's death occurred probably in 853 B.C.

2. A prophet, denounced by Jeremiah (Jer 29 21 f.). A. S. C.

AHARAH. See AHIRAM.

AHARHEL, a-hār'hel (אַחַרְחֵל, *'aḥārḥēl*): The ancestor of certain families of Judah (I Ch 4 8). E. E. N.

AHASAI. See AHZAI.

AHASBAI, a-has'bai (אַחַסְבַּי, *'aḥaṣbay*): The father of Eliphalet (II S 23 34; cf. I Ch 11 35). E. E. N.

AHASUERUS, a-haz"yu-ē'rus. See ESTHER, § 1.

AHAVA, a-hē'va (אַהֲוָא, *'ăhāwā'*): A town or district in Babylonia used to designate a river (or canal); also the name of the river, on the banks of which Ezra gathered the Jews preparatory to their return to Jerusalem (Ezr 8 15, 21, 31). C. S. T.

AHAZ, ē'haz (אָחָז, *'āḥāz*), 'He (*i.e.*, J") has seized': **1.** Son of Jotham and king of Judah, *c.* 735–721 B.C. (or later). See CHRONOLOGY OF O T.

1. The Assyrian Record.

Tiglath-pileser III. (745–727) received tribute from Ahaz (called *Ja-u-ḥa-zi*, *i.e.*, Joahaz) in 734 B.C. (cf. II K 16 7). In the same year he deposed and slew Pekah and thus broke up the Syro-Ephraimitic alliance (cf. II K 15 37, 16 5). In 732 B.C. Damascus fell, Rezin was slain, and Tiglath-pileser held a great levee as "King of kings" in the captured city, at which Ahaz was present (according to II K 16 10).

2. The Record in II Kings 16.

At Damascus Ahaz saw a great altar and ordered Urijah to construct one like it. W. R. Smith (*Rel. Sem.*[2] p. 487) considers this a great permanent altar-hearth, whose ritual, described at length in II K 16 13 ff., was thereafter dominant. Possibly Is 29 echoes the struggle about the new altar ritual, for Ariel ('altar-hearth,' or 'hearth of God') was probably the technical name for the old brazen pillar-altar such as was displaced by Ahaz. The dark period of invasion led to human sacrifice and much oppression and cruelty (cf. II Ch 28 3).

3. The Prophetic Record.

Some of the most striking sections of Isaiah belong to this period. Children and babes are their rulers, he declares, in a fierce invective against the turbulence of the state (Is 3 4). The Syro-Ephraimitic invasion called forth the Immanuel prophecy (Is 7 1–9 7), a declaration that God's purpose to be with His people was invincible, though princes might falter and people be recalcitrant (see IMMANUEL). In ch. 28, dating near the fall of Samaria, the drunken, scoffing, faithless politicians are probably those who favored the Assyrian alliance when Pekah and Rezin were threatening Jerusalem with dynastic overthrow (cf. also Is 7 6). Ahaz's weak, short-sighted policy can be largely accounted for by his youth and inability to cope with the deep-seated corruptions of his predecessors' régimes.

2. A descendant of Saul (I Ch 8 35 f., 9 42). A. S. C.

AHAZIAH, ê″hɑ-zɑi′ā (אֲחַזְיָה, *'ăḥazyāh*), 'J″ hath grasped': **1.** King of Israel (855–854), son of Ahab and Jezebel. His character was on a level with that of his parents. He was a devotee of Baal and also followed in the sin of Jeroboam. During his reign Moab rebelled, and probably became independent. Mesha says: "But I saw my pleasure upon him, and on his house, and Israel perished with an everlasting destruction" (Mesha inscription, l. 7. See MESHA). Seriously injured by falling through a latticework, he sent to Ekron to inquire of Baal-zebub. Elijah met his messengers and bade them return with the prediction of the king's death (cf. ELIJAH). He made a commercial alliance with Jehoshaphat for the purpose of sending ships to Tarshish. The vessels were destroyed, and the enterprise came to naught (I K 22 51-53; II K 1 1-18; II Ch 20 35-37).

2. King of Judah (843–842), son of Jehoram of Judah, and grandson of Ahab through his mother, Athaliah. The Chronicler speaks of him as the youngest son, as the Arabians had slain all the others (II Ch 22 1, called **Azariah** in ver. 6). As an ally, he went to war with Jehoram against the Syrians at Ramoth-gilead. At Jehoram's assassination by Jehu, he was severely wounded, but made his escape to Megiddo, where he died (II K 8 25-29). J. A. K.

AHBAN, ā′ban (אַחְבָּן, *'aḥbān*): A son of Abishur by Abihail (I Ch 2 29). E. E. N.

AHER, ê′hęr (אַחֵר, *'aḥēr*): A Benjamite (I Ch 7 12; text obscure). E. E. N.

AHI, ê′hai (אָחִי, *'ăḥī*), contraction for Ahijah: **1.** A Gadite (I Ch 5 15). **2.** An Asherite (I Ch 7 34). E. E. N.

AHIAH. See AHIJAH.

AHIAM, ɑ-hai′ɑm (אֲחִיאָם, *'ăḥī'ām*), 'mother's brother' (?): One of David's heroes (II S 23 33; I Ch 11 35). E. E. N.

AHIAN, ɑ-hai′ɑn (אֲחְיָן, *'aḥyān*), 'cousin': A Manassite, son of Shemida (I Ch 7 19). Possibly the name of a town. E. E. N.

AHIEZER, ê″hai-i′zęr (אֲחִיעֶזֶר, *'ăḥī'ezer*), 'brother is help': **1.** A prince of Dan (Nu 1 12, 2 25, etc.). **2.** A Benjamite, chieftain of a body of archers who deserted Saul for David (I Ch 12 3). E. E. N.

AHIHUD, ɑ-hai′hʊd (אֲחִיהוּד and אֲחִיהֻד, *'ăḥīhūdh*), 'the brother is praise': **1.** A prince of Asher (Nu 34 27). **2.** A name occurring in the genealogy of Benjamin; text obscure (I Ch 8 7). E. E. N.

AHIJAH, ɑ-hai′jā (אֲחִיָּה, *'ăḥīyāh*), 'J″ is brother': **1.** A prophet of Shiloh, who incited Jeroboam to head the revolt of N. Israel against the house of David (I K 11 26 ff.), but afterward condemned him for his disloyalty to J″ and foretold the ruin of his house (I K 14). The story of Ahijah's dealings with Jeroboam in the LXX. varies considerably from that of the Massoretic Hebrew text reproduced in our Eng. version. **2.** See AHIMELECH, 1. **3.** Father of King Baasha (I K 15 27). **4.** A son of Shisha (I K 4 3, **Ahiah** AV). **5.** A son of Jerahmeel (I Ch 2 25). **6.** One who helped Gera to carry away captives (I Ch 8 7, **Ahiah** AV). **7.** A Pelonite; one of David's valiant men (I Ch 11 36). **8.** According to the Heb. text a Levite, caretaker of the sanctuary treasures under David (I Ch 26 20), but, according to LXX., instead of "Ahijah," we should read "their brethren." **9.** One of the signers of the covenant (Neh 10 26). E. E. N.

AHIKAM, ɑ-hai′kam (אֲחִיקָם, *'ăḥīqām*), 'the brother riseth up': One of the trusted courtiers of Josiah delegated to consult Huldah (II K 22 14 ff.). He was a friend and protector of Jeremiah (Jer 26 24 ff.). His son Gedaliah was governor after the fall of Jerusalem (Jer 39 14). E. E. N.

AHILUD, ɑ-hai′lʊd (אֲחִילוּד, *'ăḥīlūdh*), 'a brother is born': **1.** The father of David's recorder, Jehoshaphat (II S 8 16, 20 24; I K 4 3; I Ch 18 15). **2.** The father of Baana, one of the victualers of Solomon's household (I K 4 12). E. E. N.

AHIMAAZ, ɑ-him′ɑ-az (אֲחִימַעַץ, *'ăḥīma'ats*), 'my brother is wrath': **1.** A son of Zadok, David's priest. In David's flight from Jerusalem, A. and Jonathan were sent back to act as spies and couriers. A., with his companion, was despatched by Hushai to warn David. Eluding their pursuers, they reached David and delivered the message which enabled the king to escape. After the battle with Absalom, A. desired to bear the tidings to David. At first Joab refused, and sent a Cushite. A. finally secured permission, outran the Cushite, and delivered his message first (II S 15, 17, 18). **2.** The father of Saul's wife, Ahinoam (I S 14 50). **3.** A prefect and son-in-law of Solomon (I K 4 15). J. A. K.

AHIMAN, ɑ-hai′mɑn (אֲחִימַן, *'ăḥīman*), 'my brother is a gift': **1.** One of the three sons of Anak at Hebron, offspring of the Nephilim, and of such gigantic stature that they terrified the spies (Nu 13 22 f.). They were conquered by Caleb (Jg 1 10, 20; Jos 15 13 ff.). Ahiman, Sheshai, and Talmai were most probably clan names. There may be a mythological touch in the reference to the Nephilim. **2.** A Levite porter "at the king's gate eastward," who returned from Babylon (I Ch 9 17). J. A. K.

AHIMELECH, ɑ-him′ę-lec (אֲחִימֶלֶךְ, *'ăḥīmelekh*), 'the king is brother': **1.** The head of the priesthood at Nob slain by Saul for assisting David (I S 21, 22). Descended from Eli through Ahitub (I S 22 9, cf. 14 3; I Ch 24 3). His son Abiathar was priest under David (I S 22 20, etc.). In II S 8 17, I Ch 24 6 read "Abiathar son of Ahimelech." In I Ch 18 16 read "Ahimelech" for "Abimelech," in 24 3, 31, "Abiathar" for "Ahimelech." Ahijah in I S 14 3 is probably to be identified with Ahimelech. **2.** A Hittite in David's service (I S 26 6). E. E. N.

AHIMOTH, ɑ-hai′mɔth (אֲחִימוֹת, *'ăḥīmōth*): A son of Elkanah, a Levite (I Ch 6 25). (In ver. 35 and II Ch 29 12 called **Mahath.**) E. E. N.

AHINADAB, ə-hin'ə-dab (אֲחִינָדָב, *'ăḥīnādhābh*), 'brother is generous': A prefect under Solomon (I K 4 14). E. E. N.

AHINOAM, ā''hin'o-am (אֲחִינֹעַם, *'ăḥīnō'ām*), 'brother is pleasantness': 1. The wife of Saul (I S 14 50). 2. A woman of Jezreel (in Judah, cf. Jos 15 56), wife of David and mother of Amnon, his eldest son (I S 25 43, 27 3, 30 5; II S 2 2, 3 2). E. E. N.

AHIO, ə-hai'o (אַחְיוֹ, *'aḥyō*): 1. A son of Abinadab (II S 6 3 f.). 2. The head of a Benjamite family (I Ch 8 14). 3. A Benjamite of Gibeon (I Ch 8 31, 9 37). E. E. N.

AHIRA, ə-hai'rə (אֲחִירַע, *'ăḥīra'*): A prince of Naphtali (Nu 1 15, 2 29, etc.). E. E. N.

AHIRAM, ə-hai'ram (אֲחִירָם, *'ăḥīrām*), 'the brother is high': Ancestral head of the **Ahiramites,** a clan of Benjamin (Nu 26 38; **Ehi** in Gn 46 21; **Aharah** in I Ch 8 1; also cf. **Aher,** I Ch 7 12). E. E. N.

AHISAMACH, ə-his'ə-mac (אֲחִיסָמָךְ, *'ăḥīṣāmākh*), 'brother sustains': A Danite, father of Oholiab (Ex 31 6, 35 34, 38 23). E. E. N.

AHISHAHAR, ə-hish'ə-hār (אֲחִישַׁחַר, *'ăḥīshaḥar*), 'brother is dawn': The head of a Benjamite family (I Ch 7 10). E. E. N.

AHISHAR, ə-hai'shār (אֲחִישָׁר, *'ăḥīshār*): The overseer of Solomon's household (I K 4 6). E. E. N.

AHITHOPHEL, ə-hith'o-fel (אֲחִיתֹפֶל, *'ăḥīthōphel*), 'brother of foolishness': Accounted the wisest man in Israel (II S 16 23), a counselor of David, possibly the grandfather of Bath-sheba (II S 23 34, cf. 11 3). He was a co-conspirator with Absalom (II S 15 12, etc.), but his advice being rejected he committed suicide, for which his name has perhaps been stamped with the opprobrious epithet תֹּפֶל, *thōphel.* A. S. C.

AHITUB, ə-hai'tŭb (אֲחִיטוּב, *'ăḥīṭūbh*), 'brother is goodness': 1. A priest, descended from Eli, and the father of Ahimelech (I S 14 3, 22 9). 2. The father of David's priest Zadok (II S 8 17; I Ch 6 8, 18 16; Ezr 7 2). 3. A priest descended from Zadok (I Ch 6 11 f.). 4. A priest, ruler of the Temple in post-exilic days (I Ch 9 11; Neh 11 11). E. E. N.

AHLAB, ā'lab (אַחְלָב, *'aḥlābh*): A Canaanite town in Asher. Site unknown (Jg 1 31). E. E. N.

AHLAI, ā'lai (אַחְלַי, *'aḥlay*): 1. A child of Sheshan; perhaps a son (I Ch 2 31), or, possibly, a daughter (ver. 34). 2. The father of Zabad (I Ch 11 41). E. E. N.

AHOAH, ə-hō'ā (אֲחֹחַ, *'ăḥoaḥ*): The head of the **Ahohites,** a Benjamite family (I Ch 8 4) to which Zalmon (II S 23 28, **Ilai** in I Ch 11 29) and Dodo (I Ch 11 12, 27 4) belonged. E. E. N.

AHOLAH, AHOLIAB, AHOLIBAH, AHOLIBAMAH. See OHOLAH, etc.

AHUMAI, ə-hū'mai (אֲחוּמַי, *'ăḥūmay*): The head of a family of Judah (I Ch 4 2). E. E. N.

AHUZZAM, ə-hū'zam (אֲחֻזָּם, *'ăḥuzzām*, **Ahuzam** AV), 'possession' (?): A son of Ashur (I Ch 4 6). E. E. N.

AHUZZATH, ə-huz'ath (אֲחֻזַּת, *'ăḥuzzath*), 'possession': The "friend" (*i.e.*, 'adviser') of Abimelech, king of Gerar (Gn 26 26). E. E. N.

AHZAI, ā'zai (אַחְזַי, *'aḥzay*, **Ahasai** AV): A priest (Neh 11 13); possibly = JAHZERAH (I Ch 9 12). E. E. N.

AI, ai (עַי, *'ay*, in Hebrew always with the article; Jos 7 2 f.; Ezr 2 28; [LXX., Γαι]): An ancient royal city of the Canaanites, situated "beside Bethaven on the E. side of Bethel" (Jos 7 2; Gn 12 8), destroyed by Joshua (Jos 8 28); best identified with certain obscure ruins just S. of the modern *Dēr Dīwān* (Map III, F 5). **Hai** (Gn 12 8, 13 3, AV), **Aija** (Neh 11 31), and **Aiath** (Is 10 28) are but variant forms of the same name. The Ai of Jer 49 3 was probably an unknown city E. of the Jordan. G. L. R.

AIAH, ê'yā (אַיָּה, *'ayyāh*), 'falcon': 1. An Edomite tribe (Gn 36 24, **Ajah** AV). 2. The father of Rizpah (II S 3 7, 21 8, 11). E. E. N.

AIATH, ê'yath, **AIJA,** ê-ai'ja. See AI.

AIJALON, ai'ja-lon (אַיָּלוֹן, *'ayyālōn*, **Ajalon** AV), 'hart': 1. A broad valley NW. of Jerusalem leading down to the seacoast plain (Jos 10 12). Map III, E 5. 2. A town in this valley (Jos 19 42, 21 24; Jg 1 35; I S 14 31; I Ch 6 69, 8 13; II Ch 11 10, 28 18), mentioned in the Amarna letters as *Ailuna.* Now called *Yalo.* Map III, E 5. 3. A town in Zebulun, site unknown (Jg 12 12). E. E. N.

AIJELETH HASH-SHAHAR, ai-jê'leth hāsh-shê'hār. See MUSIC, § 6.

AIN, ê'in (עַיִן, *'ayin*), 'spring': 1. A place on NE. border of Canaan, near Riblah (Nu 34 11). Robinson identifies it with the sources of the Orontes River. 2. A place in the Negeb of Judah (Jos 15 32), assigned to Simeon (Jos 19 7) and apparently the same as the Levitical city (Jos 21 16). Should perhaps be read with Rimmon (Jos 15 32) as one word. See EN-RIMMON. C. S. T.

AKAN, ê'kan. See JAAKAN.

AKELDAMA, ə-kel'də-mā (Ἀκελδαμάχ, **Aceldama** AV): The Greek transliterates an Aramaic word meaning 'field of sleep' (cf. κοιμητήριον, cemetery), and is given as the name of a piece of land which Judas purchased with the blood-money paid him for the betrayal of Jesus and upon which he committed suicide (Ac 1 19). In Mt 27 7 f., it is said that the high priests and elders purchased the field with the money returned by the remorse-stricken Judas, and that the field was used for the burial of strangers, and called "the field of blood." The place is identified with the modern *Hakk-ed-Dumm,* S. of the Pool of Siloam, on a level spot, half-way up the hill. The RV reading is based upon the assump-

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tion that the Akeldamach of the Greek text is a mistake for Ἀκελδαμα, the transliteration of חֲקַל דְּמָא, 'field of blood.' A. C. Z.

AKKUB, ak'kub (עַקּוּב, *'aqqubh*): **1.** A descendant of David (I Ch 3 24). **2.** The head of a post-exilic family (I Ch 9 17 = Ezr 2 42; perhaps = Neh 7 45, 11 19, 12 25). **3.** The head of a post-exilic family of Nethinim (Ezr 2 45). **4.** One of the Levites who helped to expound the law read by Ezra to the people (Neh 8 7). C. S. T.

AKRABBIM, ak-rab'im (עַקְרַבִּים, *'aqrabbīm*), 'scorpions': The 'Ascent of the Scorpions' which led up from the region about the S. end of the Dead Sea to the highland of S. Judah (Nu 34 4; Jos 15 3, **Maaleh-acrabbim** AV). Map II, F 5. E. E. N.

ALABASTER (origin of word unknown): Mineral carbonate of lime. A white stone much used in antiquity to ornament buildings and for vases and small bottles for holding precious ointment (Lk 7 37; Mk 14 3 = Mt 26 7). E. E. N.

ALAMETH, al'a-meth. See ALEMETH, I, 2.

ALAMMELECH, a-lam'e-lec. See ALLAMELECH.

ALAMOTH, al'a-moth. See PSALMS, § 2.

ALARM. See WARFARE, § 4.

ALCIMUS, al'si-mus (Ἀλκιμος, probably the Greek form of Eliakim): A leader of the Hellenistic party, and opponent of Judas Maccabeus, *c.* 162 B.C. (I Mac 7 5). He was appointed high priest by Demetrius I., and a Syrian army under Bacchides was sent to Judæa to put him in power and take vengeance on Judas. Because Alcimus was of the "seed of Aaron" (I Mac 7 14) he was accepted largely by the ASSIDEANS (q.v.), but a treacherous murder of sixty of them in one day caused a deep revulsion of feeling, and after Bacchides returned to Syria, Alcimus was unable to maintain himself as high priest (I Mac 7 21) and appealed to Demetrius for aid. Judas defeated the first army sent under Nicanor, and Alcimus fled. But a second large Syrian force (I Mac 9 1) vanquished Judas at Eleasa (161 B.C.). Alcimus now came to full power and a determined policy of Hellenizing the land was carried out. While taking down the dividing wall in the Temple, in order to blot out the distinction between Jew and Gentile, he was stricken with paralysis and died, B.C. 160. J. S. R.

ALEMETH, al'e-meth (עַלְמֶת, *'ālemeth*): **I. 1.** A descendant of Jonathan (I Ch 8 36, 9 42). **2.** A descendant of Becher, the Benjamite (I Ch 7 8). **II.** A town in Benjamin. See ALLEMETH. E. E. N.

ALEXANDER, al''egz-an'der (Gr., 'defender of men'): **1. Alexander the Great.** Alexander III., called 'the Great,' was born at Pella (Macedonia) in 356 B.C., and died in Babylon in 323 B.C. Brief as was his career, it was one of the most brilliant of ancient history, not simply because of the irresistible power of his military genius, but also because of the policy which he followed in reference to his conquests, of bringing to them the riches and stimulus of Greek culture. With him Hellenism virtually began. Our interest in him in this brief article is concerned entirely with his contact with the Jews.

The battle of Issus (333 B.C.), in which he defeated Darius, made him master of Asia. Soon thereafter he went to Syria. Damascus, Sidon, Tyre, and Gaza fell, one after another, before his victorious forces. According to Josephus (*Ant.* XI 8 3), it was while besieging Tyre that he sent to the high priest at Jerusalem demanding auxiliaries, supplies of provisions, and allegiance. The high priest refused, and Alexander determined, after capturing Gaza, to go to Jerusalem. The city was, of course, in terror, and the high priest urged the people to prayer and sacrifice for their protection. A dream from God assured him that the city would be protected and directed him how to meet the conqueror. In solemn procession the priests and the people met Alexander at Scopus, and the story goes that Alexander adored the name of God on the breastplate of the high priest. When asked why he did this, he answered that in a dream at Dion in Macedonia he had seen a figure corresponding to the high priest, who promised him success, hence none other than the God of the Jews had been with him. Entering Jerusalem, he offered sacrifice, and gave the Jews the favors which they asked. The prophecy in Daniel shown to him by the Jews (8 21, 11 3) he interpreted as applying to himself. The probable fact underlying this highly embellished story is that Alexander visited Jerusalem. Alexander made Palestine a province of Cœle-syria. The Samaritans, encouraged by the privileges granted by Alexander to the Jews (viz., "that they enjoy the laws of their forefathers, and pay no tribute on the seventh year" *Ant.* XI 8 5), asked also for favors, professing that they too were Jews. Alexander promised to let them know his decision on his return from Egypt. While he was away they revolted against the governor whom he had placed over them in Samaria, and were severely punished on his return (Curtius IV. 5, 8). Shechem later became the religious capital of the Samaritans. Alexander was favorably disposed toward the Jews, giving them large privileges in Alexandria (q.v.) and many enrolled themselves in his army. He is expressly mentioned in I Mac 1 7, 6 2.

2. Alexander Balas (bē'las) figures in Jewish history in the time of Jonathan Maccabeus. He was a man of obscure origin who palmed himself off as the son of Antiochus Epiphanes and laid claim to the Syrian throne occupied by Demetrius Soter. His remarkable likeness to Antiochus V., son of Antiochus Epiphanes, led many to believe in him, and he was supported in his pretensions by Ptolemy Philopator of Egypt, Attalus II. of Pergamum, and Ariarathes V. of Cappadocia; also by the Romans (Polyb. XXXIII. 14, 16). He secured the support of Jonathan (153 B.C.), and gave him in return high honor, conferring upon him the title of "the high priest of thy nation, and friend of the king" (I Mac 10 20). Balas proved, however, totally unfit for the high position which he had gained and after varying for-

tunes during five years (150–145 B.C.) fled to Arabia, where he was slain (I Mac 11 17). The general attitude of the Jews toward him is given in I Mac 10 47.

3. Alexander, the son of Simon of Cyrene and brother of Rufus (Mk 15 21).

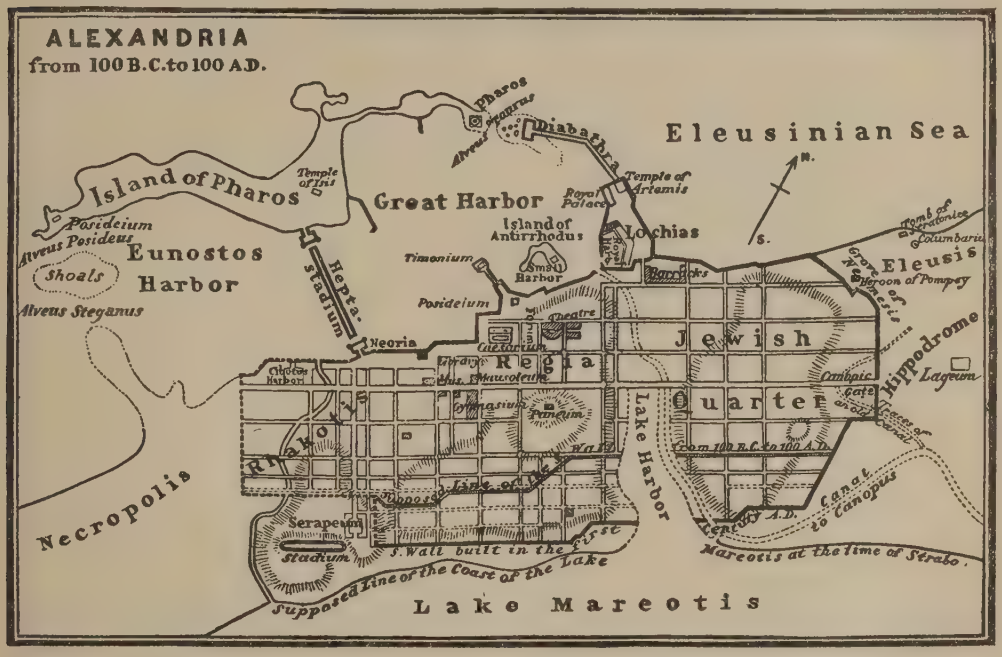
4. Alexander, one of the kindred of the high priest (Ac 4 6). Nothing further regarding him is known.

5. Alexander of Ephesus, who was "brought out of the multitude" by the Jews, to make a defense for them (Ac 19 33). The purpose of this was most likely to save the Jews from being mixed up with the Christians in the vengeance of the people. He may or may not have been the same as Alexander the coppersmith.

6. Alexander the coppersmith (χαλκεύς), of whom it is said in II Ti 4 14 that he did Paul "much evil."

7. Alexander, an early Christian, "who made shipwreck concerning the faith," and whom Paul "delivered unto Satan" (I Ti 1 19f.). Attempts have been made to identify **5, 6,** and **7,** but identification is simply a matter of conjecture. J. S. R.

ALEXANDRIA, al″egz-an′dri-ɑ: An ancient city, situated 14 m. W. of the Canopic mouth of the Nile, founded by Alexander the Great 332 B.C. It lay on a strip of land 2 m. wide, with Lake Mareotis on its southern side, and the sea on the northern. Running out from the mainland to an island 1 m. distant (Pharos Island) was what was called the Heptastadium, an artificial mole. On either side of this were two spacious harbors. A canal joined Lake Mareotis with the Canopic branch of the Nile. The city, which was regularly and beautifully built, was divided into five districts. The Jews occupied the northeastern quarter, and were granted large privileges. Indeed, in this Hellenistic center Judaism and Greek culture came into very close contact. Owing to lack of information it is impossible to trace the development of the city, but under the early Ptolemies it became a noted center of commerce, learning, and civic splendor. Its famous museum and library were promotive of research, and made Alexandria foremost in science. It was here that the first endeavors were made to adjust the O T to Greek conceptions; it was here that the Septuagint translation of the O T was made; it was here that the allegorical interpretation of the Scriptures was developed—all of these being due to the close touch of Judaism and Hellenism. In the Roman period Alexandria was second only to Rome in importance. Alexandria is not mentioned in the N T. Tradition tells us that Mark went to Egypt and established churches in the famous capital.


ALEXANDRIA
from 100 B.C. to 100 A.D.
Eleusinian Sea
Island of Pharos
Great Harbor
Eunostos Harbor
Shoals
Alveus Steganus
Necropolis
Lake Mareotis
Jewish Quarter
Regia
Hippodrome
Lageum
Serapeum
Stadium
Canal to Canopus
Lake Harbor
Pharos
Diabathra
Temple of Artemis
Royal Palace
Island of Antirrhodus
Lochias
Timonium
Posideium
Theatre
Gymnasium
Panium
Emporium
Cibotus Harbor
Cibotus
Cæsarium
Museum
Library
Heptastadium
Alveus Posideus
Temple of Isis
Tomb of Alexander
Columbaria
Eleusis
Pompey's Pillar
Cæsarium
Canopic Gate
Gate of the Sun
Gate of the Moon
Gate of Necropolis
Gate of Nicopolis
Gate of Hippodrome
Gate of Lageum
Gate of Canopus
Gate of Eleusis
Gate of Cibotus
Gate of Serapeum
Gate of Lake Harbor
Gate of Emporium
Gate of Panium
Gate of Gymnasium
Gate of Theatre
Gate of Posideium
Gate of Timonium
Gate of Royal Palace
Gate of Temple of Artemis
Gate of Temple of Isis
Gate of Island of Antirrhodus
Gate of Lochias
Gate of Eleusis
Gate of Cibotus
Gate of Serapeum
Gate of Lake Harbor
Gate of Emporium
Gate of Panium
Gate of Gymnasium
Gate of Theatre
Gate of Posideium
Gate of Timonium
Gate of Royal Palace
Gate of Temple of Artem

theater, while the outlines of the port with quay and colonnade of granite columns are still distinct. Many marble columns from A. now adorn the Yeni Validé mosque in Constantinople (built 1649–87). A. was a Christian bishopric in Byzantine times. For Paul's connection with this city see Acts 18 8-11, 20 5-12; II Co 2 12; II Ti 4 13. J. R. S. S.

ALGUM-TREE: The almug-tree. See PALESTINE, § 21.

ALIAH, ā-lai'ā (עַלְיָה, *'alyāh*): A "duke," probably a clan, of Edom (I Ch 1 51). **Alvah** in Gn 36 40. E. E. N.

ALIAN, al'i-an (עַלְיָן, *'alyān*): A Seirite clan (I Ch 1 40). **Alvan** in Gn 36 23. E. E. N.

ALIEN. See STRANGER AND SOJOURNER.

ALLAMMELECH, al-lam'ę-lec *or* āl''lam-mê'-lec (אַלַּמֶּלֶךְ, *'allamelekh*, **Alammelech** AV): A place in Asher (Jos 19 26). See Map IV, B 7. E. E. N.

ALLEGORY: The description of one thing under the forms of another. Essentially, an allegory is an extended metaphor. In the original text of the Bible the word does not occur as a substantive. The verb derived from it is used in Gal 4 24 and may mean that the affair allegorized was intended as such, or that the interpreter is at liberty to see in it a meaning different from that on the surface. As the object of the Apostle in the passage in question is practical and homiletical rather than doctrinal and pedagogical, it is probable that he used the word to designate the process of appropriating to a specific use by allegorizing what was originally intended in a different sense. The allegorical method of interpretation was common in Alexandria among the followers of Philo, and without committing himself to its underlying principles the Apostle could use it in illustrating and enforcing Gospel truth by O T utterances. Other instances of similar allegorizing by Paul are the use of Dt 25 4 in I Co 1 9 referring to the muzzling of the ox employed in threshing; of Nu 14 16, 23, 30 in I Co 10 4 referring to the rock, and of Ex 34 33, 35 in II Co 3 13. More akin to the typological use are the references in the Epistle to the Hebrews to O T passages regarding Melchizedek and other matters. As a class these may be called allegories read into the O T.

Allegories designed to be such at the start are kindred to **parables** (q.v.) and metaphors. It is impossible to draw the line sharply between these similar and allied figures of speech (cf. Trench on Parables). Nathan's story to David (II S 12 1-14) may be construed either as a parable or as an allegory. The figures of the Vine (Jn 15 1-8), of the Bread of Life (Jn 6 32-42), and other kindred narratives are more clearly allegories. A. C. Z.

ALLELUIA, al''ę-lū'ya. See HALLELUJAH.

ALLEMETH, al'ę-meth (עַלֶּמֶת, *'allemeth*, **Alemeth** AV): A Levitical city in Benjamin (I Ch 6 60). Called **Almon** in Jos 21 18. Map II, F 1. E. E. N.

ALLON, al'ən (אַלּוֹן, *'allōn*), 'oak': **I.** A prince of the tribe of Simeon (I Ch 4 37). **II.** A city in Kadesh Naphtali (Jos 19 33 AV), translated 'oak' in RV. C. S. T.

ALLON BACUTH, al''on bac'uth, *'allōn bākhūth*, 'oak of weeping': A place near Beth-el where Deborah, Rebekah's nurse, was buried (Gn 35 8). E. E. N.

ALMIGHTY. See GOD.

ALMODAD, al-mō'dad: See ETHNOGRAPHY AND ETHNOLOGY.

ALMON, al'mən: See ALLEMETH.

ALMON-DIBLATHAIM, al''mən-dib''la-thê'im (עַלְמֹן־דִּבְלָתָיְמָה, *'almōn dibhlāthāyēmāh*): One of Israel's encampments in Moab, between Dibon and the mountains of Abarim (Nu 33 46). **Beth-diblathaim** (Jer 48 22, and Mesha-stone, line 30) may be the same place. E. E. N.

ALMOND, ām'ənd (שָׁקֵד, *shāqēdh* [from שָׁקַד, 'to keep watch,' or 'to be alert'], so called from its early blossoming, as though watching for the spring; cf. the play on the name in Jer 1 11): The almond, a native of W. Asia, was well known in Palestine and was a delicacy much esteemed in other countries, such as Egypt, to which it was exported from S. Palestine (Gn 43 11). The almond blossom was imitated in the making of the golden candlestick (Ex 25 33 ff., 37 19 ff.), each of the bowls being shaped like its calyx (so Dillmann). In Ec 12 5 the words "the almond-tree shall blossom" seem to be, on the whole, the correct rendering. The white (really pink-white) blossoms are made the symbol of the white hair of the aged man. See also PALESTINE, § 21; FOOD AND FOOD UTENSILS, § 5. E. E. N.

ALMS, ALMSGIVING. In the EVV this is an exclusively N T word, being found only in Mt, Lk, and Ac. As an English word, the term is derived from the Greek through the Latin (ἐλεημοσύνη, *eleēmosynē*, Old Eng. aelmese, almes), and is a singular noun with a plural appearance. The essential element of its meaning is that of gratuity bestowed as an expression of compassion as in the presence of God. The feeling at the root of the conception is one which finds much encouragement in the laws and institutions of the O T (cf. the law on gleaning, Dt 24 19-22). There is, however, a twofold development of the thought in the O T. While on the one side the Mosaic legislation looks upon compassion toward the needy as a feeling to be cherished by the Israelite in his ideal conduct, the prophets on the other side present the case in the light of a rendering to the needy of rights which they might justly claim. Out of the interaction of these two sides of the development, there arose in the intertestamental age the idea of righteousness secured through almsgiving. Especially were charitable deeds thought to be efficacious in annulling the guilt of sin (Sir 3 14-30, 16 14) and securing divine favor in time of danger or distress (To 14 10, 11; Sir 29 12, 40 24). The treatment of the subject by Jesus in the Sermon on the Mount (Mt 6 1-4) is characteristic. He does not denounce almsgiving as futile in the search for right standing with God, but attempts to plant it upon the right motive of love to the heavenly Father. A. C. Z.

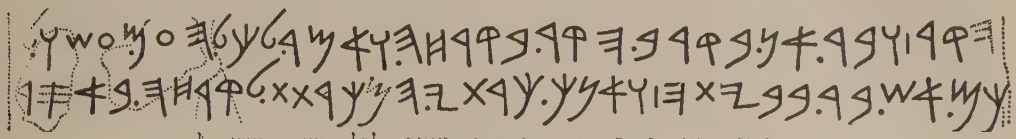
ALMUG-TREE. See PALESTINE, § 21.

ALOES, al′ōz, **LIGN ALOES:** The rendering of two Heb. words אֲהָלוֹת, *'ăhālōth* (Ps 45 8; Song 4 14) and אֲהָלִים, *'ăhālīm* (Nu 24 6; Pr 7 17) and of the Gr. *ἀλόη* (Jos 19 39). In all but one (Nu 24 6) of these reff. a perfume (or fragrant wood) is meant, and in none is the common bitter aloes intended. The two Heb. words probably refer to the same thing, viz., the 'eaglewood' of commerce, an aromatic wood native to SE. Asia and well known to ancient traders. When burned it yields a fragrant odor. Most scholars consider that the text of Nu 24 6 is corrupt, for it does not seem likely that a tree native to far-off India could be spoken of by Balaam so familiarly (though Post, in *HDB*, contends that it may once have flourished in the tropical Jordan valley and thinks that Song 4 14 supports this view). Dillmann would emend to 'palms,' Cheyne and others to 'poplars.' E. E. N.

ALOTH, ê′loth. See BEALOTH.

ALPHA AND OMEGA, al′fa, o-mî′ga (*τὸ Ἄλφα καὶ τὸ Ὦ*): The self-designation of Jehovah (Rev 1 8, 21 6) and of Christ (22 13, cf. 1 17), and evidently based on such passages as Is 41 4, 44 6, 48 12; Ps 90 2. The term, or its equivalent, was not uncommon in Rabbinical and contemporary Greek writers. It means 'the Eternal One,' being in O T an attribute of Jehovah, the source and end of existence, with whom the writer of Revelation associates Christ in divine life-giving power. In early Christian literature (Tert. Clem. Alex.) it denotes Christ as the fountain and consummation of all things, and is common in Christian art as a monogram for the eternal Divine Son. R. A. F.

ALPHABET: The hieroglyphic signs of Egypt and the cuneiform characters of Babylonia had been used in writing for centuries before the alphabet was invented. It is first found in use among North Semitic peoples, and although it may not have originated with them, it was developed by a Semitic people, and became the source from which almost all systems of alphabets can be derived. From the *Tel-el-Amarna* letters, discovered in 1887–88 and dating from about 1400 B.C., it is evident that the Babylonian characters and language were then in use in Canaan. By 1000 B.C., however, they had been displaced by Semitic alphabets and languages, which had developed with the growth of the more or less independent national life of the various Semitic peoples. In each people both alphabet and language, although having an origin in common with that of all the others, became changed and thus adapted to its individual needs.

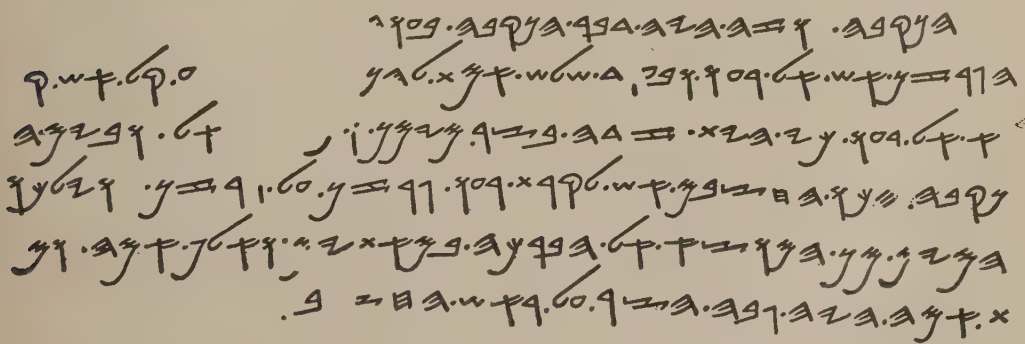


הקר | ובר . אן . בקרב . הקר . בקרחה . ואמר . לכל . העם . עשו . ל
כם . אש . בר . בביתה | ואנך . כרתי . המכרתת . לקרחה . באסר

LINES 24 AND 25 OF THE MESHA INSCRIPTION. (For translation see MESHA.)

The material for the study of the development of the Semitic alphabet is found in a few inscriptions, principally on stones, seals, and coins.

1. Date of Alphabet. Perhaps the earliest inscription is that on a bronze bowl of Phœnician origin. It is dedicated to Baal-Lebanon by a servant of Hiram, King of the Sidonians, and may



In square Hebrew characters the inscription reads:

. . . הנקבה . וזה . היה . דבר . הנקבה . בעוד
הגרזן . אש . אל . רעו . ובעוד . שלש . אמת . להנ . . . ע . כל . אש . ק
רא . אל . רעו . כי . הית . זדה . בצר . מימן . ו . . . אל . ובים ה
נקבה . הכו . החצבם . אש . לקרת . רעו . גרזן . על . גרזן . וילכו
המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ומא
ת . אמה . היה . נבה . הצר . על . דאש . החצבם

THE SILOAM INSCRIPTION. See JERUSALEM, § 34.

date from about 1000 B.C. From the middle of the 9th cent. comes the inscription of Mesha, King of Moab, called the Mesha Stone (see illustration). The earliest Hebrew inscription was found in the Siloam tunnel, probably built by Hezekiah, and therefore dating from the end of the 8th cent. (see

Seal of Hananiah, Son of Azariah.
The Hebrew inscription reads:
לחנניהו בן עזריהו = to Hananyāhū ben 'Azaryāhū.

illustration), to which may be added inscriptions on seals from the 4th to the 1st cent. (see illustrations), and on coins from the Maccabean era and later (see illustrations). The important Aramaic inscriptions are from Zinjirli in N. Syria (8th cent.), Nerab, SE. of Aleppo (7th cent.), and others (8th to 3d cent. B.C.) (see cols. 6, 7, 8 of Plate). Comparison re-

Seal of Shemaiah, Son of Azariah.
The Hebrew inscription reads:
לשמעיהו בן עזריהו = to Sh^{e}mā'yāhū ben 'Azaryāhū.

veals a common origin, and also a period of development in the individual alphabets covering several centuries, which were, however, slight. The earliest forms of the Greek alphabet, especially where the writing is from right to left as is the case with the Semitic alphabet, show that these also were derived from the same source. It is therefore evident that the original alphabet must have come into use some

A. B.

Silver Shekel of Simon Maccabæus.

The Hebrew inscription reads:
A. שקל ישראל = Shekel of Israel.
B. ירושלם קדשה = Jerusalem the Holy.

Above the cup is the letter **F** (א), *i. e.*, the numeral one—probably indicating the first year of Simon's reign.

centuries earlier than the dates of the inscriptions cited, certainly by 1200 B.C.

2. Origin of Alphabet.

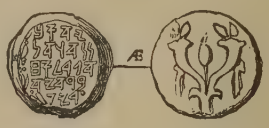
Attempts have repeatedly been made to find the source of the Semitic letters in the Egyptian or Babylonian characters. J. Halévy (*Revue sémitique*, 1896, pp. 47–65; 1901, pp. 356–370) derives the forms directly from the monumental hieroglyphs; whereas E. de Rougé (*Mémoire sur l'origine égyptienne de l'alphabet phénicien*, 1874) obtains them from the early hieratic characters, a cursive development of the hieroglyphs. Isaac Taylor (*The Alphabet*, Vol. I) accepts this view. On the other hand, W. Deecke (*ZDMG*, xxxi. 102 ff.)

A. B.

Half-Shekel (Copper) of Simon Maccabæus.

The Hebrew inscription reads:
A. שנת ארבע חצי = Fourth year : One-half (shekel).
B. לגאלת ציון = Of the freedom (independence) of Zion.

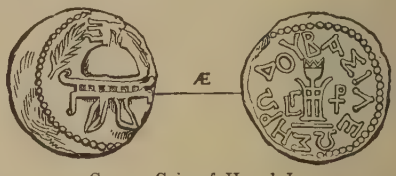
and Hommel (*Gesch. Babyloniens u. Assyriens*, p. 50 ff.) contend that the forms of the Semitic alphabet were derived from certain cuneiform characters. Fr. Delitzsch (*Die Entstehung des ältesten Schrift-Systems*, p. 221 ff.), however, contents himself with the attempt to prove only a free dependence of the Semitic letters on the Babylonian writing. Neither



Coin of John Hyrcanus.

The inscription reads: John the High Priest and the Council of the Jews.

system can as yet be proved to be the direct source of all the letters of the Semitic alphabet. The acrophonetic element of the later Egyptian characters, however, may have suggested the alphabet to its inventor, for a letter is represented in its earliest form by the picture of the object, the name of which begins with the letter represented.



Copper Coin of Herod I.

The Greek inscription: βασιλέως Ἡρώδου (of King Herod).

3. Names and Origin of Individual Letters.

At present it is impossible to give the etymological explanation of all signs used in the Semitic alphabet, but several are certain: among them are the following (consult Plate): א (a) 'ox-head,' Heb. *'eleph*; ב (b) 'house,' Heb. *bayith*; ל (l) 'ox-goad,' *malmadh* (Lidzbarski, *Ephemeris*, Vol. I, p. 263, gives, as the name of ל, a Hebrew word beginning with מ, prefixed to a stem which begins with ל; in use this initial מ was dropped); מ (m) 'water,' *mayim*; ע (i) 'eye,' *'ayin*; פ (p) 'mouth,' *peh*; ר (r) 'head,' *r'osh*; ש (s, sh) 'row of teeth,' *shēn*;

ת (t) 'sign,' *tāw.* Nöldeke (*Beiträge zur sem. Sprachwissenschaft,* 1904, pp. 124–136) and Lidzbarski (*Ephemeris,* Vol. II, Heft 2, 1906) have recently published interesting contributions on this point. A study of the Greek names, which evidently were derived from the original Semitic forms, may assist in this investigation. The Aramaic form of the names of the Hebrew alphabet may point to an Aramaic origin of the alphabet. It is almost certain that a few names were given after the original significance of the character had been forgotten and without the use of the principle of acrophony, further than that the name should begin with the letter designated. Perhaps certain letters were developed out of other letters, as *e.g.,* ח from ה, ס from ו, ט from ת, the last-named by enclosing the original form, a cross, in a circle. There is, however, no evidence to prove that the North Semitic alphabet ever had less than the 22 characters used in the inscriptions. All the letters were originally consonants, but י, ה, ו, and א came to represent vowels in Hebrew. The Greek alphabet used some of its forms for vowels and added three new signs. The phonetic demands of the South Semitic peoples led to the production of many additional forms, some at least derived from older characters.

4. Order of Letters.

The names of the letters show that the characters were derived from parts of the human body, from animals, and things with which they had most to do. The arrangement of these letters in the alphabet may have been due in part to the tendency to place together things related, *e.g.,* י = hand, כ = bent hand, ע = eye, פ = mouth, and to other mne-

Specimens of Early Hebrew and Aramaic Alphabets.

Ancient Hebrew Alphabets.					Aramaic Inscriptions.		
					Syria and Mesopotamia.		
Modern Hebrew	Mesha Stone, 875 B.C.	Seals, 8th–5th cent. B.C.	Siloam, 700 B.C.	Maccabean Coins, 2d cent. B.C.	Zinjirli, 8th cent.	Nerab, 7th cent. B.C.	"C.I.S." ii. 1–8, 8th–3d cent. B.C.
1	2	3	4	5	6	7	8

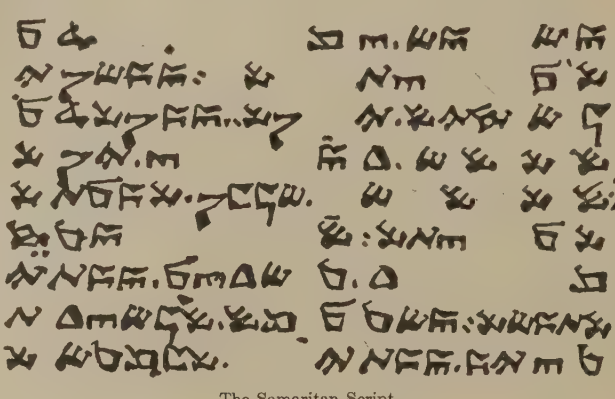
monic motives. We know the order of the Hebrew alphabet from that of the Greek, from the numerical value of each letter, and also from the initial letters of the verses in the alphabetic Psalms (111, 112, 119; Pr 31 10 ff., and La 1).

5. Alphabet Used by the Hebrews.

Apart from the origin of the Semitic alphabet, the changes in the alphabet used by the Hebrews are of especial interest. The letters of the Siloam alphabet (Plate, col. 4) show a tendency to a more cursive character than is found in the Mesha Stone (col. 2); but the letters on the seals (col. 3) and coins (col. 5) retain essentially the forms of the Siloam inscription. The older Hebrew forms were used on the Maccabean coins, perhaps to emphasize the feeling of national independence.

6. Samaritan Writing.

The Samaritans continued to use a form of the old Hebrew alphabet which shows its close relation to the original, and proves that until the separation of the Jews and Samaritans (about 400 B.C.) the older form had maintained itself. The accompanying illustration reproduces a few lines of a Samaritan MS. (Dt 1 44-46) of the Pentateuch, written in 1219 A.D., but retaining essentially the forms used by the earlier Samaritans. In certain respects the Samaritan writing is more cursive, while at the same time the characters are more ornamental, as in a codex.



The Samaritan Script.

7. Hebrew Square Characters.

The Aramaic alphabet was undergoing a development to the north and east of Palestine (see Plate, cols. 6, 7, 8), and out of it developed the square letters characteristic of the Hebrew alphabet, best known to us from its use in the MSS. of the O T. It was not a development within the Hebrew alphabet; but was used by that people, as they had adopted the earlier Aramaic forms, familiar to them from their residence in Babylon. The Aramaic writing did not at once displace the old Hebrew alphabet, but both were in use, the Aramaic characters finally securing the preference in copies of the books of the O T. Strack (*PRE*³, Vol. 17) gives as explanation for this that the Aramaic characters were considered holy, the Hebrew profane. At the time of Christ we have evidence (Mt 5 18) that this square alphabet was in use, for ' is the smallest letter. The changes in the forms of the letters were largely due to the attempt to obtain cursive forms, which were as simple as possible and could be made without removing the pen, and also to the similar effort to join the letters of words. This form of writing gave two forms for five letters: final forms, ץ, ף, ן, ם, ך; and forms for use before other letters of a word, מ; and by bending the perpendicular lines to the left, ע, פ, נ, כ. In other letters, and in a similar way, horizontal bars have arisen out of the vertical lines of the primitive forms, cf. ב, ם, as well as כ, נ, פ, צ, of column 1. By the opening of the upper portion of closed loops, and the straightening of zigzags of earlier forms, the upper bars of ב, ד, כ, ם, נ, ם, ר are obtained. In order to avoid the confusion of characters in other letters the vertical lines were left, cf. כ and ר. The form ע results from the opening of the upper part of the original circle, and extending the right-hand line toward a following letter. The square Hebrew characters were obtained by isolating each letter from all others in a word, and retaining the form thus resulting. This alphabet, with slight modifications, has been used in all OT manuscripts, the oldest of which dates from the end of the 9th cent. A.D.

LITERATURE: Books cited in text, also Lidzbarski, *Handbuch der nordsemitischen Epigraphik*, 2 vols., 1896–98; *JE*, Vol. I; I. Taylor, in *HDB*; A. A. Bevan, article *Writing*, in *EB*, and the bibliographies in the foregoing.

C. S. T.

ALPHÆUS, al'fē-us *or* al-fī'us (Ἀλφαῖος, WH Ἁλφαῖος): 1. The father of the second James in the apostolic lists (Mk 3 18; Mt 10 3; Lk 6 15; Ac 1 13), probably the same as **Clopas**, husband of Mary (Jn 19 25). For (*a*) both names are possible transliterations of the Aram. *chalephai*, but cf. Zahn, *Forsch.* VI, p. 343; and (*b*) in Mk 15 40; Mt 27 56, the woman who corresponds to Mary, the wife of Clopas in Jn 19 25, is called the mother of James (Mk adds "the Less") and Joses. There is no reason for the further assumption (Eusebius, *HE*, III, 11, 2; IV, 22, 4) that A. was a brother of Joseph, thus making James son of A. the cousin of Jesus (see BRETHREN OF THE LORD).

2. The father of Levi (Matthew) (Mk 2 14), but cf. D, which reads Ἰάκωβον (James) in place of Λευείν (Levi).

J. M. T.

ALTAR:

1. Semitic Altars in General.

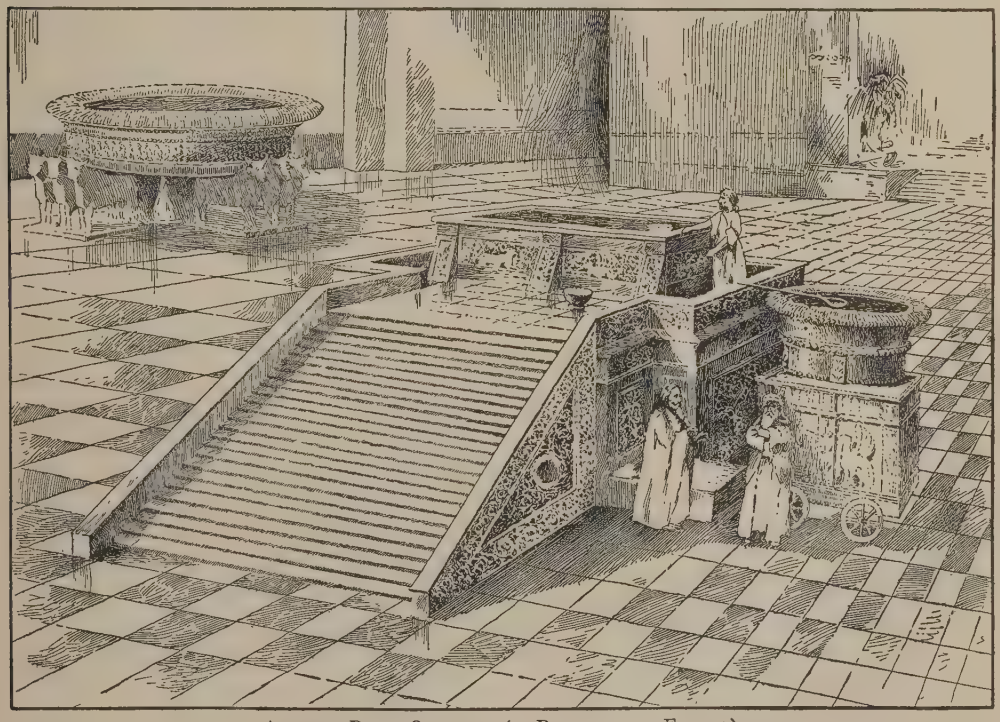
The origin of the term altar is very obscure. The current theory, that the altar is but a development from the sacred stone, of which the 'pillar,' the *matstsēbhāh*, was the later and more direct representative (so *e.g.* Benzinger, p. 379, Nowack, II, p. 18), is not beyond all doubt. The ancient legislation (Ex 20 24) requiring that altars should be of earth, or, if not, of unhewn stone only, seems to indicate that the primitive altar often

consisted simply of a heap of earth. In any case, there can be no doubt that the earliest altars were of the most simple type. The sacred stone, also, was essentially an altar, in the sense of being a place where some recognition of the presence of deity could

Dolmens (Primitive Altars) in Eastern Palestine.

be made (by smearing with oil, cf. Gn 28 18, or blood, cf. I S 14 31-35). The ancient narrative in I S 14 31 ff. is instructive as to the intimate relation between the sacred stone and the altar. Saul, horrified by the news that the people were slaying the captured animals and eating them "with the blood"—*i.e.*, without a proper sacrificial disposal of the blood—

abode of deity or indicated the near-by presence of deity (cf. Gn 28 16-18). The main idea regarding an altar was that it was the place of sacrifice (*i.e.*, slaughter, since originally every slaughter was a sacrifice) as its Heb. name *mizbēaḥ* indicates. These two ideas are brought together in the most ancient O T legislation regarding altars (Ex 20 24 f.). Wherever J" "recorded" His name was a legitimate place for an altar; that is, wherever J" manifested His presence, as by a theophany, by a dream, by giving victory to His people, etc. Such conceptions betray themselves in all that is said of altars in the



Altar of Burnt Offerings (as Portrayed by Ezekiel).

had a large stone placed before him to which the people were ordered to bring their animals for slaughter. This stone was both a sacred stone, set up in commemoration of Jehovah's deliverance of His people, and an altar—a *mizbēaḥ*, 'sacrifice-(*i.e.*, slaughter-) place.' The main idea regarding the sacred stone was that it either was actually the

patriarchal stories in Gn and in the stories in Jg and I S. In all these a comparatively simple state of society (seminomadic or undeveloped agricultural) is presupposed, and all usages are correspondingly simple.

Every Canaanite high place had its altar, and as the main function of the altar was to furnish a place

for the proper disposition of the blood (afterward, of necessity, of the whole or parts of the body, by burning of the sacrificial victim), remains of such high-place altars generally show a number of cup-like depressions on the top with one or more drains to collect and carry off the blood (see the reports of excavations at Gezer in *PEFQ*, 1902–06). For illustrations of ancient Hebrew rock-altars see H. B. Greene in *Bib. World*, May, 1897, and see also G. L. Robinson's account of the Edomite high place of Petra, *ibid.*, Jan., 1901.

The Kingdom period with its development of city life and the establishment of royal sanctuaries (*e.g.*, at Jerusalem, Beth-el, and Samaria), with their temples and more elaborate cultus, brought about a corresponding development of the altar probably with more or less extensive adoption of foreign types (Phœnician, Assyrian, etc.). In some Canaanite cities altars of elaborate form were in use before the Conquest. One such was found at Taanach by Professor Sellin (July, 1902), with ornamented corners and faces, with horns, a cup for sacrifices, etc. (see *PEFQ*, Oct., 1902).

2. The Altars of the Temple and Tabernacle.

The detailed information regarding altars in the O T concerns mainly those of the Tabernacle and the temples of Solomon and of Ezekiel's vision. For his Temple Solomon discarded David's altar and had a new brazen altar constructed. It is probable that this altar was erected on the site of David's sacrifice on the occasion mentioned in II S 24 16-25 (cf. I Ch 22 1; II Ch 3 1), the place now supposed to be covered by the famous Dome of the Rock (see JERUSALEM, §§ 4, 25). The description of this altar has been omitted in I K 7 (though reminiscences occur in 8 64 and 9 25), but it can be supplied from II Ch 4 1. It was 20 cubits in length and breadth with a height of 10 cubits. Its general shape was probably like that of the altar of Ezekiel's vision (Ezk 43 13-17). It "rose in terraces, contracting by means of two inlets [ledges] toward the top." It was 20 cubits square at the base, but the altar hearth was probably not more than 12 cubits square. By some Ezekiel's altar is taken as an exact reproduction of Solomon's, but the figures given in Ezk seem to make a structure 18 cubits square by 12 cubits high, instead of 20 cubits and 10 cubits (see Davidson's Com. on Ezk in *Camb. Bible*). The altar was ascended by a flight of steps on its east side. Its faces were probably ornamented with figures of various kinds. Little is said of its structure in detail. The material is said to have been brass (bronze). Whether this refers to the whole or only to its covering or plating is not known. It had **horns**, apparently because it was customary for more elaborate altars to have such. The original significance of these is not known. W. R. Smith (*Rel. Sem.*, p. 436) thinks that they were a survival of the practise of actually placing the head (with the horns) of the sacrificial victim on the altar and leaving them there to hang votive offerings on, etc. The horns appear to have been thought the most sacred part of an altar (cf. Ex 29 12; Lev 16 18; I K 1 50). The altar was doubtless provided with drains, etc., but of these nothing is said. Its location was "before Jehovah" (II K 16 14), *i.e.*, directly E. of the porch of the Temple.

Solomon's altar was in general use for all burnt offerings until it was displaced by the altar Ahaz had made after a model he had seen at Damascus (II K 16 10-16). Both of these altars were doubtless destroyed at the capture of Jerusalem (586 B.C.).

In Solomon's Temple there was another "altar," that of the showbread (I K 6 20) made of cedar, overlaid with gold. This is called a "table" in Ezk (41 22). Something similar to this has been found portrayed on the Assyr. monuments. (See the cut in Benzinger, p. 387.) In K, Ch, and Ezk there is no specific mention of an altar of incense.

When the exiles returned, one of their first acts was to build an altar (Ezr 3 3) probably of unhewn stones (cf. I Mac 4 47) in stricter accord with the old law of Ex 20 25 than the altars of Solomon, Ahaz, or Ezekiel had been. This altar was in use as the altar of the Second Temple until it was desecrated by the command of Antiochus Epiphanes (I Mac 1 54). When the Jews regained possession of Jerusalem they carefully pulled down the desecrated altar, laid away its stone and built a new one, also of unhewn stone (I Mac 4 44-47). It is thus seen that Ezekiel's plan of a magnificent bronze altar was not realized.

The description of the Tabernacle in Ex 25–31 and 35–40, largely of post-exilic date, states ideals rather than facts. It combines the conceptions of Ezekiel with the actual practises of the post-exilic Temple in one ideal presentation. According to this description the Tabernacle had three altars: (1) "The altar," *i.e.*, the altar of burnt offerings, a small portable structure, hollow, of wood overlaid with bronze, 5 cubits square and 3 cubits high. It was furnished with horns and with a bronze grating or **network**, perhaps intended for carrying away the blood, rather than for the ashes (Ex 27 1-8). (2) The table for the showbread (Ex 25 23-30). (3) The altar of incense (Ex 30 1 ff.). The account of this last seems to belong to a secondary stratum of the narrative in Ex 25–31 and, since even Ezekiel says nothing about such an altar, was probably added at a later time in the post-exilic period after the altar of incense had been added to the furniture of the Second Temple. When that was no one can say, except that it took place before the Maccabean period (cf. I Mac 4 49). Of the altars of Herod's reconstructed temple little is definitely known. See also TEMPLE, TABERNACLE, and SACRIFICE.

LITERATURE: Benzinger, *Heb. Archäologie* (1894), pp. 378 ff.; Nowack, *Heb. Archäologie* (1894), II, pp. 75–85; Addis in *EB*. E. E. N.

AL-TASHHETH, al-tash'heth (**Al-taschith,** al-tas'kĭth, AV). See MUSIC, AND MUSICAL INSTRUMENTS, § 6.

ALUSH, ē'lush (אָלוּשׁ, *'ālūsh*): An encampment of Israel (Nu 33 13 f.). Site unknown. E. E. N.

ALVAH, al'vā; **ALVAN,** al'vən: See ALIAH, ALIAN.

AMAD, ē'mad (עַמְעָד, *'am'ādh*): A town of Asher (Jos 19 26). Site uncertain. E E. N.

AMAL, ē'mal (עָמָל, *'āmāl*): A son of Helem, an Asherite (I Ch 7 35). E. E. N.

AMALEK, am'a-lek (עֲמָלֵק, *'ămālēq*): The grandson of Esau (Gn 36 12), whose descendants are described in Nu 24 20 as "the first of the nations," *i.e.*, the most powerful. The reference in Gn 14 7 to "all the country of the **Amalekites**" as smitten by Chedorlaomer and his allies does not necessarily carry them back in history to the days of Abraham, but rather defines their locality in the time of the author. They are not alluded to in the 'Table of Nations' (Gn 10). Geographically, they occupied the desert region S. of Canaan, extending from Beersheba beyond Kadesh-barnea far into the peninsula of Sinai and probably also into northern Arabia. They withstood the Israelites, when the latter under Moses migrated from Goshen to the Promised Land, attacking them in the rear (Dt 25 17-19). At Rephidim, which is best identified with *Wady Feirân,* they were defeated by Joshua (Ex 17 8-16). When the spies returned they reported that the Amalekites dwelt "in the land of the South" (Nu 13 29). Not long after this they are spoken of as occupying "the valley," presumably the valley S. of the Dead Sea (Nu 14 25). Though powerful at the time of Israel's exodus, they must have become somewhat reduced through the secession of the Kenites and Kenizzites (cf. I S 15 6). In the time of the Judges, however, they seem to have possessed a foothold in Ephraim (Jg 5 14, according to the present text) and to have continued their marauding expeditions (Jg 6 3).

Saul was commissioned to exterminate them utterly, but he spared Agag, their king (I S 15). In David's day Amalekite robbers made a raid upon Ziklag and took it, but they were overtaken by David and so completely decimated that they seem never to have recovered (I S 30). In Hezekiah's reign, "the remnant of the Amalekites that escaped" were smitten by the Simeonites, who dispossessed them of Mount Seir (I Ch 4 43). No trustworthy data concerning them are to be found outside the O T. Neither Assyrian nor Egyptian records allude to them. G. L. R.

AMAM, ê'mam (אֲמָם, *'ămām*): A city of S. Judah (Jos 15 26). Site unknown. E. E. N.

AMANA, ā-mā'nā (אֲמָנָה, *'ămānāh*): The southern portion, probably, of the Anti-Lebanon mountain range (Song 4 8). E. E. N.

AMARIAH, am''a-rai'ā (אֲמַרְיָה, *'ămaryāh*), 'J" hath promised': **1.** A son of Meraioth and grandfather of Zadok (I Ch 6 7 f.; Ezr 7 3). **2.** The ancestral head of one of the subdivisions of the Kohathite Levites (I Ch 23 19; cf. 24 23). **3.** Chief priest in Jerusalem under Jehoshaphat (I Ch 6 11; II Ch 19 11). **4.** A Levite assistant to Kore, the porter at the east gate who was over the free-will offerings of God, in the time of Hezekiah (II Ch 31 14 f.). **5.** Ancestor of Zephaniah, possibly son of Hezekiah, King of Judah (Zeph 1 1). **6.** One of the priests that sealed the covenant of Nehemiah's time (Neh 10 3). **7.** A Judahite who dwelt in Jerusalem (Neh 11 4). **8.** One of the priests of Zerubbabel's band which returned from Babylon (Neh 12 2, 13). J. A. K.

AMASA, am'a-sa (עֲמָשָׂא, *'ămāsā'*): **1.** A son of Jether, an Ishmaelite, and David's sister Abigail (I Ch 2 17; II S 17 25). Absalom appointed him captain of his forces (II S 17 25). After David's victory he gave Amasa the place held by his cousin Joab (II S 19 13 ff.), probably in order to allay disaffection in Judah. Very soon after this Amasa was assassinated by Joab (II S 20 4-12; I K 2 5, 32). **2.** An Ephraimite (II Ch 28 12). E. E. N.

AMASAI, a-mas'ai (עֲמָשַׂי, *'ămāsay*): **1.** A Kohathite Levite (I Ch 6 25, 35; II Ch 29 12). **2.** One of David's captains (I Ch 12 16-18, perhaps the same as Amasa, 1). **3.** A priest (I Ch 15 24). E. E. N.

AMASHSAI, a-mash'sai (עֲמַשְׁסַי, *'ămashṣay,* **Amashai** AV): A priest (Neh 11 13), called **Maasai** (I Ch 9 12). E. E. N.

AMASIAH, am-a-sai'ā (עֲמַסְיָה, *'ămaṣyāh*), 'J" bears': One of Jehoshaphat's captains (II Ch 17 16). E. E. N.

AMAZIAH, am''a-zai'ā (אֲמַצְיָהוּ, *'âmatsyāhū*), 'J" strengthens': **1.** Son of Joash and king of Judah, *c.* 798–790 B.C. Though he executed his father's murderers he refused to follow custom and spared their children. Having reduced Edom once more to subjection to Judah, he rashly engaged in war with Jehoash of Israel, but was utterly defeated. Jerusalem was captured, its walls partly demolished, while Amaziah retained his throne only through paying a heavy indemnity and giving hostages. Judah was thus reduced practically to the condition of subjection to Israel. After this, disaffection showed itself and, like his father, Amaziah was murdered by conspirators (II K 12 21, 13 12, 14 1-22; II Ch 25). Amaziah is said to have reigned twenty-nine years (II K 14 2). It is probable that a mistake has been made somehow and that he actually reigned but nine years. See CHRONOLOGY OF O T (table). **2.** Priest of Beth-el under Jeroboam II., who attempted to prevent Amos from prophesying in Israel (Am 7 10 ff.). **3.** One of the descendants of Merari (I Ch 4 34). **4.** A Levite (I Ch 6 45). E. E. N.

AMBASSADOR: In O T the equivalent of (1) *mēlīts* (II Ch 32 31). Properly, 'interpreter' (cf. Gn 42 23; Is 43 27 [RVmg.]; Job 33 23). (2) *mal'āk* (II Ch 35 21; Is 30 4, 33 7; Ezk 17 15), 'One who has been sent,' 'a messenger.' (3) *tsīr* (root idea 'to go'), ambassador in a technical sense (Is 18 2, 57 9; Jer 49 14); parallel to "messenger" (Pr 13 17). In Jos 9 4, the Heb. form is verbal, not substantive.

In N T only as a rendering of the verbal form *πρεσβεύειν* (II Co 5 20; Eph 6 20). J. M. T.

AMBER, am'bęr: This word occurs in the AV of Ezk 1 4, 27, 8 2, as the rendering of the Heb. חַשְׁמַל, *ḥashmal.* The RV replaces it with the term "glowing metal," which is as satisfactory a rendering as can be suggested, since the meaning of the term is uncertain. E. E. N.

AMBUSH, AMBUSHMENT. See WARFARE, § 4.

AMEN, ē″men′ *or* (*Mus.*) ā″men′: Originally a verbal adjective meaning 'steadfast,' it became an adverb, 'truly,' or an interjection, 'so be it,' 'so it is.' (1) In the O T: (*a*) Initially; in affirmation of a preceding statement, which the speaker solemnly makes his own (I K 1 36; Jer 28 6; cf. Rev 7 12, 22 20). (*b*) Detached, as an oath (Nu 5 22; Dt 27 15; Neh 5 13). (*c*) Liturgical; at the close of public prayer and benediction (I Ch 16 36; Neh 8 6; Ps 106 48). (2) In N T: (*a*) In the Epistles, commonly a response to public or private prayer (I Co 14 16; Rev 5 14). (*b*) In Rev 3 14 (cf. II Co 1 20; Is 65 16; RVmg.) it is used as a proper name—Jesus as the Word affirming the truth of God's promises. (*c*) In the Gospels its use is confined to the utterances of Jesus. Luke usually employs instead of it the expressions "of a truth," "truly," or "I say." Jesus uses it not as an answer, but in strong asseveration. The truth of His utterance must be accepted on His own testimony (cf. "Yea" in Mt 11 9, 26). In John's Gospel only the double term "verily, verily" (*i.e.*, "amen, amen") occurs. R. A. F.

AMETHYST. See STONES, PRECIOUS, § 2.

AMI, ē′mai (אָמִי, *'āmī*, **Amon** in Neh 7 59): Ancestral head of a family of "Solomon's servants" (Ezr 2 57; Neh 7 59). E. E. N.

AMINADAB. See AMMINADAB.

AMITTAI, ā-mit′ai (אֲמִתַּי, *'ămittay*), 'J″ is truth' (?): The father of the prophet Jonah (II K 14 25; Jon 1 1). E. E. N.

AMMAH, am′ā (אַמָּה, *'ammāh*): A hill near Giah in the wilderness of Gibeon, where Abner, supporting the claims of Ishbosheth, son of Saul, was defeated by Joab, the leader of David's forces. C. S. T.

AMMI-, am′mai (עַמִּי, *'ammī* [or עַם, *'ām*, when at the end of a word]): An element in the composition of proper names, which, since this word may mean 'uncle,' 'kinsman,' or 'people,' may refer to the divine Being (as 'uncle,' *i.e.*, chief kinsman), or to one's relatives or people. For illustrations see the significance of the various names compounded with "ammi" (or with the suffix "am"). Cf. G. B. Gray, *Studies in Hebrew Proper Names*, pp. 41–60. E. E. N.

AMMI, am′mai (עַמִּי, *'ammī*), 'my people': The designation of Israel as restored to divine favor (Hos 2 1); the opposite of **Lo-ammi,** "not my people" (1 9), the symbolic name of Hosea's third child which was indicative of the separation that had taken place between Israel and J″. E. E. N.

AMMIEL, am′mi-el (עַמִּיאֵל, *'ammī'ēl*), 'God is kinsman': **1.** One of the spies (Nu 13 12). **2.** The father of Machir of Lo-debar (II S 9 4 f., 17 27). **3.** The father of David's wife Bathshua (I Ch 3 5), the same as **Eliam,** father of Bath-sheba (II S 11 3). **4.** A Levite (I Ch 26 8). E. E. N.

AMMIHUD, am-mai′hud (עַמִּיהוּד, *'ammīhūdh*), 'kinsman is glory': **1.** The father of Elishama, prince of Ephraim (Nu 1 10, 2 18, etc.; I Ch 7 26). **2.** A Simeonite (Nu 34 20). **3.** A Naphtalite (Nu 34 28). **4.** A Judahite, the son of Omri (I Ch 9 4). **5.** For II S 13 37 see AMMIHUR. E. E. N.

AMMIHUR, am′mi-hūr (עַמִּיהוּר, *'ammīhūr*, **Ammihud** AV): Father of Talmai, King of Geshur (II S 13 37). E. E. N.

AMMINADAB, ā-min′ā-dab (עַמִּינָדָב, *'ammīnādhābh*), 'the [divine] kinsman gives': **1.** The ancestral head of a family or clan of Judah (Nu 1 7, 2 3, etc.; Ru 4 19 f.; I Ch 2 10). **2.** The name of one or more Levites, descendants of Kohath (I Ch 6 22 [elsewhere called Izhar, vs. 2, 18, 38; Ex 6 18, etc.], 15 10 f.). A., the father of Aaron's wife (Ex 6 23), was probably a Levite. The reference to Nahshon in both Ex 6 23 and Nu 1 7, etc., may indicate some intermarriage between Levite and Judahite families. E. E. N.

AMMINADIB, ā-min′ā-dib (עַמִּינָדִיב, *'ammīnādhībh*): A name which occurs in the AV of Song 6 12, but RV reads "my princely people." The Heb. text is obscure and difficult. E. E. N.

AMMISHADDAI, am″mi-shad′dā-ai (עַמִּישַׁדַּי, *'ammīshadday*), 'Shaddai is kinsman': Father of Ahiezer, prince of Dan (Nu 1 12, etc.). E. E. N.

AMMIZABAD, am-miz′ā-bad (עַמִּיזָבָד, *'ammīzābhādh*), 'kinsman has made a gift': An officer, son of Benaiah, David's hero (I Ch 27 6). E. E. N.

AMMON, am′ŏn (עַמּוֹן; always בְּנֵי עַמּוֹן, "children [sons] of Ammon," except in I S 11 11; Ps 83 7). In Assyrian inscriptions *bit-ammânu*: The termination 'on' ('om'), seen also in Milcom, may be an Ammonite linguistic peculiarity, and Ammon, like Milcom, a qualitative designation of the god. The **Ammonites** were a Hebraic people, descendants of Lot through Ben-ammi (q.v.) (Gn 19 30 ff.). Dispossessing the Zamzummim (Dt 2 20), they settled E. of the Jordan. Their boundaries were indefinite, the Jordan was claimed as the W. border (Jg 11 13), and to the E. lay the uncharted desert. When Israel entered Palestine the A. lived E. of the Jabbok (Nu 21 24; Dt 3 16). Rabbah ("Rabbah of the children of Ammon," Dt 3 11), now *Ammân*, on the Jabbok, was the capital.

The story in Gn 19 30 ff., generally assumed to be a slur upon the origin of Ammon, is not necessarily such. A. and Moab, both being in possession of their lands long before the Exodus, might well call themselves pure-blooded natives as compared with the Hebrew immigrants. Later the story may have become a taunt. Their language, nearly identical with Hebrew (comp. their proper names), was a witness to kinship.

The term "children of Ammon" suggests nomadic characteristics, and while towns are vaguely referred to, Rabbah is the only one named. Jg 11 gives the first detailed account of their fortunes; Jephthah repudiated their claims on Gilead and drove them E. of the Jabbok. When they again attempted to humiliate Israel, Saul defeated them (I S 11). David was at first friendly to A., but because of the insult to

his ambassadors (II S 10 1 ff.), besieged and captured Rabbah, and discrowned Milcom (II S 12 30 mg.); Jotham reduced them to tribute (II Ch 27 5). Later we find them at times in a coalition against Babylon (Jer 27 3), at other times tributary. They once attacked Jerusalem (II K 24 2), and later exulted over her fall (Ps 83). The prophets bitterly denounced them (Am 1 13; Jer 49; Ezk 25 1 ff.; Zeph 2 8 f.). In post-exilic days Tobiah the Ammonite (Neh 2 10) was an opponent of Nehemiah. In 164 B.C., under a leader, Timotheus, they were defeated by Judas Maccabæus (I Mac 5 6-8). The name finally disappears in the 3d cent. A.D.

The name of the chief deity was Milcom, from the same root as מֶלֶךְ, 'king.' In II S 12 30 we should follow the RVmg. Perhaps a colossal idol-statue stood in Rabbah.

LITERATURE: Moore on Judges in *Internat. Crit. Comm.*; Driver on Genesis. A. S. C.

AMNON, am'nən (אַמְנוֹן, *'amnōn*): 1. David's eldest son, slain by Absalom for violating his sister Tamar (II S 3 2, 13 1-39). 2. A descendant of Judah (I Ch 4 20). E. E. N.

AMOK, ê'mək (עָמוֹק, *'amōq*), 'deep': A post-exilic priestly family (Neh 12 7, 20). E. E. N.

AMON, ê'mən (אָמוֹן, *'āmōn*), 'master-workman': 1. King of Judah, son of Manasseh, and father of the godly Josiah. Of his brief reign of two years (641–639 B.C.) little is known. Like his father he was devoted to the worship of Assyrian deities. He was assassinated by some of his courtiers, but the people took vengeance upon his assassins. Scholars connect these events with a religious struggle between the prophetic and reactionary parties in Judah. The former, having put the king to death, was not strong enough to maintain its position (II K 21 18 ff.). 2. The governor of Samaria, under Ahab (I K 22 26). 3. One of Solomon's temple slaves whose descendants returned from Babylonia with Zerubbabel (Neh 7 59). J. A. K.

AMORITE, am'o-rait (אֱמֹרִי, *'ĕmōrī*), perhaps 'mountain-dwellers' (*Oxf. Heb. Lex.*): The early inhabitants of Palestine. Two strong Amorite kingdoms confronted Israel E. of the Jordan prior to the invasion, but they were overthrown and their kings, Sihon and Og, slain (Dt 2 33, 3 3). But there is evidence that the Amorites early occupied the W. and S. of the land as well as the E. The synonymity of Amorite and Canaanite is uncertain, and it is disputed whether the word *martū* in early Bab. and Assyr. inscriptions is equivalent to A.; but in inscriptions from Hammurabi's age onward, the two terms are interchangeable. "Land of Amurri" occurs on Bab. tablets as early as the 12th cent. B.C., and is also common in the Amarna tablets. The name is frequent in the enumeration of nations (Ex 3 8, and elsewhere). The constant Hebrew tradition makes the A. the immediate predecessors of the Hebraic and Aramean invaders (cf. Paton, *Early History of Syr. and Pal.*). About 2500 B.C. a new type of Semitic names appears in Babylonia, and racial changes are evident throughout Syria and perhaps Egypt. A. S. C.

AMOS, ê'məs (עָמוֹס, *'āmōṣ*), 'bearer' *or* 'borne' (by God?): **1. The Man.** The prophet Amos was a *nōkēdh* or shepherd of fine-haired sheep, a tender of sycamores, and a native of Tekoa, south of Bethlehem (Am 1 1, 7 14). In the loneliness of his native mountains, as with Elijah (I K 19 12 ff.), God's voice was more clearly heard and His words more perfectly understood. So he was impelled to go to Beth-el to preach against N. Israel his God-given message. His activity may be dated some time between B.C. 765 and 750. He repudiated the name *nābhī'*, prophet (7 14), but only because of Amaziah's implication that he prophesied for gain and belonged to a venal gild (7 12). Yet he is the first of the writing prophets, the originator indeed of a new school of prophecy.

2. The Book. The analysis of the book, externally, is simple. We may distinguish four sections: **I.** 1 2–2 16. Indictment of the kindred peoples for sins against common humanity, culminating with Israel, who has broken a holier law. **II.** 3 1–6 14. Oracles in which are reiterated the folly of formalism and the futility of national hopes, while luxury, extravagance, and crime are rampant. To this belongs also 8 4-14, which interrupts its present context.

III. 7 1–9 8a. Five visions of judgment with a historical appendix. These visions are climacteric in arrangement, though the order is broken first by 7 10-17, and second by 8 4-14. First, we have two visions of remediable evils, 7 1-3, 4-6; then the hopeless internal perversity, 7 7-9; and finally the impending consummation, 8 1-3; with earthquake and extermination, 9 1-4.

IV. 9 8b-15. The Messianic future follows ver. 8a abruptly and differs in phraseology, conception, and outlook from the rest of the prophecy. It can hardly have been the original conclusion of Amos's visions of judgment. The five visions seem to be the original kernel of the book, and with them is associated the story of Amaziah's protest, and the prophet's probable expulsion (7 12). The other sections, artistically elaborated as they are, may well have been written later by Amos and committed to posterity. Four passages in I are of doubtful genuineness: 1 2 is probably a late addition; 1 9 f. is a doublet of 1 6 f.; 2 4 f. is vague and colorless and to be rejected; while 1 11 f., according to some, with less reason, is post-exilic.

3. Theology. Prophecy began a new era with the herdsman of Tekoa. Whatever his predecessors may have done, he first *wrote* for posterity the outlines of an ethical theory of the world. The Hebrew term טוֹב, 'good,' attained with him a distinct moral significance (5 14; cf. ver. 6). The essence of the Law was equity and not sacrifice (5 7, 11, 22-25, 8 4-7). The Day of Jehovah was not to be one of national aggrandizement but of searching judgment (5 18 ff.). Above all rises the conception of the God of Hosts transcendent in power, inflexible in justice, whose dictates are founded not upon arbitrary will, but upon the very constitution of the world (7 7 f.). It would, perhaps, be too much to say that Amos had a system. It would be inadequate to characterize him as a teacher of ethical monotheism. He was one upon

whom the reality of God had powerfully impressed itself, and to the expression of this, monotheism was but a corollary. If one attribute of the divine nature appealed to him with more intensity than another, this enabled him to present with startling clearness the truths that there can be no religion where human rights are not recognized, and that the claims of justice between men find their original counterpart in the nature of God Himself. In his view of the relation of man to man in society, Amos has not been outgrown, nor have his conceptions of deity become antiquated.

2. An ancestor of Joseph (Lk 3 25).

LITERATURE: W. R. Smith, *The Prophets of Israel* (1895); G. A. Smith, *The Book of the Twelve Prophets* (1896) in the *Expositor's Bible*; Driver, *Joel and Amos* (1898) in the *Cambridge Bible*; W. R. Harper, *Amos and Hosea* (1905), in the *International Crit. Comm.* A. S. C.

AMOZ, ê'moz (אָמוֹץ, *'āmōts*), 'strong': Father of Isaiah (Is 1 1, etc.). E. E. N.

AMPHIPOLIS, am-fip'o-lis: A city of Thrace, in a bend of the river Strymon (*ἀμφι, πόλις*), and a post on the *Via Egnatia*. Under the Romans it was a free city and the capital of the province. It is mentioned once in the N T (Ac 17 1). J. R. S. S.

AMPLIATUS, am''pli-ê'tus (Ἀμπλίατος, WH Ἀμπλιᾶτος, **Amplias** AV [am'pli-as], Ἀμπλιᾶς): A Christian greeted in Ro 16 8 as "My beloved in the Lord." The name, probably that of a slave, occurs in inscriptions. Cf. *CIL.* 5154. J. M. T.

AMRAM, am'ram (עַמְרָם, *'amrām*): 1. Grandson of Levi, through Kohath, and father of Miriam, Aaron, and Moses (Ex 6 18-20; Nu 26 59). His descendants were the Kohathite Levites called **Amramites** (Nu 3 27). 2. One of the "sons of Bani" who had taken strange wives (Ezr 10 34; cf. ver. 19). 3. See HAMRAN. E. E. N.

AMRAPHEL, am'ra-fel (אַמְרָפֶל, *'amrāphel*): The king of Shinar who, with two other kings, invaded Palestine some time in the 23d cent. B.C. under the leadership of Chedorlaomer, King of Elam (Gn 14). Lately Amraphel has been identified by many scholars with the great Hammurabi (see BABYLONIA, § 15), who is known to have been king of Babylon and therefore of Shinar, or Babylonia proper, and to have thrown off the yoke of Elam about 2250 B.C. The combination is probable but not quite certain. An alternative hypothesis, that the king in question was the father of Hammurabi, has something in its favor. J. F. McC.

AMULET. See DRESS AND ORNAMENTS, § 11.

AMZI, am'zai (אַמְצִי, *'amtsī*): 1. A Merarite Levite (I Ch 6 46). 2. A priest (Neh 11 10, 12). E. E. N.

ANAB, ê'nab (עֲנָב, *'ănābh*), 'grapes': A town of Judah, eight m. SW. of Hebron (Jos 11 21, 15 50). Map II, D 3. E. E. N.

ANAH, an'ā (עֲנָה, *'ănāh*): The ancestor of a Horite clan of the same name (Gn 36). In ver. 2 read "Anah the son of Zibeon the Horite" as is required by vs. 20, 24 ff. E. E. N.

ANAHARATH, a-nê'ha-rath (אֲנָחֲרַת, *'ănāḥărāth*): A city of Issachar (Jos 19 19). Site uncertain. E. E. N.

ANAIAH, a-nai'ā (עֲנָיָה, *'ănāyāh*), 'J" has answered': 1. An assistant of Ezra (Neh 8 4). 2. One of those that sealed the covenant (Neh 10 22). E. E. N.

ANAK, ê'nak, **ANAKIM,** an'a-kim (עֲנָק, *'ănāq*). The legendary ancestor of the gigantic *Anakim* of SW. Palestine (Nu 13 22 ff.; Dt 2 10 f.; Jos 15 13 f.; Jg 1 20, etc.). E. E. N.

ANAMIM. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

ANAMMELECH, a-nam'ę-lec and ā''nām-mê'lec (עֲנַמֶּלֶךְ, *'ănammelekh*): A deity worshiped by the inhabitants of Sepharvaim (*Sippara*), at times with human sacrifice (II K 17 31). The text of this passage is somewhat uncertain and A. may be a later gloss. The name A. is explained by King (in *EB*) as equivalent to *Anu-malik* ('Anu is the decider or prince'), Anu being the name of one of the principal Babylonian deities. See also SEMITIC RELIGION, § 9. E. E. N.

ANAN, ê'nan (עָנָן): One of those that sealed the covenant (Neh 10 26). E. E. N.

ANANI, a-nê'nai *or* a-nā'nî (עֲנָנִי, *'ănānī*), 'my cloud': One of the sons of Elioenai (I Ch 3 24). E. E. N.

ANANIAH, an''a-nai'ā (עֲנַנְיָה, *'ănanyāh*): 'J" is a cloud': I. The father of Maaseiah (Neh 3 23). II. A town in Benjamin mentioned along with Nob and Ramah (Neh 11 32). Map II, F 1. A. C. Z.

ANANIAS, an''a-nai'as (Ἀνανίας, Heb. חֲנַנְיָה), 'J" hath been gracious': 1. A member of the early Church, who attempted to enhance his reputation by a show of liberality. Having sold a piece of property he offered to the Church a part of the amount received, pretending that he gave the whole sum. Peter detected the deceit and its deliberate purpose and laid bare the enormity of the sin to the guilty conscience of A., who is represented as having died from the shock (Ac 5 1-11). 2. A Christian disciple living in Damascus who baptized Paul (Ac 9 10-18, 22 12-16). 3. The high priest before whom Paul was brought by Claudius Lysias (Ac 23 1 ff.; cf. Ac 24 1 ff.; Jos., *Ant.* XX, 6 2). J. M. T.

ANATH, ê'nath (עֲנָת, *'ănāth*): Father of Shamgar (Jg 3 31, 5 6). E. E. N.

ANATHEMA, a-nath'ę-ma. See CURSE, § 3.

ANATHOTH, an'a-theth (עֲנָתוֹת, *'ănāthōth*): A name connected with that of the Semitic goddess *Anat*. I. A city of Benjamin (Jos 21 18) where the priestly family to which Abiathar belonged had its estates (I K 2 26) and the home of two of David's heroes (II S 23 27, **Anethothite** AV; I Ch 11 28, 12 3,

Anathothite, Antothite AV). It was also the home of Jeremiah where the family had property (Jer 1 1, 32 6-15). Its inhabitants once threatened the prophet's life (Jer 11 21-23). After the exile it was reoccupied by the Jews (Ezr 2 23; Neh 7 27, 11 32). Map II, F 1.

II. 1. A Benjamite, the son of Becher (I Ch 7 8). 2. A leader of the men of Anathoth who sealed the covenant (Neh 7 27, 10 19). E. E. N.

ANCHOR. See Ships and Navigation, § 20.

ANCIENT OF DAYS: An apocalyptic name of God, first used in its Aramaic form in Dn (7 9, 13, 22). It was chosen probably not in order to suggest the eternity of the divine Being, but to show that profound veneration was due Him. The figure implies a strongly anthropomorphic conception and was taken up by later apocalyptic usage (cf. *Ethiopic Enoch* 47 3, 48 2-6). A. C. Z.

ANCIENTS. See Wise Men and Elder.

ANDREW (Ἀνδρέας, 'manly'): Son of John, of Bethsaida Julius, brother of Simon Peter, with whom he lived in Capernaum. He was the first called of the disciples of Jesus, to whom he was sent by John the Baptist, and became one of the inner group of four among the Twelve (Mk 13 3). In the lists he is always next before his friend and fellow-townsman Philip, with whom he is also associated on two important occasions in the Fourth Gospel (Jn 6 9, 12 22). After Ac 1 13 he disappears from view, but tradition has it that he evangelized Scythia (becoming thus Russia's patron saint) and was martyred in Achaia. R. A. F.

ANDRONICUS, an"dro-nai'cus (Ἀνδρόνικος): A Jew—as is apparent from the term "kinsman"—converted before Paul, with whom he probably shared imprisonment (Ro 16 7). He is referred to as "of note among the apostles," *i.e.*, well known in the circle of the apostles, though possibly here "apostle" is used in the wider sense of that term (see Apostle). R. A. F.

ANEM, ê'nem. See Engannim.

ANER, ê'ner (עָנֵר, *'ānēr*): I. An Amorite prince, with whom Abraham entered into covenant (Gn 14 13, 24). Since, however, Eschol and Mamre are names associated with localities, it is quite likely that the same is the case with Aner. If so, it may be identical with *Neir*, a range of hills near Hebron.

II. A city west of the Jordan (I Ch 6 70). Site unknown. A. C. Z.

ANETHOTHITE, an"ę-thoth'ait. See Anathoth, I.

ANGEL (Gk. ἄγγελος, 'messenger,' the LXX rendering of מַלְאָךְ, *mal'akh*, 'sent one'): Belief in beings intermediate between man and God has existed among all nations. In ancient Semitic polytheism, this belief was associated with the portraiture of the pantheon as a royal heavenly court in which the Supreme Being was the head of a family and the master of a retinue of servants. The *sukkalli*, 'angel ministers,' of primitive Babylonian mythology are, however, ordinarily the sons of the gods whose messages they convey to other gods and men (Muss-Arnolt, *Concise Dict. of Ass. Lang.*, s.v.). An objective ground for such a hierarchy of heavenly beings was furnished by the astral theology of later times, according to which the apparent relative size and importance of sun, moon, and stars suggested subordination. Even among the Hebrews echoes of an originally astral angelology are to be found in such passages as Is 14 12 f., 24 21 (cf. 27 1). But the Hebrews, true to their purer revealed religious thought, eliminated this mythology from their doctrine of angels and fixed mainly upon the relation of God and angels in contrast with men and the work of angels as messengers of God.

1. Angelology in Semitic Religion.

In their relation to God and in contrast with men they are called "gods" (Ps 97 7), "Sons of God" (Job 1 6, 2 1), "Sons of the Mighty" (Ps 29 1, 89 6), "Holy Ones" (Job 5 1; Ps 89 5), "**Watchers**" (Dn 4 13, 17). They form the "host of heaven" (I K 22 19), the "hosts" of Jehovah (Ps 103 21). It is to be understood that these terms are not expressive of physical relationship, but rather descriptive of the superior nature of these beings. They are far above men. As such, superior and mighty, they form the court of heaven. They are the armies of the Most High, "the mighty in strength that fulfil his word" (Ps 103 20), "the ten thousands of holy ones" (Dt 33 2), who are about Him. They attend upon Jehovah and constitute part of His royal and judicial glory. They continually adore Him in the heavenly sanctuary (Ps 148 2), and are the "council of the holy ones" (Ps 89 7), *i.e.*, are witnesses of His counsels. In a word they form that great, glorious company whose presence in heaven helps us to conceive of the majesty and royal splendor of God Himself.

2. In Their Relation to God.

As messengers of God to men they execute His will whether it be of mercy or of judgment. They mediate His purpose in the moral government of the world, hence are not personified natural forces, but, from the beginning, actual personal agents who, appearing in the form of man, carry out a divine commission which may be a deliverance from evil (Gn 19 15), a summons to duty (Jg 6 11 f.), an interpretation of special situations (Job 33 23), a prophecy (Gn 18 10), a warning (Nu 22 31-35), or an actual judgment (II S 24 16). It was not until later times in O T history that these angels were distinguished in moral character. At first simply the character of their mission was noted; the bearer of it was not characterized. All were executors of God's will. Later, however, the conception of 'evil angels' grew up out of the mission of destruction or judgment upon which they came (cf. Ps 78 49) and from the desire to avoid making God the cause of moral evil. At times the providential care of God is figuratively spoken of as the 'encamping' of the angel of the Lord "round about them that fear him" (Ps 34 7), or as "giving his angels charge" over one (Ps 91 11), but this is a secondary use of the term angel. Primarily it denotes a superhuman being distinct from God serving Him in heaven or among men, and is not a mere synonym of our term Providence.

3. As Messengers of God to Men.

Prominent among the descriptions of these heavenly beings is one, **The Angel of Jehovah** or the Angel of God, which deserves special consideration. While any angel executing God's commands might be so named (as in I K 19 5, 7; II S 24 16), it is more than one of the rank and file, so to speak, who is referred to in such passages as Gn 31 11-13; Ex 32 34; Is 63 9. This angel in speaking identifies himself with God. The conclusion that the "angel of God is God himself" descending into visibility or manifesting Himself is the one generally accepted. In Is 63 9 we read, "In all their affliction he was afflicted and the angel of his presence saved them." Undoubtedly there was to those who seemed to look into the face of J" a distinction between God Himself and His manifestation, but the Angel of His presence was a veritable theophany. He represented God so fully that in dealing with him they were virtually dealing with God. What these temporary manifestations of God were in the O T, that the Logos, in a fuller and more abiding sense, is in the N T. It is not surprising, therefore, that they have been looked upon as foreshadowings of the Incarnation.

4. Exilic and Post-exilic Angelology.

Beginning with the time of the exile and in consequence of the new contact with the more developed angelology of the Persians, the Jewish doctrine started upon a new course and in later times became extreme and often fantastic. This is true especially of extra-Biblical Judaism. Within the Scriptures the doctrine is indeed always sober, but it shows marked differences from the simpler doctrines of the pre-exilic period. Some of these are undoubtedly due to the increasing emphasis given to the transcendence of God. Angels are assigned a diversity of different functions such as the interpretation of visions, the protection of the faithful, etc. To some of them names are given, as, *e.g.*, Gabriel and Michael. Such names are always of Hebrew etymology and significant of the service rendered or the character of the bearer. **Gabriel** signifies 'man of God' and served Daniel as the interpreter of dreams and of prophecy (Dn 8 15, 9 21). He appears in the N T as the foreteller of the birth of John the Baptist (Lk 1 19), and as the bearer of the glad tidings to Mary (Lk 1 26). In the pseudepigraphic books he is glorified as one of the four great angels that stand at the four sides of God's throne and act as guardians of the four parts of the globe (*Eth. En.* 9 1). He is sent upon special missions to the servants of God, and against their enemies. He taught Joseph the 70 languages of the world. With him is closely associated **Michael,** who ranks just above him, but ranks with him near the throne of the Most High. Michael has his field of activity in heaven, while Gabriel executes God's will on earth. Each is the guardian of one of the divisions of the twelve tribes of Israel, of which there are four, the other two being assigned to Uriel and Raphael. Into many an incident of the O T tradition has read the name of Michael as the being who warned, rescued, or protected. Indeed he was looked upon as the divine advocate of the Jews, and prayers were offered to him. He was the greatest of the **Archangels,** of whom there were, according to the Book of Tobit (12 15), seven (the number is not in all texts). This number varies in other books (cf. *Eth. En.* 20, 40 2, 78 1, 89 1). All these chief angels have exalted duties. They stand by the throne of God and each has dominion over some particular sphere. **Uriel** is set over the world's luminaries, and over Sheol (*Eth. En.* 21 5, 27 2, 33 3, 4); **Raphael,** over the spirits of men (To 3 17); **Michael,** over Israel; **Gabriel,** over paradise and the cherubim, etc. In the Book of Enoch the title of **Watcher** is given to the Archangels (20, 39 12 f., 40 2, 61 12). They are the sleepless ones who stand before the Lord and say: "Holy, holy, holy is the lord of spirits; he filleth the earth with spirits" (*Eth. En.* 39 12). This title appears also in the *Book of Jubilees* (4 15). The term is first used in Dn 4 13, 17. Jewish tradition declares that the names of the angels came from Babylonia.

5. In the N T.

In the N T we have substantially all the foregoing features of the doctrine of angels, but in sober and reserved form. "A multitude of the heavenly host praising God" appears over the shepherds (Lk 2 13) on the night of the nativity. Angels are ministers to the saints (He 1 14) and they shall accompany the Son of Man at his coming (Mt 25 31; II Th 1 7). Satan and his angels are spoken of in Mt 25 41; Rev 12 7. The distinctions in the Pauline Epistles referred to under the terms thrones or **dominions** or **principalities** or **powers** (Col 1 16) are those of the angelic hierarchy. These distinctions appear in Jewish literature of the same general period and were probably adopted by Gnostic Judaizers (cf. Lightfoot on Col 1 16; see also Gnosticism). In Christ's day the Sadducees were distinguished by their denial of angels (Ac 23 8).

Literature: Schultz's *O T Theology;* Oehler, *O T Theology.* J. S. R.

ANIAM, a-nai'gm (אֲנִיעָם, *'ănī'ām*): A Manassite clan or family (I Ch 7 19). E. E. N.

ANIM, ê'nim (עָנִים, *'ānīm*): A town of Judah (Jos 15 50). Map II, E 3. E. E. N.

ANIMALS. See Palestine, §§ 24–26.

ANISE. See Palestine, § 23.

ANKLETS, ANKLE-CHAINS. See Dress and Ornaments, § 11.

ANNA, an'a (Ἄννα): An aged prophetess, daughter of Phanuel, of the tribe of Asher, belonging to the circle of the 'Pious' (see Simeon), who hailed the babe Jesus in the Temple as the coming Redeemer of Israel (Lk 2 36-38). R. A. F.

ANNAS, an'gs (Ἅννας; Heb. חָנָן, 'merciful,' in Josephus Ἄνανος): Appointed high priest by Quirinius in 6 A.D., deposed by Valerius, 15 A.D., who later appointed Simon, a son of A. In 18 A.D. his son-in-law Caiaphas (q.v.) was appointed to the office (Jn 18 13; cf. Jos. *Ant.* XVIII, 2 2). As head of the family A. still retained influence, which explains why Jesus was led first to A., probably only for an informal hearing, and then to the high priest (Jn 18 13). For the same reason A. is called the high

priest in Ac 4 6, although the actual high priest at the time must have been Caiaphas, or another of A.'s sons, either Jonathan or Theophilus (Jos. *Ant.* XVIII, 4 3, 5 3). J. M. T.

ANOINT (*māshaḥ*, whence 'Messiah,' is employed both literally and figuratively; *κρίειν* [*χρίσματ, χριστός*], always of God's spiritual anointing; the other terms [*sūkh, ἀλείφειν*, etc.] are used only in the physical sense): Anointing originally signified smearing with soothing and cleansing unguents. Pouring oil upon the head was a later, ceremonial form.

1. Practical. The application of scented oils was a common toilet operation (Ru 3 3; Ps 104 15; Pr 27 9), which was discontinued in time of mourning (II S 14 2; Dn 10 3; cf. Mt 6 17). It was also a mark of welcome to an honored guest (Ps 23 5; Lk 7 46; Jn 12 3). Ointments were frequently applied as remedies (Is 1 6; Lk 10 34; Ja 5 14); but the anointing of the dead (Mk 14 8; Lk 23 56) seems to have been a token of respect, rather than an embalming process (cf. Jn 11 39). Oil was rubbed upon shields to make them slippery and bright (Is 21 5; II S 1 21). See Arms and Armor, § 7.

Anointing of a Sacred Stone Pillar.

2. Symbolical, as a sign of dedication, sometimes with resulting inspiration (I S 10 1 f., 16 13). Jacob poured oil upon the pillar at Beth-el (Gn 28 18). The Tent and its furniture were sanctified with "holy anointing oil" (Ex 30 22 f.). See Ointments and Perfumes, § 1. Priests were consecrated by anointing (Lv 8 12, 30; cf. 4 3; Ps 133 2), and the early kings were thus designated (I S 10 1, 16 13; cf. II S 19 10) and inaugurated (II S 2 4, 5 3; I Ch 29 22). Later monarchs apparently were anointed only under exceptional circumstances (II K 9 6, 11 12, 23 30).

3. Metaphorical, signifying divine selection for some particular service or blessing. In this figurative sense Hazael (I K 19 15; cf. II K 8 13), Cyrus (Is 45 1), Elisha (I K 19 16; cf. 19), and the prophet-patriarchs (I Ch 16 22; cf. Gn 20 7) were said to be "anointed." Thus also, Israel, or Israel's king, was Jehovah's anointed (Hab 3 13; Ps 89 38; La 4 20), and Christians received the **unction** of the Holy Spirit (II Co 1 21; I Jn 2 20, 27). For Christ as the Anointed One (Is 61 1 = Lk 4 18; Ac 10 38), see Messiah, § 7. See Burial and Burial Customs, § 1.

L. G. L.

ANT. See Palestine, § 26.

ANTELOPE. See Palestine, § 24.

ANTHOTHIJAH, an"tho-thai'jā (עַנְתֹּתִיָּה, *'anthōthīyāh*, **Antothijah** AV): A Benjamite (I Ch 8 24). E. E. N.

ANTOTHITE. See Anathoth, I.

ANTICHRIST, THE MAN OF SIN

Analysis of Contents

1. The Name Antichrist
2. Possible Connection with Babylonian Myth
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5. In Christ's Teaching
6. In Pauline Epistles
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8. In the Johannean Epistles
9. Present Significance of Antichrist

1. The Name Antichrist.

The actual name Antichrist is first found in the Johannean epistles (I Jn 2 18, 22, 4 3; II Jn 7), but the main idea underlies St. Paul's description of the 'Man of Lawlessness' ("Man of Sin" EVV) in II Th 2 1-12; while, from the manner in which both writers refer to this mysterious figure, it is evident that they had in view an oral tradition current at the time (I Jn 4 3 "ye have heard," II Th 2 6 "ye know"). Any attempt, therefore, to understand the doctrine of Antichrist as it meets us in the N T must naturally begin with this tradition, so far as it is now possible to trace it.

2. Possible Connection with Babylonian Myth.

Here, according to the latest view, we are carried far back. Bousset, in his elaborate monograph, *Der Antichrist* (1895, Eng. transl. *The Antichrist Legend*, 1896), adopting and developing the suggestion of Gunkel in his *Schöpfung und Chaos* (1895), would have us see in the Antichrist legend an anthropomorphic transformation of the Babylonian Dragon Myth, according to which the monster (*Tiâmat*), who had opposed the Creator at the beginning, would again in the last days rear its head in rebellion, only, however, to be finally crushed. It is impossible to examine here in detail the evidence adduced in support of this position, but it seems practically certain that this myth had reached Palestine, and may, therefore, have had a share in familiarizing the Jews with the idea of an arch-enemy of God, and of His cause. Beyond this, with the data at our disposal, we can hardly go at present, and we are on surer ground when, for the early history of this belief, we turn to the evidence supplied by the Scriptures themselves.

3. Antichrist in Old Testament.

In the O T we have ample proof of a general Jewish belief in a fierce attack to be directed against Israel in the end of the days by some hostile person or power, while this attack is frequently so described as to supply later writers with their language and imagery in depicting the last attack of all against God's people. See, *e.g.*, Psalm 88 (89), many of whose words and phrases are reechoed in II Th 1 and 2 (cf. Bornemann, *Thess.* p. 356 f.), or the account of the fierce onslaught by Gog from the land of Magog (Ezk 38, 39; cf. Rev 20 7 f.).

It is, however, in the Book of Daniel (168–165 B.C.) that we find the real starting-point of many of the later descriptions of Antichrist, and especially in

the picture that is there presented of Antiochus Epiphanes. No other foreign ruler was ever regarded by the Jews with such hatred on account both of his personal impieties and of his bitter persecution of their religion, and, accordingly, he is here portrayed as the very impersonation of all evil. Some of the traits indeed ascribed to him are of such a character (7 8, 11, 20, 21, 25, 11 36-45) that it has been thought the writer had not so much Antiochus as the future Antichrist directly in view. And, though this is not exegetically possible, it is easy to understand how this description influenced the Apostolic writers in their account of the arch-enemy of God and man (cf., *e.g.*, II Th 2 4 with Dn 11 36 f. and Rev 13 1-8 with Dn 7 8, 20 f., 25, 8 24, 11 28, 30 and see Driver, *Daniel*, p. xcvi f.). With the fall of Antiochus and the rise of the Maccabean kingdom, the promise of deliverance, with which Daniel had comforted God's people during their dark days, received its proximate fulfilment; but, when the nation again fell under a foreign yoke, the old fears were once more revived and received a fresh coloring from the new powers by which the Jewish nation now found itself opposed.

In determining the Jewish views regarding Antichrist during this period much difficulty is caused by the uncertainty regarding the exact date of some of the relative writings, and the possibility of their having received later Christian interpolations. The following references, however, deserve notice:

4. In Later Writings of the Jews.

In the Pharisaic Psalms of Solomon (48–40 B.C.) Pompey, as the representative of the foreign power that had overthrown Zion, is described as the personification of sin (ὁ ἁμαρτωλός, 2 1), and even as the dragon (ὁ δράκων, ver. 29); while in IV Ezr 5 1-6, which, though belonging to the last decade of the 1st cent. A.D., is a characteristically Jewish work, after an enumeration of the signs of the last times and the shaking of the kingdom that is after the third power (*i.e.*, the power of Rome), we read of one who "shall rule, whom they that dwell upon the earth look not for"—a mysterious being generally identified with the future Antichrist. Compare also the description of the destruction of the "last leader" of the enemies of Israel in *Apoc. Bar.* 40 1 f., where again Pompey may be thought of.

In none of these passages, it will be noticed, have we more than a God-opposing being of human origin, but it has recently been pointed out with great cogency by Dr. Charles (*The Ascension of Isaiah*, pp. lv ff.) that, in the interval between the O T and the N T, a further development was given to Jewish belief in Antichrist through the influence of the Beliar myth.

In the O T "belial" is never, strictly speaking, a proper name, but denotes 'worthlessness,' 'wickedness,' though, from its frequent occurrences along with another noun in such phrases as "sons of Belial" (Dt 13 13; Jg 19 22, etc., AV), the idea readily lent itself to personification, until in the later pseudepigraphical literature, the title regularly appears as a synonym for Satan, or one of his lieutenants.

Thus in the *Book of Jubilees* (2d cent. B.C.) we read, "Let Thy mercy, O Lord, be lifted up upon Thy people, . . . and let not the spirit of Beliar rule over them" (1 20, ed. Charles), and similar references to Beliar as a Satanic spirit are frequent in the *Testaments of the Twelve Patriarchs* (2d cent. B.C. in part at least), in which see, *e.g.*, Test. Reub. 4, 6.

The most interesting passage, however, for our purpose is contained in the third book of the *Sibylline Oracles*, in a section which in the main goes back to the same early date, where Beliar is depicted as a truly Satanic being, accompanied by all the signs that are elsewhere ascribed to Antichrist (see *Orac. Sib.* iii, 63 ff., ed. Rzach). And with this there should also be compared *Orac. Sib.* ii, 167 f., where it is stated that "Beliar will come and do many signs to men," though here the originally Jewish origin of the passage is by no means so certain.

In the same way it is impossible to lay too much stress in the present connection on the speculations of Rabbinical theology regarding the person of Antichrist, in view of the late date of our authorities. But we may accept, as in the main reflecting the views of the Jews about the beginning of the Christian era, the conception of a powerful ruler to be born of the tribe of Dan (cf. Gn 49 17; Dt 33 22; Jer 8 16, and see further Friedländer, *Der Antichrist in den vorchristlichen jüdischen Quellen* [1901] c, ix) and uniting in himself all enmity against God and hatred against God's people, but whom the Messiah will finally slay by the breath of His lips (cf. Weber, *Jüd. Theologie* [1897] p. 365).

We can at once see how readily this idea would lend itself to the political and materialistic longings of the Jews, and it is only, therefore, what we would expect when we find our Lord, true to His spiritual ideals, saying nothing by which these expectations might be encouraged, but contenting Himself with warning His hearers against false teachers, the "false Christs," and the "false prophets" who would be ready "to lead astray, if possible, even the elect" (Mt 24 24; Mk 13 22). Even, too, when in the same discourse He seems to refer to a single Antichrist, the reference is veiled under the mysterious figure derived from Daniel of the "abomination of desolation standing (ἑστηκότα) where he ought not" (Mk 13 14; cf Mt 24 15); while a similar reticence marks His words as recorded in Jn 5 43, if here again, as is most probable, He has Antichrist in view.

5. In Christ's Teaching.

Slight, however, though these references in our Lord's recorded teaching are, we can understand how they would direct the attention of the Apostolic writers to the traditional material lying to their hands in their treatment of this mysterious subject, and, as a matter of fact, we have clear evidence of the use of such material in the case of at least two of them.

Thus, apart from his direct reference to the Jewish belief in Beliar in II Co 6 15, Paul has given us in II Th 2 1-12 a very full description of the working of Antichrist, under the name of the 'Man of Lawlessness,' in which he draws freely on the language and imagery of the O T and on the speculations of later Judaism. The following are the leading features in his picture: (1) "The mystery of lawlessness" is already at work, though for the

6. In Pauline Epistles.

moment held in check by a restraining person, or power, apparently to be identified with the power of law or government, especially as these were embodied at the time in the Roman State. (2) No sooner, however, has this restraining power been removed (cf. II Es 5 4; *Apoc. Bar.* 39 7) than a general "apostasy" results, finding its consummation in the 'revelation' of 'the man of lawlessness.' (3) As 'the opposer' he "exalteth himself against all that is called God" (cf. Dn 11 36 f.) and actually "sitteth in the temple of God, setting himself forth as God"—the description being again modeled on the Danielic account (cf. Dn 8 13, 9 27, 11 31, 12 11); while (4) the "lying wonders" by which his working is distinguished are illustrated by *Orac. Sib.* iii, 64 f.; *Asc. Isaiah* 4 5. (5) And yet, powerful as this incarnation of wickedness seems, the Lord Jesus at His parousia will "slay him with the breath of his mouth," the words being a quotation from Is 11 4, a passage which the Targum of Jonathan afterward applied to the destruction of Armilus, the Jewish Antichrist, and whose use here Paul may well have drawn from the Jewish tradition of his time (cf. the use of the same passage in *Pss. Sol.* 17 27, 39; II Es 13 10).

The whole description is thus of a very composite character, but, at the same time, is so definite and detailed that it is hardly to be wondered at that there has been a constant endeavor to find its suggestion in some historical personage of the writer's own time. But, though the sacrilegious conduct of Caligula (cf. Tacit., *Hist.* v, 9) may have influenced the writer's language in ver. 4, the real roots of the conception lie elsewhere, and it is rather, as we have seen, in the O T and in current Jewish tradition that its explanation is to be sought.

7. In the Apocalypse.

The same may be said, in part at least, of the various evil powers which meet us in the Johannean Apocalypse. The wild Beast of the Seer (Rev 13–20) vividly recalls the horned wild Beast of Dn 7 and 8, and the parallels that can be drawn between the language of John and of Paul (cf. Rev 12 9, 13 1 f. with II Th 2 9 f.; Rev 13 5 ff., 14 11 with II Th 2 4, 10 ff.; Rev 13 3 with II Th 2 9 ff.) point to similar sources as lying at the roots of both. On the other hand, the Johannean descriptions have a direct connection with contemporary secular history which was largely wanting in the earlier picture. This is seen noticeably in the changed attitude toward the power of Rome. So far from this being regarded any longer as a restraining influence, it is rather the source from which evil is to spring. And we can understand, therefore, how the city of Rome and its imperial house supply John with many of the characteristics under which he describes the working of Antichrist, until, at last, he sees all the powers of evil culminate in the Beast of ch. 17, who, according to the interpretation of Bousset (adopted by James in *HDB*), is partly representative of an individual "who was and is not," etc., that is, Nero *redivivus*; partly of a polity, namely that of Rome.

There remain only the references in the Johannean Epistles, in which, in keeping with the writer's main object, the spiritual side of the conception is again predominant. Thus, after indicating some of the main elements in Christian truth, John passes in I 2 18 to the conflict into which, at "a last hour," truth will be brought with falsehood,

8. In Johannean Epistles.

and in token of this points to the decisive sign by which this crisis will be known, namely, the coming of "Antichrist"—the absence of the article in the original showing that the word has already come to be used as a technical proper name. Nor does "Antichrist" stand alone. Rather he is to be regarded as "the personification of the principle shown in different Antichrists" (Westcott, *ad loc.*), who, by their denial that "Jesus is the Christ," deny in like manner the revelation of God as Father (2 22) and, consequently, the true union between God and man (4 3).

It is, therefore, into a very different atmosphere that we are introduced after the strange symbolism of the Apocalypse, and the scenic repre-

9. Present Significance of Antichrist.

sentation of the Pauline description. And one likes to think that the last word of Revelation on this mysterious topic is one which leaves it open to every one to apply to the spiritual workings of evil in his own heart, and in the world around him, a truth which has played so large a part in the history of God's people in the past, and which may still pass through many varying and progressive applications before it reaches its final fulfilment in the "dispensation of the fulness of the times" (Eph 1 10).

LITERATURE: In addition to the special literature referred to above, mention may be made of the articles on *Antichrist* by Bousset in *EB*, by James (under the title *Man of Sin*) in *HDB*, by Ginsburg in *JE*, and by Sieffert in *PRE*³, and of the Excursuses by Bornemann and Findlay in their Commentaries on the Thessalonian Epistles; see also E. Wadstein, *Die eschatologische Ideengruppe: Antichrist-Weltsabbat-Weltende und Weltgericht* (1896). The argument of the foregoing paper will be found more fully stated with the text of the passages referred to in the Additional Note on *The Biblical Doctrine of Antichrist* in the present writer's commentary on *The Epistles to the Thessalonians* (1907). G. M.

ANTIOCH ('Αντιόχεια): **1. Pisidian Antioch** was so called to distinguish it from Antioch in Syria. It was a Phrygian city situated near the frontier of Phrygia and Pisidia (consequently called *Antiochia ad Pisidiam, i.e.*, A. toward Pisidia). It is said to have been founded by a colony from Magnesia on the Mæander and to have been renamed Antiochia by Seleucus I. It was declared free by the Romans (190 B.C.). In 39 B.C. it was given by Antony to Amyntas, and in 25 B.C. incorporated into the Province of Galatia. About 6 B.C. Augustus made it a Roman colony and called it Cæsarea. In the time of Paul A. was a governmental and military center, and the many Latin inscriptions (cf. Sterrett, *Epigraphical Journey*, pp. 127 ff.) probably belong to this period. Later A. became the metropolis of Pisidia. It was situated on the still traceable Royal Road built by Augustus. It is now called *Yalowadj*. At A. Paul opened his missionary labors in Asia Minor. The church here was one of those addressed in the Ep. to the Galatians (q.v.) (cf. Ac 13 14-51, 14 19, 21-24, 15 36, 16 4-6, 18 23).

2. Antioch on the Orontes ("the [Antioch] by Daphne"), chief of the sixteen cities founded (301

B.C.) by Seleucus I in honor of his father. It was the capital of Syria, the residence of the Seleucid kings, and famous for its beauty, luxury, palaces, temples, and was a center of industry and commerce. Rome, Alexandria, and Antioch (pop. 400,000) were the three greatest cities of the Roman world. There the Roman governors of Syria resided. It was beautified by Cæsar, Augustus, Agrippa, Herod, Tiberius, Antoninus Pius, Constantine, and was a favorite residence of Roman emperors. It had a great library and a school of philosophy. It was destroyed by earthquakes ten times in the first six centuries. Christians were first so called here, and A. became the mother-city of Gentile Christianity (Ac 11 19-30, 13 1-3, 14 26–15 2, 15 30 ff., etc.). According to tradition Peter was for two years Bishop of A., whose patriarchs therefore claimed precedence over those of Rome, Constantinople, Jerusalem, and Alexandria. It is now called *Antakia* (6,000 inhabitants). J. R. S. S.

ANTIOCHUS, an-tī′o-cus (Ἀντίοχος, 'the opposer'):

Antiochus III (the Great) was on the Syrian throne from 223–187 B.C. By his victory over the Egyptians at Paneas in 198 B.C. Palestine came under the control of Syria, and though at first the Jews were favorable to the Syrian domination, a growing party in the nation opposed the Greek influences furthered by the Syrian monarchs. A. was succeeded by his son Seleucus Philopater (187–175), who reigned eleven years with the same general conditions prevailing as under his father. A crisis came under **Antiochus IV** (Epiphanes), who succeeded his brother Seleucus in 175. He was a brilliant but moody man—a strange combination of intellectual power and moral weakness. With unflagging zeal he sought to Hellenize Palestine, and this brought on the Maccabean revolt (see MACCABEES). At the very first he decided against the high priest Onias III in favor of Jason, the leader of the Hellenizing party (II Mac 4 7, 8). All attempts of the Jews to resist his policy met with swift censure, and twice he vented his rage upon Jerusalem (I Mac 1 20 ff.; II Mac 5 11 ff.). At last he determined to extirpate the Jewish religion, and issued the sweeping decree enforcing uniformity of (pagan) worship throughout the land (I Mac 1 41). The efforts to carry out this decree involved him in the Maccabean war in which one Syrian army after another was defeated by the brilliant Judas Maccabæus (I Mac 3 10, 4 35). A., who had intrusted the subjugation of the land to his generals, was meanwhile away in the East, where he became mad and died (164).

Antiochus V (Eupator) was only nine years old when his father died, and Lysias, the governor of the provinces, undertook the guardianship of the young boy. Together they made an expedition into Judæa and at the famous battle of Bethzacharias they defeated Judas Maccabæus. The outlook for the Jews at this time was very dark, when suddenly the war was terminated by the attempt of Philip, foster-brother of Antiochus IV, to secure the Syrian throne. Hastily concluding a peace, Lysias and A. hurried back to Antioch and suppressed Philip. In the following year (162) A. was betrayed into the hands of Demetrius Soter, his cousin, and put to death.

The next **Antiochus (VI)**, brought as a child from Arabia by Tryphon, a Syrian general, as a claimant to the throne, was a son of Alexander Balas, a pretender to the throne who reigned 150–145. Tryphon was successful and A. was crowned, but the real power of the government was Tryphon, who used the young king as a tool and finally had him murdered in order to be himself made king. During all the rivalries and intrigues of the Syrian court up to this time, Jonathan Maccabæus (q.v.) had been able by clever diplomacy to further the interests of the Jews, but he fell at last a victim to the treachery of Tryphon in 143 B.C.

In 138 **Antiochus VII,** a great-grandson of Antiochus III (called Sidetes from the place of his education, Side in Pamphylia), drove Tryphon out and took the throne. To win the favor of the Jews, former privileges were confirmed, and further concessions granted, but as soon as A. felt himself secure upon his throne he changed his attitude and demanded of Simon (Jonathan's successor) the surrender of all the principal fortresses. On Simon's refusal A. sent an army to enforce obedience. This army was so disastrously defeated that A. troubled Simon no further.

In the time of Hyrcanus (135) A. himself marched upon Jerusalem. After a long siege a satisfactory peace was arranged (Jos., *Ant.* XIII, 8 2-3). Sidetes fell (128) in a battle with Arsaces, King of the Parthians (Jos., *Ant.* XIII, 8 4).

Altogether distinct from these Syrian kings is an Antiochus mentioned in I Mac 12 16, 14 22 as father of a certain Noumanius, one of the ambassadors sent by Jonathan Maccabæus to Rome. J. S. R.

ANTIPAS, an′ti-pas (Ἀντ[ε]ίπας): **1.** Herod Antipas, son of Herod the Great. See HEROD, § 5. **2.** An early Christian martyr of Pergamum (Rev 2 13). E. E. N.

ANTIPATRIS, an-tip′a-tris (Ἀντιπατρίς): A city built by Herod the Great, named after his father Antipater, on the main road from Cæsarea to Lydda (Ac 23 31). It was held to mark the NW. limit of Judæa. Map I, C 7. E. E. N.

ANTONIA, an-tō′ni-a: A strong fortress situated at the NW. corner of the Temple area, the "castle" of Acts 21 34, etc. See JERUSALEM, § 38, and TEMPLE, § 30. E. E. N.

ANTOTHIJAH. See ANTHOTHIJAH.

ANUB, ē′nub (עֲנוּב, *'ānūbh*): A Judahite person or clan (I Ch 4 8). E. E. N.

ANVIL: The rendering of Heb. *pa'am,* lit. 'stroke,' in Is 41 7. The Targum renders "mallet." The exact meaning is somewhat uncertain. See ARTISAN LIFE, § 12. E. E. N.

APE: This animal does not belong to the fauna of Palestine and is mentioned only in the account of Solomon's riches, where it is said that his navy brought apes, peacocks, etc., once every three years (I K 10 22; II Ch 9 21). The Heb. קוֹף, *qōph,* rendered "apes," apparently a loan-word from the Sanskrit *kapi* (see *Oxf. Heb. Lex.*), was general in meaning, so that it is impossible to determine what

species of monkey was meant. The animals were probably purchased by Solomon's agents in S. Arabia, though they may have been of African or Asiatic origin. Ancient literature (Egyptian and Assyrian inscriptions, the Amarna letters) contains references to apes or monkeys, showing that they were well known and prized as curiosities.

E. E. N.

APELLES, ə-pel'lîz (Ἀπελλῆς): A Christian in Rome to whom Paul sent a greeting as "the approved in Christ" (Ro 16 10). Nothing more is known of him. E. E. N.

APHARSACHITES, APHARSATHCHITES, ə-fär'sac-aits, af"ar-sath'caits (אֲפַרְסַכָיֵא, *'ăpharṣathkhāyē'*): In Ezr 4 9 the term signifies, apparently, a class of Persian officials, a meaning that suits the other two passages also (5 6, 6 6). The different spelling is probably due to scribal errors. E. E. N.

APHARSITES, ə-fär'saits (אֲפַרְסָיֵא, *'ăphārsāyē'*): A term of uncertain meaning, indicating probably either a class of subordinate officials or the Persian colonists in Syria (Ezr 4 9). E. E. N.

APHEK, ê'fek (אֲפֵק, *'ăphēq*), variant **APHIK**. Three, probably four, cities whose identity is doubtful: **1.** Near Jezreel, whose king was slain by Joshua (Jos 12 18; I S 29 1; I K 20 26, 30; II K 13 17). **2.** In the territory of Asher, never wrested from the Canaanites (Jos 19 30; Jg 1 31, **Aphik**). **3.** Identified with Afqa, NE. of Beirût (Jos 13 4). **4.** Near Mizpah (I S 4 1). The first and the last are considered identical by Robertson Smith. G. L. R.

APHEKAH, ə-fî'kä (אֲפֵקָה, *'ăphēqāh*): A town of Judah apparently not far from Hebron (Jos 15 53). E. E. N.

APHIAH, ə-fai'ä (אֲפִיחַ, *'ăphīaḥ*): One of the ancestors of King Saul (I S 9 1). E. E. N.

APHIK, ê'fik. See APHEK.

APHRAH, af'rä. See BETH-LE-APHRAH.

APHSES, af'sîz. See HAPPIZZEZ.

APOCALYPSE, ə-pec'ə-lips. See REVELATION, BOOK OF.

APOCALYPTIC LITERATURE: A class of prophetic productions in which the form given to the prophet's message is that of a vision.

1. Nature of Apocalyptic Literature. Such a form assumes the lifting of the veil which hides the spiritual world, bringing into view the realities in earthly symbols. Revelation through dreams and visions is not uncommon in the OT. In Jer, Ezk, and Zec there are apocalyptic passages. In Dn the form so far predominates as to control the whole book, thus distinguishing it as an apocalyptic production. With the vision form, however, apocalyptic literature developed associated characteristics as follows: (1) Complicated symbolism. (2) A dualistic view of the world, involving on the one side a righteous people and on the other a brutal opposition to God. (3) A system of angelic mediators between God and man. (4) A tendency to use the name of some renowned man of piety of the earlier days as the seer of the visions portrayed (pseudonomy). (5) An elaborate but optimistic eschatology. (6) Associated with eschatology the division of the whole duration of the world's life into **ages** (eons), chiefly the present age and the coming age.

2. Conditions Favoring Its Development. The period during which the Apocalyptic Literature had the most currency was that between 200 B.C. and 150 to 200 A.D. During the early part of this interval the conditions were specially adapted to its being used as the prophetic vehicle of address. The people had objected to the domination of a foreign power (the Seleucid dynasty of Syria). They struggled manfully to regain their independence, and did so at last, but meantime they endured the stress of severe persecutions. The apocalyptic form of writing was adapted to convey to them encouragement in the form of great world pictures, showing that their oppressors were destined to collapse and Israel to rise into dominion under the Messiah. These pictures were to be understood by them, but to prove unintelligible to their oppressors.

3. The Apocalypses. The apocalypses according to dates of composition are: (1) The Ethiopic Book of Enoch (first published in modern times in 1821). (2) The Slavonic Book of Enoch (1896). (3) The Sybilline Oracles (1545). (4) The Assumption of Moses (1861). (5) Fourth Ezra or 2d Esdras (q.v.). (6) The Syriac Book of Baruch (1866). (7) The Greek Baruch (1886). (8) The Psalter of Solomon (1868). (9) The Testaments of the Twelve Patriarchs (1714). (10) The Book of Jubilees (1859). (11) The Ascension of Isaiah (1819). (12) The Histories of Adam and Eve. (13) The Apocalypse of Elias (fragm., 1886). (14) Book of Eldad and Modad (1713). (15) Prayer of Joseph (1713). (16) Apocalypse of Zephaniah (fragm., 1886).

While each of these books does not present all the aspects of a typical apocalypse, the combination of their characteristics groups them together as literary productions of this type

LITERATURE: Porter, *The Messages of the Apocalyptic Writers*, 1905; Charles, in *HDB*, and Zenos, in *DCG*.

A. C. Z.

APOCRYPHA OF OT AND NT: The word 'apocrypha' (*ἀπόκρυφος*, 'hidden') passed through several stages of meaning before it received the sense that we now give to it.

1. The Term. At first it meant literally rolls which were put away, because worn out or containing faults in writing. They were thus 'withdrawn from publicity,' 'hidden' (see OT CANON, §§ 10, 12). Books might also become 'hidden' because they were unfit for public reading. Such, *e.g.*, was the story of Susannah. In this early use of the word no other discrediting of the book as to authorship, or teaching, was implied. A much wider application was given to the word by early ecclesiastical writers in denoting by it that which was mysterious, secret, esoteric. It was thus used to classify all such books as aimed to disclose to the favored few 'the hidden things' of nature, of the

future, of wisdom, and of God. The Book of Enoch and the Assumption of Moses are illustrations of this kind of literature. Their contents were reputed to be handed down through secret tradition by the few from those whose names are given as their authors. In II Es 14 44-46 will be found an account of the miraculous production of seventy esoteric books of this kind. This meaning of the word 'apocrypha' was restricted at first to the pseudepigraphical books. The claims of Gnostic leaders to the possession of just such hidden disclosures gradually added another modification to the word 'apocrypha,' and that was the meaning 'heretical,' and this opened the way to the use of the word with which we are familiar, viz.: to mark the non-canonical books found in our English bibles between the O T and the N T. Cyril of Jerusalem was, as far as we know, the first who applied the name 'apocrypha' to the books which we place under this description.

2. List of O T Apocrypha.

The following list comprises the books usually classed as O T Apocrypha (*e.g.*, in the edition published by the Revisers in 1896):

I Esdras.
II Esdras.
Tobit.
Judith.
The Rest of Esther.
The Wisdom of Solomon.
Ecclesiasticus.
Baruch. Chap. VI = Epistle of Jeremiah.
The Song of the Three Holy Children.
The History of Susannah.
The History of Bel and the Dragon.
The Prayer of Manasses.
I Maccabees.
II Maccabees.

These works may be classified as follows: I. *Works of a Historical Character*: I Mac, II Mac, I Esdras. II. *Works of a Reflective Type*: Wisdom of Solomon, Ecclesiasticus. III. *Legendary Works*: Tobit, Judith, Rest of Esther, Song of the Three Children, History of Susannah, History of Bel and the Dragon. IV. *Works of a Prophetic Type*: Baruch. V. *Apocalyptic Works*: II Esdras. Of all these the following were without doubt originally in Hebrew: I Mac, Tobit, Judith, and Ecclesiasticus.

A full description of these various works will be found under the separate titles. The purpose here is to give only a general idea of each.

3. General Character of the Several Books.

I Esdras (sometimes called the Third Ezra) is a revision of the canonical Ezra with the following changes: Ezr 4 7-24 is removed to an earlier place; ch. 3 1–5 6 interpolated; Neh 7 73–8 13 is added at the close. *II Esdras* (also called Fourth Ezra). This work is composite. Chs. 3–14 formed the original work and they contain seven visions given to Ezra; the work is thus apocalyptical in character. The other chapters were added by a later hand. The whole has come down to us in Latin, Syriac, Ethiopic, Arabic, and Armenian versions. The original language was Greek. *Tobit*, a legendary (Haggadic) narrative whose scenes are from the captivity, was written to lead the Jews to adhere strictly to the Law. The work exists in several versions, Aramaic, Greek, and Latin. *Judith*, a narrative of the same kind as Tobit. It recounts the bravery of Judith, a Hebrew widow, in delivering the city of Bethulia from the Assyrians under Holofernes. The Greek text is a translation of a Hebrew (Aramaic) original. *The Rest of Esther.* These additions to the Book of Esther mention three times the divine name in the particulars with which they fill out the Bible story. This seems to be the primary purpose of these additions—to give distinct recognition to God. The original language was Greek. *The Wisdom of Solomon* is a fine example of Hellenistic literature written by an Alexandrian Jew, and containing, besides a setting forth of the glory and value of Wisdom, an earnest warning against the folly of idolatry. *Ecclesiasticus.* This work is of the same general character as the Wisdom of Solomon. Its fundamental thought is Wisdom, and it seeks to give instruction therein by a multitude of rules for the regulation of life in all varieties of experience. It was originally written in Hebrew; a considerable portion of this Hebrew original has been lately brought to light. *Baruch.* The book in its preface (1 1-14) describes its origin, and then in three distinct parts gives us (a) the confession of sin and prayer of the Jews in exile (1 15–3 8), (b) an admonition to the people to return to the fountain of Wisdom (3 9–4 4) and (c) the promise of deliverance (4 5–5 9). The first half of the book (1 1–3 8) was originally Hebrew; the latter half was Greek. *The Epistle of Jeremiah*, added to Baruch as a sixth chapter, is a warning against idolatry. It purports to be a letter from the prophet Jeremiah to the Jews in Babylon. *The Song of the Three Holy Children.* This is one of the additions found in the Greek text of the Book of Daniel. It gives the prayer of Abednego, uttered in the fiery furnace, and the song of the three children because the prayer was heard. *The History of Susannah.* This story glorifies Daniel, who saves the beautiful Susannah from death, to which she had been condemned under false charge of adultery made by two elders, to save themselves when discovered by Susannah as they were peering at her in her bath. *The History of Bel and the Dragon.* This third addition to Daniel (after ch. 12) is made up of two independent stories, both of which show the prowess of Daniel and at the same time set forth the worthlessness of idolatry. All these additions to Daniel are found in the Septuagint, also in the version of Theodotion. *The Prayer of Manasses.* This prayer, attributed to Manesseh, King of Judah, was composed as a completion of II Ch 33. It is a confession of sin and a cry for pardon. In most MSS it is in the appendix to the Psalms. *I Maccabees.* A reliable history of the period 175–135 B.C. It is extant in Greek. *II Maccabees*, originally written in Greek, is an epitome of the work of Jason of Cyrene and covers the period 175–160 B.C. The work is a mixture of history and story told for religious edification.

4. The Position Assigned to the Apocrypha.

A brief outline history of the position given to the O T Apocrypha by the Jews, the early Christian Fathers, and the Christian Church generally will reveal their conception of its authority and value. It is safe to say that the Jews never have recognized as belonging to the Canon of Scriptures any other books than those which now constitute our O T. In

Alexandria some of the apocryphal books were read in public, but even here canonical authority was not attached to them. They (the Jews) have always recognized a difference between these works and the O T (see O T Canon). As for the N T the most that can be said is that there are interesting parallels found in James and Paul with Ecclesiasticus and the Book of Wisdom (see these titles). The Apostles held to the same canon as their Jewish brethren. Owing to the fact that in their Greek bibles the early Christian writers found apocryphal books joined with books of the Hebrew Canon, they used them, citing them sometimes as Scriptures. Their very connection with the canonical Scriptures gave them honoring consideration. So Clement of Alexandria, Tertullian, and Origen used them. At the same time when investigation into the matter was carried on we find emphasis placed upon the number 22 (24) as the number of books in the Hebrew Canon. A series of writers thus support the Jewish Canon as distinct from the Alexandrian—Melito of Sardis, Origen (despite his own habit of citing apocryphal books), Athanasius, Cyril of Jerusalem, Gregory Nazianzen, and Jerome. Critical judgment was at variance with common usage even among scholars and for a long time the books were cited. Eastern learned opinion excluded them from the Canon. In the West, Jerome made the most determined stand for the Hebrew Canon, but the common usage of the apocryphal books, made possible by their inclusion in the old Latin versions, and the inconsistent practise of the Fathers left the matter undecided. At the time of the Reformation the question was finally settled in different ways. The Protestant Church, following Luther's lead, gave the position of inferior authority to the A., and from that time the word 'apocrypha' has had the meaning which Protestantism now gives to it. The Council of Trent (1545) made these books of equal authority for the Roman Catholic Church with those of the O T proper. Coverdale was the first to translate the A. from Greek into English. He placed them between the O T and the N T, in which position they have appeared in later versions. The English Church recognizes the A. in its lessons, but only for edification and not as authoritative in the sense that the canonical books are. The A. have no recognition in non-Episcopal churches.

In refusing to receive the apocryphal books as canonical, Protestantism has by no means declared them to be of no value. On the contrary, their worth for certain purposes has always been recognized. To the student of the centuries just preceding the Incarnation, they are of deep interest as reflecting the life and thought of Judaism in one of its most eventful periods.

5. The Apocrypha of the New Testament.

The aim and general character of the N T Apocrypha are quite different from those of the A. added to the O T. The latter seek to give the history or reflect the thought of the period from which they come. The N T Apocrypha, on the other hand, are deliberate attempts to fill in the gaps of the N T story in the life of Jesus, to further heretical ideas by false claims of authority, and to amplify the prophecies of Jesus by revelations given the Apostles. Works of this description were very numerous. They may be classified under four heads:

I. Gospels. These have as their object either to offer a narrative which shall rival the canonical Gospels or to add something to their story. It does not fall within the scope of this article to discuss the questions which they severally present; rather to give a brief, concise idea of those which were more prominent. (1) First to be noted is *The Gospel according to the Hebrews*. The fragments of this gospel have been brought together and discussed by Nicholson in his edition of it. It seems to have existed in two forms—the Nazarene and the Ebionite, the latter being more heretical. It contains additions to the canonical narrative and gives us some new alleged sayings of Jesus.

(2) *The Gospel according to the Egyptians*. This gospel shows marked Gnostic tendencies. Fragments of it are found in Clement, Hippolytus, and Epiphanius.

(3) *The Gospel according to Peter*. An important fragment of this gospel was discovered in 1885. In this work appears a strong Docetic tendency and it shows acquaintance with all our Four Gospels.

(4) *The Protevangelium of James*. The narrative of this well-known gospel extends from the birth of Mary to the slaughter of the Innocents at Bethlehem. This is a good sample of a supplementary gospel. Its date is probably quite early.

(5) *The Gospel of Thomas, or the Gospel of the Infancy*. This has been preserved for us in Greek, Latin, and Syriac. It exhibits the life of Jesus from the fifth to the twelfth year and makes Him at this time a miracle-worker to satisfy His own whims and ambitions. These are samples of many attempts made to gratify curiosity by intruding upon the silence of the Scriptures.

II. Among the Acts of Apostles we have *The Acts of Paul and Thecla*. It is the story of a young woman of Iconium who was converted by Paul and suffered much for her faith, but was miraculously protected. The work is preserved in a number of versions and dates from perhaps the middle of the second century. It is a romance inculcating continence and its rewards.

III. Epistles. Under this head we may mention the Abgarus Letters—one from the king of Edessa to our Lord and His answer, which are quite early—and the Epistles of Paul to the Laodiceans and Alexandrians mentioned in the Muratorian Canon.

IV. Prominent among early apocalypses is *The Apocalypse of Peter*. A large fragment of this apocalypse was discovered in the same MSS containing the *Gospel of Peter* (see above). It presents the Lord complying with the request of His disciples to show them their righteous brethren who had gone before them into the other world. To Peter He gives a revelation of heaven and hell, with a description of the terrible punishment of the lost. It was written probably early in the 2d cent. and exerted a wide influence. In the attempt to satisfy a demand for particulars not given us in our N T nearly all the Apostles were made authors of apocryphal Gospels, while fictitious Acts of the Apostles provided missionary enterprise for the Twelve. These are all of too late a

date to require attention here. It is needful only to say a word regarding the outcome of this mass of apocryphal literature. It has required no such careful discussion as did the Apocrypha of the O T to determine its place. The love of the marvelous in these creations of the imagination and their vivid presentation of some special teaching made them very popular. They have been the fruitful source of sacred legends and ecclesiastical traditions. It is to these books that we must look for the origin of some of the dogmas of the Roman Catholic Church. Because they have been thus influential, scholarship has been deeply interested in a critical study of them, and much light has been thrown in recent years upon their origin, character, and worth.

LITERATURE: Commentaries on the O T Apocrypha: (1) In *Lange-Schaff* Series by Bissell. (2) Fritzsche und Grimm, *O T Apocrypha*. See also Schürer, *HJP*. For the N T Apocrypha, consult the editions by Tischendorf and Lipsius. For the Gospel of Peter see the editions by Swete and Zahn. J. S. R.

APOLLONIA, ap″ŏl-lō′ni-ą (Ἀπολλωνία): A city of Macedonia, on the celebrated Egnatian way, 30 m. W. of Amphipolis and 38 m. E. of Thessalonica (Acts 17 1). Identified by Leake with the modern *Pollina*. E. E. N.

APOLLOS, ą-pŏl′ŏs (Ἀπολλώς — possibly contracted from Ἀπολλώνιος. [So in D.]): A cultured Jew of Alexandria, who came to Ephesus during the interim between Paul's first and second visits to that place (Ac 18 24-28). He is described as "an eloquent man" and "mighty in the Scriptures"—the latter term defining the particular field in which his gift specially realized itself (ver. 24). The seeming paradox that, though instructed in the way of the Lord and able to speak and to teach accurately the things concerning Jesus, he knew only the baptism of John (ver. 25) is possibly explained by saying that his knowledge of the new religion had been confined to an information regarding the facts of Jesus' life and teaching and did not involve a definite course of instruction in the truths held by the early Church (cf. Ac 21 21, 24 for the use of κατηχεῖν in the sense of 'imparting information.' Cf. also Zahn, *Introduction*, § 60, n. 4). As a matter of fact, converts were not at this early period of the Church's life given the catechetical training which later was given to candidates for baptism. The use of κατηχεῖν in Gal 6 6, I Co 14 19, in the sense of 'imparting instruction' refers to the teaching of full members within the Church and does not cover such cases as that of Apollos (or of Theophilus, Lk 1 3 f.). In other words, in spite of pilgrims from Egypt (Ac 2 10), the news of an organized Church based on the Pentecostal outpouring of the Spirit and involving general charismatic gifts had not reached him, so that he knew nothing beyond baptism as administered by John as a symbol of reformation of life in preparation for the Messiah. His condition was simply a stage or so more primitive than that of the people of Samaria before the coming to them of Peter and John (Ac 8 14-17), though not so primitive as that of the disciples of John referred to in 19 1-7.

Attracted by his speaking in the synagogue, Priscilla and Aquila gave him the instruction needed to complete his knowledge of Christian facts (Ac 18 26). Upon his departure to Achaia he carried with him the warm commendation of the Ephesian brethren (ver. 27) and coming to Corinth proved specially helpful in controverting the Jews in their denial of the Messiahship of Jesus (ver. 28). Unfortunately, however, his peculiar eloquence—so different from Paul's plainness of speech—gave opportunity to the partizan spirit which possessed the Corinthian Church to form the bulk of the disciples into rival followings around these leaders' names (I Co 3 4 ff.; cf. 1 10-12). That Apollos was in no way party to this rivalry is evident from the fact that upon Paul's return to Ephesus, he is found there with the Apostle, unwilling, even at his magnanimous urging, to return to Corinth while partizanship reigned in that Church (I Co 16 12).

The only other mention of him is in the brief note of Tit 3 13, where, with "Zenas the lawyer"—evidently as bearers of the letter—he is commended to the brethren at Crete to be diligently cared for and forwarded on the journey. M. W. J.

APOLLYON, ą-pŏl′i-ŏn (Ἀπολλύων): The Greek name of the Heb. Abaddon (q.v., Rev 9 11). Unlike the Hebrew, which first designates a place (of destruction, Job 26 6, 28 22, etc.), and secondarily the personification of that place, the Greek word, by its etymology, refers solely to the destroyer. It thus represents a fuller development of the conception. A. C. Z.

APOSTLE, ą-pŏs′l (ἀπόστολος, 'a commissioned messenger' [cf. Jn 13 16], from ἀποστέλλειν, 'to send from'): A designation in the early Church of general and not exclusive application. It was given not only to the originally chosen disciples of Jesus (Mk 3 13-19 [ver. 14 Gr.]; Mt 10 1-4; Lk 6 13-16), but also to others (*e.g.*, James, the Lord's brother, Gal 1 19; Barnabas, Ac 14 4, 14; Andronicus and Junias, Ro 16 7).

Whatever natural tendency there may have been in the first days after the Ascension to confine this designation to **the Eleven,** it was offset by the authority assumed by the Church in the filling, under divine guidance, of Judas' place (Ac 1 23-26), and whatever idea may have yet remained of restricting this term to the sacred number of the Twelve was removed by the divine appointment of an extra Apostle in the person of Paul (Ac 9 15; Ro 1 1). The way was thus opened for the application of the title to such persons as James, who, though apparently not commissioned to any work, was honored for his special relationship to Jesus (Gal 1 19) and his special witness to the Resurrection (I Co 15 7), and Barnabas, who though not related to the Lord nor as far as recorded a special witness to the Resurrection, was divinely set apart for significant work (Ac 13 1-3).

Through this latter application it became natural to give the designation to those who, though not marked by any outward sign as divinely chosen for special work, showed their choice by their notable performance of the work given them to do. It is this development in the application of the term which has led many scholars to understand Paul in I Th 2 6 as associating Silvanus and Timothy and in I Co 4 9, Apollos with himself as Apostles, and in I

Co 9 5, 15 5-7, as having in mind a body of Apostles extended beyond the Twelve (see Lightfoot, *Galatians*, p. 92 f.; Lindsay, *The Church and the Ministry*, p. 79 f.). In II Co 8 23 and Ph 2 25, however, the word in the Greek text is used in its primitive sense of commissioned messenger. Thus "messenger," RV, though "Apostle" RVmg.

Once it is used in a highly official sense of Jesus Christ (He 3 1) where His representative relations to God ("Apostle") and to man ("High Priest") are combined. M. W. J.

APOTHECARY. See Ointments and Perfumes, § 2.

APPAIM, ap'pa-im (אַפַּיִם, *'appayīm*), 'nostrils' or 'face': A Judahite (Jerachmeelite) person or clan (I Ch 2 30 f.). E. E. N.

APPAREL. See Dress and Ornaments.

APPHIA, ap'fi-a (Ἀπφία, a Phrygian name, indicating that the bearer was of native provincial stock): Greeted (Phm ver. 2) as "our sister." Since this epistle concerns one household exclusively it is probable that A. was Philemon's wife and the mother of Archippus. J. M. T.

APPIUS, MARKET OF (Ἀππίου Φόρον, **Appii Forum** AV): A station on the Appian Way, 43 m. S. of Rome, at the northern terminus of the canal through the Pontine marshes (Ac 28 15). E. E. N.

APPLE. See Palestine, § 23.

APRON. See Dress and Ornaments, § 1, and Handkerchief.

AQUILA (Ἀκύλας): A Jew of Pontus, who migrated to Rome. When Claudius banished the Jews from that city in 49 A.D., A. with his wife, **Priscilla,** went to Corinth, where they carried on their trade of tent-making (Ac 18 1-3). Probably through Paul, who wrought with them, they were converted to Christianity. They accompanied the Apostle to Ephesus (Ac 18 18 f.), where, during the latter's absence, they instructed Apollos. Their house in Ephesus was used as a Christian assembly-place (I Co 16 19). They are mentioned again, Ro 16 (ver. 3), a chapter probably addressed to the Ephesian church. But see Romans, § 3. J. M. T.

AR (עָר, *'ār*), 'city' (?): A city of Moab, in one of the upper valleys of the Arnon. The exact site is unknown (Nu 21 15, 28; Dt 2 9, 18, 29; Is 15 1). The same place is referred to in Jos 13 9, 16; II S 24 5. E. E. N.

ARA, ê'ra (אָרָא, *'ăr'a*): A descendant of Asher (I Ch 7 38). E. E. N.

ARAB, ar'ab *or* ê'rab (אָרָב, *'ărābh*): A town of Judah (Jos 15 52), to which Paarai the **Arbite** (II S 23 35) probably belonged. Map II, E 3. E. E. N.

ARAB (עֲרָב, *'ărābh*); **ARABIA:** The use of these names in the O T and the Hebrew knowledge of the land and its people must be carefully distinguished. Middle and northern Arabia and the life of its populations were practically the same for the Hebrews as they had been from time immemorial and are still. Its steppes, deserts, and oases were inhabited by nomads in the steppes, seminomads around the smaller oases, and settled townsfolk in the larger oases, all keeping up relations with the nomads. Thus, the life there, at the present day, gives us a sufficiently exact idea of their life as the Hebrews knew it. The best descriptions are in Doughty's *Arabia Deserta*, but Hogarth's *Penetration of Arabia* may also be used especially for its elaborate bibliography of exploration.

1. Introductory.

Except for the remotest prehistoric times, it is safe to start with the position that Arabia was the original home of the Semites. From it all the Semitic peoples of Asia have gone out in successive waves, driven by an economic law. The population of Arabia is always on the edge of starvation, just larger than what the land can support. In consequence, there is a steady overflowing on its borders; nomads pass over gradually into agriculturists; *Bedawīn* into *Fellāḥīn*. The picture in the prologue to Job is of a tribe half-way through this process. But further, from time to time, the pressure becomes so great that Arabia pours out its thousands in a conquering army over the neighboring lands. The early conquests of Islam are one case in point; those of the Hebrews are another; there must have been many more.

2. Arabia the Original Home of the Semites.

We have, then, to consider the Hebrews as an Arab clan that abandoned its original nomadic life, seized rich lands, and turned more or less to a settled, agricultural existence. Yet this was not complete, and a yearning back to the nomadic ideal is always evident (cf. Rechabites). Nomad and farmer are a frequent contrast in the O T, and now one, now the other is given preference, according to the writer. A knowledge, therefore, of Arabian institutions and literature and of the Arab religion and mind is of the first importance as a guide to the genius of the Hebrews. All the forms of Hebrew literature, except the psalm, can be paralleled and illustrated from Arabic literature, and all the manifestations of Hebrew religion have kindred appearances in the desert. There can be best found that common Semitic soil of ideas and emotions from which the unique religion of the Hebrews rose.

3. The Hebrews Essentially Arabians.

The oldest views of the Hebrews on the Arab tribes are given in Gn 10 (cf. Ethnography and Ethnology, § 10). Later, they speak of them separately, as Ishmaelites, Midianites, Kedarites (q.v.). For the south Arabians, now becoming important for the earliest history and most primitive religion, see Sabean. Only comparatively late does the name Arab appear. Yet the evidence is that the Arabs called themselves so from remote antiquity, and that they knew no derivation for the name. The Hebrews, on the other hand, connected it with the word *'ărābhāh*, a dry, sterile tract, and spoke of an *'Ārābhī*, the inhabitant of such a tract, a nomad (Is 13 20; Jer 3 2). Whether this is the true derivation of the name, preserved by the Hebrews, but lost by the Arabs, we can not tell.

4. References to Arab Peoples in the Bible.

'Ărābhāh does not seem to exist in old Arabic. In Is 21 13 the title is probably incorrect, and in the oracle should be read, "in the steppe" or "in the evening." In Ezk 27 21 the Arabs (*'ărābh*, a collective) are a separate people besides the Kedarites; the name is not general. In Jer 25 24 we have, "all the kings of the Arabs (*'ărābh*)," evidently now in a broad racial sense. The same usage is firmly established in II Ch (9 14, 17 11, 21 16, 22 1, 26 7), and the Chronicler throws it back unhistorically into earlier times, *e.g.*, of Solomon (9 14) and Jehoshaphat (17 11). For him, *'Ārābhī* is clearly an Arab, and he reckons them with the Philistines as neighboring enemies of Israel; once (21 16) also with the Cushites (Ethiopians). More historical is the similar use of the term in Neh 2 19, 4 1, 6 1. Apparently the slow appearance of Arab, as a name in the OT, reflects the gradual movement of Arabian tribes northward (which has often occurred), displacing the Ishmaelites, Midianites, etc., whom the Israelites had previously known. So a new general name for these strangers came into use. Cf. especially Nöldeke, *Arabia, Arabians*, in *EB*. In Ac 2 11 "Arabians" means, probably, Nabatæans, and for Paul (Gal 1 17, 4 25), Arabia was the country of the Nabatæans including the Sinaitic peninsula.

LITERATURE: Doughty, *Arabia Deserta*, 2 vols., 1888; Hogarth, *Penetration of Arabia*, 1904; Nöldeke, in *EB*.

D. B. M.

ARABAH, ar'a-bā (עֲרָבָה, *'ărābhāh*): In its broadest sense, that portion of Palestine extending S. from the Sea of Galilee to the Red Sea, or more accurately to the Gulf of Akabah (Dt 1 1, 3 17; II K 25 4; Jos 3 16, 11 2, 12 3), and embracing within it the Dead Sea, which is sometimes called the "sea of the Arabah" (Dt 4 49). The Hebrew name is usually translated in the AV by "plain" or "wilderness," but in the RV it is treated, more correctly, as a proper name; the article frequently accompanies it in the original. The modern Arabs give two names to this deep depression; that portion N. of the Dead Sea they call *el-Ghōr*, 'the depression,' while that S. of the Dead Sea and extending to the Red Sea, they designate as *Wady el-'Arabah* (Dt 2 8). Both portions are intensely arid and hot. More than two-thirds of the whole stretch lies below the level of the Mediterranean Sea. The highest point is the ridge about opposite Mt. Hor known as *er-Rishy*, whose altitude above sea-level is 723 ft. (Hull). Almost the entire valley is bounded on both E. and W. by high mountains which on the average are not more than 10 m. apart. Hence the valley is usually very narrow. Geologically, it is especially interesting because the terraces are filled with fossil shells which afford traces of the former height of the waters of the Dead Sea. Though barren now, the whole valley, being composed of marl, sand, and gravel, might become by means of proper irrigation a veritable garden of rich productivity. See also CHAMPAIGN.

G. L. R.

ARAD, ē'rad (עֲרָד, *'ărādh*): **I.** A town in the Negeb or "South" region, about 17 m. S. of Hebron. Its king fought against the Israelites when they were on the southern borders of Palestine (Nu 21 1, 33 40). It was afterward occupied by the Kenites (Jg 1 16; cf. Jos 12 14). Map II, E 4. **II.** A name in the genealogy of Benjamin (I Ch 8 15).

E. E. N.

ARAH, ē'rā (אָרַח, *'āraḥ*), 'traveler': 1. One of the sons of Ulla, an Asherite (1 Ch 7 39). 2. A clan or family name in the list of Ezr 2 5 = Neh 7 10.

E. E. N.

ARAM, ē'ram (אֲרָם, *'ărām*): **I.** Aram, from which our words Aramean and Aramaic are derived, is the Hebrew name of a people and of a country usually translated "Syrian" and "Syria" in the English versions. The original, however, is retained as the name of an ancestor in Gn 10 22, 22 21, who is reckoned as one of the sons of **Shem**. It appears also as the name of the country in a few passages. "**Aramitess**" is used as equivalent to an Aramean or Syrian woman (I Ch 7 14). The adjective "Syrian" ("Syriack," AV, or "Aramaic," RVmg.) is employed to express the language of the Arameans (see ARAMAIC LANGUAGE).

1. Name.

The Arameans were one of the great divisions of the Semitic family, lying, as a whole, after the dispersion of the race, between the Babylonians (and Assyrians) to the E. and the Canaanites to the W. Yet they were also found in large numbers as a pastoral people on both sides of the Tigris till the latest Babylonian times. W. of the Euphrates they do not appear in force till after the 12th cent. B.C., though it was in this region that they played their chief rôle in history. Their historical progress may be summarized as follows:

2. Geographical Distribution.

They were, until perhaps the 15th cent. B.C., wholly nomadic or seminomadic, ranging from the lower Tigris to the middle Euphrates. In or about the 15th cent. a portion of them formed a settlement near the city of **Haran** in Mesopotamia and became interested in trade. With the increasing development of wealth and industry generally in both east and west, their trading habits became more general till from the 9th cent. onward they became the chief traveling merchants and negotiators of Western Asia. In the 8th cent. they are found doing business in Babylonia and Assyria and their language is the *lingua franca* of all Semitic peoples (cf. II K 18 26). Meanwhile, with the decline of the Hittite kingdoms in Syria, Arameans had been crowding into Northern Syria and gradually taking the positions in Middle and Southern Syria from which the Hittites had retired. Thus were formed, on both sides of the river, the Aramean communities which are referred to in the OT and of which **Damascus** (q.v.) was by far the most important.

3. Character and Influence.

The other western districts (see below), which are distinguished as Aramean, all lay to the S. and W. of Damascus; but the great cities of Syria to the N.—Carchemish, Arpad, and Hamath—were also Aramean after the 12th cent.

(1) **Aram-Naharaim** is the original of the **Mesopotamia** of EVV and designates (somewhat inexactly) the country to the E. of the middle Euphrates as far as the river **Habor** (the modern

Khabour). Naharaim is generally supposed to mean 'the two rivers'; but it should probably be explained as 'the river region.' The Priestly Code has **Paddan-Aram** in the place of Aram-Naharaim. The center of population and trade till long after the Christian era was the great city or district of **Haran** (q.v.). This region was of great importance in the earliest history of Israel. Abram himself lived for a time in Haran (Gn 11 31, 12 4 f.; cf. Dt 26 5). In the same region dwelt his kindred, from among whom both Isaac and Jacob obtained their wives. After the patriarchal period we read that Balaam, the seer, came from "Aram" (Nu 23 7; cf. 22 5), and not long thereafter "Cushan-rishathaim," King of Mesopotamia, invaded the newly formed Hebrew community in Palestine (Jg 3 7 ff.). According to II S 10 16 "Syrians from beyond the River" came to the help of their kindred who were involved with the Ammonites in their war against David, and with them suffered defeat at his hands. This was the last warlike movement against Palestine reported of the Arameans to the E. of the Euphrates, though Arameans, as was natural, formed a large element in the army of Nebuchadrezzar (Jer 35 11), and, we may presume, of the earlier Assyrian invaders.

4. Political Subdivisions.

Other cities and districts settled by Arameans were the following; those which lay in S. Syria were ultimately absorbed in the great kingdom of Damascus:

(2) **Geshur.** A district lying close to Bashan (Dt 3 14) which was not subdued by Israel (Jos 13 13), but at one time took possession of some Israelitic territory of northern Gilead (I Ch 2 23). Absalom, whose mother, Maacah, was the daughter of Talmai, King of Geshur, fled thither after the murder of Amnon (II S 13 37). The reference in II S 15 8 shows it to have been Aramean.

(3) **Maacah** was close to Geshur, probably to the N., and equally independent of Israel (Dt 3 14; Jos 13 13). The Aramean origin of its people is indicated by their descent from Nahor (Gn 22 24). They joined the other Arameans of the neighborhood in assisting the Ammonites against David and shared in their defeat (II S 10 6-8). See **Tob.**

(4) **Rehob** or **Beth-rehob,** to be distinguished from the city of the same name W. of the Jordan which lay "toward Hamath" (Nu 13 21). It was a small kingdom E. of the Jordan, closely connected with Zobah and sent a contingent to join the Ammonites in their war against David (II S 10 6-8).

(5) **Tob** was an Aramean district, to which Jephthah fled for refuge (Jg 11 3-5), and which also assisted the Ammonites in their war against David, where it was joined with Maacah as Rehob was with Zobah. In II S 10 6-8, omit "the men" before "Tob," אִישׁ having been written for אֶת in ver. 6 and repeated in ver. 8.

(6) **Zobah,** the most important of the southern Aramean settlements after Damascus. Already in the time of King Saul it was pressing upon the people of Gilead, as we may infer from I S 14 47. In the time of David it took the lead of the Arameans in endeavoring to prevent the extension of his dominion. The next year after the defeat of the Aramean and Ammonite allies (see above), and while Rabbath-Ammon was not yet captured, Hadadezer, King of Zobah, sent for reenforcements and defied the advance of David, who, however, utterly defeated the combination. The result was the submission of all the Arameans of S. Syria (II S 8 3 ff.).

(7) **Hamath,** to be distinguished from "Hamath the great" (q.v.), was a district lying on the SW. slope of Hermon, reaching at least as far as the Jordan westward, and forming the boundary of Palestine and Israel to the NE. (Nu 34 8; I K 8 65; II K 14 25; Ezk 47 16; Am 6 14). In the 10th cent. B.C. it was an Aramean kingdom whose ruler Tou, though not joining in the league against Israel, became tributary to David (II S 8 9 ff.; cf. I Ch 18 9). As the frontier of a rival people, its control was always aimed at by the powerful kings of Israel (II Ch 8 4; II K 14 28). See Winckler in *KAT*³, 182, 231 f., and *Oriental. Forschungen*, III., Heft 3 (1905).

(8) **Mesopotamia** is used in EVV to translate *'Aram-Naharaim.* The word among the Greeks and Romans stood for the whole territory lying 'between the rivers' Euphrates and Tigris, S. of the Masius range of mountains and N. of the Syro-Arabian desert proper. This great region, however, is not designated by this or any other single name in the Bible (except perhaps in Ac 2 9). It is through the influence of the LXX that the term came to be used in the versions for the more limited area as above described instead of Mesopotamia in the larger sense. See the articles under that name in *HDB*, *EB*, and *EBrit.*

(9) **Syria** and **Syrian.** Syria in the O T translates *'Aram* except in the case of *'Aram-Naharaim* and may be said to comprehend all the Aramean settlements and their inhabitants W. of the Euphrates above described. According to the common view the word is a contraction of Assyria and was employed by the Greeks of Asia Minor to designate the neighboring peoples of the Assyrian Empire. It became afterward restricted to the empire of the Seleucidæ, formed after the death of Alexander the Great, and in N T to the surviving portion of it which had its capital in **Antioch,** and Damascus as its second great city, and which in 65 B.C. was made a Roman province. J. F. McC.

II. 1. A son of Kemuel, son of Nahor (Gn 22 21). See I. § 1. 2. A descendant of Asher (I Ch 7 34). 3. For Mt 1 3 f. and Lk 3 33 (AV) see RAM. E. E. N.

ARAMAIC LANGUAGE: The following parts of the O T are written in Aramaic: Gn 31 47 (the words *Yᵉgar sāhădhūthā*); Jer 10 11; Ezr 4 8–6 18, 7 12-26; Dn 2 4b–7 28: there are also several Aramaic words cited in the N T. Aramaic was a branch of the Semitic languages, cognate with Hebrew, which, in several closely allied dialects, was spoken formerly in the countries surrounding Palestine, and ultimately also in Palestine itself. The name Aramaic is given to this group of dialects because "Aram" —commonly rendered in both AV and RV "Syria" or "Syrians" (II S 8 5, etc.)—was the name of the people, spread over different localities (as "Aram of Damascus," "Aram of Zobah," etc., II S 8 5, 10 8), by whom it was spoken.

1. Where Spoken.

Looking at Aramaic in general, its relationship with Hebrew is such that a person conversant with one can at once see that the other is allied; but at the same time there are differences: though most of the roots and grammatical forms have evidently a common origin, the roots (or derivatives) in use in one are often not in use in the other, and there are differences sometimes in the consonants, and frequently in the vowels. Thus 'he wrote' is, in Hebrew, *kāthab*, in Aramaic, *kᵉthab*; 'I wrote' is, in Heb., *kāthabtī*; in Aram., *kithbēth*, or (in other dialects) *kethbeth* or *kᵉthabîth*; 'he made to write' is, in Heb., *hikhtīb*; in Aram., *hakhtēb* or *akhtēb*; 'I' is, in Heb., *'ănī*, in Aram., *'ănā*; the masc. plur. ends in Heb. in *-îm*, in Aram. in *-în*; Heb. *ō* often corresponds to Aram. *ā*, as Heb. *lō*, 'not' = Aram. *lā*, Heb. *kōthēb*, 'writing' = Aram. *kāthēb*, Heb. *ṭōb*, 'good' = Aram. *ṭāb*; in Heb. a noun is made definite by the article being prefixed, as *'ōth*, 'sign,' *hā-'ōth*, 'the sign,' but in Aram. by *-ā* affixed, as *'āth*, 'sign,' *'āthā*, 'the sign' (cf. in the N T Abba, Beth-esda, Gabbetha, Golgotha, Tabitha, talitha): in certain cases, also, consonants are changed, thus 'gold' is in Heb. *zāhāb*, in Aram. *dᵉhab*; 'three' is in Heb. *shālōsh*, in Aram. *thᵉlāth*; Heb. צ in certain cases corresponds to the Aram. ע (as אֶרֶץ, 'earth' = Aram. אַרְעָא); and in certain other cases to Aram. ט (as יָעַץ, 'he counseled' = Aram. יְטַב); many words, again, correspond in the two languages, but there are some which are in common use in Aramaic but are rare (usually either poetical or late) in Heb.: thus 'to go down' is *yārad* in Heb., but *nᵉḥēth* in Aram. (only in a few poetical passages in Heb.), 'to go up' is *'ālāh* in Heb., *sᵉlēq* in Aram. (only Ps 139 9 in Heb.), 'to forsake' is *'āzab* in Heb., *shᵉbaq* in Aram. (and so in "*sabach-thani*," Mt 27 46 = Mk 15 34), 'lord' is *'ādōn* in Heb., but *mārē* in Aram. (cf. I Co 16 22, "*Marana-tha*," 'Our Lord, come!').

2. Relationship with Hebrew.

The following are the principal types of Aramaic known: (1) The Aramaic found on weights, and in short inscriptions attached to contract-tablets, from Nineveh, and afterward from Babylon, from the reign of Sargon (722–705 B.C.) onward.

(2) The Aramaic of inscriptions found at *Zinjirli* and *Nerab*, in N. Syria near Aleppo—two of the former dating from the reign of Tiglath-pileser III (745–727 B.C.), and one being somewhat earlier.

(3) The Aramaic spoken by settlers in Egypt, found chiefly on papyri dating from the reign of Xerxes (485–465 B.C.) onward. Some of the longest and most important of those at present known are marriage-contracts (between Jews), containing descriptions of house-property, etc., but there are also others. An interesting inscription from *Têma* (in N. Arabia, about 250 m. SE. of Edom) presents the same type of dialect. Aramaic inscriptions—as far as they go, of the same type—from Cappadocia, and (on coins) from Tarsus in Cilicia (c. 350 B.C.) are also known.

(4) Biblical Aramaic (see below).

(5) Nabatæan inscriptions (chiefly sepulchral). Mainly from *el-'Olâ*, about 80 m. S. of *Têma*, and dating from the reign of חרתת (*i.e.*, Aretas, II Co 11 32), 9 B.C. to 60 A.D., and onward, till the overthrow of the Nabatæan kingdom by Trajan, 105 A.D. These inscriptions have a considerable mixture of Arabic idioms.

(6) Inscriptions from Palmyra, 150 m. NE. of Damascus, in an oasis in the Syrian desert, dating from about the Christian era to 270 A.D. Many of these are inscriptions on statues erected in honor of different magistrates, etc.; others are votive inscriptions; a particularly valuable one is a long tariff, regulating the tolls payable on various kinds of goods brought into Palmyra.

(7) Syriac, spoken in and about Edessa, 100 m. NE. of Aleppo in W. Mesopotamia, the home of Laban, the "Syrian" (Heb. the "Aramean"). In this are written the Syriac version of the Gospels commonly called the Curetonian or the Sinaitic (c. 200 A.D.), the Peshiṭto version of O T and N T, and an extensive Christian literature besides (3d cent. A.D. onward).

(8) The Targums (Aramaic "interpretations," or paraphrases, of the O T) of Onkelos on the Pentateuch, and of Jonathan on the Prophets, of Judæan origin, but in their present form redacted in Babylonia in the 5th cent. A.D., and (according to Nöldeke, though doubted by Dalman) considerably tinged by the Aramaic dialect spoken by the Jews in Babylon.

(9) Galilæan Aramaic, preserved chiefly in the Aramaic parts of the Palestinian Talmud—some dating from as early as the 3d and 4th cent. A.D. This must have been the dialect spoken by Christ and the Apostles.

(10) The Christian Palestinian Aramaic, spoken in Palestine in the 5th and 6th cent. A.D., and preserved in a lectionary of the Gospels, and also in various fragments, chiefly Biblical.

(11) Samaritan. The Samaritan version of the Pentateuch, liturgies, etc., dating probably from the 4th and following centuries after Christ. No. 10 has many resemblances with No. 9; and No. 11 has some (cf. the synopsis in Dalman *Gramm.*², pp. 44–51).

(12) Babylonian Aramaic. The Aramaic dialect spoken in Babylonia in the 4th to the 6th cent. A.D. preserved in the Babylonian Talmud.

(13) 'Mandaic,' the language of the strange Gnostic sect of Mandæans (from *Manda*, 'knowledge' = γνῶσις), half Jewish, half heathen, living in lower Babylonia. Closely allied to No. 12.

(14) The Targums on the Hagiographa, and the so-called 'Jerusalem' Targums on the Pentateuch. Of later date than No. 8 (c. 5th–8th cent. A.D., or later). The language is in the main that of No. 8; but it exhibits some of the distinctive features of Nos. 9 and 10 (see Dalman *Gramm.*², pp. 395 ff.).

3. Different Dialects of Aramaic.

Of these dialects, Nos. 7, 12, 13 are generally grouped as *Eastern* Aramaic, and are distinguished from the others, or *Western* Aramaic, in particular by the prefix of the 3d pers. masc. impf. being *n* (in Nos. 12 and 13 also sometimes *l*) instead of *y*. The dialects all resemble one another, though several of them have scripts, representing particular phases in the development of the Aramaic alphabet, peculiar to themselves; they differ also, to some extent, in vocab-

ulary and grammatical forms. Thus, in addition to the difference just noted, in Nos. 1, 2, 3 the relative and demonstrative pronouns are *zi, zᵉnā*, not, as in the others, *di, dᵉnā*: the pron. suffix of the 3d pers. plur. is in Nos. 2, 3, 5, and Jer 10 11 *-ōm*, in Nos. 4 (Daniel) and 6, *-ōn* (Ezr has both forms). No. 2 resembles Hebrew in certain features more than any of the other dialects do (*e.g.*, 'to sit' is *yᵉsheb*, not *yᵉthēb*, cf. Heb. *yāshab*). The Biblical Aramaic belongs to the *West* Aramaic group, of the type spoken in and about Palestine (the relative, for instance, is *di*, not *zi*, as in Babylon down to at least 400 B.C.): it is very similar to that of No. 8, though in some respects of an earlier type; it has also (in particular forms) notable affinities with Nos. 3, 5, 6. It was formerly called "Chaldee," from the mistaken idea that the language of Dn 2 4 ff. was that actually spoken by the "Chaldeans" in Babylon. The verse Jer 10 11 has some peculiarities showing that its author must have spoken a particular Aramaic dialect (cf. the writer's *LOT*, p. 255; ארקא also occurs in Egyptian Aramaic, side by side with ארעא).

4. Use of Aramaic in Palestine.

Aramaic was formerly used largely as the language of commerce and diplomacy, as is shown by II K 18 26 (701 B.C.), by some of the Aramaic inscriptions on coins and weights, and some of those from Egypt. How prevalent it was in the countries around Palestine will be apparent from the preceding enumeration of dialects. It is not, therefore, surprising that it gradually made its influence felt upon Hebrew. Aramaic words appear occasionally in Heb. written c. 600 B.C.; in Heb. writings dating from the captivity and later Aramaic words and constructions become increasingly frequent: there are many Aramaic words, for instance, in Job, the later Psalms, Jonah, Esther, the Heb. parts of Daniel; Aramaic words, and sometimes also Aramaic constructions, are marked in Chronicles, Ezr, and Neh, and especially in Ec. In the end, Aramaic supplanted Hebrew altogether as the popular language in Palestine; and so nearly all the Semitic words quoted in the NT are distinctively Aramaic (*e.g.*, Akeldama, Maranatha, and the forms in *-ā* cited above). Of course, the old view that the Jews forgot their Hebrew in Babylonia, and spoke in 'Chaldee,' when they returned to Palestine, must be entirely given up: the 'Chaldee' (Aramaic) of Daniel was not spoken in Babylonia at all; Hag., Zec, and other post-exilic writings use Hebrew, which was still spoken normally in Jerusalem c. 430 B.C. (Neh 13 24). The Hebrews, after the captivity, gradually acquired the use of Aramaic through intercourse with their neighbors in and about Palestine.

Another error is also to be guarded against. It does not follow because a word, otherwise unknown in Heb. but common in Aramaic, occurs once or twice in Heb., that therefore the passages in which it occurs are late: some regard must be had to the character of the word, and we must consider, for instance, whether it occurs in poetry or prose, and whether it is isolated or accompanied by other marks of a late style. Such a word may, for example, not have been borrowed by Heb. from Aramaic at a late date, but have formed part of the original stock common to both languages, though in Heb. it may have been rare and used only in poetry. There are also reasons for thinking that the language of the N. kingdom differed dialectically from that of Judah; and some Aramaic forms may be due to the fact that the writings in which they are found originated in the N. kingdom. This has been supposed to be the explanation of the Aramaic expressions in the Song of Sol.; but the trend of recent opinion has been to attribute them rather to a post-exilic date, to which indeed, viewed in the aggregate, they certainly seem to point.

LITERATURE: Lidzbarski, *Handbuch der Nordsem. Epigraphik* (1898); Cooke, *North-Semitic Inscriptions* (1903); Sayce and Cowley, *Aram. Papyri from Egypt* (1906); Kautzsch, *Gramm. des Bibl.-Aram.* (1884); Dalman *Gramm. des Jüdisch-Pal. Aramäisch* (ed. 2, 1903), with full introd. on the different types of Jewish Aramaic; Nöldeke, *Mandäische Gramm.*, 1875 (important for its philol. notes), *Syrische Gramm.* (translated, 1904), and art. Aramaic Language in *EB*; Levias, *Gramm. of the Aram. of the Bab. Talmud* (1900); Wright, *Comparative Grammar of the Semitic Languages* (1890). The first three of these books contain numerous examples of Aramaic inscriptions and papyri, illustrative of dialects Nos. 1, 2, 3, 5, 6.

S. R. D.

ARAMITESS, ê'ram-ait''es: An Aramean woman (I Ch 7 14). See ARAM, § 1. E. E. N.

ARAM-MAACAH, ê'ram-mā'a-cā, **NAHARAIM**, nê''ha-rê'im, **REHOB**, rî'heb, and **ZOBAH**, zō'bā: See ARAM, § 4.

ARAN, ê'ran (אָרָן, *'ărān*), 'wild goat' (?): A Horite clan (Gn 36 28; I Ch 1 42). E. E. N.

ARARAT, ar'a-rat (אֲרָרָט *'ărārāṭ*): A district located in E. Armenia, between Lakes Van and Urumia and the River Araxes. Thither the sons of Sennacherib fled after killing their father (II K 19 37; Is 37 38; **Armenia** AV). In Jer 51 27 it occurs as the name of a "kingdom" along with those of the Minni and Ashkenaz, all of whom are summoned by the prophet to fight against Babylon. The Assyrian inscriptions, from the 9th cent. B.C. forward, frequently mention the land of *Urarṭu*, or Ararat. The altitude of this region above the level of the Mediterranean Sea is between 6,000 and 7,000 ft. Noah's ark is said to have rested on "the mountains of Ararat" (Gn 8 4); the reference being probably to a mountain range, rather than to any particular peak. In the Babylonian account of the Deluge also the impression is given that the mountain (range) of Nisir stopped the ship. It is barely possible that the double-peaked mountain, whose altitude is 17,260 and 13,000 ft., respectively, and which is situated about half-way between the Black and Caspian seas, may have been in the writer's mind.

G. L. R.

ARAUNAH, a-rō'nā (אַרְוְנָה, *'ărawnāh*): The Jebusite from whom David purchased the threshing-floor over which the destroying angel seemed to be stationed (II S 24 16 ff.; I Ch 21 15 ff.; cf. II Ch 3 1). Called **Ornan** in I Ch 21 15 ff. E. E. N.

ARBA, ār'ba (אַרְבַּע, *'arba'*), 'four': Only in connection with Hebron as the "city of Arba." The legendary ancestor of the Anakim near Hebron (Jos 14 15, 15 13, 21 11). See also ANAK and HEBRON.

E. E. N.

ARBATHITE, ār'bath-ait (עַרְבָתִי, *'arbhāthī*): A man of Beth-arabah (II S 23 31; I Ch 11 32). E. E. N.

ARBITE, ār'bait (אַרְבִּי, *'arbī*): A man of Arab (II S 23 35). See ARAB (אָרָב). E. E. N.

ARCHANGEL. See ANGEL, ANGELOLOGY, § 4.

ARCHELAUS, ār''kę-lê'us. See HEROD, § 4.

ARCHEOLOGY. See HEBREW ARCHEOLOGY.

ARCHER. See WARFARE, § 4.

ARCHES. See TEMPLE (of Ezekiel), § 23.

ARCHEVITE, ār'kę-vait, **ARCHI,** ār'kai, **ARCHITE,** ār'cait (אַרְכְּוָי, *'arkᵉwāyē*): Only in Ezr 4 9 and of uncertain meaning. Possibly a mistake in the text for Cuthites (cf. II K 17 24). Generally taken as meaning people from Erech (q.v.) in Babylonia. E. E. N.

ARCHIPPUS, ar-kip'us (Ἄρχιππος): A member of the household of Philemon, probably his son (Col 4 17; Phm ver. 2). Though evidently a young man, he held an important office in the church of Colossæ. Paul calls him his "fellow-soldier" (Phm ver. 2; cf. Ph 2 25; II Ti 2 3). He may have shared with him in some arduous labor for the Gospel. R. A. F.

ARCHITECTURE: The practical art of building in Palestine was mainly evolved from a single type, the rectangular, flat-roofed house of stone or brick.

The common nomadic tent of skins or stuffs exerted no discernible influence upon structural forms, and the use of wood was confined to small internal details or fittings. The house-type was developed into the dwelling or domestic house, the palace or royal house, the temple and synagogue or house of religious assembly, the tower or fortress, the granary or storehouse, and the tomb or house of the dead. Aggregations of houses in towns were regularly encircled by protecting walls, having gateways for communication and towers for defense. A city like Jerusalem might contain special structures for communication, like stairways or bridges, and in connection with pools or reservoirs and in the Temple area porticos or colonnades were built. It seems likely that in the artistic treatment of all these types of building there was almost nothing original to Palestine. In cases where considerable elaboration may be inferred, it was doubtless an imitation of Phœnician, Egyptian, or Greek styles.

The typical house-plan was introverted, *i.e.*, the exterior was normally barren, broken only by the gateway, while all rooms opened inward upon a central court. In the palaces of Jerusalem and Samaria there was some use of halls whose roofs were supported by columns. In these buildings precious materials like ivory, gold, silver, and brass and imported woods, like cedar, were used. To columns and walls color and carving were somewhat applied. The successive Temples were undoubtedly devised with an eye to beauty and impressiveness. But aside from very general accounts (as in I K 6; II Ch 3; Ezk 40–44) and some scattered references to details, we have but meager data for forming an architectural conception. Remains of synagogues are found in Galilee, showing a rectangular plan, some bases for pillar-supports, and slight carved decoration of doorways. Detached tombs are found in some places, as a rule constructed upon Greek or Roman plans. (See also CITY, HOUSE, PALACE, TEMPLE, SYNAGOGUE, TOWER, TOMB.) W. S. P.

ARCTURUS. See ASTRONOMY, § 4.

ARD, ārd (אֶרֶד, *'ard*): The ancestral head of a Benjamite clan. In Gn 46 21 he is counted as a brother, in Nu 26 40 as a son of Bela. In I Ch 8 3 the name is given as Addar. E. E. N.

ARDON, ār'dən (אַרְדֹון, *'ardōn*): "Son" of Azubah, wife of Caleb (I Ch 2 18). Perhaps a place- or clan-name. E. E. N.

ARELI, a-rī'lai (אַרְאֵלִי, *'ar'ēlī*): Ancestral head of a Gadite family (Gn 46 16; Nu 26 17). E. E. N.

AREOPAGUS, ê''rę-ep'a-gus: A bare rock NW. of the entrance to the Acropolis of Athens; called Ἄρειος Πάγος ('Hill of Ares') from the near-by temples of Ares. It was generally the seat of a criminal court with jurisdiction over murder, immorality, etc. The **Areopagites** were drawn from the noblest-born and wealthiest citizens, all state officials being *ex-officio* members. It was a self-perpetuating, conservative, all-powerful court, practically governing Athens. Its power was modified by Draco, but Solon extended its jurisdiction to criminal, political, and moral cases. Under Roman rule all its ancient powers were restored. Before this court Paul was summoned and, at least, not found guilty of serious offense, but rather dismissed in contempt. One of the court, Dionysius, was converted to the Christian faith (Ac 17 16-34). J. R. S. S.

ARETAS, ar'ę-tas (Ἀρέτας, more properly Ἀρέθας, transliteration of Aram. חרתת): The name of a number of the Nabatæan kings (see ARAB, § 4). **1.** A ruler (Gr. *τύραννος*) of the Arabians c. 169 B.C. (II Mac 5 8). **2.** A king of the Arabians c. 96 B.C. (cf. Jos. *Ant.* XIII, 13 3). **3.** The king mentioned in II Co 11 32 in connection with the escape of Paul from Damascus. His original name was Æneas (Jos. *Ant.* XVI, 9 4). In the inscriptions and coins from his reign (cf. *CIS*, Pars II, Aram. Nos. 196–217), he is frequently called "Carithath, King of the Nabatæans, *lover of his people*," in distinction from some of his predecessors who were called "lovers of the Greeks." His reign dates probably from about 9 B.C. to 40 A.D. (cf. *CIS*, Pars II, Aram. Nos. 216, 217). There are no Damascene coins extant bearing the image or inscription of Roman emperors between 34 and 62 A.D., so that Damascus may have been ceded to Aretas during the last years of Tiberius' reign, or, more probably, upon the accession of Caligula (37 A.D.). This would explain the statement of II Co 11 32 that an ethnarch of Aretas guarded the city to prevent Paul's escape. As Aretas and Herod Antipas were enemies, such an alliance of the former with the Jew-

ish priestly party is not unlikely (Jos. *Ant.* XVIII, 5 1, 3).

LITERATURE: Consult especially Schürer's monograph on the Nabatæans in his *GJV*³, I, 726 f. (Beilage II).

J. M. T.

ARGOB, ār'gob (אַרְגֹּב, *'argōbh*): A region in Bashan. According to the O T, Argob was a portion of the conquered territory of Og, assigned to the half tribe of Manasseh (Dt 3 4). In ver. 14 "all Bashan" is made coextensive with "the region of Argob." Within it were situated "60 great cities with brazen walls and bars." Its western border was the land of the Geshurites and the Maacathites. Dt 3 14 (cf. I K 4 13) makes these 60 cities identical with Havvoth-jair (tent villages of Jair), but this is probably a gloss (cf. Driver and also Dillmann, *ad loc.*). The Targum identifies A. with Trachonitis (*Tarkōnā*), the *el-Leja*, a region 30 m. S. of Damascus, and 40 m. E. of Galilee, covered with lava from the volcanoes of the Hauran range. It rises from 20 to 30 ft. above the level of the surrounding plain, and its greatest length is 22 m. with a maximum breadth of 14 m. It contains, in a good state of preservation, many remains of towns, built of the black basaltic rock. Similar ruins are found in the territory to the S. and E. Archeologists are agreed in referring all these remains to cities of the Greco-Roman period, which may, however, have been built upon sites previously occupied by cities of the Mosaic age. Viewed from the plain, *el-Leja* looks like a rugged coast, and "the region (lit. *ḥebhel*; boundary-line, Dt 3 4) of Argob" has been interpreted as referring to this rough stretch of rocks. Authorities are skeptical about this identification. Wetzstein placed A. and the *Zumleh* range about 15 m. farther E.; Guthe locates it between Edrei and *Nawa*, E. of *Jolan* (*ZDPV*, 1890, p. 237 f.). Dillmann fixed upon the region between Gerasa, Edrei, and Ashtaroth on the W. and *Jebel Hauran* on the E. From the evidence at our disposal, it is probable that G. A. Smith's cautious statement, "within Bashan lay Argob," is all that is justifiable (*HGHL*, p. 551).

LITERATURE: In addition to works referred to above: Buhl, *Geographie des alten Palästina*; Ewing, *PEFQ*, 1895; De Vogüé, *Syrie Centrale*.

J. A. K.

ARIDAI, a-rid'a-ai (אֲרִידַי, *'ărīdhay*): A son of Haman (Est 9 9). E. E. N.

ARIDATHA, a-rid'a-tha (אֲרִידָתָא, *'ărīdhāthā'*): A son of Haman (Est 9 8). E. E. N.

ARIEH, ê'ri-e (הָאֲרִיֵה, *hā-'aryē*): The statement (II K 15 25) is not clear. If Arieh be a man's name, he was either one of the conspirators against Pekahiah or one of his servants who fell with him. The text may be corrupt. E. E. N.

ARIEL, ê'ri-el (אֲרִיאֵל, *'ărī'ēl*), 'lion of God': **1.** A Moabite (II S 23 20). **2.** One of Ezra's leading helpers, designated more especially teachers (Ezr 8 16). **3.** A mystical name of Jerusalem (Is 29 1-7). The original text here may have read אראל '(altar) hearth of God.' A. C. Z.

ARIMATHÆA, ar"i-ma-thî'a (Ἀριμαθαία): The home of Joseph, the counselor (Mt 27 57 and ‖s). Probably the same as Ramathaim-zophim, or Ramah (q.v.). E. E. N.

ARIOCH, ar'i-ek (אַרְיוֹךְ, *'aryōkh*): **1.** King of **Ellasar** (Larsa) who served under the king of Elam, in his campaign against Palestine c. 2260 B.C. (Gn 14 1, 9); probably identical with *Rim-Sin*, King of Larsa, whose name is also written *Eri-Aku*. **2.** The captain of the guard of Nebuchadrezzar (Dn 2 14 f., 25). J. F. McC.

ARISAI, a-ris'a-ai (אֲרִיסַי, *'ărīṣay*): One of the sons of Haman (Est 9 9). E. E. N.

ARISTARCHUS, ar"is-tār'cus (Ἀρίσταρχος): One of Paul's traveling companions, a Macedonian of Thessalonica (Ac 27 2). He was attacked by the Ephesian mob (19 29), but escaped death, and accompanied Paul to Jerusalem (20 4) and to Rome (27 2). J. M. T.

ARISTOBULUS, ar"is-to-biū'lus (Ἀριστόβουλος): **1.** They "who are of the household of Aristobulus" are greeted by Paul in Ro 16 10. This Aristobulus was probably the grandson of Herod the Great, who lived and died at Rome and was a friend of the Emperor Claudius. If the members of his "household" became the property of the emperor, they might still bear the name of their former master. Among them were the Christians whom Paul remembers. This is substantially the explanation of Lightfoot. **2.** The Jewish teacher of Ptolemy Philometor (II Mac 1 10). J. S. R.

ARK (אָרוֹן, *'ārōn*), 'chest' or 'box.' **The Ark of the Covenant** was an oblong box of acacia-wood, two and one-half cubits long by one and one-half deep and wide, overlaid with gold, with a rim or molding around the top. There were golden rings at each corner for the staves that were used for carrying it. Covering its lid, there was a solid gold plate, called the **Mercy-seat**, with two cherubim of gold at each end (Ex 25 10-22). Some of the names of the ark are significant. It was termed the "Ark of the Covenant of Jehovah" (Dt 10 8), and the "Ark of the Testimony" (Ex 25 22), because it contained the two tables of stone on which were engraved the words constituting the basis of the covenant between Jehovah and Israel. It led the way through the wilderness (Nu 10 33), at the crossing of the Jordan (Jos 3), and in the march around the walls of Jericho (Jos 6). Joshua took it to Gilgal and finally to Shiloh (Jos 18 1), where we find it in the time of Samuel. It was captured in battle by the Philistines, who were forced to return it (I S 4 1–7 1). David removed it from Kirjath-jearim to Jerusalem (II S 6). Solomon placed it in the Temple (I K 8 4 ff.). Its subsequent history is unknown, unless Jer 3 16 ff. implies its presence in Jerusalem in the prophet's day. Shishak may have taken it. Some critics interpret the tables of stone as two meteorites in which the divinity of Sinai resided, and consequently relics of fetish worship. This subjective view has no support in the O T. The significance of the ark lay in its connection with the cherubim (q.v.); they were symbols of the presence of Je-

hovah, so where the ark rested there was a manifestation of the God of Israel. Its designations "the throne of God" (Jer 3 16 ff.), "His footstool" (Ps. 99 5), and the idea that it could not be looked into without danger of death (I S 6 19), all indicate that it symbolized the immediate presence of the God of Israel. To the popular mind it was a palladium (I S 4–7). **Mercy-seat** (Heb. *Kappōreth*) should be rendered 'propitiatory,' or, more literally, 'propitiating thing.' Deissmann, in his luminous article in *EB*, has proved that simple 'covering,' a favorite rendering with German writers, is wholly inadequate. The LXX. term ἱλαστήριον and its significance in the ceremonies of the Day of Atonement (Lv 16) point to it as being an instrument of propitiation.

The full description of the ark is confined to P, but JE must have had its own account (a fragment of which we find in Dt 10 1 ff.) which was omitted by R in favor of P. J. A. K.

ARKITES, ārk'aits. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

ARMAGEDDON, ār"ma-ged'ǫn. See HAR-MAGEDON.

ARMENIA, ār-mī'ni-a. See ARARAT.

ARMLET. See DRESS AND ORNAMENTS, § 11.

ARMONI, ar-mō'nai (אַרְמֹנִי, *'armōnī*): A son of Rizpah, Saul's concubine, executed by order of David to satisfy the vengeance of the Gibeonites (I S 21 8). E. E. N.

ARMS AND ARMOR

ANALYSIS OF CONTENTS

I. Offensive Weapons
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I. OFFENSIVE WEAPONS: Without doubt the oldest weapon which the Israelites brought with them into Canaan from their nomadic life was

1. The Spear. the spear (*ḥănīth* I S 18 10 f., **javelin,** AV; *rōmaḥ* Jg 5 8, called **lance** [**lancets** AV] in I K 18 28). It consisted of a wooden **shaft** (II S 21 19, 23 7) with a point of bronze—later of iron (I S 13 19), which because of its glitter was called *lahabh*, or *lehābhāh* ("head," literally 'flame,' I S 17 7) or *baraq* ("glittering," literally 'lightning,' Nah 3 3). The *kīdhōn* ("javelin," Jos 8 18), which is mentioned nine times in the O T, signifies perhaps a smaller type of weapon, which probably was used mainly as a projectile, while the spear was essentially a thrusting weapon, and maintained its importance even alongside of the sword. The **dart,** *shēbheṭ*, referred to in II S 18 14, and the dart, *maṣṣā'*, and the **pointed shaft,** *shiryāh* (**habergeon** AV), mentioned in Job 41 26, are probably varieties of this kind of weapon.

The sword (**dagger** AV, Jg 3 16 ff.), *ḥerebh* (from *ḥārabh*, 'to be sharp'), most likely did not become Israel's chief weapon until they had settled in Palestine. The blade, *lahabh* (Jg 3 22), was perhaps generally of iron (I S 13 19; Is 2 4), straight, at times two-edged (Jg 3 16; Pr 5 4), held in a **sheath,**

2. The Sword. *ta'ar* (from *'arāh*, 'to open out,' hence 'that which is emptied,' I S 17 51; II S 20 8; *nādhān*, I Ch 21 27), probably of leather—from which fact the terms *hērīq* ('to make empty,' Ex 15 9; Ezk 5 2, 12) and *pāthaḥ* ('to open,' Ezk 21 33) are often used for drawing the sword. It was fastened by means of a girdle over the coat, and probably, as in the case of the Assyrians, on the left side (cf. Ex 32 27; I S 17 39, 25 13). It was used both as a cutting weapon, "to smite with the sword" (II S 12 9; "to smite with the edge of the sword," Jg 21 10), and as a thrusting weapon, "to thrust through with the sword" (I S 31 4; II S 2 16).

Along with the sword and spear, the bow, *qesheth*, was from early times the most used weapon. It was made of elastic wood (cf. II S 1 22),

3. The Bow. sometimes of bronze (II S 22 35). There were probably different sizes. The small bow was strung most likely with the hand (cf. II K 13 16); the usual way was to place the foot upon the bow (cf. Ps 7 12, "he hath bent his bow," lit. 'trodden his bow,' from *dārak*, 'to tread')—that is to say, one end of the bow was placed upon the earth and held fast with the foot, while the other was bent down with the hand. The **bowstring** was made of the intestines of oxen or camels; the **arrows,** *ḥiṭṭsīm*, of reed or light wood. Arrow-heads were at first probably of stone, later of bronze and iron. They were sharpened (cf. Is 49 2), also poisoned (cf. Ps 120 4) and provided with barbs (Job 6 4), and in time of siege were wound with tow and pitch, and ignited (cf. Ps. 7 13). The **quiver,** *'ashpāh* (Job 39, 23, etc.), or *ṭ'lī* (Gn 27 3), in which the arrows were kept, was carried by the foot-soldier on the back, or at the left side; the chariot-warrior had it fastened at the side of the chariot. On the march the bow was probably carried in a leather covering, which, however, enclosed perhaps only the middle portion of the bow (cf. Hab 3 9).

From earliest times the sling, *qela'*, was used by the Israelites, not only in warfare (II Ch 26 14; cf. Jg 20 16), but also as a weapon of the

4. The Sling. shepherd (I S 17 40) and of the hunter (Job 41 20), as was the case with the Assyrians, Egyptians, and Persians. It consisted of a leather thong, or was woven from rushes, or hair, or the sinews of animals. It was made wider in the middle than at the ends and contained a hollow place (*kaph haqqela'*, I S 25 29) in which to set the stone. The slinger grasped the sling by both ends and whirled it in a circle about his head several times, and then hurled the shot by letting go of one end of the sling. The missile was generally a smooth, rounded stone (I S 17 40; Zec 9 15). The Benjamites are said to have been especially celebrated as slingers (Jg 20 16).

The **maul** or war-club, *mēphīts* (Pr 25 18), or battle-ax, *mappēts* (Jer 51 20), was of no great importance among the Israelites. The battle-

5. The Battle-Ax. ax referred to in the marginal reading of Ps 35 3 corresponds probably to the σάγαρις of the Persians (Herod. I, 214).

The chariot, *rekebh* (Jos 11 4) and *merkābhāh* (Ex

15 4), with which the Israelites had long been acquainted through the Egyptians and Canaanites, was first introduced in the time of Solomon. Even David disabled all the chariot-horses which had been captured (II S 8 4). In the time of Solomon the number of chariot-horses is said to have been four thousand (I K 10 26). The chariots were probably two-wheeled and open behind—similar to those of the Egyptians and Assyrians. They were most likely made of fig-wood. They were not provided with scythe-blades—a type of chariot which was first introduced by the Persians—but were overlaid with iron or bronze (cf. Jg 4 3). Probably three persons usually stood in the chariot—the chariot-driver, the warrior, and the shield-bearer, *shālīsh* = 'the third man' [?]—as among the Assyrians, Hittites, and others; whereas among the Egyptians only two occupied the chariot. According to I K 10 29 a chariot imported from Egypt cost, in the days of Solomon, 600 shekels (about $360), a horse 150 shekels (about $90).

6. The Chariot.

Hittite War Chariot, Containing Three Soldiers, One of Whom Carries the Small Shield.

II. Defensive Weapons: The shield was of two sizes: (a) the small shield, *māgen* = *ἀσπίς* (II S 1 21), often called **buckler,** which was also borne by bowmen (I Ch 5 18; II Ch 14 8); (b) the large shield, *tsinnāh* (I S 17 7) = *θυρεός*, the Homeric *σάκος*, which covered the greater part of the warrior's body. We do not know the form of these shields; probably there were several forms—as among the Egyptians and Assyrians; in the Roman period the Jews are said to have used the oval shield. The material was either wood or wickerwork, covered with leather, or thick leather arranged in layers. The latter was treated with oil to make it pliable, more durable, and capable of resisting moisture (II S 1 21; Is 21 5). Sometimes the shields were studded with **bosses** of bronze (Job 15 26). We are to understand the shields mentioned in I K 14 26 ff. as probably of this sort. With such shields Rehoboam replaced the gold-decorated shields of Solomon which had been seized by Shishak (I K 10 16 ff., 14 25 f.) and used them in solemn processions to the House of God (I K 14 27 f.). On the march the shield was probably carried, as among the Greeks, slung from the shoulder by a strap, and provided with a cover, which was removed before battle (Is 22 6). In battle it was carried on the left arm.

7. The Shield.

The helmet, *qōbha'* or *kōbha'*, in early times was used only by prominent persons, as kings, commanders of armies, and similar officers. I S 17 38 mentions helmets of bronze; among the Egyptians leather helmets also were used. Perhaps the Israelites were acquainted with helmets of this substantial sort—made of leather and protected with bronze or iron (cf. II Ch 26 14). Possibly the round caps which are found on the Assyrian monuments most nearly resemble those of the Israelites; see also the representations on the temple walls at Karnak.

8. The Helmet.

The cuirass, or breastplate, *shiryōn* (Is 59 17; cf. Eph 6 14), was evidently not very common (I S 17 38 ["coat of mail"]; I K 22 34 ["armor"]; Jer 46 4, 51 3 [brigandine AV]). I S 17 5 shows acquaintance with a coat of mail, *shiryōn qasqassīm*, of bronze. Among the Assyrians, as among the Israelites, only kings and the principal chariot-warriors wore the long coats of mail reaching to the ankles or to the knees; on the other hand, the common soldier protected the upper part of his body by means of bands or sleeveless jackets of felt, linen, or leather. Often these jackets were strengthened with plates of iron, or studded with iron or bronze bosses. Perhaps something of this sort is meant in II Ch 26 14, where reference is made to the preparing of coats of mail for the common soldiery.

9. The Breastplate or Coat of Mail.

Greaves of bronze, *mitsḥāh*, are mentioned only in the case of Goliath (I S 17 6).

10. Protection for the Legs.

Military boots, *ṣe'ōn*, are mentioned only in Is 9 5 (cf. margin). We know nothing more about them. Probably neither greaves nor boots were widely used among the Israelites. W. N.

ARMY. See Warfare, §§ 3–5.

ARNAN, ār'nan (אַרְנָן, *'arnān*): One of the descendants of David (I Ch 3 21). E. E. N.

ARNI (Ἀρνεί): The N T equivalent of the O T Ram in the genealogy of Jesus (Lk 3 33, **Aram** AV). E. E. N.

ARNON, ār'non (אַרְנֹן, *'arnōn*): A river of Moab, formed by the union of many smaller streams spoken of as the "valleys" of the Arnon (Nu 21 14). It flows through a deep trench into the Dead Sea and is one of the three principal watercourses E. of the Jordan. It is first mentioned in Nu 21 13 as forming the boundary between the Moabites, and the Amorites who had robbed them of their territory N. of the river. It was considered, theoretically, as marking the boundary between Moab and the E.

Jordan possessions of Israel, but the Moabites were actually in possession of a large district N. of the Arnon. See MOAB and MESHA, STONE OF.
E. E. N.

AROD, ār'ŏd (אָרוֹד, *'ărōdh*): The ancestral head of one of the **Arodites**, a clan of Gad (Gn 46 16; Nu 26 17).
E. E. N.

AROER, ă-rō'ẹr (עֲרוֹעֵר, *'ărō'ēr*): The name of three cities: **1.** On the N. bank of the Arnon, the modern *'Arâ'ir*, built by the children of Gad (Nu 32 34), and subsequently assigned to the tribe of Reuben, marking the S. boundary of Israelitic territory E. of the Jordan (Dt 2 36, 3 12; II K 10 33) (Map II, J 3). **2.** A city of Judah (I S 30 28), probably the same as the modern *'Arâ'ra*, about 12 m. SE. of Beersheba, Map II, D 5. Possibly the Adadah (q.v.) of Jos 15 22 is a corruption of Aroer. **3.** E. of Rabbah in Ammon, belonging to Gad (Jos 13 25; Jg 11 33). The allusion to "the cities of Aroer" in Is 17 2 is both difficult and doubtful. The LXX. reads "abandoned forever." A reference to one of these cities is found in the gentilic name **Aroerite** (I Ch 11 44).
G. L. R.

ARPACHSHAD, ār-pac'shad, **ARPHAXAD**, ār-fax'ăd. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

ARPAD, ār'pad, **ARPHAD**, ār'fad (אַרְפָּד, *'arpādh*): A city mentioned in the OT always with some reference to its overthrow by Assyria (II K 18 34, 19 13 = Is 36 19, 37 13; Is 10 9; Jer 49 23). It lay about 13 m. N. of Aleppo and was once the capital of a prosperous Aramean kingdom; several times conquered by the Assyrians and finally made into an Assyrian province by Tiglath-pileser III in 740 B.C.
E. E. N.

ARRAY. See WARFARE, § 4.

ARROW. See ARMS AND ARMOR, § 3.

ARROW SNAKE. See PALESTINE, § 26.

ART: In contrast with what was true of the great nations on either side of them, the people of Palestine seem to have had but very meager interest in the arts of design. In their pottery, their textile fabrics, and in some architectural fittings there are traces of attention to form, color, and decorative treatment. But the rigorous religious ban upon the making of 'graven images' (Ex 20 4) was in later times so interpreted as effectually to repress both sculpture and painting as fine arts. The only striking exception was the cherubim, said to have been used in the Tabernacle and the Temple (Ex 26 1; I K 6 23-35, etc.). Though the representation of plant-forms was unrestricted, yet little of it is recorded, and this is altogether confined to architectural ornament. (On the art of building, see ARCHITECTURE and the references there; for the particulars regarding the building of dwellings, see HOUSE; concerning the literary fine arts, see MUSIC and POETRY.)
W. S. P.

ARTAXERXES, ār''tax-ẹrc'sîz (אַרְתַּחְשַׁשְׂתְּא, *'artaḥshaṣt'*): A name (Old Persian, *Artakhshatra*, 'great kingdom') borne by three kings of Persia. The one referred to in the Bible is A. Longimanus (465–425 B.C.), third son of Xerxes (Ahasuerus). It was he who granted the request of his cup-bearer Nehemiah to visit Jerusalem and rebuild its walls, appointing him at the same time governor of the district (Neh 2 1 ff., 5 14). He also (probably later) patronized the migration of Ezra and his companions to Jerusalem, and provided supplies for them from the Syrian satrapy (Ezr 7). The mention of his name in Ezr 4 7 is, along with the whole section vs. 6-23, at best a gross anachronism, to be referred to the time of the rebuilding of the walls, and in 6 14 it is simply interpolated.
J. F. McC.

ARTEMAS, ār'tẹ-mas (Ἀρτεμᾶς): A companion of Paul (Tit 3 12) of whom nothing else is certainly known.
E. E. N.

ARTILLERY: In AV of I S 20 40 this term means simply weapons, as in RV.
E. E. N.

ARTISAN LIFE

ANALYSIS OF CONTENTS

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Artisan industry in Biblical Palestine was mainly concerned with the construction and furnishing of the house and with the manufacture and care of personal apparel and articles of adornment. Neither the OT, however, nor the NT employs a common term to designate all its different forms. The nearest approach to a group designation of the artisan industries is that in the word "trade," τέχνη (Ac 19 25, **craft** AV; also "art," Ac 17 29; **craftsman**, τεχνίτης, Ac 19 24, 38, *ḥārāsh*, Dt 27 15; rendered **smith** in Is 13 19). The Hebrew term, however, includes only those arts which are concerned with the carving of wood and metal: (1) *ḥārāsh 'ēts*, "carpenter"; (2) *ḥārāsh nᵉḥōsheth*, "coppersmith"; (3) *ḥārāsh barzel*, "blacksmith"; (4) *ḥārāsh 'ebhen*, "stone-mason."

1. In General.

I. CONSTRUCTION AND EQUIPMENT OF HOUSES: The antiquity of the tent as a shelter from unpropitious weather is beyond dispute. An ancient tradition traces it back to the very origin of the human race (Gn 4 20). It survived to the latest Biblical generation. Paul, Aquila, and Priscilla were tent-makers (Ac 18 3). Just how the art of tent-making was practised is learned from data outside the Bible. In the most ancient times the materials used were the skins of animals (Ex 35 23). Later tents were constructed out of a special kind of cloth woven from goat's or camel's hair. The colors brown and black seem to have been preferred for this purpose

2. Tent-making.

(Song 1 5). The tents made in apostolic times were of Cilician cloth and used in the Roman army. The cloth was woven to the required width, stitched together and provided with cords and loops and spread over poles about 6 ft. in height and securely fastened to the ground by tent-pins. (See HOUSES, I, §§ 1 and 2.)

3. Masonwork. The work of the mason (oftener in EV "builder," *bānāh*, I K 5 18; Ex 3 10; Neh 4 5) in Palestine was diverse according to the material he had to use. For very ordinary purposes (houses for the poor) sun-burnt brick similar to that used in Egypt was considered satisfactory. The frailty of such structures, however, and their liability to the vicissitudes of weather and to attack on the part of robbers (Mt 6 19, 7 24 f.), rendered them less desirable for those who could afford better ones (Job 4 19). Public buildings, such as the Temple, the royal palace, and many private houses were constructed of stone. It is to those who prepared the stone for such structures that the name mason is more specifically given (*ḥārāsh 'ebhen*, 'cutter of stone,' II S 5 11; called "engraver in stone," Ex 28 11; *hārāsh qīr*, I Ch 14 1; *gādhār*, 'maker of a wall,' II K 12 12, and *ḥōtsēbh*, I Ch 22 2; or 'hewer,' I K 5 15). **Engraving,** Ex 28 11, 21, etc., is literally the 'opening' of the stone.

4. Mason's Tools; Mortar. Of the implements used in masonwork occasional mention is made of the **hammer** (*maqqebheth*, I K 6 7), which, however, may be also the tool used in the quarry in cutting the stone from its native rock (*paṭṭīsh*, Is 41 7; Jer 23 29). The **plumb-line** (*'ănākh*, Am 7 7 f.) and **plummet** (*mishqōleth*, II K 21 13; *'ebhen ha-bᵉdhīl*, Zec 4 10) were evidently employed in securing straight vertical lines, and the "measuring-line [rod]" (*middāh*, Jer 31 39; Ezk 40 5; Zec 2 1) for the laying out of ground-plans. The stones built into walls were held together by mortar (morter AV, *ḥōmer* = bitumen, in Gn 11 3). But by mortar is meant probably also something more than the equivalent to modern cement, namely, the plaster used to smooth the interior of the walls of houses (Nah 3 14; Lv 14 42 f.). For this purpose clay or lime and sand mixed with straw is known to serve at the present day in the construction of Oriental houses. (On §§ 2–4, see also HOUSE.)

5. Carpenter. Closely associated with the mason in the building of houses was the carpenter (*ḥārāsh 'ēts*, II S 5 11; II K 22 6, τέκτων, Mt 13 55). Carpenters assisted in building and repairing the Temple, I K 6 ff.; II K 12 11, 22 6. But the carpenter's art was oftener devoted to the manufacture of the furniture of the house and of wooden agricultural implements. The range of his productions was therefore very wide, including articles of the crudest form, benches, tables, plows, and yokes (cf. Justin Martyr, *Dial. c. Trypho.* 88) as well as the nicest finished carvings, inlaid work, and veneering (*miqla'ath*, I K 6 18; *piṭṭuhē*, I K 6 29). In the latter type of carpentry, the finer woods often formed the materials (cedar, fir, and olive), and opened the way for the development of taste and the beginnings of the fine arts.

Besides the ax and hammer and measuring-line, mentioned as used by the mason, suitable forms of which were also used by the carpenter, the **saw,** the **plane,** the **pencil,** *seredh*, mg. "red ocher" (RV *Oxf. He. Lex.* "stylus," Is 44 13), and **compasses** are distinctly alluded to. In finer carpentry the Israelites were dependent not only in the earlier

6. The Carpenter's Tools. periods (I K 5 6b), but also as late as the date of Ezra (3 7) on the Phœnicians for the best results. As far as Palestine is concerned no great development took place even to the latest day; and the work done by Joseph, the husband of Mary (Mt 13 55), and by Jesus (Mk 6 3), both called carpenters, was of the general type above described. In any case the occupation did not lead to the expectation of a high degree of culture or intellectual training.

Next in importance to wooden furniture in the house were **earthen vessels** (Lv 6 28, 11 33). These were naturally numerous and of many

7. Potter. kinds and imply the existence of a large industry. Potters were numerous enough to organize into gilds (I Ch 4 23). The name given to the potter (*yōtsēr*, Jer 18 2; I Ch 4 23; κεραμεύς, Mt 27 7) also indicates that his art was looked upon as preeminently calling into activity creative skill. Allusions are abundant to the potter's work in its various phases of progress. He takes the clay furnished in the soil and treads it with his feet (Is 41 25; cf. also Wis 15 7); he kneads it with his hands like dough, puts it upon the wheel (Jer 18 3) and fashions out of it vessels according to his pleasure. Even God's sovereignty is compared with the potter's power to make out of the same clay some vessels unto honor and some unto dishonor (Jer 18 6; Ro 9 21). When the form of the product is satisfactory to him the potter fixes it permanently by firing the clay. The process of glazing was also evidently familiar (Pr 26 23; Jer 19 2; Sir 38 29 ff.).

The chief implement of the potter was his wheel, or rather wheels (Jer 18 3, "frames or seats," AVmg.). These were circular slabs of wood so

8. The Potter's Wheel. arranged that they could be made to revolve in opposite directions. The potter controlled their motions by his feet, thus leaving his hands free to do the shaping of the clay, while the wheels were changing the face presented to him.

It is natural to suppose that such a necessary industry as that of the potter should have had a considerable history even in the simple

9. Pottery. conditions of Palestinian life. This assumption is borne out by the results of excavations on the site of the ancient Lachish (*Tell-el-Ḥesy*), under the direction of Prof. Flinders Petrie and Dr. F. J. Bliss in 1890–93 (cf. Petrie, *Tell-el-Ḥesy*, 1901; Bliss, *Mounds of Many Cities*, 1894). These of late have been enriched by other excavations at *Tell-Zakarya*, *Tell-es-Ṣafi*, and *Tell-ej-Judeideh*, especially under Stewart Macalister, at Gezer (*PEFQ*, 1899–1906). From the discoveries made in these places and some in Jerusalem (Bliss and Dickie, *Excav. in Jerus.*, 1898), it appears that the history of pottery must be traced back to as early a date as the 18th cent. B.C. Its first stage of development has been called the Earlier Pre-Israelite (Amorite). Bowls and jars, which Petrie thinks show the influence of Libyan art, have been identified

with this type. The second is the later Pre-Israelite (Phœnician) and shows traces of Phœnician influence. Its products are dated as between 1400 and 1000 B.C. The third stage, called the Jewish ([better] Israelite), includes specimens of productions of the years 1000 to 300. At the latter date the art fell under the influence of Greek models and was assimilated to the Greco-Roman type. For pottery as emblematic of frailty, cf. Is 29 16, 30 14, 41 25; Jer 19 1 ff. It was into a piece of pottery that Jeremiah (32 14) placed a deed of purchase.

The Potter at Work.

II. Metal Work: The working of metals is traced back to Tubal Cain (Gn 4 22). Among the Canaanites, it appears to have been common in the period of the Judges ("they had chariots of iron," Jg 1 19). From there the Israelites may have learned the elements of work in metals. The materials most commonly used are gold, silver, copper, and iron (see Metals). Of the method of working the lower metals nothing is learned directly from the text of the O T and little from without. The term **forger** used in Gn 4 22 ("instructor of every artificer," AV and RVmg., "whetter," AVmg.) is in reality too obscure to serve as a basis for investigation. The manufacture of weapons of war, such as swords and spears made of iron, must have been early resorted to. In the later portion of the period of Judges it was one of the conditions which the victorious Philistines imposed upon Israel, that no blacksmith should be allowed to ply his trade in their territory, "lest the Hebrews make them swords and spears" (I S 13 19).

10. Smiths.

The use of copper was probably developed in the Orient even earlier than that of iron. For practical purposes, however, it was commonly used with some alloy of tin or zinc (brass, bronze,

10 (a). Coppersmith.

nᵉḥōsheth, Job 28 2; Ezk 22 18 ff.). Brass is enumerated with gold and silver as if regarded one of the precious metals (II S 8 10; Ezr 8 27; "copper" AV, "yellow brass" AVmg.); but it is not probable that such enumeration indicates any great scarcity, since copper-mines are known to have existed at Sinai from the 3d dynasty of Egypt downward (Petrie, *Researches in Sinai*, 1906). Moreover, the list of articles manufactured from this metal is long, including household utensils such as pots and pans and other implements necessary in the construction of furniture (cf. Ex 25 ff.; see Temple, §§ 18, 19); also weapons of war such as shields, greaves,

POTTERY.

1. *Zîr*, large water-jar.
2. *Hishshe kabîri*, large water-jar.
3. *Hishshe kabîri*, large water-jar.
4. *Hishshe sghîre*, medium water-jar.
5. *Mughtâs*, drinking-mug.
6. *Jarra*, jar for carrying water.
7. *Jarra*, girl's jar for carrying water.
8. *Dôrak*, cooling-jar.
9. *'Asîîye*, flat drinking-flask.
10. *Ibrîk*, drinking-jar with spout.
11. *Kidre bidantên*, two-handled pot.
12. *Kidre*, cooking-pot.
13. *Kidre*, cooking-pot.
14. *Tabâkh*, small brazier.
15. *Bôshet el-halîb*, milk-jug.
16. *Sherbe*, drinking-bottle.
17. *Zibdîye*, dish for eating.
18. *Bôshet el-halîb*, milk-jug.

(From the Suvia Davison Paton Collection in Hartford Theological Seminary.)

javelins, and helmets (I S 17 5 ff.; II S 22 35). In N T times the mention of Alexander the Coppersmith (II Ti 4 14) indicates the specialization of work in this metal. (See also METALS.)

Gold and silver were imported into Palestine by Solomon from Ophir (I K 9 26-28). But the art of working them was introduced from Phœnicia. The accomplished goldsmith, refiner ('founder,' *tsōrēph*, Jg 17 4), was one who knew how to separate the pure metal from its alloy (Is 1 25) by melting the ore in the refining pot (Pr 17 3) to purify it of its dross (Pr 25 4, 26 27), and to fashion it into useful and ornamental articles. The various ways of working the precious metal are beating ("turned work" RV, Ex 25 18, 31) with the hammer (hammering), plating, overlaying (Ex 25 11, *tsāphāh*; cf. also I K 6 20 ff.), soldering, *debheq*, Is 41 7, "the goldsmith and he that smootheth with the hammer, him that smiteth the anvil, saying of the soldering ["sodering" AV], it is good." Casting, *i.e.*, forming into a given shape by pouring into a mold the heated liquid, is also implied in such expressions as "molten image" (Nu 33 52; Hos 13 2; cf. the distinction between "graven image" and "molten image," Nah 1 14; II Ch 34 3, 4). Finally gold was beaten into very thin plates, which were cut into strips, or threads, and these again used in embroidering garments or woven into cloth (Ex 39 3, 28 6). (See also METALS.)

10 (b). Goldsmith.

III. OTHER INDUSTRIES: Of the industries which center about the manufacture of clothing, the first in point of order is that of spinning. The materials used were goat's hair, wool, and flax; but the process is that familiar elsewhere in the world and the implement the spindle, or distaff (Pr 31 19). Likewise, as among other people, this was work usually done by women at home rather than in public shops by men (Ex 35 25 f.).

11. Spinning.

Cloth for use in making garments was imported from Egypt and Damascus (linen from the former, damask from the latter, Ezk 27 7, 18; II Ch 1 16). Babylon too had a reputation for work of superior quality in this class. But Israel was not destitute of its home productions. The Egyptian monuments present the art of weaving with somewhat crude implements. In Palestine these must have been still more primitive. The shuttle is, however, especially mentioned (Job 7 6). The weaver's beam (I S 17 7; II S 21 19), to which Goliath's spear is compared in size, was the heavy post of the frame to which the warp of the prospective cloth was fitted in. Cloth was woven in lengths suited for one garment, not in large pieces from which parts might be cut off according to need. When it is said that Samuel's mother annually made him a robe it is meant that she wove a single piece as above described (I S 2 19). See DRESS AND ORNAMENTS, § 4.

12. Weaving.

The fuller (*kōbhēṣ*, II K 18 17; Is 7 3, 36 2, *γναφεύς*, Mk 9 3) took charge of the cleaning and bleaching of cloth. He washed the material with a preparation of lye, beat or rubbed it and dried it in the sun. For this purpose he must own or have use of an open tract of land ("fuller's field"; cf. Is 7 3). From samples of fulling work found in Egyptian graves it is gathered that the art was highly developed.

13. Fuller's Work.

Of the sewing of garments or the modern tailor's art nothing is said in Scripture. Sewing (*tāphar*) was probably limited to the repairing (patching) of worn-out or torn apparel (Ec 3 7; Mk 2 21) and the stitching of one piece to another in case more than one was to be used in making a garment (Ezk 13 18; Gn 3 7). Needlework (*ma'ăsēh rōqēm*, Ex 26 36, 27 16, etc., "work of the embroiderer" RV; *riqmāh* Jg 5 30; Ps 45 14, "broidered work" RV) is rather the working in for ornamental purposes of figures in colored thread or of silver and gold strands on a background of woven cloth.

14. Needle-Work: Embroidery.

The art of dyeing must have been known in Israel; but the only clear mention of it has reference to the coloring of the skins of animals (Ex 25 5, 26 14). In AV "dyed attire" (Ezk 23 15) is a mistranslation for "flowing turban" (so RV). The "dyed garments" of the conquering hero in Is 63 1 are more literally his clothes steeped red in the blood of the foes he had slain (so RVmg. "crimsoned").

15. Dyeing.

The production of leather from the hides of animals was certainly a common industry in O T times, but the only leather articles explicitly mentioned are girdles (II K 1 8; cf. also Mt 3 4). To these sandals and thongs must be added (Mk 6 9; Ac 12 8). In the N T the employment appears distinctly in the well-known but unique case of "Simon a tanner" (Ac 9 43, 10 6).

16. Tanning.

LITERATURE: Delitzsch, *Jewish Artisan Life*, etc. (Eng. transl. 1883); S. Meyer, *Arbeit u. Handwerk im Talmud* (1878); Benziger, *Hebr. Arch.* (1894), pp. 213 ff., 224 ff.; Nowack, *Hebr. Arch.* (1894) I, 239 ff., 251 ff., 265 ff.

A. C. Z.

ARTS, MAGICAL: Ac 19 19, **Curious** AV. See MAGIC AND DIVINATION, § 9.

ARUBBOTH, ą-rūb'bŏth (אֲרֻבּוֹת, *'ărubbōth*): One of Solomon's provision districts, probably including much of W. Judah (I K 4 10). E. E. N.

ARUMAH, ą-rū'mā (אֲרוּמָה, *'ārūmāh*): A town near Shechem (Jg 9 41). Map III, F 4. E. E. N.

ARVAD, ār'vad (אַרְוָד, *'arwādh*): A Phœnician city on the Med. coast 125 m. N. of Tyre. The inhabitants (**Arvadites,** Gn 10 18) are described in Ezk 27 8, 11 as skilful seamen as well as good soldiers. The city was in existence as late as the Maccabean age (Aradus, I Mac 15 23). A. C. Z.

ARZA, ār'zą (אַרְצָא, *'artsā'*): Palace-overseer of Elah, King of Israel (I K 16 9). Possibly an accomplice in the murder of the king which took place in his house. E. E. N.

ASA, ē'są (אָסָא, *'āṣā'*): 1. Third king of Judah (c. 917–876 B.C.), son of Maacah and brother of Abijah. His reforming energy was great, and by bringing sacred articles from other shrines to Jerusalem (I K 15 15) he enhanced the Temple's preeminence. Fearing Baasha's blockade (I K 15 17 f.), he purchased Aramean aid, thereby incurring prophetic

censure (II Ch 16 7), and bequeathing to his successors a heritage of war. His defensive works were long remembered (Jer 41 9). The Chronicler alone records the invasion of Zerah (q.v.), the Ethiopian (II Ch 14 9), and perhaps implies a resort to the Black Art in his final illness (II Ch 16 12). **2.** A son of Elkanah (see I Ch 9 16). A. S. C.

ASAHEL, as'a-hel (עֲשָׂהאֵל, *'ăsā'ēl*), 'God does': **1.** A son of Zeruiah, David's sister (I Ch 2 16). With his brothers Joab and Abishai he was among the earliest and most valiant of David's followers (II S 23 24; I Ch 11 26). A. was especially renowned for his fleetness (II S 2 18). The statement in I Ch 27 7 that he was the "fourth captain for the fourth month" in David's army is a mistake, since A. was slain by Abner before David had organized his larger army. The death of A. at the hands of Abner (II S 2 18-23) was an act of self-defense on Abner's part, but was nevertheless avenged later by Joab (II S 3 27-30). **2.** A Levite under Jehoshaphat (II Ch 17 8). **3.** A Levite under Hezekiah (II Ch 31 13). **4.** Father of Jonathan (Ezr 10 15). E. E. N.

ASAIAH, a-sê'yā (עֲשָׂיָה, *'ăsāyāh*): 'J" has made (or done)': **1.** A trusted servant of King Josiah (**Asahiah** AV, II K 22 12, 14 = II Ch 34 20). **2.** A Levite (I Ch 6 30, also 15 6 and 11?). **3.** The ancestral head of a branch of the Simeonites (I Ch 4 36-43). **4.** A Shilonite (I Ch 9 5 = **Maaseiah,** Neh 11 5?).

ASAPH, ê'saf: A Levite repeatedly named by the later historians (Ezr 2 41, 3 10; Neh 7 44, 11 17, 22, 12 35, 46; I Ch 6 39, 9 15, 15 17, 19, 16 5, 7, 37, 25 1, 2, 6, 9 [26 1?]; II Ch 5 12, 20 14, 29 13, 30, 35 15) as originally one of the leaders of the Temple psalmody and the founder of a family or gild of singers. His name appears in the captions of twelve Psalms (50, 73–83). It is not clear what relation this shadowy personage bears to the other Asaphs named (under Hezekiah, II K 18, 18, 37; Is 36 3, 22, and after the Exile, Neh 2 8). The word (אָסָף, *'āsāph*) means "collector" and may be a title. See Psalms and Music. W. S. P.

ASAREL, as'a-rel (אֲשַׂרְאֵל, *'ăṣar'ēl*, **Asareel** AV, a-sê'rē-el): An individual or clan (probably Calebite) of Judah (I Ch 4 16). E. E. N.

ASARELAH, as"a-ri'la. See Asharelah.

ASCALON. See Ashkelon.

ASCENT: A word applied to a natural ascent as from a valley to a hill or mountain (*e.g.*, Nu 34 4; Jos 10 10; II S 15 30, etc.). In I K 10 5 = II Ch 9 4 we should probably read "the burnt offerings which he offered" (RVmg.). See also Jerusalem, § 23. E. E. N.

ASCENTS, SONGS OF. See Psalms, § 4.

ASENATH, as'ē-nath (אָסְנַת, *'āṣnāth*): The Egyptian wife of Joseph (Gn 41 45, 50, 46 20); the daughter of the priest of On (Heliopolis). Her name is usually explained as standing for *Nes-Neith, i.e.*, who belongs to Neith, the goddess of Sais. J. F. McC.

ASER, ê'sẹr (Ἀσήρ): The AV form in the N T for Asher (q.v.) (Lk 2 36; Rev 7 6).

ASH. See Palestine, § 21.

ASHAN, ê'shan (עָשָׁן, *'āshān*), 'smoke': A Levitical city (still unidentified) in western Judah (Jos 15 42; I Ch 6 59, called **Ain** in Jos 21 16). **Bor-Ashan** (**Chor-Ashan** AV, I S 30 30) probably indicates the same place. E. E. N.

ASHARELAH, ash"a-ri'lā (אֲשַׁרְאֵלָה, *'ăshar'ēlāh*, **Asarelah** AV, as"a-ri'lā): An 'Asaphite' musician (I Ch 25 2). Called **Jesharelah** in ver. 14. E. E. N.

ASHBEA, ash'bẹ-a (אַשְׁבֵּעַ, *'ashbē'a*): The place or family name of a Judahite family, weavers of fine linen (I Ch 4 21). E. E. N.

ASHBEL, ash'bel (אַשְׁבֵּל, *'ashbēl*): The ancestral head of the Ashbelites, a clan of Benjamin (Gn 46 21; Nu 26 38; I Ch 8 1). E. E. N.

ASHDOD, ash'dŏd (אַשְׁדּוֹד, *'ashdōdh*): The modern *Esdud*, located 3 m. from the sea almost midway between Joppa and Gaza (Map I, B 8). It was one of the five famous cities of the Philistines, and the residence of Anakim (Jos 11 22). The city was assigned to Judah (Jos 15 46 f.), but was probably not occupied until King Uzziah broke down its walls (II Ch 26 6). Thither the captured Ark of God was carried by the Philistines and placed in the temple of Dagon (I S 5 1). About 760 B.C. the prophet Amos denounced its inhabitants (1 8), and in 711 B.C. the Assyrian tartan, or general, of Sargon fought successfully against it (Is 20 1). According to Herodotus (ii. 157), Psammetichus, King of Egypt, besieged it for 29 years (c. 630 B.C.), only a remnant surviving (Jer 25 20). When Nehemiah, in 445 B.C., attempted to rebuild the walls of Jerusalem, the **Ashdodites** were among those who opposed him (Neh 4 7 f.). Both Judas Maccabæus (c. 165 B.C.) and his brother Jonathan (c. 148) sacked the city (I Mac 5 68, 10 84). It is mentioned once in the N T by its Greek name **Azotus** in connection with Philip (Ac 8 40). G. L. R.

ASHDOTH-PISGAH, ash"dŏth-piz'gā. See Pisgah.

ASHER (אָשֵׁר, *'āshēr*), popularly taken to mean 'happy,' though possibly an old deity name: A son of Zilpah, Leah's handmaid, and one of the tribal ancestors of Israel (Gn 30 12 f.). See Tribes, § 4.

ASHERAH, a-shi'rā. See Semitic Religion, § 11.

ASHES. See Mourning Customs, § 2.

ASHHUR, ash'ūr (אַשְׁחוּר, *'ashḥūr*, **Ashur** AV): A Calebite (clan?), "father" of Tekoa (I Ch 2 24, 4 5). E. E. N.

ASHIMA, a-shai'ma. See Semitic Religion, § 12.

ASHKELON, ash'kẹ-lŏn (אַשְׁקְלוֹן, *'ashqᵉlōn*): The modern *'Asḳelan*, 12 m. N. of Gaza on the seacoast (Jer 47 7), was one of the five principal cities of the Philistines (Map I, B 9). The city was built on a rocky amphitheater overlooking the sea. Extensive

ruins of the town remain. It was the seat of the worship of the fish goddess Derceto, with temple and lake E. of the city. Judah is said to have captured it (Jg 1 18; cf., however, the LXX reading; also Jos 13 3), but the Philistines still occupied it in the days of Samson (Jg 14 19), of Samuel (I S 6 17), and of David (II S 1 20). Three prophets predicted its overthrow (Jer 47 5; Zeph 2 4; Zec 9 5). It was captured twice by Jonathan the Maccabee (I Mac 10 86, 11 60), by the Crusaders, and by Saladin. Herod the Great was born there, and built it up (Jos. *Wars*, I, 21 11). Its name seems to have been derived from a characteristic product, a kind of onion, which grew there, called *shallot*, or *escallot*, whence Ashkelon. Its inhabitants were called **Ashkelonites** (Jos 13 3, **Eshkalonites** AV). G. L. R.

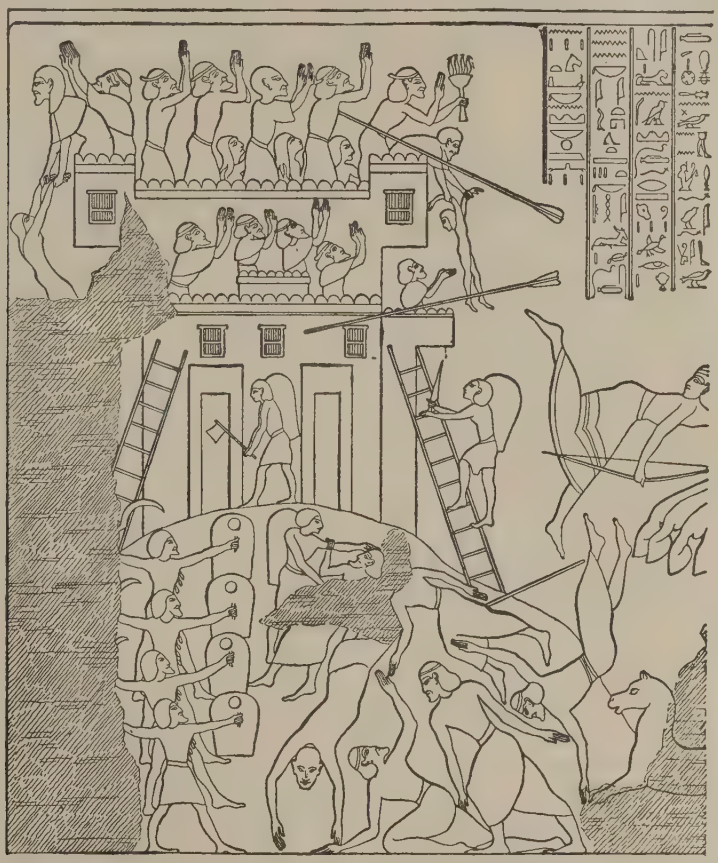
ASHKENAZ, ash'kę-naz. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

ASHNAH, ash'nā (אַשְׁנָה, *'ashnāh*): The name of two cities in Judah (Jos 15 33, 43), not yet identified. E. E. N.

ASHPENAZ, ash'pę-naz (אַשְׁפְּנַז, *'ashpᵉnaz*): Chief of the eunuchs of Nebuchadrezzar (Dan 1 3). E. E. N.

ASHRIEL, ash'ri-el. See ASRIEL.

ASHTAROTH, ash'tą-rǫth (עַשְׁתָּרוֹת, *'ashtārōth*): The plural form of the name of the goddess **Ashtoreth.** This is found as the name of a city (Jos 9 10, 12 4, 13 12, 31; I Ch 6 71) taken by Israel, before the passage of the Jordan, from Og, King of Bashan. It is possible, but not probable, that the same city is meant by **Ashteroth-Karnaim** (Gn 14 5), an abode of the Rephaim at the time of the invasion of Palestine by Chedorlaomer of Elam and his vassals. Eusebius and Jerome speak of two places bearing the latter name, five Roman miles apart, in the Decapolis. One of these may be the modern *Tell Ashtarah*, 21 m. E. of the Lake of Galilee (see Map I, H 4). There is also a *Tell Ashari*, 5 m. to the N. of the former. Other sites have also been suggested for one or the other. It is not known what sense was borne by Karnaim as an epithet of Ashtaroth (of which Ashteroth is merely the construct form), nor is it clear what was the force here of the plural form of the name of the goddess. Similar place-names have been found in Egyptian lists relating to Palestine and in the Amarna tablets. **Be-eshterah,** probably for *Beth-eshterah*, is mentioned in Jos 21 27 as a Levitical city, and apparently as equivalent to Ashtaroth



CAPTURE OF THE CASTLE OF ASHKELON BY RAMESES II.

of I Ch 6 71. The coincidence of the form with *Tell Ashtarah* (see above) is worthy of attention.

J. F. McC.

ASHTERATHITE, ash'tẹ-rath-ait (עַשְׁתְּרָתִי, *'ashterāthī*), 'man of Ashteroth': The gentilic of Ashtoreth, the home of Uzzia, one of David's heroes (I Ch 11 44). E. E. N.

ASHTEROTH-KARNAIM, ash'tẹ-rọth-kār-nê'-im. See Ashtaroth.

ASHTORETH, ash'tō-reth. See Semitic Religion, § 14.

ASHUR, ash'ūr. See Ashhur.

ASHURITES, ash'ūr-aits (אַשּׁוּרִי, *'ăshūrī*): In II S 2 9 the Massoretic text reads "Ashurites" in the enumeration of districts subject to Ishbosheth. This is perhaps a textual error for "Geshurites" (so Vulg. and Syr.), the Aramean people N. of Gilead, or, more probably, for "Asherites" (so the Targum), *i.e.*, the Israelites N. of the plain of Esdraelon. In Ezk 27 6 the AV rendering "company of Ashurites" is wrong. The correct Heb. reading *bith'ashshūrīm* means "in boxwood" (or some similar wood), as in RV. E. E. N.

ASHVATH, ash'vath (עַשְׁוָת, *'ashwāth*): A descendant of Asher (I Ch 7 33).

ASIA. See Asia Minor, § 2.

ASIA MINOR

Analysis of Contents

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1. General Introductory Description.

The meeting-place of the nations, and the scene of great struggles between the East and the West, was inhabited in prehistoric times by the Hittites, whose descendants were later known by the Greeks as "White Syrians." The Hittites have left traces of cities, palaces, rock-sculptures from Pteria to Carchemish. They had a system of writing and worshiped the Asiatic goddess or patroness of sexual instinct. True marriage was unknown, girls gained dowries by prostitution, which was a religious exercise and respectable. Descent was reckoned from the mother. The Hittites built roads, and their road-system was inherited by the Persians (see the 'royal road,' under Lycaonia, § 7, below). The Phrygians and Bithynians began to invade A. M. in the second half of the second millennium B.C. The Phrygians settled first in Troas, then advanced to the Smyrna region, then to the interior, where Midas-town became the capital. Here are found indelible traces of Phrygian art and civilization, in the rock-cut city and tombs of the kings (Midas, Gordius) who greatly impressed the Greeks. The invasions of the Cimmerians (8th and 7th cent.) crushed the Phrygians. The Lydian kingdom, which became independent of Phrygia about 716 B.C., and lasted to about 546 B.C., was in constant intercourse with the Greeks. The Lydians were great traders and amassed fabulous wealth (Lydia, § 9, below). Greek colonies, founded everywhere along the Asiatic seaboard (8th cent)., brought Greek civilization to A. M., which sent back literature (Homer, Epos), art, and philosophy to Greece. The colonies, weakened by luxury and intermarriage with Asiatics, were conquered by Crœsus (568 B.C.), then, along with Lydia, by the Persians (546 B.C.). Unassimilated by the Persians, they remained Greek with Greek governors under Persian satraps. The Ionian Revolt (500 B.C.) proved unsuccessful, but, owing to the intervention of Athens, brought about the Persian wars. Alexander destroyed the Persian Empire (333–331 B.C.), and under his successors A. M. was the scene of struggles for supremacy. The kingdom of Pergamum, founded in 283 B.C., was celebrated for its art and letters, great library, and the invention of parchment. Its ruins are magnificent. Attalus III bequeathed the kingdom to the Romans (133 B.C.). The Gauls under Brennus invaded Greece and A. M. (to Syria), but were defeated by Attalus I (230 B.C.) and settled in Galatia (below, § 6). Seleucid kings founded many cities in A. M. Their power was broken in 191 B.C. when A. M. passed under Roman control (Asia, § 2, below). The Mithridatic wars by Lucullus (74–71 B.C.) and the conquest of the Armenians and Cilician pirates by Pompey (67 B.C.) completed the conquest by Rome. The Roman provinces were: Asia, Cilicia, Lycia-Pamphylia, Bithynia-Pontus, Galatia, and Cappadocia. Christianity spread with amazing rapidity in Central A. M., and fixed the general use of the Greek language.

2. Asia.

The Roman *Provincia Asia* (Ac 16 6, 19 10, 22, 26; I Co 16 19, etc.), organized after the death of Attalus III of Pergamum in 133 B.C., comprised Mysia, Lydia (probably Caria also), and the islands of the seaboard including Astypalæa and Amorgos. Phrygia Major, temporarily annexed in 116 B.C., was not permanently incorporated until 49 B.C. Sulla reorganized the province in 84 B.C. (the Sullan Era). In imperial times A. belonged to the Senate, which elected as annual governor a *consularis* with the title of *proconsul* (residence at first Pergamum, then Ephesus), under whom were three *legati* and one *quæstor*. The kingdom of Attalus had included many free cities (exempted from taxation). The Romans reduced the number gradually under varying pretexts, until Ilium alone preserved *libertas* and *immunitas*, *i.e.*, the *jus Italicum*. A. was divided into nine judicial districts (*conventus*): Laodicea ad Lycum, Synnada, Apamea, Alabanda, Sardis, Smyrna, Ephesus, Adramyttium, and Pergamum, though courts were occasionally held elsewhere. A. was further divided (144 B.C.) into 44 *regiones* (city districts), responsible for the taxes (a tenth in kind, exclusive of customs duties and taxes on pasture-lands), which were farmed out to Roman knights, until Cæsar introduced a fixed tax, less than a third of the former tax, but producing 16,000 talents annually. Under the

emperors each city paid a stipulated tax based on the size and productivity of its district. The *procurator Augusti Provinciæ Asiæ* was the tax commissioner for the whole province; in each city he was represented by an *exactor republicæ*, to whom ten citizens were personally responsible for the city's taxes.

The cities of A. retained their native institutions (usually timocratical). But only citizens had a voice in the ἐκκλησίαι and magistrates alone might introduce bills. The annually elected βουλή, or council, survived. The γερουσία, or Senate, had no political significance. The λογισταί (chosen by the emperor) had charge of the city's finances. The governor appointed the policemen, from a list submitted by the βουλή. Tribal unions (κοινά) for the worship of the tribal god flourished everywhere; the κοινὸν Ἀσίας (*Commune Asiæ*) instituted games and cared especially for the worship of *Roma* and *Augustus*; its delegates met yearly, wherever there were provincial temples, to offer prayers for the emperor, the Senate, and the Roman people, and to deliberate on matters affecting the whole province; it might criticize the proconsul and appeal to Rome; its president (called ἀρχιερεὺς Ἀσίας because of the predominating cult character of the κοινὸν Ἀσίας in the imperial state religion) alone originated bills. The games held on these occasions were also called κοινὸν Ἀσίας. These unions ceased to exist when Diocletian (297 A.D.) divided A. into seven provinces. The δῆμοι were individual cities, while an ἔθνος was a union of cities.

A. suffered greatly during the civil wars, especially at the hands of Antony, but recovered rapidly and was immensely wealthy during the first two centuries of our era. Her woolen industries and dyeing establishments (rugs and seamless garments) were famous, as also were her banks (cf. Rev. 1–3).

3. Bithynia. The boundaries of Bithynia (Ac 16 7; I P 1 1) varied much from time to time, but roughly speaking it was separated from Asia on the S. by the Rhyndacus and Sangarius, from Pontus on the E. by the Parthenius. In general mountainous, it has several broad plains and one large river (Sangarius). It still abounds in forests. In the Argonaut myth B. is inhabited by Bebrycians, who were displaced and absorbed by Thynian and Bithynian Thracians at a time unknown to history. The Thracians crossed the Bosporus gradually and maintained their language and customs in their new home. The name Bithynii, alone used in historical times, is an expansion of Thynii. The Bithynians appear occasionally in early history as an independent, warlike, inhospitable people. In Persian times they were still under native chieftains, whose power grew gradually after the death of Alexander, when Zipoetes defeated Lysimachus (297 B.C.) and Antiochus (280 B.C.). His son, Nicomedes I, hired Gallic mercenaries, subdued all Bithynia, founded Nicomedia (264 B.C.), and extended his kingdom. His son Ziaëlas and his grandson Prusias I continued his policy. Prusias sided with Rome against Antiochus, but Rome failed to confirm him in his possessions. In the consequent war Hannibal led the Bithynian troops, but had to surrender *Phrygia Epictetus*. Prusias II, a weakling, was humbled by Rome, and conquered by Attalus II, who placed Nicomedes II on the throne. His son, Nicomedes III, was reinstated by the Romans, to whom he bequeathed his kingdom in 74 B.C.

Besides Priapus, the native god of the Bebrycians, the Bithynians worshiped Zeus on mountain-tops under the name of *Papas*, the Phrygian *Attis*, *Ares*, and the Thracian *Bendis*. B. was organized as a Roman province (65 B.C.) by M. Iuncus, governor of Asia, but after the annihilation of Mithridates by Pompey (66 B.C.) Pontus was annexed to B. (*Pontus et Bithynia*, 62 B.C.). B. belonged to the Senate, and was governed in imperial times by a proconsul of pretorian rank. Both B. and Pontus retained their κοινά, presided over by the ἀρχιερεὺς Πόντου and the ἀρχιερεὺς Βειθυνίας. The native legislative bodies βουλαί, ἐκκλησίαι, ἄρχοντες, remained in power under the Romans, who, however, gave them a timocratical character (Asia, § 2, above).

4. Cappadocia. Cappadocia, an Old Persian word *katpa-tuka* ('land of Tucha'), applied by Persians to the country NE. of the Taurus to the Euxine and from Lake Tatta to the Euphrates. The Assyrians called all C. *Tabal*. The inhabitants were also called Syrians, or White Syrians, as contradistinguished from the darker-hued natives of Syria (perhaps a folk-etymology). The Cappadocians were Aryans, though probably there were Semitic settlements in C. The country was partially conquered by the Assyrians, probably by Tiglath-pileser I (1115–1100 B.C.), certainly by Shalmaneser II (859–825 B.C.), Sargon (722–705 B.C.), and Sennacherib (705–681 B.C.). The Persians divided C. into two satrapies, which ultimately became kingdoms: *Cappadocia ad Taurum* and *Cappadocia ad Pontum* (later simply Pontus). The Antitaurus and the cañon of the Sarus divide C. into two halves: in the western half Mt. Argæus rises to a height of 13,100 ft., in Strabo's time a smoldering, but now extinct, volcano. The whole surrounding country is volcanic. There are deep beds of pumice-stone overlain by lava, worn by erosion into lofty cones (excavated into dwellings; the cañon bluffs are also excavated into thousands of chambers). Many of these cones have Doric façades (temples), while others display Byzantine architecture (churches). The inhabitants are still troglodytes. The whole region has but little water and few trees (though it is the home of the apricot), and was always thinly populated. In earliest times Tyana was the chief city of western C. The plains of Tyana and the Halys region are famous for fat-tailed sheep and for horses (light roadsters, race-horses in Byzantine times). *Mazaca*, residence of the Cappadocian kings, later named Eusebia, was refounded by Claudius and renamed Cæsarea (still *Kaisariye*). C. became a Roman frontier province in 17 A.D. and was united with Armenia Minor in 72. Cæsarea was captured by Sapor in 268 A.D. It then contained 400,000 inhabitants, many of whom were massacred. It was always prosperous, because it lay on the ancient and modern trade-routes. It became Christian at an early period (I P 1 1). To the Church C. furnished Gregory of Nazianzus and St. Basil. N. of the Halys lies Pteria, a Hittite capital, on the Persian royal road from Sardis to Susa. Here are

great rock sculptures. *Pteria* was supplanted later by Tavium, a trade-emporium and center of the Roman road-system. The eastern half of C. was known as Melitene, whose earliest capital, also Melitene (Assyrian, *Melittu*) on the Euphrates, was the center of an Assyrian and Roman road-system. The later capital of the Cappadocian priest-kings was at Comana Aurea, in a narrow gorge. It was the seat of the impure worship of the great Asiatic goddess of fertility, here known as *Ma*. Six thousand *hierodouli* served in her temple, practically as religious prostitutes and suffered no disgrace by such service.

5. Cilicia.

By Cilicia was usually meant a country in southeastern Asia Minor, bounded on the E. by the Amanus range, on the N. and the W. by the Taurus range (Lycaonia, Isauria); but in earliest times C. (Assyrian, *Khilaku*) lay N. of the Taurus range, extending N. to beyond the Halys River (Pteria) and E. to the Euphrates (Melitene). Cilicia proper ('The Plain') was always intensely fertile, populous, and wealthy. It is well watered by the rivers Sarus, Pyramus, and Cydnus. The coast is marshy. The climate is intensely hot in summer, very malarious, and deadly to travelers. The vegetation is rank (cotton, sugar-cane, tobacco, dyestuffs, sesame, wheat, barley), with semitropical trees (myrtle, oleander, fig, palm, orange, lemon, citron). The marshes pasture great herds of cattle and sheep. Western C., because mountainous, was called 'Rugged Cilicia' (Τραχεῖα, Τραχειῶτις). Its chief river is the Calycadnus, where the Emperor Barbarossa was drowned.

C. (Assyrian, *Que*) was conquered by Assyria in 834 B.C. At that time Tarsus (Assyrian, *Tarzi*) was its capital. *Que* was invaded by people from *Khilaku*, who changed the name of the country from *Que* to Cilicia, after their own name. C. became an independent kingdom in 607 B.C., under native princes, and was not conquered by the Persians till c. 400 B.C. After experiencing many vicissitudes C. became, with Lycia, a Roman province, 100 B.C. It was reorganized by Pompey, 66 B.C., after his defeat of Mithridates, and the pirates whom he settled at Soli (Pompeiopolis). In 22 B.C. it became an imperial province. Rugged Cilicia was long independent, under native kings, whose residence was at Olba. In 137 A.D., it formed one province, with Lycaonia and Isauria, but was finally constituted a province restricted to its natural limits by Vespasian, with Tarsus as capital. C. is difficult of access by land: on the N. the Cilician gates (a narrow crevasse-like cleft in Taurus 83 m. long) constitute a dangerous, easily defended passage; on the E. are the Syro-Cilician gates and the Amanic gates, less difficult than the Cilician gates. Under Seleucid kings many Greeks settled in Tarsus, which became a center of trade and the seat of a school of philosophy. (See Tarsus.)

6. Galatia.

The Gauls, or Celts, appeared on the Adriatic coast about 300 B.C., and from 280 B.C. distracted the Roman world under Belgius and Brennus. After the repulse of Brennus at Thermopylæ-Delphi, remnants of the mutinous army under Lutarius and Leonnorius crossed the Hellespont (278 B.C.) at the invitation of Nicomedes I (278–250 B.C.; see **Bithynia**, § 3, above), helped him subdue Bithynia, then settled in Lydia, Mysia, and Phrygia, whence they harassed western Asia Minor as far as Syria, which paid them tribute. They were defeated by Antiochus I (281-261 B.C.) in one great battle (hence his title *Soter*, 'Savior' [ἐξελάσας]). They were afterward defeated by Attalus I (about 235 B.C.), who confined them to a part of Phrygia (from Pessinus to Tavium), thenceforth known as Galatia (from Γάλλοι, Γαλάται). They were divided into three tribes: Tolistobogii (in the Pessinus region), Tectosages (in the Ancyra region), Trocmi (in the Tavium region); each tribe was subdivided into four tetrarchies; the twelve tetrarchs were controlled by a Council of 300 to judge cases of murder. This pasture-region—famous for its Angora goats and cats—suited the Gallic pastoral nomads, who prospered, and, though defeated, were independent and continued to be troublesome. They became amalgamated with natives, and adopted the Greek language so rapidly—though still speaking Celtic in the time of Jerome—that the Romans called them Gallo-Græci. They fought with Antiochus the Great against Rome and after his defeat (189 B.C.) they were conquered by Manlius, who placed them under the suzerainty of Pergamum (q.v.). In 65 B.C. the tetrarch Deiotarus, Cicero's friend, was aided by Pompey in return for services rendered against Mithridates in suppressing the other eleven tetrarchs; Pompey made Deiotarus king of G. He died about 40 B.C., when Antony made Amyntas, secretary and general of Deiotarus, king of G., Pisidia, and parts of Lycaonia and Pamphylia in 36 B.C. Amyntas annexed Derbe in 35 B.C. At his death (25 B.C.) G. became a Roman province, with Ancyra as the residence of the pretorian legate. This *Provincia Galatia* comprised G. proper (the kingdom of Amyntas), and included portions of Phrygia, Lycaonia (Iconium, Lystra, Derbe), Isauria, and western Pisidia to the Pamphylian frontier. Further territory was annexed to the *Provincia Galatia* from time to time: the principality of Deiotarus Philadelphus (western Paphlagonia) in 7 B.C., Sebastopolis in 2 B.C., *Comana Pontica* (*Pontus Galaticus*) in 35 A.D. All this was the country known by Paul as *Galatia* (see Galatians, Ep. to the, § 4). Pontus Polemoniacus was annexed in 63 A.D., Cappadocia and Armenia Minor in 72 A.D. About 72 A.D. the Pisidian part of G. was given by Vespasian to Lycia-Pamphylia, under a pretorian legate, while the governor of G. was a consular legate. Trajan (106) divided it into two provinces: (1) G. proper, Paphlagonia, Lycaonia, and parts of Phrygia, and Pisidia united under a pretorian legate. (2) Cappadocia, Armenia Minor, Pontus (Galaticus, Polemoniacus, Cappadocius) under a consular legate. In 137 A.D. Lycaonia and Isauria were transferred to *Provincia Cilicia*. Between 386 A.D. and 395 A.D. Theodosius divided G. into Prima (capital, Ancyra) and Secunda, or Salutaris (capital, Pessinus). G. is now famous for its mohair. The inhabitants still bear traces in their blue eyes and red hair of their Celtic descent.

Lycaonia was situated on a high table-land (3,000 ft.) N. of the Taurus range. Its boundaries fluctuated from time to time according to its varying

political fortunes, but in general L. was bounded by Cappadocia, Phrygia, Pisidia, Isauria, and Cilicia.

7. Lycaonia. The northern part, in which Iconium is situated, is a vast, treeless, waterless (wells reach water at a depth of 20–30 ft.) plain or steppe (frequent mirages); the rivers that flow into this great land-locked basin disappear gradually and completely; the soil contains much salt and in places is semi-barren, but in general suitable for pasturing vast herds of fat-tailed sheep, of which Amyntas, King of Galatia (36–25 B.C.), had 300 herds. The Lycaonians were wild, warlike border-men, who maintained their independence in Persian times, but were conquered by the Macedonians. Their ethnical affinities are unknown. Luke's mention of the "speech of Lycaonia" (Ac 14 11) means only that they did not speak Greek in his day, and does not prove that the Lycaonians were neither Semitic nor Indo-European, as has been assumed.

L. belonged to the Seleucids till 190 B.C., when it was given to Pergamum. In 39 B.C. Polemon was made king of L. and of a part of Cilicia by Antony, but was transferred to the kingdom of Pontus in 38 B.C. In 35 B.C. Amyntas, King of Galatia (§ 6, above) defeated Antipater Derbetes, robber prince of southern L. (see DERBE), and annexed his principality to Galatia. After the death of Amyntas (25 B.C.), most of L. passed with the kingdom of Galatia into Roman hands, and along with Galatia proper, parts of Phrygia, and western Pisidia to the Pamphylian frontier, formed the *Provincia Galatia* (see **Galatia,** § 6, above).

The chief cities of L. were Iconium, Lystra, Derbe, Laodicea Combusta, Laranda, Parlais. The whole region S. of Iconium abounds in Christian inscriptions and ruins of Christian churches. The Hittite road from Pteria, via the Cilician Gates, to Tarsus (the entire Hittite road-system: Sardis-Pteria-Cilician Gates-Susa was known to Herodotus as the "Royal Road") left L. to one side, though much of her exports passed through the Cilician Gates. But other roads led through the Tarsus passes direct from L. to the seaboard at Anemurium, Celenderis, Seleucia, along which the wheat, wool, and salt, the chief products of L., were transported to the sea. Said Pasha's new road to Seleucia follows the line of one of these roads. Salt is made by crudest processes from the water of Lake Tatta (*Tuz Giöl*) in sufficient quantities to supply all interior Asia Minor.

Lycia (Ac 27 5) was bounded by Caria, Phrygia, Pisidia, Pamphylia, and the sea. The country is very mountainous, Mts. Cragus and

8. Lycia. Massacytus being over 10,000 ft. high, Mt. Solyma (the 'ladder'), between L. and Pamphylia, 8,000 ft. The views from such alpine highlands are the finest in Asia Minor. The mountain valleys are fertile. There is only one broad valley, that of the Xanthus, distinguished for its fertility and its many cities. The ancient name of L. was Milyas, which persisted only in the northern highlands.

The first inhabitants of L., known as Solymi, who were conquered by the Tramili (*Tremilæ, Termilæ*), were famed among the Greeks as builders of Cyclopean walls in Greece; they have left proof of their cunning in sculptures and rock-cut tombs which imitate wood construction. The only mention of writing by Homer is in connection with Bellerophon and L. The numerous inscriptions in the Lycian language are written in an alphabet peculiar to L., but based on the Doric alphabet. Not any of them are very old and they do not settle the nationality of the Lycians, though they prove them to have been Aryans. It is not known why the Greeks called this people Lycians (*Leka* in the Egyptian inscriptions). In Homer Lycians (Sarpedon, Glaucus) appear as allies of the Trojans. The Lycians defended their freedom successfully against Crœsus, but were conquered by the Persians under Harpagus after a heroic resistance, when the Xanthians cremated themselves and their property rather than surrender. The Lycians joined the Ionian revolt, were conquered, and became a Persian satrapy. They sent 50 ships to Xerxes' fleet, then joined the Athenian maritime league. They readily submitted to Alexander. For a time they belonged nominally to the Seleucids of Syria, but practically from Alexander to 189 B.C. L. was an independent confederation of 23 republics (70 cities), at whose head stood the *Lyciarch*, assisted by a general assembly, held at Xanthus, in which the six chief cities (Xanthus, Patara, Pinara, Olympus, Myra, Tlos) had two votes each. The internal affairs of each city were managed by a council and general assembly (see § 2, above). In 189 B.C. L. was given to Rhodes by the Romans, though it continued practically free. It is uncertain when L. became a Roman province. It espoused the cause of Cæsar and was conquered by Brutus, when the inhabitants of Xanthus again cremated themselves. L. was given freedom by Antony, but in 43 A.D. it was again a Roman province, under a legate; about 72 A.D. Vespasian added Pamphylia to L., thus instituting the *Provincia Lycia-Pamphylia*, under a pretorian legate, which also included the western end of Pisidia, that hitherto belonged to Galatia (see § 6, above). In Roman times L. had become thoroughly Hellenized in speech and manners, and her people were very prosperous, as the remains of magnificent theaters and other buildings attest.

Lydia was named from Lydus, son of the sun-god Attys. In Assyrian the Lydians were called *Luddi* (660 B.C.). The earliest Greek name

9. Lydia. was Mæonia (in Homer, who calls its capital *Hyde*, afterward *Sardis*). The Greeks assigned two dynasties to L. in mythical times: Attyadæ and Sandonidæ, or Heraclidæ. The Attyadæ were descendants of Attys. Eusebius says that Sardis was taken by the Cimmerians 1078 B.C., but as the Cimmerians did not appear till about 670 B.C., the Cimmerians of Eusebius were probably Hittites. With the decay of the Hittite Empire the second mythical Lydian dynasty came into power, the *Sandonidæ*, so called because they were descendants of the god *Sandon*. The founder was *Ninus*, evidently a myth, because the Assyrians never crossed the Halys River prior to the times of Asshurbanipal; the same dynasty was called *Heraclidæ* (from Heracles and Omphale) by the Greeks. It reigned for about 450 years, and was supplanted by the *Mermnadæ* in the person of Gyges about 690

B.C. Henceforth the name L. was used exclusively, and the term Mæonia was restricted to the "burnt" (volcanic) region of the upper Hermus. During Gyges' reign the Cimmerian invasion took place. Asshurbanipal aided Gyges (660 B.C.) and therefore claimed suzerainty over L. Gyges was slain by the Cimmerians (652 B.C.). Ardys, Gyges' son, was tributary to Assyria. Alyattes (fourth Mermnad, 612–563 B.C.) expelled the Cimmerians, destroyed the Phrygian Empire, and took the Greek cities of the seaboard, allowing them to retain their native institutions, though they paid tribute. He made L. great and wealthy. Alyattes' son Crœsus conquered all Asia Minor W. of the Halys River (except Lycia). He became famous for his wealth (his gifts to Delphi alone aggregated $6,000,000). After ruling 15 years, he was conquered by Cyrus (546 B.C.), who annexed L. to Persia, when Sardis became the western capital of the Persian Empire. The Lydians, who hitherto had been brave and warlike, were made effeminate by the Persians. They were natural merchants, devoted themselves to commerce, and became business mediaries between Asia and Greece. The 'Lydian market' was famous and followed every army. They manufactured costly garments, rugs (Giördiz, Ushak), dyed woolen stuffs (madder, Turkey red), cast bronze, and were the first to coin money by stamping a rude ingot of electrum, which Crœsus replaced by gold and silver. They were musicians, and also kept the first inns. They gradually lost their nationality and adopted the Greek language. They inherited from the Hittites the nature-worship of Cybele (also called Ma and the Ephesian Diana [q.v.]) and the sun-god Attys, the sun-husband of Cybele (Semitic Tammuz = Greek Adonis), who mutilated himself and was therefore served by eunuch priests. His death by a boar meant that summer was slain by the boar-tusk of winter.

Mt. Tmolus (6,000 ft. high) divides L. into two regions. Famous fertile plains are the Cilbian, Caÿstrian, and Hyrcanian. The rivers are the Caÿstrus, Hermus (tributaries Cyllus, Cogamus, Pactolus). The Gygæan lake was noted; on its bank were the earliest settlements of the Lydians, who after their removal to Hyde-Sardis retained it as the great national cemetery, whose pyramidal grave monuments are still extant, among them the tomb of Alyattes (200 ft. high, 381 yards in diameter). After Alexander's death L. passed first to Antigonus (about 320 B.C.). Later, Achæus was King of Sardis (about 218 B.C.) until defeated by Antiochus (214 B.C.). In 189 B.C. L. was given by the Romans to Eumenes, and at the death of Attalus III of Pergamum (133 B.C.) it passed to Rome and was incorporated into the *Provincia Asia*. The plains of L. are very fertile. In ancient times they produced wine and saffron. At present tobacco, cotton, famous melons, and Tchaoosh grapes are grown.

The chief cities of L. were Sardis (the capital and the terminus of the Persian 'Royal Road'), Philadelphia, Thyatira, Magnesia ad Sipylum, Hypæpa. L. was Christianized at an early period as a result of the labors of Paul and his companions.

Mysia, a country in the northwestern corner of Asia Minor, whose boundaries fluctuated from time to time, but, loosely speaking, was bounded by Lydia (Mt. Temnus), Phrygia, and

10. **Mysia.** Bithynia (Mt. Olympus, 6,000 ft.). It was divided into Troas (probably the first settlement of the Thracian *Briges*, or Phrygians, on Asiatic soil), *Phrygia Parva* on the Propontis (so named because subject to Phrygia when the Greeks were founding colonies), Æolis (Greek colonists), Teuthrania (Pergamum region), and M. proper, which in Lydian and Persian times was confined to the interior. The appellation Mysia was not applied to all this territory until Pergamenian and Roman times. The Mysians maintained their tribal independence under the Persian kings, though they were never really an independent nation. Their origin is not positively known, but they are thought to have been akin to the Lydians and Carians. Their language was a combination of Phrygian and Lydian. They appear first as allies of Troy. They were conquered successively by Crœsus, by the Persians (nominally), and by Alexander, after whose death M. passed to the Seleucids till 189 B.C., when it was given by the Romans to Eumenes, King of Pergamum. When in 133 B.C. Attalus III bequeathed his kingdom to Rome M. became a part of the *Provincia Asia* (§ 2, above).

The interior of M. is a table-land, stepped by mountains running E. and W. It was once covered by forests, and had but few cities, but the whole seaboard was dotted with cities colonized by Greeks from Elæa in Æolis to Cyzicus. The most important city of the interior was Pergamum; among those on the coast were Cyzicus (on the Propontis, founded by Miletus), Lampacus, Abydus, Alexandria Troas, Assos, Adramyttium (now 6 m. inland), Myrina, Elæa. The most famous mountains were Ida (5,750 ft.) in Troas, and Olympus (7,600 ft.). The largest rivers were the Rhyndacus and Macestus, but the most famous were the Scamander, Simoeis, Granicus, Caicus. The inhabitants of M. were Phrygians, Trojans, Æolian Greeks, and Mysians proper in the interior: the latter were a pastoral folk, who played but a small rôle in history.

Pamphylia, a name applied originally to the level coastal plain lying between Lycia and Cilicia, S. of the Taurus Mountains (Pisidia). The plain

11. **Pamphylia.** is a chalky soil, being a deposit made by rivers, with carbonate of lime, which here, as in many places in Asia Minor and Greece, is rapidly discharged, forming land. The plain is about 75 m. long by 30 m. wide. At an early period Greek colonies were founded at Olbia (afterward Attalia) and Side, whose sphere of influence was extended inland to Perga, Sillenus, and Aspendus. The Pamphylians were never independent and never made their mark in history; they seem to have been an admixture of aborigines (probably of the same stock as the Cilicians) and Greek colonists; their language and institutions also were partly Greek, partly barbarian. P. shared the varying fortunes of Asia Minor; conquered by Alyattes, King of Lydia (612–563), then successively by Persians, Macedonians, Seleucids. After the defeat of Antiochus III (190 B.C.) P. was presented by the Romans to Attalus II, King of Pergamum, who made Attalia

(formerly Olbia) the capital of P. It passed, by the will of Attalus III (133 B.C.), to Rome, but it is not known just when P. was united with Cilicia into a Roman province; it is known, however, that Cicero was governor of Cilicia-Pamphylia-Cyprus. For a short time P. was a part of the kingdom of Amyntas of Galatia (36–25 B.C.). It formed a procuratorial province from 25 to 50 A.D. In 74 A.D. Vespasian united Lycia and P. into one province, to which he added the western end of Pisidia, the mountainous country hitherto belonging to Galatia. Both Cilicians and Pamphylians were notorious pirates, whose chief center and slave-market was at Side. These pirates were suppressed by Pompey (67 B.C.) and settled at Soli (Pompeiopolis) in Cilician territory. The chief cities were Olbia (Attalia), Side, Perga, Sillenus, Aspendus (excellent theater). Famous rivers were the Eurymedon (the scene of Cimon's naval battle), the Cestrus (whose ultimate source is the Egherdir lake, whose water flows under the Taurus Mountains, and rises as the Cestrus, a fact discovered by the present writer), Melas, Catarrhactes (or *Duden Su*, 'sinking river'—it sinks twice, a phenomenon common in Asia Minor and Greece). In winter the Circassians now bring herds of horses from mountains of Paphlagonia to pasture in plains of Pamphylia. In summer the climate is deadly, giving rise to pernicious fever.

12. Phrygia.

The original boundaries of Phrygia were vague, but in prehistoric times it included the whole western interior of Asia Minor, extending through Propontis to the Hellespont (*Phrygia Parva*). The Greeks considered the Phrygians the primeval people, who spoke the original language of man, while her kings were peers of gods (Tantalus). The Phrygian kingdom supplanted a part of the Hittite Empire (the Hittite road, afterward the 'Royal Road' of the Persians, passed near 'Midas-town'). P. was an independent kingdom for a long time under Midas-Gordius. The Cimmerians, 680–670 B.C. (Midas committed suicide) held P. for about 80 years. They were expelled by Alyattes (590–585 B.C.), who annexed P. to Lydia, when the Halys became the boundary between Lydia and Media (585 B.C.). After the fall of Sardis (546 B.C.) P. was incorporated into the Persian Empire. After its conquest by Alexander it fell to Antigonus. After the battle of Ipsus (301 B.C.), it belonged to the Seleucids of Syria. The quartering of Gauls in P. by Attalus I brought ruin to the country (see § 6, above). The western part of P. was annexed to Pergamum in 189 (*Phrygia Epictetus*). It passed, by the will of Attalus III (133), to Rome, and was incorporated (120, after the death of Mithridates) into the province of Asia (§ 2, above).

The Phrygians were akin to the Greeks, who thought them akin to the Armenians. They probably came from Europe via the Hellespont to Asia Minor, though some may have come overland via Armenia-Cappadocia. They were most famous in prehistoric times (Homer, Troas, Sipylus, Sinope) and made a tremendous impression on the Greek mind (cf. Midas, Gordius, Marsyas, Olympus, the flute). Their religion, too, had a great influence on the Greeks; their chief deities were *Cybele* (*Matar Kubile* [Phrygian designation of Cybele], the 'Asiatic Mother,' associated with the nature-worship of procreative power in animals and plants) and her son-husband the sun-god *Sabazius-Attys* (*i.e.*, Tammuz, the Greek Adonis). The sun-god slain by a boar represents summer slain by winter. Therefore, his autumnal festivals were sad, accompanied by orgiastic rites and self-mutilations, while in his spring festivals frenzied joy prevailed at the reappearance of the god, expressed by orgiastic dances, bacchanalian wanderings in forest to the music of the flute—which was therefore banished by Plato and Aristotle from their republics. There was no real marriage, only temporary unions. Women gained dowries by prostitution before the deity, without losing caste, therefore descent was reckoned from the mother. These orgiastic, obscene rites were adopted by and maintained a hold on common Greeks and Romans till a late period. Meantime P. was converted to Christianity at an early period (entirely Christian by 300) and abandoned what she had passed on to the Græco-Romans. But their early training in mysticism bore fruits in *Montanism*, which was strenuously opposed by Abercius, the great Phrygian saint (a real personage).

P. is a high plateau, given chiefly to agriculture (now wheat and opium) and sheep. The Phrygians invented not only the flute but farming implements and wagons. Industries also flourished; especially embroideries, rugs (still made in the Giördiz-Ushak region). A rug-pattern appears on the tomb of Midas. Monuments of Phrygian art are abundant at 'Midas-town,' on the tombs of the kings, on the Acropolis, and at the fortified town hewn in the rock (*Pidgmish Kale*, 'digged castle'). They used the Greek alphabet, but the inscriptions are not fully deciphered.

13. Pisidia.

Pisidia was a district of southern Asia Minor. Its boundaries fluctuated much at different times, especially in the western end. Loosely speaking, it was bounded by Isauria, Cilicia, Pamphylia, Lycia, Caria, and Phrygia. The nationality of the Pisidians (first mentioned by Xenophon) is uncertain. Some regard them as Milyans (see **Lycia**, § 8, above), others as Solymi, but Strabo says that the language of the Pisidians was distinct from that of the Solymi and Lydians. They were brave, wild, lawless, liberty-loving border-men, who made frequent predatory incursions into neighboring territory. Though under the Persians they nominally belonged to the Lydian satrapy, they were never really conquered. They offered a stubborn resistance to Alexander and continued to be governed by native dynasts, even when nominally a part of a Roman province. Indeed, up to 189 B.C. part of the western end of P. formed a separate principality (capital Cibyra). It belonged nominally to the Seleucids till 189 (the eastern end till 102). Under the Pergamenian kings it was united with Pamphylia. In 36 B.C. Antony made Amyntas (former secretary and general of Deiotarus) king of Galatia, western Pisidia, and parts of Lycaonia and Pamphylia. At the death of Amyntas (25 B.C.) his kingdom (including western P.) became a Roman province with Ancyra as the residence of a pretorian legate. In 44 A.D. the western end of P.

was added to Phrygia as part of Asia (§ 2, above), and in 72 A.D. to Lycia-Pamphylia. (See also **Galatia**, § 6, above.)

In northern P. lies Lake Egherdir (30 m. long, 3,000 ft. above the sea), whose waters sink under the Taurus Mts. and rise beneath Baulo as the Cestrus. Other important rivers rising in P. and flowing through deep narrow valleys are: the Catarrhactes (*Duden Su*), the Eurymedon, and the Melas. P. is a rugged, impassable, alpine country containing the highest peaks of the Taurus range with thrilling scenery, and a salubrious climate on its elevated table-lands. The memory of Paul's visit (see ANTIOCH, 1) is still preserved in a village named Baulo (corruption of Paulus), on a lofty plateau above the source of the Cestrus. The name was given to the place probably because Paul rested some time in the invigorating climate of Baulo, with its sublime views (to cure malaria, the "thorn in the flesh"? See also PAUL, § 1). P., strangely enough, had many important wealthy cities. The chief ones were: Antioch (q.v.), Sagalassus (on an elevated plateau at the foot of an overhanging mountain), Cremna (on very top of a lofty, inaccessible crag; streets still clear and distinct), Termessus, Selge, and Pednelissus (a fortress on the Lycian frontier).

Educated Pisidians adopted the Greek language, while the peasantry clung to the native tongue and had but a smattering of Greek. P. contains many magnificent ruins and Greek and Latin inscriptions, chiefly of the Roman period.

14. Pontus.

Pontus means 'sea.' It is not an ethnic but a territorial designation, applied after Alexander to the country lying between the River Halys and Colchis, part of which originally belonged to Cappadocia (first known as *Cappadocia ad Pontum, i.e.*, 'toward the sea,' and then simply *Pontus* for short); while the rest remained independent under native dynasts. From the 4th cent. B.C. P. was nominally Persian, one of whose satraps, Ariobarzanes, assumed the title of king, but the real importance of P. begins with the kings of Persian stock named Mithridates. Mithridates I (337) was expelled from Bithynia and killed by Antigonus (302). Mithridates II (302–266) extended his kingdom from Amastris-Ancyra to the Tibareni. Mithridates III was busied in fighting the invading Gauls (see **Galatia** and **Phrygia**, §§ 6 and 12, above). Mithridates IV annexed Sinope. Mithridates V (Euergetes), 156–121, rendered aid to Rome in the third Punic war and received in return a part of Phrygia. Mithridates VI (Eupator), the Great, 121–63, reigned over a kingdom which included most of Asia Minor and extended around the Black Sea to the Cimmarian Bosporus (Tauric Chersonesus). Defeated and driven out of P. by Pompey in 66, he retreated to Tauric Chersonesus, where, besieged by his son Pharnaces, he committed suicide (63 B.C.), which ended the kingdom of P. Nicomedes III of Bithynia bequeathed his kingdom to Rome (74 B.C.), and after the annihilation of Mithridates (66) P. was annexed to Bithynia (62), and the combined province was known as *Bithynia et Pontus* (a senatorial province in 27 B.C.). The rest of Mithridates' kingdom was given to native dynasts, and Deiotarus (see **Galatia**, § 6, above) received the western interior between the Iris and Halys rivers (*Pontus Galaticus*). *Pontus Polemoniacus* got its name because it was given by Antony (36 B.C.) to Polemon Eusebes of *Laodicea ad Lycum*, part of whose kingdom went with his widow Pythodoris (granddaughter of Antony) to Archelaus of Cappadocia (thenceforth known as *Pontus Cappodocius*). Polemon II inherited the throne of Pontus Polemoniacus, but ceded the kingdom to Nero 63 A.D., when P. became a separate province, but in 111 A.D. Pliny was consular legate with proconsular power in *Bithynia et Pontus*.

The people of P. were rude, warlike, barbarous, and known in earliest times by Greeks as "White Syrians" (see **Cappadocia**, § 4, above). In the 7th and 6th cent. Greek colonies were established on the coast, at Sinope, Amisus, Side, Themiscyra, Cerasus ('Cherry'), and Trapezus. The mountainous country is intersected by fertile plains of the Iris, Lycus, and Thermodon rivers, in which were many native cities: Amasia (in the Iris valley) was the birthplace of Strabo, and capital of Mithridates VI and from 7 B.C. the residence of the Roman governor. Comana (in the Iris valley, called Pontica, to distinguish it from Comana Aurea; see **Cappadocia**, § 4, above) was a seat of the worship of Ma, and the residence of independent priest-kings (cf. the Amazon myth).

J. R. S. S.

ASIARCH, ē'shi-ārc (Ἀσιάρχης): Brandis has proved erroneous the identification (Marquardt, Lightfoot, Ramsay) with the ἀρχιερεὺς Ἀσίας and has shown that the Asiarchs were not officials, but delegates of individual cities to the provincial congress (κοινὸν Ἀσίας, *Commune Asiæ*; see ASIA MINOR, § 2). Therefore there might be several at the same time in the same city ("chiefs of Asia," Acts 19 31; see Strabo, xiv, 649). The dignity could be held along with a civil or religious office. It was held for one year, not for life. The institution ceased to exist at the end of the 3d cent., along with the κοινὸν Ἀσίας, when Diocletian divided the *Provincia Asia* into seven provinces. The dignity was much sought for and was perpetuated on coins and inscriptions. Only the wealthy were eligible, for besides other expenses Asiarchs had to institute games and gladiatorial contests.

J. R. S. S.

ASIEL, ē'si-el (עֲשִׂיאֵל, *'ăsī'ēl*), 'God is [my] maker': A Simeonite "prince" (I Ch 4 35).

E. E. N.

ASKELON, as'kę-lon. See ASHKELON.

ASMODÆUS, as''mo-dī'us: An evil spirit mentioned in To 3 7 ff. See DEMONOLOGY, § 3.

ASNAH, as'nā (אַסְנָה, *'aṣnāh*), 'thornbush': The ancestral head of one of the families of the Nethinim (Ezr 2 50).

E. E. N.

ASNAPPER, as-nap'ęr. See OSNAPPER.

ASP. See PALESTINE, § 26.

ASPATHA, as-pē'tha (אַסְפָּתָא, *'aṣpāthā'*): One of Haman's ten sons (Est 9 7).

E. E. N.

ASRIEL, as'ri-el (אַשְׂרִיאֵל, *'asrī'ēl*): The ancestor of the Manassite clan of Asrielites in Gilead (Nu 26

31; Jos 17 2). The variant genealogical notice in I Ch 7 14 (**Ashriel** AV) is probably a scribal error.
E. E. N.

ASS: The ass was domesticated very early and is mentioned in the earliest literature of the O T as an animal with which the Hebrews were well acquainted and used extensively. The ox and the ass were the two animals that the ordinary Israelite, as a farmer, would be most likely to have (Ex 20 17, etc.). The horse came into use in Israel at a comparatively late period and then only as an animal for riding or for war, not as a work-animal (cf. the figures for the two animals at the Return, Ezr 2 68 f.). The ass, on the other hand, was used both for riding and for work. The O T distinguishes between (1) the *ḥămōr*, the male animal, the ordinary beast of burden (cf. Gn 42 26 ff., 49 14, etc.), also used for riding, frequently by women (cf. Ex 4 20; Jos 15 18; I S 25 23). (2) The *'āthōn*, the she-ass, a favorite for riding (Nu 22 21 ff.; II K 4 22); white (or nearly so) she-asses were considered especially valuable (Jg 5 10). (3) The *'ayīr* or ass's colt, *i.e.*, probably a young in distinction from an old, worn-out animal, finds frequent mention (Jg 10 4; Is 30 6, 24; cf. Mk 11 2 and ‖; Jn 12 15). The possessor of large herds of asses was a rich man (cf. Gn 12 16, 32 15; Job 1 3, etc.).

The wild ass, *pere'* and *'ārōdh*, which goes in herds, but also loves solitude (Hos 8 9), untamable, rejoicing in its freedom (Job 39 5), is at home only in the desert (Job 24 5; Jer 22 4). See also PALESTINE, § 24.
E. E. N.

ASSASSINS ("murderers" AV): The RV so renders *σικάριοι*, *Sicarii* (derived from *sica*, a curved sword, small enough to be carried under the cloak), meaning strictly 'daggermen.' They were a semi-political party and were called "assassins" from their promptly resorting to murder to accomplish their ends. A band of such men led by the "Egyptian" into the desert is referred to in Ac 21 38.
A. C. Z.

ASSEMBLY: I. In O T: (1) *mōēdh*, an 'appointed' meeting (Ps 74 4; La 1 15, 2 6). (2) *mōshābh*, 'seat' (Ps 107 32). (3) *miqrā'*, 'convocation' (Is 1 13, 4 5). (4) *ṣōdh*, 'circle of intimate friends' (Jer 6 11, 15 17). (5) *'ēdhāh*, an 'appointed' gathering (the "congregation" of Israel); in RV only in Pr 5 14. (6) *'ăṭsereth*, a 'compulsory' meeting, generally rendered "solemn assembly" (Lv 23 36, etc.). (7) *qāhāl*, the 'assembly' of Is. as a theocratic unit, frequently used with **5**; nearly always rendered "assembly" in RV (Ex 12 6, 16 3, etc.). A derived word, *qᵉhiṭlāh*, is used in Dt 33 4; Neh 5 7.

II. In N T: (1) *ἐκκλησια*, the concourse in the theater (Ac 19 32, 41; cf. ver. 39). (2) *συναγωγή*, 'synagogue,' *i.e.*, church meeting (Ja 2 2). (3) *πανήγυρις*, a 'whole assembly' (Heb 12 23).
E. E. N.

ASSHUR, ash'ūr. See ASSYRIA, §§ 1, 2.

ASSHURIM, ă-shū'rim. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

ASSIDÆANS, as''i-dĭ'ănz. See PHARISEES, § 3.

ASSIR, as'ẹr (אַסִּיר, *'aṣṣīr*), 'captive': 1. The name of two Levites (Ex 6 24 = I Ch 6 22 and I Ch 6 23, 37). 2. In I Ch 3 17, AV (a son of Jeconiah). But RV has the more correct reading, "Jeconiah the captive."
E. E. N.

ASSOS, as'ŏs (Ἄσσος, Ac 20 13 f.): A town situated on a lofty hill on the southern coast of the Troad. Its ruins are extensive. The docks at Constantinople were constructed from its ancient buildings. The mole is still extant. Excavations have been conducted here by the American Archeological Institute. It is now called *Bekhram*, from a Byzantine officer, Machram.
J. R. S. S.

ASSYRIA

Analysis of Contents

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Assyria is the Gr. form of Heb. אַשּׁוּר, *Asshur*, which designates in O T, for the most part, the Assyrian land and people, and also the extension of the kingdom as embracing the whole Assyrian Empire. In some later writings, the empires succeeding the Assyrian are referred to by the same name, *e.g.*, the later Babylonian (Lam 5 6) and the Persian (Ezr 6 22), the reason being that Assyria was the original comprehensive type, and therefore a natural representative of a great Asiatic empire.

1. The Name.

Asshur was first of all the name of the patron god of a community of Babylonian emigrants, who named after him their first permanent settlement, founded on the right bank of the Tigris, north of its junction with the lower Zab. This city remained for a time the principal seat of the new nation and was always the chief frontier station toward the south, the lower Zab being normally the border of Assyria proper. Gradually the colonists moved northward, and passing the upper Zab they established several fortresses between that river, the Tigris itself, and the Zagros chain of mountains to the north.

2. Earliest History.

The chief of these walled cities were Calah and Nineveh, which formed the center of the kingdom. This historical process is outlined in Gn 10 10, where Nimrod (cf. ver. 9) represents the eponymous founder (Mic 5 6) of Babylonian and Assyrian civilization and history. "Out of that land he went forth into Assyria, and built

3. Nineveh and Its Group of Cities.

Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah." In this list Rehoboth-Ir is probably a suburb of Nineveh, and the site of Resen is unknown. No mention is made of the city of Asshur in the O T, perhaps because it had ceased to have any importance by the time when the Hebrew traditions took shape.

4. National Character.

The Assyrians, as contrasted with the Babylonians, were a more hardy, warlike, independent people, with less general intellectual talent and enterprise, but with more political genius than the Babylonian or indeed than any other branch of the Semitic race. Their territory, being almost entirely mountainous or rugged, though fertile, was not, upon the whole, as productive as the Babylonian. The struggle for existence was made keener by attacks from robber bands of the northern and eastern mountains. Wars on a larger scale with the Gutē and the Kasshites, or Cosseans, of the S. and E., and with many tribes and nations of the N., such as the Kurds, who still control the same region as of old, trained them for systematic military operations and gave these Romans of the East a discipline unprecedented among Oriental peoples.

5. Purity of Race.

The Assyrians, in contrast with the Babylonians, represented also the idea of Semitic independence and exclusiveness. Their emigration was made either before or at the time of the subjugation of Babylonia by the Elamites. They successfully resisted the attacks of the Cosseans, who later ruled in Babylon for nearly six centuries. Their religion, though essentially Babylonian, was less adulterated with foreign elements. Their ancestors in N. Babylonia were of that genuine Semitic stock which has left no trace of 'Sumerian' influence either politically or in its oldest literary monuments. Finally, the numerous sculptured representations of Assyrian faces bear an unmistakable Semitic stamp.

Head of an Assyrian.

6. Periods of History.

The history of Assyria may be divided into three periods marked respectively: (1) by dependence upon Babylonia, (2) by a long struggle for supremacy, (3) by the attainment and maintenance of preeminent dominion.

7. Dependence on Babylonia.

I. Period of Dependency. The first period may be regarded also as a section of Babylonian history, for not only Assyria but the whole region W. to the Mediterranean was during most of the time under the control of Babylonia. The relations of friendship with the parent country were undisturbed, as far as we know, during the centuries between the founding of the colony, perhaps about 2300 B.C., and the era of the collapse of the old Babylonian world-empire, about 1650 B.C., when Babylonia proper came under the control of the non-Semitic Cosseans. During this period the supreme rulers were not 'kings,' but 'regents of the god Asshur.' Such an appellation implies semi-independence of Babylonia, which was wisely permitted under the régime of Hammurabi and his successors. Complete independence and the assumption of kingship on the part of the rulers probably came at last without any violent break.

8. Rivalry with Babylonia.

II. Struggle for Supremacy. The second period (c. 1650–745 B.C.) shows Assyria as a rival of Babylonia and an increasingly aggressive power generally. The Cossean domination in Babylonia gave the Assyrians the opportunity and justification for proclaiming themselves heirs of the old Babylonian dominion, and the great rulers of Assyria speak of themselves frequently as successors of the famous kings of the oldest dynasties of Babylonia. The inheritance naturally included the right first of all to the Mesopotamian territory through which passed the highways of western traffic. This was secured after several centuries of bitter conflict with the growing Aramean settlements E. of the Euphrates. Assyria on the whole became continually stronger and Babylonia continually weaker. Already in the 12th cent. B.C., under the great Tiglath-pileser I, Assyria had, in addition to Mesopotamia, subdued the most formidable nations or the northern and northwestern highlands as far as Cappadocia, and Assyrian armies had overrun Syria as far as the Phœnician coast-line. But these efforts could not be repeated; and it was not till the 10th cent. that they were systematically resumed. Meanwhile the Arameans had founded their great settlements W. of the Euphrates, and Palestine had come largely under the control of the Hebrews, while both Assyria and Babylonia were enfeebled and inactive.

9. First Contact with Israel.

It was in consequence of another revival of Assyrian power and aggression that Israel first came in contact with the empire of the Tigris in 854 B.C. The situation created in that year was typical. Shalmaneser II (860–824 B.C.), whose annals are engraved on the famous black obelisk in the British Museum, was now king of Assyria. He was repeating and extending the conquests of his father, the warlike and cruel Asshurnasirpal (885–860 B.C.). He was approaching Hamath from the N., and a combination of twelve of the western states was formed against him. The lead was taken by Ben-hadad II, the king of Damascus, by this time the most powerful nation on the Mediterranean coast-land. Damascus was also normally a bitter enemy of northern Israel; but just in that year the peace of Aphek (I K 20 36) had been concluded, and Israel under Ahab is mentioned by Shalmaneser as contributing a strong contingent to the defensive force. Other peoples represented were Ammonites and Arabians from E. of Palestine. The battle which ensued was indecisive, but Shalmaneser was interrupted in his march of conquest.

As a result of subsequent campaigns the Assyrians succeeded in breaking the leadership of Damascus

in the W., so that in 842 Jehu, the usurping king of Israel, found it to his interest to send gifts to Shalmaneser and thus become an Assyrian vassal. Assyria, however, was overstraining herself, and Damascus had a reprieve from attack for forty years, during which time the Syrians were able to exert their strength, especially under Hazael, against both Israel and Judah. But the Aramean capital was at last taken in 797, and never again became the seat of a first-class power. The strength of Assyria, however, became exhausted by strenuous attempts at extension in all directions, and for nearly half a century it had enough to do to maintain its hold even upon Mesopotamia.

10. Attempts on the Westland.

III. Assyria Supreme in Southwest Asia. A series of insurrections in several important centers was ended in 745 B.C. by the accession to the throne of the most original and far-seeing of Assyrian rulers, Tiglath-pileser III (q.v.), also known in the Bible by his Babylonian name of *Pul* (II K 15 19). His policy was to put all troublesome states under direct Assyrian administration, and to hold the tributaries under a rigid system of probation whereby sedition or intrigue with outside peoples was punished with heavy fines and increase of tribute. Such penalties were usually so severe that insurrection was resorted to for relief, and direct annexation was the almost invariable reprisal. Thus the work of empire-building was reduced to a system for the first time in the world's history. His military policy was to keep in check the northern and eastern mountain tribes by occupying their territory, a process which involved terrible and frequent wars; to make Assyrian provinces of the recalcitrant states; to make tributaries of the rest by virtue of his rightful prerogative, since all of them had at one time or another become vassals or wards of Assyria; to bring Babylonia under Assyrian control; and to make Nineveh the capital of the Semitic world.

11. Reorganization of the Empire.

By 738 B.C. all northern and middle Syria had been made an integral part of the Assyrian realm. In that year Menahem of Israel bought off Tiglath-pileser with an immense sum of money (II K 15 17-20). In 734 the Assyrians returned to Palestine, where the new king Pekah had formed an alliance against the invaders and attempted to coerce Ahaz of Judah into joining the combination (Is ch. 7). Ahaz sought Assyrian protection. Tiglath-pileser, within the next two years, dethroned Pekah and put him to death, made a province of Israel N. of the plain of Jezreel, took the city of Damascus, extorted enormous tribute from the Phœnician seaports, and appointed his own creatures to rule over the Philistine cities (II K 15 29 ff.).

12. Achievements of Tiglath-pileser III.

Hoshea, who was placed over the dismembered kingdom of Israel, kept up tribute-paying till the death of the great Assyrian, but he revolted at the instigation of the Egyptian princes of the Delta in 724, the third year of Shalmaneser IV. Samaria was at once invaded and was taken at the close of 722. The principal inhabitants were deported to distant provinces of the empire (II K 17). The fall of Samaria coincided with the death of Shalmaneser and the accession of Sargon, the founder of the last and greatest Assyrian dynasty.

The reign of Sargon (722–705 B.C.) was almost as important as that of Tiglath-pileser, since he consolidated and confirmed the work of the latter. During his reign the empire assumed permanent shape and substantive existence. The west was carefully watched, and the way to Egypt prepared and guarded. A rebellion in Ashdod was put down in 711 (cf. Is 20), and Judah, now a recognized vassal state, was warned against intriguing with Egypt and the Philistines. More important was the work accomplished in Babylonia. There the priesthood of Babylon had been favorable to Assyrian intervention under Tiglath-pileser. But a formidable rival had arisen in the south, by the Gulf, where the Chaldean chiefs were asserting their claims against all intruders (see Babylonia, § 19). The famous Merodach-baladan (q.v.) had, in fact, made himself king of Babylon, and it was not until the twelfth year of Sargon that he was dislodged. Sargon then made himself regent of the country under the gods of Babylon.

13. The Work Done by Sargon.

On the death of Sargon and the accession of his son Sennacherib (705–681 B.C.) a great revolt was set on foot. It was headed by Hezekiah of Judah in the west with the cooperation of the Philistines and the backing of Egypt. In 701 Sennacherib invaded the country. The allies of Hezekiah were defeated, Judah itself ravaged up to the gates of Jerusalem, and many of its inhabitants carried into exile, while the capital was saved only after a terrible plague had decimated the Assyrian army when about to invade Egypt (II K 18 13–19 37).

14. Sennacherib.

Politically this disaster to Assyria was only a minor incident, and Judah remained a vassal of Assyria until the fall of Nineveh. Esarhaddon (681–668), the best of the Assyrian kings, enlarged the empire by the annexation of Egypt. Asshurbanipal (668–626) put down revolt in Egypt, but had to relinquish its sovereignty in or about 645 B.C. A great rebellion in Babylonia, headed by Asshurbanipal's brother as viceroy, was put down with terrible severity, and Elam, which had long opposed the Assyrian advances in Babylonia, was finally conquered.

15. The Acme of Power.

This rounded out the achievements of Assyrian empire-building. But the majestic structure soon began to fall apart through internal strain and the assaults of the Scythians of the north; and at last its cornerstone, the mighty fortress of Nineveh, was stormed by the soldiers of the new and virile empire of the Medes (607 B.C.). Their allies, the Chaldeans, who had already thrown off the Assyrian yoke, succeeded to the headship of the Semitic world and to the providential mission which Assyria had unconsciously fulfilled.

16. Fall of Assyria.

The resurrected monuments of Assyria, abundant and varied as they are, are perhaps of less importance to the student of civilization than the vast

and ever-increasing array of Babylonian antiquities. They do, however, supply great defects and gaps in the Babylonian records, partly because the longer-lived nation had little taste for the chronicling of political and military events, and partly because much of the best Assyrian literature consists of transcripts of invaluable Babylonian documents whose originals have not yet been found. On the other hand, the Assyrian inscriptions, and especially the royal annals, are the most valuable material illustrative of the O T which antiquity has yielded up. By means of them we have obtained a reliable framework for Biblical chronology during the most important period of Hebrew history, and the history itself during the same period has been rearranged, readjusted, and made organically intelligible. More important still is the commentary upon O T prophecy which they afford. For example, the records of Assyrian warfare explain and vindicate the most powerful exposure and arraignment of imperialistic aggression ever made, and at the same time help us to understand, better perhaps than any modern instances, the other declaration of prophecy, that vainglorious national ambition and even international strife have a providential mission of chastening and humiliation. Perhaps most important of all is that we are now shown by the Assyrian annals how prophecy itself was conditioned by and shaped in accordance with the successive movements of Assyria upon the western lands, and the complications that resulted therefrom.

17. Importance of Assyrian Monuments.

The Assyrian people in the arts of architecture and sculpture alone excelled the contemporary Babylonians. Of more importance to us is their religion, not only because it affected the worship of Israel (II K 23 11 f.; cf. 16 10 ff.), but also because it stands in such close causal relation with the political and military system of the Assyrians themselves. Just because the empire of the Tigris was a concentrated unit, ever striving to realize itself in action, the cult of Asshur, the patron god of the Assyrians, became more and more emphasized, as contrasted with that of the other gods whom they worshiped in common with the Babylonians, their political and military rivals. It is true that the foundation of their religious system was of Babylonian origin, and certain of the gods, such as the theoretical supreme triad, Anu, Bel, and Ea, Shamash the sun-god, Sin the moon-god, Adad the thunder-god, and Ishtar the deification of the female principle, were retained and honored. But their own deity, Asshur, who was not in the Babylonian pantheon, came to be looked on as the potential possessor of all the moral attributes of the other divinities. Thus there was in Assyria a stronger tendency toward monotheism than in the parent state, even when Marduk (or Merodach), the god of the city of Babylon, became supreme in Babylonia, the chief distinction being that while Marduk was recognized as specially the patron of the capital city, Asshur was always the god of the whole state and indeed of the whole empire. Asshur was also first and foremost a war-god, because war was the most genuine and spontaneous expression of the national religion. Thus it happened that when Assyria passed away as an empire the cult of Asshur was *ipso facto* extinguished, while Marduk of Babylon survived the political destruction of Semitism under Cyrus and the Persians.

18. Art and Religion.

Literature: For the history and civilization: Hommel, *Geschichte Babyloniens und Assyriens*, 1885–88; Tiele, *Babylonisch-Assyrische Geschichte*, 1886–88; Winckler, *Geschichte Babyloniens und Assyriens*, 1892; Rogers, *History of Babylonia and Assyria*, 1900; for relations to the Bible: Schrader, *Die Keilinschriften und das alte Testament* (2d ed. 1883, Engl. tr. by Whitehouse, is referred to as *COT*; 3d ed., a new work, by Winckler and Zimmern, 1903); McCurdy, *History, Prophecy, and the Monuments*, 1894–1901 (containing also a connected political history of the ancient Semites); Price, *The Monuments and the Old Testament*, 1900; Pinches, *The Old Testament in the Light of the Records of Assyria and Babylonia*, 1902; Delitzsch, *Babel und Bibel*, 1903. For the general subject the best résumés are Murison, *Babylonia and Assyria* (Bible Class Primers), 1900, and the articles on "Assyria" and "Babylonia" in *EB* by King; and for the religion, Jastrow, *Religion of Babylonia and Assyria*, 1898.

J. F. McC.

ASTRONOMY AND ASTROLOGY

Analysis of Contents

1. Scope and Nature
2. The Sun and Moon
3. The Stars
4. Constellations
5. Star of Bethlehem
6. Figurative Usage
7. Religious Interest
8. Star-Worship
9. Astrology

In the current cosmology of Biblical times, the earth is not a part of the starry universe, but a flat surface, on which the heavens rest like an inverted bowl. Astronomy does not therefore include an account of the earth, but only of the heavenly bodies. These were thought to be fixed in the firmament, not absolutely, for they move along certain paths in definite periods (Jos 10 12; Is 38 8), and can be detached thence and fall (Mt 24 29; Rev 9 1). The whole view is not animated by scientific interest and therefore can not be called a theory. It takes cognizance of those facts only which have practical bearings. This is true both of the O T and the N T. Winckler's theory, that the Semitic peoples, including the Hebrews, conceived of the world and human history as constituted upon and ruled by principles resident in the heavenly bodies (see Winckler, *Himmels und Weltenbild der Babylonier*, 1901; *Die Babylonische Weltschöpfung*, 1906) finds no support in Biblical data.

1. Scope and Nature.

The **sun** (*shemesh*, ἥλιος) is the most splendid of God's works (Ps 19 5-7). Its course is continuous and includes a section under the earth traversed at night (Ec 1 5). It is the source of heat and light for the earth. Its darkening is the sign and expression of great calamities. Hence, "the sun shall be darkened at midday" may describe the occurrence of an eclipse, always an occasion of superstitious dread among unscientific peoples (Is 13 10; Jl 2 10; Am 8 9; Mt 24 29; Mk 13 24; Rev 6 12). The **moon** (*yārēaḥ*, poet., *l'bhānāh*, σελήνη) is the substitute of the sun for the night period (Gn 1 16; Ps 121 6, 136 9). Eclipses of the moon may be alluded to in the ex-

2. The Sun and Moon.

pression "the moon turned into blood" (Jl 2 31; Rev 6 12).

3. The Stars.

Of the stars (*kōkhābhīm*, *ἀστέρες*) as objects of interest in themselves, no account is made. In a small number of allusions, however, it is possible to detect current astronomical notions. The whole of the starry firmament as a body is called "the host of heaven" (Gn 2 1), though that phrase does not always convey the same meaning (I K 22 19; II Ch 18 18). Of individual stars, including planets, Venus is mentioned under the name "Day Star" ("Lucifer, son of the morning" AV, Is 14 12). Saturn appears under the name of Chiun (Am 5 26; AV and ERV, but ARV, "the shrine"). But the fact that the star is alluded to as an object of worship renders the reference to Saturn quite probable (cf. also Ac 7 43, "Rephan," probably Saturn).

4. Constellations.

The grouping of the stars into constellations appears in general (Is 13 10), and in the mention of individual constellations as follows: (1) **Orion** (*kᵉṣīl*, Am 5 8), which, according to the Semitic conception, represents a slow-witted giant chained to the skies; hence the question in Job 38 31, "Canst thou loose the bands of Orion?" suggesting the impotence of man as compared with the omnipotence of God (cf. also Job 9 9). (2) The **Great Bear** (*ʿāsh*, Job 9 9, 38 32, **Arcturus** AV). In the latter passage the sons of the Bear ("the train" RV) are the three stars in the tail of the constellation. By some, however, this constellation is identified with the **Pleiades,** which is compared to a hen with her brood. Schiapparelli argues convincingly (*Astr. in O T*, 1905, p. 54 ff.) for the Hyades. (3) The **Pleiades** (*kīmāh*, Job 9 9) is identified by its designation as a compact group. From this view we get the expression in Job 38 31, "Canst thou bind the cluster ('chain' RVmg.) of the Pleiades?" making the parallelism of the clauses perfect. (4) **Mazzaroth** (Job 38 32). This seems to be not a constellation (Corona Borealis, Hyades) nor the circle of the zodiac (Job 38 32; AVmg. and RVmg.), with its twelve signs, but the planet Venus or the **planets** collectively (so II K 23 5, but mg. "the twelve signs"). (5) The **Chambers of the South** (*hadhrē thēmān*, Job 9 9), probably some constellation of the Southern hemisphere. (6) The **Swift Serpent** (*nāḥāsh bārīaḥ*, Job 26 13). There is some uncertainty as to whether this phrase designates a constellation. It is certainly the name of a celestial phenomenon, and, if a constellation, it is probably the Dragon located between the Great and the Little Bear. (7) In Job 37 9, though EVV read "north," and mg. "scattering winds," there is reason to believe that the Hebrew *mᵉzārīm* designates the two constellations of the northern skies, the Great and the Little Bear (cf. Schiapparelli, p. 67 ff.).

5. Star of Bethlehem.

The Star of Bethlehem (Mt 2 2 ff.) has been sometimes interpreted as a conjunction of planets (Kepler; cf. Munter, *Stern d. Weisen*, 1827), but was more probably either a comet or a meteor.

Metaphorically, a star stands for a guide because stars are so often taken as guides in travel at night, and such expressions as "sun of righteousness" (Mal 4 2), "the bright, morning star" (Rev 22 16) are self-explanatory. The apocalyptic use of astronomical facts includes such instances as the "seven stars" (Rev 1 16 ff.), symbols of the protecting spirit of the Seven Churches; the great star **Wormwood** (Rev 8 10 f.), symbol of distress, and the moon subjected to the Church (Rev 12 1) with others less clear.

6. Figurative Usage.

That astronomy is in the Bible geocentric has already been intimated. It might better be called theocentric. It views the material heavens as the handiwork of God and the instrument of His pleasure in ministering to men. He created them in the beginning (Gn 1 1, 14 f.) in order to be the means of lighting the earth and marking the beginnings and endings of the seasons. They impress the mind by their multitude (Gn 15 5), their brilliancy, their elevation above the earth (Pr 25 3; Jer 31 37; Job 22 12). Poetically, they are conceived as personal beings, declaring the glory of God (Ps 148 3-5). They sing together for joy and in many other ways praise their Creator (Job 38 7).

7. Religious Interest.

This is in contrast with the ideas of the other peoples of Biblical lands. These in most cases worshiped the heavenly bodies. The contrast is all the more significant because it is certain that the cosmological and astronomical ideas of the Hebrews are vitally connected with those of Babylonia. The faithful Israelite was taught that the heavenly bodies as creatures could receive no homage from men; but lest he should be too dull to perceive that their creaturehood precluded their being worshiped, he was explicitly forbidden to offer it (Dt 4 19). Violations of this law were severely denounced by the prophets and prophetic writers (Jer 19 13; Ezk 8 16; Zec 1 4 f.; cf. also Ac 7 43, quoted from Am 5 26, "star of the god Rephan").

8. Star-Worship.

Astrology is the art of interpreting the motions of the heavenly bodies as portents of future events. It was practised probably among the majority, if not all, of the nations mentioned in the Bible; but like star-worship it found no favorable soil in Israel. Astrologers are spoken of as altogether outside of Israel. In Is 47 13 Babylon is challenged to save herself from the doom merited by her sin and invited to resort "to the astrologers ('dividers of the heavens' RVmg.), the star-gazers, and monthly prognosticators." All these terms appear to be synonymous and, as the words which follow indicate, are different names of men who professed to foretell the future by observing the stars. Jeremiah (10 2) counsels Judah not to be "dismayed at the signs of the heavens." Astrologers are named also in Dn 1 20, 2 2 AV, but RV renders more correctly "enchanters." The Hebrew word for astrologers (*ḥōbhrē shāmayīm*, 'dividers of the heavens') suggests the method employed, which was the sectioning of the firmament and assigning a particular meaning to each section according to its relation to the object sought to be foreshadowed.

9. Astrology.

LITERATURE: Schiapparelli, *Astron. in O T* (1906); M. A. Stern, *Die Sternbilder in Hiob* 38 31.

A. C. Z.

ASUPPIM, a-sup'im (אֲסַפִּים, *'aṣuppīm*): In I Ch 26 15, 17, AV, this word occurs as a proper noun, but it is given more correctly in RV as "storehouse." E. E. N.

ASYNCRITUS, a-sin'cri-tus (Ἀσύνκριτος): A Christian mentioned in Ro 16 14, to whom Paul sends a salutation. J. M. T.

ATAD, ê'tad (הָאָטָד, *hā'āṭādh*): "The [threshing]-floor of Atad" (Gn 50 11 f.). Apart from the statement that it lay "beyond (*i.e.*, E. of) the Jordan" no information is given of its location. But this is more likely a later addition, since to go from Egypt to Hebron one has no cause to cross the Jordan. E. E. N.

ATARAH, at'a-rā (עֲטָרָה, *'ăṭārāh*): One of the wives of Jerahmeel, perhaps a clan-name (I Ch 2 26). E. E. N.

ATAROTH, at'a-roth (עֲטָרוֹת, *'ăṭārōth*): **1.** A city of Moab, occupied by Gad (Nu 32 3, 34 and Stone of Mesha, line 10). Map II, J 2. **2.** A town on the S. border of Ephraim (Jos 16 5, in 16 2 **A. Addar**). Map III, E 5. **3.** A town on the NE. border of Ephraim (Jos 16 7). Site unknown. **4. Atroth-beth-Joab,** a locality belonging to the Calebites (I Ch 2 54). **5. Atroth-Shophan,** a town of Gad (Nu 32 35). Site unknown. E. E. N.

ATER, ê'ter (אָטֵר, *'āṭēr*): **1.** The ancestral head of the 'sons' of Ater of Hezekiah, one of the large families of returned exiles (Ezr 2 16; Neh 7 21, 10 17). **2.** The ancestor of a family of gate-keepers (Ezr 2 42; Neh 7 45). E. E. N.

ATHACH, ê'thac (עֲתָךְ, *'āthākh*): A place in S. Judah not yet identified (I S 30 30). E. E. N.

ATHAIAH, a-thê'yā (עֲתָיָה, *'āthāyāh*): A Judahite, the son of Uzziah (Neh 11 4). E. E. N.

ATHALIAH, ath"a-lai'ā (עֲתַלְיָהוּ, *'āthalyāhū*), 'J" is great': **1.** A daughter of Ahab and Jezebel, and wife of Jehoram, King of Judah. She introduced the worship of the Phœnician Baal into Judah. After the death of her son Ahaziah (q.v.) she usurped the throne, securing her position by murdering all the seed-royal except Joash, the infant son of Ahaziah, who was kept hidden in the Temple, under the tutelage of the priests, for six years. Finally Jehoiada, the high priest, taking advantage of the change of the palace guards on a Sabbath, assisted by the guards, proclaimed Joash king and put Athaliah to death (II K 11 1 ff.). **2.** A Benjamite who dwelt in Jerusalem (see I Ch 8 26 and cf. ver. 28). **3.** The father of Jeshaiah who went up with Ezra from Babylon (Ezr 8 7). J. A. K.

ATHARIM, ath'a-rim (אֲתָרִים, *'ăthārīm*): The only occurrence of this word (Nu 21 1) seems to imply that it was a place-name. Its use with the article, "the way of [the] Atharim," has led some to think of it as an appellative, *e.g.*, "the way of the spies," AV (which rests on a wrong reading), or the 'caravan way' (Dillmann). Both the meaning of the word and the site remain uncertain. E. E. N.

ATHENS (Ἀθῆναι): The capital of Attica, first called *Cecropia* from Cecrops (autochthonous founder). Theseus (semimythical) united the outlying demes (Panathenæa). The Acropolis was the seat of worship of Athene and the kings. After Codrus the kings were replaced by archons chosen from the family of Codrus, elected for life (1068–752 B.C.); then the archonship was open to Eupatrids chosen for ten years (752–682 B.C.). Later, there were nine annual archons chosen from the Eupatrids. The chief archon (*epōnymos*) gave the name to the year; the second (*basileus*) was chief priest; the third (*polemarchos*) commanded the forces; the other six were *thesmothetæ* (legislators). The Areopagus was supreme in religious matters. Draco codified the laws in 621 B.C., and Solon instituted the timocracy in 594; 6,000 judges, chosen by lot, controlled the officials, and a council of 400 aided the archons, whose presidents were called *prytanēs*. Pisistratus the tyrant (561 B.C.) embellished A., patronized literature and art, built the altar of the Twelve Gods (center of the state), Enneacrounos, began the Olympieum, finished the old Hecatompedon and other buildings. Clisthenes reorganized the tribes in 508 B.C. A. sent twenty ships against Darius in 498 and defeated the Persians at Marathon in 490. Xerxes destroyed A., but was defeated in 480 by Themistocles. As head of the confederacy in 474 under Pericles, A. enjoyed her 'golden age,' when the Parthenon, Propylæa, Erechtheum, and Odeum were built. In spite of the eloquence of Demosthenes, the liberties of Greece were crushed at Cheronæa in 338 B.C. A. was the great home of literature, art, and science and taught the world everything worth knowing except the science of government and religion. Paul's work in A. (Ac 17 16-34) appears not to have been very significant. J. R. S. S.

ATHLAI, ath'la-ai (עַתְלַי, *'athlay*): An Israelite who had taken a foreign wife whom Ezra induced him to divorce (Ezr 10 28). E. E. N.

ATONEMENT: This word does not occur in the RV of the N T and in the AV only at Ro 5 11. In the O T it is often used to translate Heb. *kāphar* (see PROPITIATION). The English word simply means to make two people 'at one' who have been separated. In theological discussion it is applied to the means by which reconciliation between man and God has actually been brought about (see RECONCILIATION). The N T asserts that the person and work of Christ, especially His sacrifice on the Cross (see SACRIFICE), was that means (Mk 10 45, 14 24; Jn 3 14f., 10 15; Ac 3 26, 4 12; Ro 3 21-26, 8 3 f.; He 9 14; I P 3 18; I Jn 4 10). The new fact—this consciousness of reconciliation with the living and holy God—undoubtedly implies the forgiveness of sins. No other religion has ever offered this as something within reach of all men, not even the O T. It is the substance of the Gospel, the essence of Christian experience, the life of the Church. It was, as a mere matter of history, produced by Jesus Christ; it is to-day sustained by faith in His name, and so spreads over the world.

No one doubts that the N T connects this new life with the sacrifice of Christ. The problem before the theologian is a triple one: (1) How does the N T

describe this connection between the Cross and the forgiveness of sins? (2) What are the principles by which theology can explain that connection in the light of those descriptions? (3) What authority has this whole view over the modern mind and will?

The following classification of passages, not exhaustive, indicates the chief methods of describing the relation of Christ's sacrifice to forgiveness. Some passages belong to more than one group.

1. N T Material.

(*a*) The general idea that Christ suffered for or in behalf of persons: I Th 5 9 f.; Gal 2 20; II Co 5 14 f.; Ro 5 6-11; I P 3 18; He 2 9; Jn 3 14-17, 10 15, 12 32 f.; I Jn 3 16. (*b*) The special idea that His death was related in some way to our sins: Ro 4 25, 5 8; I Co 15 3; Gal 1 4, 3 13; I P 2 24; He 9 28. (*c*) Sacrificial allusions, in which Christ's death is likened to that of the animals sacrificed under O T laws, and generally connected directly with sins: Mt 26 28; Ro 3 24-26, 5 9, 8 3; II Co 5 21 (cf. Lev 4 21 LXX); Eph 2 13; I P 1 19; He 7 27, 9–10; Jn 1 29; I Jn 1 7, 2 2, 4 10; Rev 1 5 f., 7 14. (*d*) Terms implying purchase or ransom: Mk 10 45; I Th 1 10; Ro 3 24; I Co 6 20; Eph 1 7; I Ti 2 5, 6; Tit 2 14; He 9 15; Rev 5 9.

2. Theories of Atonement.

For many centuries little attention was given by theology to the problems involved here. The crude notion, founded on passages under (*d*), that a payment was made to the devil for man's release was never seriously worked out and perished as soon as the subject was earnestly considered. In the course of discussion, since Anselm (1033–1109) definitely opened the problem, two main classes of opinion have emerged: (*a*) Those, called moral or subjective theories, which hold that our dread and selfishness were the only obstacles to reconciliation, and that Christ so manifested the righteousness and love of God that men's hearts are won to faith and obedience. (*b*) Those, called objective, or vicarious, or expiatory, which maintain that in sin there lay an obstacle to God's offer of mercy, that this obstacle was removed by the sacrificial death of the God-man. Of course within these two main groups there are many varieties of opinions; and of some theories there is dispute as to whether they belong more properly to (*a*) or to (*b*). (For one of the best classifications of Atonement Theories see *Introduction* to Dr. Simon's *The Redemption of Man*; cf. Stevens, *The Christian Doctrine of Salvation*, Pt. II.)

Two extremes in each direction may well be condemned at once. On one side the notion that the sufferings freely assumed by Christ and inflicted by God form a quantitative equivalent over against those due from man as penalty for sin, and that men are saved by consenting to that transaction; on the other side the notion that Christ's holy life and martyr death—as of other prophets, but more powerfully and widely—stimulates the acts of repentance and faith. The former is too shallow in its view of the problem of forgiveness for God and the latter too shallow in its view of the problem of repentance for man.

An unhelpful distinction has lately been drawn between ethical and forensic theories. The only complete opposition to 'ethical' is 'mechanical.' Punishment, substitution, vindication of righteousness, etc., are ethical facts even when expressed in terms of forensic procedure. On the other hand 'ethics' is in danger, if it be maintained that God's love does not reckon with law, that God's holy character is not involved in the forgiveness of sin.

All truly Christian theories agree in the following points: (*a*) God, the eternal Father in His holy love, is the source of salvation, the sender of the Son. (*b*) Christ in His sinless life, His complete self-sacrifice, has revealed God's holy love. (*c*) The contemplation of Christ in life and death moves the human heart to repentance and faith, hope and love. But the objective, vicarious theories recognize in the Scripture account elements of vital importance which must be added to these. The unique emphasis on His Cross is due to unique values in His self-sacrifice. Hence the following additional points are to be noted: (*d*) The sinless Son of God did actually experience the various results of sin in (1) the opposition and hatred of men; (2) His deep sorrow over human wo; (3) His submission to death; (4) the mysterious and awful clouding of the Father's face, both in His various temptations partially (Mt 4 1-11; Jn 12 27 ff.; Mk 14 32-39), and on the Cross (Mk 15 34). (*e*) This phase of His experience (even His death) was not an incident in His calling as the revealer of God, but the crowning work to which He had been appointed by the Father (Mk 10 45, 14 24, 36; Jn 3 14-16, 10 17, 18, 27, 15 13; Ro 3 25 f., 5 8, 8 3; II Co 5 21; Col 1 12-14, 20; He 5 5, 10; I P 1 17-21; I Jn 4 9, 10) and the ground of reconciliation on which pardon is offered. (*f*) The necessity for this is found in that the righteousness of God must be vindicated in the very act of offering His mercy. The vindication is no mere formality, nor does it consist in setting so much suffering as equivalent of so much penalty. It consists in fulfilling the righteousness which man had broken, and in doing so at all costs to God Himself in Christ His Son. To be utterly righteous among men and for men Christ must die. In a world of sin nothing short of that would be complete. But to do this was to manifest the supreme holiness of God's will. (*g*) This necessity existed on man's side also. In every covenant the conscience of each side judges for both sides. Man can not accept sincerely a pardon whose righteousness is not as completely assured as its love. That which breaks the heart of the penitent is not only the sight of God's love, but of that love in all its stern righteousness—a love that sacrifices all not merely for mercy but also for righteousness. The death on the Cross is therefore an act of God in which He dealt with the race as a whole, with the general and eternal principles of a righteous mercy, of a holy love. On that objective basis the message, the call comes to each soul.

On these grounds the various N T forms of describing the work of Christ are interpretable without prevarication, and an objective atonement is as directly applicable and potent to-day as in any past generation.

Literature: (1) For Scripture material in addition to works in Biblical theology, T. J. Crawford, *The Doctrine of Holy Scripture Respecting the Atonement* (1871); R. W. Dale, *The Atonement* (1880); A. Ritschl, *Recht-*

fertigung und Versöhnung, Vol. II (1870–74); W. P. Du Bose, *The Soteriology of the N T* (1892); A. Seeberg, *Der Tod Christi*, etc. (1895); J. Denney, *The Death of Christ as Interpreted by the N T* (1902). (2) For history of discussion, besides histories of the Church and of doctrine, A. Ritschl, *Secht. u. Vers.*, Vol. I (translated by John S. Black, 1872); Geo. B. Stevens, *The Christian Doctrine of Salvation*, Pt. II. (3) For direct discussion, besides those described in the histories above named, the following recent works: J. McLeod Campbell, *The Nature of the Atonement*, 5th ed. (1878); R. C. Moberly, *Atonement and Personality*; D. W. Simon, *Reconciliation by Incarnation*; J. Scott Lidgett, *The Spiritual Principle of the Atonement*. By various writers: *The Atonement in Modern Religious Thought*; W. L. Walker, *The Cross and the Kingdom*; J. Denney, *The Atonement and the Modern Mind*. (4) The larger works on systematic theology usually contain a review of (1), (2), as well as (3)—see Charles Hodge, Dorner, Kaftan, Gretillat, F. A. B. Nitzsch. W. D. M.

ATONEMENT, DAY OF. See FASTS AND FEASTS, § 9.

ATROTH-BETH-JOAB, at″roth-beth-jō′ab, **ATROTH-SHOPHAN,** -shō′fan. See ATAROTH.

ATTAI, at′a-ai (עַתַּי, *'attay*): 1. A descendant of Jerachmeel (I Ch 2 35-36). 2. A Gadite (I Ch 12 11). 3. A son of Rehoboam (II Ch 11 20). E. E. N.

ATTALIA, āt″a-lī′a (Ἀτταλεια): A city on the coast of Pamphylia, founded by Attalus II on the site of Olbia (159–138 B.C.), the metropolis of Pamphylia. It was an important seaport. Its ruins include a gate of Hadrian and a tower of the Empress Julia. J. R. S. S.

ATTIRE. See DRESS AND ORNAMENTS.

AUGURY. See MAGIC AND DIVINATION, § 3.

AUGUSTAN BAND (σπεῖρα Σεβαστή): Probably the special title of one of the five cohorts of *provincial* troops stationed in Cæsarea (Ac 27 1; cf. Jos. *Ant.* XX, 8 7; *CIL* VI, No. 3,508). The **Italian Band** (Ac 10 1) consisted of native *Italian* troops (*CIL* III, Suppl. No. 13,483a). As the presence of the latter in Syria is not attested before 69 A.D. (*Arch. Epig. Mittheilungen* XVII, 218), the author of Ac may be guilty of an anachronism in 10 1. J. M. T.

AUGUSTUS, originally *Caius Octavius*, renamed *Caius Julius Cæsar Octavianus* when adopted by Cæsar (47 B.C.), born 63 B.C., was the son of Caius Octavius and Attia (niece of Cæsar). He was a student in Apollonia when Cæsar was killed (44). Though Cæsar's heir, his property was refused him by Antony. He defeated Antony (Mutina 43); became consul in 43; and forming a triumvirate (with Antony and Lepidus), defeated Brutus and Cassius at Philippi (42). In the distribution of provinces A. received Italy, and Antony Asia. He defeated Lepidus (36) and Antony at Actium (31). He was now master of the Roman Empire. He organized a standing army of 25 legions (300,000 men). Though opposed to wars of conquest, he conquered Spain (27–19), the Parthians (20), and the Germans (16–9). His stepsons (mother Livia) were Tiberius and Drusus. He adopted Tiberius (4 A.D.) and died in 14 A.D., at the age of 76, having reigned 44 years. A. was cautious, mild, just, and forbearing; founded colonies, built roads, enacted laws in the interest of religion and morality. His autobiography is given on the *Monumentum Ancyranum*. On the decree (Lk 2 1) see CHRONOLOGY OF N T, § 1. J. R. S. S.

AUL. See AWL.

AVA, ē′va, **AVIM,** ē′vim, **AVITE,** ē′vait. See AVVA, etc.

AVEN, ē′ven (אָוֶן, *'āwen*), 'trouble,' 'wickedness': 1. An Egyptian city (Ezk 30 17). Since the LXX reads Heliopolis ('city of the Sun,' *i.e.*, On), Ezekiel probably wrote אוֹן (*On*, cf. Gn 41 45, 50), which was changed to Aven perhaps because of the meaning of the word Aven. 2. In Hos 10 8 (cf. ver. 5) "high places of Aven" means probably 'high places of idolatry'—though many take it to refer to Bethel. 3. In Am 1 5 "Valley of Aven" may indicate some place in Syria not yet identified, or the name of a deity. E. E. N.

AVENGER OF BLOOD. See BLOOD, AVENGER OF.

AVITH, ē′vith (עֲוִית, *'ăwīth*): An ancient capital of Edom (Gn 36 35; I Ch 1 46). Site unknown. E. E. N.

AVVA, av′va (עַוָּא, עַוָּה, *'awwā*): A city somewhere in the Assyrian Empire whence colonists (**Avvites**) were imported to Samaria (II K 17 24, 31, called **Ivvah** [**Ivah** AV] in II K 18 34, 19 13; Is 37 13). E. E. N.

AVVIM, av′vim, **AVVITES,** av′vaits (עִוִּים, *'awwīm*): 1. An ancient people dispossessed of their territory by the Caphtorim (Dt 2 23). In Jos 13 3 they are counted with the Philistines. 2. The **Avvim** (*i.e.*, 'the ruins'), a place of Benjamin (Jos 18 23). Site unknown. E. E. N.

AWL (מַרְצֵעַ, *martsē'a*, from רָצַע, *rāts'a*, 'to pierce'): A small boring instrument (Ex 21 6; Dt 15 17, **aul** AV). E. E. N

AWNING. See SHIPS AND NAVIGATION, § 2.

AX, AXE. See ARTISAN LIFE, § 6.

AZAL, ē′zal. See AZEL II.

AZALIAH, az″a-lai′ā (אַזַלְיָהוּ, *'ătsalyāhū*): The father of Shaphan the scribe of Josiah, King of Judah (II K 22 3; II Ch 34 8). E. E. N.

AZANIAH, az″a-nai′ā (אַזַנְיָה, *'ăzanyāh*): The father of Jeshua (Neh 10 9). E. E. N.

AZAREL, az′a-rel (עֲזַרְאֵל, *'ăzar'ēl*, **Azareel, Azarael,** AV), 'God helps': 1. One of David's followers (I Ch 12 6). 2. A musician (I Ch 25 18, **Uzziel** in ver. 4). 3. One of the sons of Jeroham, a prince of the Danites under David (I Ch 27 22). 4. One of the "sons of Bani" who had taken a foreign wife (Ezr 10 41). 5. A priest who dwelt in Jerusalem (Neh 11 13, 12 36). E. E. N.

AZARIAH, az″a-rai′ā (עֲזַרְיָהוּ, *'ăzaryāhū*), 'J" hath helped': 1. King of Judah. See UZZIAH. 2. A

son of the Kohathites, an ancestor of the prophet Samuel (I Ch 6 36). 3. A son of Zadok, priest under Solomon (I K 4 2; cf. I Ch 6 9). 4. Son of Nathan, an officer at Solomon's court (I K 4 5). 5. A prophet, son of Oded, who met Asa returning from the defeat of Zerah, the Ethiopian, and exhorted him to persevere in his religious reforms (II Ch 15 1-8). 6. A son of Jehoshaphat, massacred by his brother Jehoram (II Ch 21 2 ff.). 7. The father of Amariah, high priest under Jehoshaphat (I Ch 6 10; Ezr 7 3). 8. A son of Jehoram (II Ch 22 6). But see AHAZIAH, 2. 9. Two captains who assisted Jehoiada (II Ch 23 1 ff.). 10. A high priest, who withstood Uzziah's attempt to desecrate the altar of incense (II Ch 26 17, 20). 11. An elder of Ephraim, who rebuked Pekah for taking Judæan captives in the Syro-Ephraimitish war (II Ch 28 12 ff.). 12. Two Levites, active under Hezekiah (II Ch 29 12). 13. Chief priest under Hezekiah (II Ch 31 13). 14. A son of Hilkiah, and grandfather of Ezra (I Ch 6 13; Ezr 7 1). 15. A Judæan leader who opposed Jeremiah's counsels (Jer 43 2). 16. Two persons in the genealogy of Judah (I Ch 2 8, 38 f.). 17. A common name among the exiles who returned (Neh 3 23, 7 7, 8 7, 10 2, 12 33). 18. The Hebrew name of Abednego (q.v.) (Dn 1 6). J. A. K.

AZAZ, ê'zaz (עָזָז, *'āzāz*): A Reubenite, the son of Shema (or Shemaiah) (I Ch 5 8). E. E. N.

AZAZEL, ə-zê'zel (עֲזָאזֵל, *'ăzā'zēl*), **Scapegoat** AV, 'removal' RVmg. (Lv 16 8, 10, 26): A name used in connection with one of the goats selected for the service of the Day of Atonement (Lv 23 26 ff.). It is not, however, the name of the goat, for that was entitled "unto Azazel" just as the other goat was entitled "unto Jehovah." Azazel must, therefore, be the name either of the act of sending the goat away into the wilderness or, preferably, of the person to whom it was sent, possibly a demon in the wilderness.

Apart from this ceremony, however, it is not easy to trace the existence of belief in such a person among the Israelites, though it was common enough among other peoples (Wellhausen, *Reste Arab. Heid.*, pp. 135–140). In Israel it survived as a shadowy vestige of primitive Semitic demonology and was used to express the thought that sin belongs to a power or principle hostile to J" and its complete purgation must include its being sent back to its source.

A. C. Z.

AZAZIAH, az"ə-zai'ā (עֲזַזְיָהוּ, *'ăzazyāhū*), 'J" is strong': 1. A musician (I Ch 15 21). 2. The father of Hoshea, prince of Ephraim, in the reign of David (I Ch 27 20). 3. A Levite overseer of the tithes under Hezekiah (II Ch 31 13). E. E. N.

AZBUK, az'buk (עַזְבּוּק, *'azbūq*): The father of Nehemiah, ruler of part of Beth-zur, who assisted in rebuilding the wall of Jerusalem (Neh 3 16). E. E. N.

AZEKAH, ə-zî'kā (עֲזֵקָה, *'ăzēqāh*): A town in NW. Judah. It is mentioned with Makkedah (Jos 10 10 f.) as a place to which Joshua pursued the Canaanites at the battle of Gibeon. It is also mentioned with Socoh (Jos 15 35; I S 17 1), but these references are not clear enough to identify the site, which remains uncertain. A. was fortified by Rehoboam (II Ch 11 9), besieged by Nebuchadrezzar (Jer 34 7), and reoccupied by the Jews after the Exile (Neh 11 30). E. E. N.

AZEL, ê'zel (אָצֵל, *'ātsēl*): A descendant of Jonathan, son of Saul (I Ch 8 37 f., 9 43 f.). E. E. N.

AZEM, ê'zem. See EZEM.

AZGAD, az'gad (עַזְגָּד, *'azgadh*), 'Gad is strong,' or 'fate is strong': The ancestral head of a large family of post-exilic Jews (Ezr 2 12 = Neh 7 17; Ezr 8 12 = Neh 10 15). E. E. N.

AZIEL, ê'zi-el (עֲזִיאֵל, *'ăzī'ēl*), 'God is (my) strength': A Levite who played the psaltery and who was chosen by David to play before the ark (I Ch 15 20, **Jaaziel** in ver. 18). E. E. N.

AZIZA, ə-zai'zə (עֲזִיזָא, *'ăzīzā'*), 'strong': One of the "sons of Zattu" who had taken a strange wife (Ezr 10 27). E. E. N.

AZMAVETH, az-mê'veth (עַזְמָוֶת, *'azmāweth*), 'death is strong': **I.** 1. One of David's heroes (II S 23 31; I Ch 11 33). 2. A descendant of Saul (I Ch 8 36, 9 42). 3. Apparently the father of certain followers of David (I Ch 12 3). It is likely, however, that a place-name is here used genealogically. See **II**, below. 4. One of David's treasurers (I Ch 27 25).

II. The home of a colony of returned exiles (Ezr 2 24; Neh 12 29), called **Beth Azmaveth** in Neh 7 28. It lay a little N. of Anathoth, Map II, F 1. E. E. N.

AZMON, az'mən (עַצְמוֹן, *'atsmōn*): A town on the S. border of Judah (Nu 34 4 f.; Jos 15 4) called **Ezem** (**Azem** AV) in Jos 15 29, 19 3; I Ch 4 29. Site unknown. E. E. N.

AZNOTH-TABOR, az"nəth-tê'bōr (אַזְנוֹת תָּבוֹר, *'aznōth tābhōr*), 'ears of Tabor': A place, probably hills, near Mt. Tabor on the border of Naphtali (Jos 19 34). E. E. N.

AZOR, ê'zōr (Ἀζώρ): One of Christ's ancestors; son of Eliakim (Mt 1 13). E. E. N.

AZOTUS, ə-zō'tus. See ASHDOD.

AZRIEL, az'ri-el (עַזְרִיאֵל, *'azrī'ēl*), 'God is (my) help': 1. A chieftain of the half tribe of Manasseh E. of Jordan (I Ch 5 24). 2. The official head of the tribe of Naphtali under David (I Ch 27 19). 3. The father of Seraiah (Jer 36 26). E. E. N.

AZRIKAM, az-rai'kam (עַזְרִיקָם, *'azrīqām*): 1. A descendant of David (I Ch 3 23). 2. A descendant of Saul (I Ch 8 38, 9 44). 3. A Levite (I Ch 9 14; Neh 11 15). 4. An officer of Ahaz (II Ch 28 7). E. E. N.

AZUBAH, ə-zū'bā (עֲזוּבָה, *'ăzubhāh*), 'forsaken': 1. The wife of Caleb (I Ch 2 18 f.). If A. is a place-name, it may indicate that it was once occupied by Calebites and afterward deserted. 2. The mother of King Jehoshaphat (I K 22 42; II Ch 20 31). E. E. N.

AZUR, ê'zūr. See AZZUR.

AZZAH, az'zā. See GAZA.

AZZAN, az'zan (עַזָּן, *'azzan*), 'strong': The father of Paltiel, prince of Issachar (Nu 34 26).
E. E. N.

AZZUR, az'zūr (עַזּוּר, *'azzūr*, 'helped': 1. The father of Hananiah, the prophet of Gibeon (Jer 28 1, Azur AV). 2. The father of Jaazaniah, a prince of the people (Ezk 11 1, Azur AV, same as 1 [?]). 3. One of the signers of the covenant (Neh 10 17).
E. E. N.

B

BAAL, bê'al *or* bā'al. I. Significance of the term: The word Ba'al (בַּעַל) occurs many times in the Heb. O T with various meanings. 1. In the sense of 'master' or 'owner,' as in Ex 21 28, 34; Jg 19 22; Is 16 8. 2. In the sense of 'husband,' as in Ex 21 3; II S 11 26; see esp. Hos 2 16. 3. To denote the inhabitants or men of a town, as in Jg 9 2 f. 4. To denote one who is skilled in some practise or intimately connected with some particular thing (cf. RVmg. at Gn 37 19). 5. As the name of the Semitic deity Baal (see SEMITIC RELIGION, § 15). 6. In compound personal or place-names. In personal names Baal referred to the deity. Such compounds were very common among the Phœnicians and Canaanites. In Israelitic personal names compounded with Baal the term was used as the equivalent of Jehovah—*i.e.*, Jehovah was called Baal. He was the maker, owner, lord. In later times (after the 8th cent.) such compounds were viewed with disfavor. Place-names compounded with Baal are ancient and in such "Baal" stood for the local deity. II. 1. A Reubenite (I Ch 5 5). 2. A Benjamite (I Ch 8 30=9 36). III. A town in the S. of Judah, called **Bealoth** (Jos 15 24), also **Baalath-beer** in the list of the cities of Simeon (Jos 19 8), where it seems to be identified with **Ramah of the South.** Aside from the fact that it was somewhere on the border of Simeon's territory (I Ch 4 33) its site is altogether unknown.
E. E. N.

BAALAH, bê'a-lā (בַּעֲלָה, *ba'ălah*): 1. A city on the N. border of Judah (Jos 15 9 f.; I Ch 13 6), also called **Baale-judah** (II S 6 2), **Kiriathbaal** (Jos 15 60), and **Kiriath-jearim** (q.v.). 2. A city in the S. of Judah (Jos 15 29), also called **Balah** (Jos 19 3) and **Bilhah** (I Ch 4 29), and counted as belonging to Simeon. Site unknown. 3. A range of hills between Ekron and Jabneel (Jos 15 11). For general location see Map III, C 5.
E. E. N.

BAALAH, bê'a-lā, **BAALATH,** bê'āl-ath: Variant forms of Baal. See BAAL, III.

BAALATH-BEER, bê'al-ath-bî'ẹr. See BAAL, III.

BAAL-BERITH, -bî'rith (בַּעַל בְּרִית, *ba'al bᵉrīth*), 'Baal of the covenant': The name of the Canaanite deity of Shechem (Jg 8 33, 9 4), called **Elberith** in 9 46. What the 'covenant' referred to in the name was is uncertain. There is no evidence that it was a covenant between the original (Canaanite) inhabitants of Shechem and the Israelites. This Baal had a temple at Shechem which, like most pagan temples, served as the treasury of the community.
E. E. N.

BAALE-JUDAH, bê'al-î-jū'dā. See BAALAH, I.

BAAL-GAD, -gad (בַּעַל גָּד, *ba'al gadh*), 'Baal of good fortune': A place in the valley of Lebanon (Jos 11 17, 12 7), "under Mt. Hermon" (13 5). In these passages it marks the N. limit of Israel's conquest of Canaan. Though often identified with Dan (*Banias*) its site is uncertain.
E. E. N.

BAAL-HAMON, -hê'mon (בַּעַל הָמוֹן, *ba'al hāmōn*): A place mentioned in Song 8 11. The location is unknown.
E. E. N.

BAAL-HANAN, -hê'nan (בַּעַל חָנָן, *ba'al ḥānān*), 'Baal was gracious': comp. the Carthaginian name *Hannibal.* 1. The seventh king of Edom (Gn 36 38 f. = I Ch 1 49 f.). 2. An official under David (I Ch 27 28).
E. E. N.

BAAL-HAZOR, -hê'zōr (בַּעַל חָצוֹר, *ba'al ḥātsōr*): A town in Ephraim, where Absalom had a sheep-range (II S 13 23). Probably the hilltop *Tell 'Aṣur.* Map III, F 5.
E. E. N.

BAAL-HERMON, -hẹr'mon (בַּעַל הֶרְמוֹן, *ba'al hermōn*): A town or place near Mt. Hermon (Jg 3 3; I Ch 5 23). Perhaps the same as Baal-Gad (cf. Jos 13 5).
E. E. N.

BAALI, bê'al-ai: Used as an appellation of J" in Hos 2 16. See BAAL, I, 2.
E. E. N.

BAALIM, bê'al-im. See SEMITIC RELIGION, § 15.

BAALIS, bê'al-is (בַּעֲלִיס, *ba'ᶜlīṣ*): A king of the Ammonites (Jer 40 14).
E. E. N.

BAAL-MEON, -mî'ẹn (בַּעַל מְעוֹן, *ba'al mᵉ'ōn*), 'The Baal of Meon' ('the dwelling'?): A prominent town of Moab (cf. Ezk 25 9), assigned to Reuben (Nu 32 38; I Ch 5 8; Jos 13 17, where it is called **Beth-baal-meon**). It is called **Beth-meon** in Jer 48 23 and **Beon** in Nu 32 3. In the inscription of Mesha (q.v.) it is called Beth-baal-meon and represented as "built" (cf. Nu 32 38), *i.e.*, 'built up' or 'fortified' by Mesha. Map II, J 1.
E. E. N.

BAAL-PEOR, -pî'ər (בַּעַל פְּעוֹר, *ba'al pᵉ'ōr*), 'The Baal of Peor': The god who was worshiped at the Moabite town, or place, Peor (cf. Nu 23 28). The deity was probably Chemosh, the national deity of the Moabites. During Israel's sojourn in Moabite territory, the Israelites were drawn away by Moabite women to the corrupt worship of the deity (Nu 25 3; Dt 4 3; Ps 106 28; Hos 9 10). See also PEOR.
E. E. N.

BAAL-PERAZIM, -pẹ-rê'zim (בַּעַל־פְּרָצִים, *ba'al pᵉrātsīm*), 'Baal of [the deeds of] breaking through':

The scene of one of David's victories over the Philistines (II S 5 20; I Ch 14 11). The name is significant of the use by the Israelites of Baal=Jehovah. Is 28 21 refers probably to this event. The site is unknown. E. E. N.

BAAL-SHALISHA, bē″al-shal′i-shȧ (בַּעַל שָׁלִשָׁה, *ba'al shālīshāh*): A place in Ephraim (II K 4 42). Map III, E 4. Perhaps identical with Shalisha (q.v.) (I S 9 14). E. E. N.

BAAL-TAMAR, -tē′mȧr (בַּעַל תָּמָר), 'Baal of the palm': A place near Gibeah (Jg 20 33), not yet identified. E. E. N.

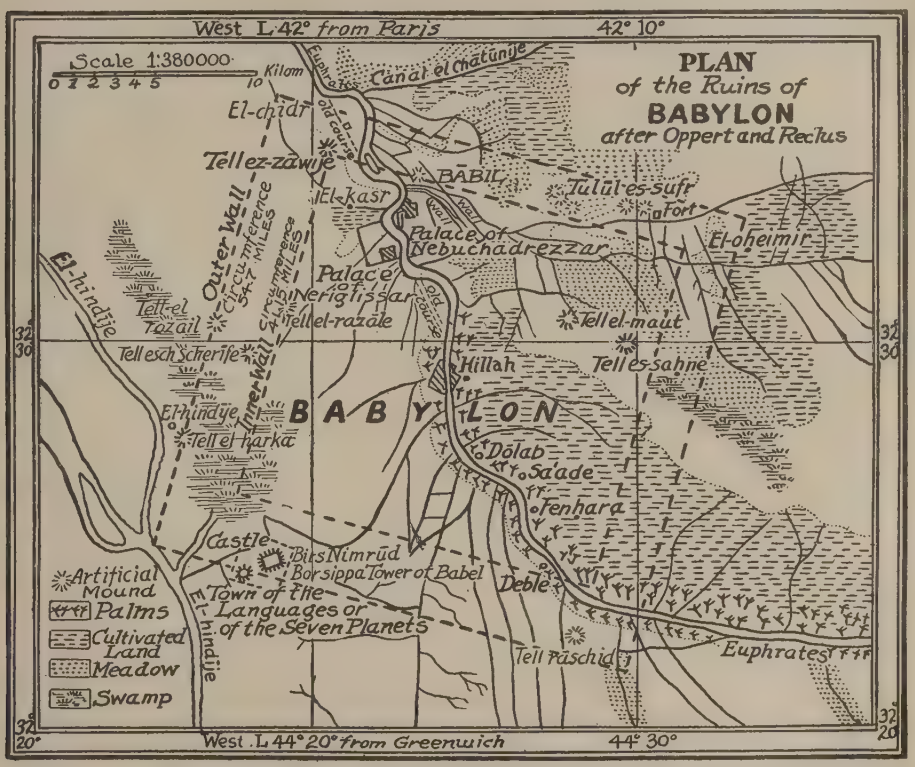
BAAL-ZEBUB, -zī′bub. See Beelzebub.

officers of Ishbosheth, son of Saul, who murdered him and were executed by David's order (II S 4 2 ff.). 3. The ancestral head of a family of returned Exiles (Ezr 2 2; Neh 7 7, 10 27). E. E. N.

BAARA, bē′ȧ-rȧ (בַּעֲרָא, *ba'ărā'*): One of the wives of Shaharaim, the Benjamite (I Ch 8 8). E. E. N.

BAASEIAH, bē″ȧ-sī′yā (בַּעֲשֵׂיָה, *ba'ăsēyāh*): A Gershonite Levite, ancestor of Asaph (I Ch 6 40). E. E. N.

BAASHA, bē′ȧ-shȧ (בַּעְשָׁא, *ba'ᵉshā'*): The third king of Israel, who gained the throne by assassinating



Plan of the Ruins of Babylon.

BAAL-ZEPHON, -zī′fȯn (בַּעַל צְפוֹן, *ba'al ts*ᵉ*phōn*), 'the Baal of Zephon': A place near which the Israelites encamped before crossing the Red Sea (Ex 14 2, 9; Nu 33 7). The site is unknown. E. E. N.

BAANA, bē′ȧ-nȧ (בַּעֲנָא, *ba'ănā'*): 1. The name of two of Solomon's officials (I K 4 12, 16). 2. The father of Zadok, one of those who "builded the wall" of Jerusalem in Nehemiah's time (Neh 3 4). E. E. N.

BAANAH, bē′ȧ-nā (בַּעֲנָה, *ba'ănāh*): 1. A Netophathite, the father of Heleb (or Heled), one of David's warriors (II S 23 29=I Ch 11 30). 2. One of the two Nadab. His reign of 24 years was spent in continual warfare with Asa, who forced him to give up Ramah by forming an alliance with Ben-hadad (I K 15 16 ff., 16 1 ff.; Jer 41 9). J. A. K.

BABEL, bē′bel (בָּבֶל, *bābhel*): The Hebrew form of Babylon; used in the EVV only in Gn 10 10, 11 9. See Babylonia, §§ 2, 25. J. F. McC.

BABYLON, bab′i-lȯn (בָּבֶל, *bābhel*): The city of Babylon, as it preceded the making of the kingdom of Babylonia (see Babylonia, § 16), so also long survived its extinction. It undoubtedly owed its rise at some unknown early period to the develop-

ment of trade with the western oases and along the great western canal (Pallakopas) on which lay the sister city Borsippa, 7 m. to the SW.

1. Origin. The native name *Babil* meant 'gate of God.' The form *Babbil* (Babel) might also in Babylonian mean 'confusion' (cf. Gn 11 9); but perhaps both of these words are folk-etymologies. The city lay mainly on the left bank of the Euphrates, as is indicated by the three great mounds along with lesser ruins. It was not until the new empire (see BABYLONIA, § 21) that the opposite settlement on the right bank was built up on a large scale.

2. Influence of Religion. As in all other Babylonian cities it was the religious institutions that chiefly promoted the development of Babylon. In the hands of the priesthood were ample lands held in fee simple or by mortgage, and great properties accruing therefrom as well as from separate loans and investments. The priests also were the teachers of youth and the promoters of learning and research, controlling the schools, workshops, and observatories which were connected with the temples. The temple-buildings themselves were as imposing as the royal palaces and more numerous. Chief among these in Babylon was E-sagila ('the lofty house') sacred to Bel-Merodach (see BABYLONIA, § 16, and SEMITIC RELIGION, §§ 16, 25), now lying under the most southerly of the three mounds that occupy the site of the city proper. This, and not the somewhat smaller temple of Nebo in Borsippa, marked by the better-preserved lofty ruin *Birs Nimrūd*, was the original of the 'Tower of Babel' (cf. Gn 11 1-9).

3. The Babylon of Nebuchadrezzar. Babylon owed most of its prosperity and opulence to its two greatest kings. Hammurabi (c. 2200 B.C.; see BABYLONIA, § 16) made it not only the political and business but also the religious center in place of Nippur, and E-sagila became henceforth the pride and inspiration of true Babylonians. As enlarged and beautified by Nebuchadrezzar (605–561 B.C.; see BABYLONIA, § 21), the city was surrounded by a wall of over 50 m. in circuit, the largest structure of antiquity. This was protected by a broad moat with enclosing walls of its own and pierced by a hundred gates of bronze. A space of 4,000 cubits intervened between it and the ramparts, within which was a moat guarding the inner wall. In the city proper the streets were at right angles to one another, as in our modern towns, and a canal ran through it from N. to S. parallel to the Euphrates. The temple of Merodach, like the other great Babylonian sanctuaries, was of two main parts. There was the temple proper, having a vestibule, a long inner court, and an oracle entered once a year to learn the will of Merodach. Attached to it was a *ziggurat* or 'high tower,' 600 ft. square at the base, divided into seven stages, for the sun, moon, and five planets.

4. Decline of Babylon. Under Cyrus (538–529 B.C.) Babylon was made one of the Persian capitals. It revolted twice against Darius Hystaspis (521 and 514 B.C.) and each time was besieged, taken, and severely punished. Its religion, however, was encouraged by the Persian rulers. Under the Seleucidæ it was despoiled in favor of Seleucia, which was made their eastern capital. Parthian misgovernment and neglect of agriculture completed its decay, though its worship and even its written language survived till within a generation of the Christian era. In the N T Babylon is referred to directly only in passages reminiscent of the O T (*e.g.*, Ac 7 43). The other uses of the name are metaphorical, one instance (I P 5 13) referring to the city of Rome, and the others (Rev 14 8, etc.) to the Roman world-power as opposed to Christianity. In N T times and later there was no Christian community in Babylon. After the Parthian régime there was a mere village of *Babil*; and the town of Hillah, 3 m. to the S., has long been the only center of any permanent settlement.

J. F. McC.

BABYLONIA

ANALYSIS OF CONTENTS

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INTRODUCTORY: Babylonia is, upon the whole, the most important to the Biblical student of all countries except Palestine. In it is laid the scene of the creation of mankind, of the earliest history of the race, and of the ancestors of Israel. It was also the land where in exile Israel was purified and reformed. It was the source and nursery of ancient wisdom and knowledge, the pioneer of civilization in Western Asia, the proprietor and educator of Syria and Palestine for thousands of years before Israel became a nation. Its literature profoundly influenced the form and even the contents of the early portions of the Bible, and it is one of the main problems of archeology to discover to what extent the religious institutions of Israel were tinctured with Babylonian elements.

1. Importance of Babylonia.

I. NAME AND FEATURES: The country known as Babylonia was so called by the Greeks and Romans, who named it from its capital city Babylon (q.v.), the Greek and the Latin form of the native *Babil*. The Hebrew בָּבֶל, *Babel*, which is an exact equivalent of the latter, is used in the O T for both the city and the

2. Name.

country, and therefore the modern versions also use Babylon in both senses. After the city of Babylon had been established and recognized as the capital, the kingship of Babylon implied sovereignty over the whole country as though it were a city-state, so that in an important sense Babylon really stood for Babylonia.

3. Limits of the Country. Babylonia properly embraced all the alluvial land lying between and beside the lower Euphrates and Tigris. This included the territory varying greatly in breadth, stretching from *Hit* on the Euphrates southeastward to the Persian Gulf. The length of the country thus defined was considerably less in ancient times than it is at present; for the detritus brought down by the great rivers from the Armenian mountains and mingling with the desert sands has long been gaining upon the sea. In the time of the earliest known Babylonian kingdom the seashore was at least 150 m. farther to the NW. than it is at present, and the Euphrates and Tigris flowed into the gulf by separate mouths.

4. Soil and Products. The most striking feature of the soil of Babylonia is the absence of metals and stone of any kind. In ancient times the land, except where the sand predominated close to the seashore, was everywhere very fertile. Its present condition of desolation simply implies a lack of proper care, skill, and industry. The inhabitants in the earliest historic ages drew off the superfluous water into canals and reservoirs, and in the months when the soil was driest it was constantly and systematically irrigated. Its productiveness was enormous, especially in wheat, with other cereals, and dates. A very large variety of herbs also was cultivated in gardens.

5. River and Canal System. The general aspect of the country was determined by this level alluvial soil, intersected by innumerable canals, which in the northern part of the country above Babylon formed a perfect network. South of this system a long waterway, originally a separate branch of the Euphrates, now known as the *Shatt-en-Nil*, ran a course almost parallel to the main stream. From it were deflected several canals in its downward course. The Tigris from Bagdad southward ran nearly parallel to the Euphrates, till opposite Babylon it began to diverge rapidly and ran an easterly course. At its point of farthest removal, over 100 m. from the Euphrates, it was in its turn relieved of redundant water by a great canal, the *Shatt-el-Hai*, running nearly due S. across to the lowest stretch of the Euphrates. Lesser watercourses also formed a portion of this third system.

6. Divisions Determined by Waterways. II. Divisions: These waterways and canals determined the location of the chief settlements which developed into cities or city-states; and the three main systems above indicated gave rise respectively to three well-marked divisions of the whole country into what we may designate North, Central, and South Babylonia.

Nearly all the many important cities of Babylonia were situated between the Euphrates and Tigris. An exception was Ur in South Babylonia, the city of the moon-god, which lay on the right bank of the Euphrates. E. of Ur and

7. Southern Cities. close to the old mouth of the Euphrates was Eridu, the most southerly city of all Babylonia. To the NW. of Ur was Erech, the sacred city of Ishtar. E. of Erech was Larsa (the O T Ellasar), and farther to the NE. Lagash, the modern *Tello*. Still farther N. were Isin, and Adab, the modern *Bismya*. There does not seem to have been any general native designation for the territory embraced by these southern cities.

8. Middle Cities. The middle group of ancient cities begins on the S. with Nippur (the modern *Nuffar*) in the geographical center of old Babylonia. Of the other cities the most important in later times was Babylon. Borsippa, the seat of the prophet-god Nebo, lay 35 m. NW. of Nippur and 7 m. SW. of Babylon, on the right bank of the Euphrates; 15 m. NE. of Babylon, and half-way to the Tigris, was Cutha, the modern *Tell-Ibrahim*, the seat of Nergal, the god of the dead and the underworld. In that same group lay the important cities of Kish and Isban, whose sites, however, are still uncertain. This group of cities from Nippur to Cutha probably represented the very ancient kingdom of Shumer (**Shinar**).

9. Northern Cities. Proceeding northward we come to the series of numerous canals running across to the Tigris. On the northern border of these was Sippar (the modern ruin *Abu-Habba*), a very ancient seat of the sun-god, as Larsa was in the south. Near it, and probably to the S., was the still more ancient Agade or Akkad which gave its name to North Babylonia. This designation was preserved to the latest Babylonian times, while the combination 'Shumer and Akkad' seems to have originally designated North and Middle Babylonia, and not the whole of Babylonia as is generally assumed.

10. Region of Earliest Civilization. III. History: The development of early Babylonian civilization was necessarily slow, and a great antiquity is to be assigned to its beginnings. But it is probable that in no region of the world can the conditions of the first steps in human culture be so easily inferred. The starting-point must be assumed to have been not the south but the central region of Babylonia. It was riparian and not maritime soil that furnished the occasions of the decisive beginnings of agriculture, and in the most ancient times the rivers could have played no part in the historical lower Babylonia. In those days also the desert had more numerous and larger oases than those which have been known to later times, and the inhabitants of one or more of these, perhaps not far W. of Babylon, became accustomed to observe that vegetables and cereals grew luxuriantly in small areas in the neighborhood of the overflow of the three-branched Euphrates.

The natural impulse to repeat and multiply the favorable conditions thus noted led by degrees to systematic drainage, irrigation, sowing, and planting. Then fixed settlements were made; private property in land was conceded; fields and gardens were set apart in allotments, making earth-measur-

ing or 'geometry' and mensuration a matter of gradual invention and development. When standards of measurement had been adopted they were transferred to products of the soil and other articles of value, whence arose a system of weights as well as measures. From the beginning religion played a leading part in tribal and family affairs. In Babylonia it was largely astral and solar, and hence measurement of the sky and its divisions went hand in hand with measurement of the earth, while temple-building employed incessantly all the arts of primitive science. Perhaps most of the first working tools were modified weapons; but vessels of various sorts were readily made from the unsurpassed potter's clay that abounded everywhere; while cement was furnished by the bitumen that here and there welled from the soil. The use of the hand in thus modeling objects of utility led to skilled labor and the making of objects of primitive art. With the growth of agriculture and the increase of town life came exchange and trade, and therewith and thereafter the use of marks or rudimentary writing for record and reference. Such were the essential foundations of Babylonian culture, and, it may be added, the principal elements of the derivative science of Babylonia, which found its way to other peoples and regions in very early days along with many mythological and religious conceptions and traditions.

11. Progress of Culture.

To what race the people belonged who chiefly contributed to this momentous development it is very difficult to determine. The written and monumental records for many hundreds of the earliest years point to a mixture of races. The final determining element was Semitic, akin to the Aramean, the Canaanite, and the Arabian. But the cuneiform system of writing, the chief factor in the final stage of cultural evolution, gives much striking evidence in the names and values of its many characters of a non-Semitic origin; and a vast number of inscriptions, especially in the south, which are partly ideographic and partly phonetic, at first sight point the same way. The non-Semitic language, supposed to be thus indicated, and its speakers and writers, have been designated 'Sumerian.' The term is a misnomer (cf. §§ 8, 9); but the theory as a whole is now accepted by most scholars.

12. Earliest Type of Culture.

A fixed point in the chronology is afforded by the date of one of the very ancient dynasties, that of Sargon, of Agade or Akkad (§ 9), about 3800 B.C. The recent researches on the site of Nippur, along with excavations made at *Tello*, the ancient Lagash in South Babylonia, make it probable that at a date preceding 4500 B.C. Nippur was an important political and religious center. The earliest rulers mentioned were apparently not kings of Nippur, but had made that city their religious capital and En-lil (the Semitic Bēl) the great object of their reverence. For example, the king of the city of Kish (§ 8), when victorious over his foes, made acknowledgment in the temple at Nippur. Kish also allied itself with another city-state, Isban, apparently situated in the same central region. Afterward Isban secured control of the whole of Babylonia, and its successful king, Lugalzaggisi, even dominated all the country W. to the Mediterranean. He in his turn also recorded his thanks and homage in the temple at Nippur.

13. Predominance of Central Babylonia.

The leading place seems to have passed next to South Babylonia. Lagash (§ 7) became supreme over South and Central Babylonia not later than 4000 B.C., and a series of energetic rulers laid there the foundation of a great empire. Before 3800, however, the Semites of the north attained to power, and for a time eclipsed the splendor of the southern rulers. Inscriptions found in various regions show that Semitic communities to the NE. (cf. § 15) were civilized and in close contact with those in Babylonia. Of the latter Akkad came to the front under Sargon I, who brought under his dominion the whole of Babylonia and the western lands as far as the island of Cyprus. His son, Narām-Sin, inherited his power and ambition. The building up of Sippar (§ 9) was one of his projects, and in view of the extent of his dominions he assumed the title of "king of the four quarters of the world." Soon after his death the hegemony returned to Lagash, whose rulers are found not only asserting a wide-spread authority, but promoting architecture, sculpture, and other arts of civilization. Abundant inscriptions attest the energy and resources of this dynasty. But the leadership passed at length from its hands to the ancient city of Ur about 3000 B.C. Its rulers, by adding to their own proper title that of "king of Shumer and Akkad," showed it to be their purpose to unify the whole of Babylonia. This dynasty was followed (c. 2500) by one whose capital was Isin; but Ur not long after regained the supremacy, after which Larsa (§ 7, c. 2400) took the lead.

14. Northern and Southern Dynasties.

The hegemony of Larsa was ere long interrupted by an invasion of the Elamites (c. 2300), which ended in their complete subjugation of Babylonia, Larsa naturally being made their capital. From Gn 14 we learn that these Elamites (under King Chedorlaomer) as rulers of Babylonia continued its rôle of suzerainty over the 'westland.' The expeditions there described had as their object to secure control of the trade route from Damascus to the peninsula of Sinai (cf. vs. 5-7), which in those early days was even more important than it is at present. From the same secondary source we are informed that the sovereignty of Babylon included that of the northeastern country as well ("Goiim," "nations," AV, Gn 14 1 = the Bab. *Gutē*).

15. Rule of the Elamites.

The Elamitic yoke was thrown off by Hammurabi, King of Babylon, probably the "Amraphel, King of Shinar" (Shumer or Central Babylonia) of Gn 14, who at the same time united all Babylonia under one administration. Babylon, which thenceforth became the undisputed capital of the whole of Babylonia and the leading city of Western Asia, was not by any means a new city at this era, though its earliest history is as yet obscure. The dynasty to which Hammurabi belonged, though known as 'the first,' was not native but Arabian, and he was the fourth of the line. He

16. Babylon and Babylonia.

was the real founder of the Babylonian type of nationality, and one of the world's greatest men. His work was epoch-making in religion, civic administration, provincial organization, legislation, irrigation, and national defense. His paternal care extended to hundreds of cities and towns from the Persian Gulf to the Mediterranean coastland. Among his chief monuments were his temples and palaces, his great canals, his legislative code, and the city of Babylon itself, of which he was the virtual creator, which he made the successor of Nippur as the center of Semitic religion and culture, and whose patron god Merodach was invested with the prerogatives and attributes of Bēl himself and even with his name (cf. Is 46 1). This first dynasty of Babylon lasted till about 2100 B.C. The second dynasty ran till near 1700 B.C. Little is known of it, but it must have been active all over the western country, for the Amarna letters of the next period show that Babylonian influence had permeated the life and thought of Palestine and Syria for hundreds of years before their date (1450–1400 B.C.).

17. The Cossean Dynasty.

The rulers of this second dynasty, especially toward the close, had to suffer from inroads of Elamites and Cosseans, the latter of whom succeeded in obtaining control of Babylon about 1700 B.C. Their rule was long and on the whole not very prosperous. Their influence was mainly political. They conformed to the religion of Babylonia, and in their measure they were molded by its civilization. They were not devoid of enterprise and daring, but they lacked culture and resources. Their empire was contracted by other causes also. Assyria was becoming continually stronger, and was barring the way to the west. Mesopotamia became a bone of contention between the two nations, and their rivalry resulted in the loss of the 'westland' altogether. This was also the period of the expansion of Egypt. By 1600, when the Asiatic Hyksos were expelled from that country, no Semitic force was strong enough to keep the Egyptians from successfully invading Palestine and Syria. They were succeeded there by Hittites and Arameans, and finally Assyrians and not Babylonians resumed the empire of the west. Meanwhile the two powers were engaged in frequent warfare with occasional treaties of peace; and both of them cultivated friendship with Egypt in the 16th and 17th centuries while it was a power in Asiatic affairs.

18. Native Rule Resumed.

The Cossean intruders were finally expelled by Nebuchadrezzar I, an early member of the 4th dynasty, about 1130 B.C. He made a desperate effort to reclaim Syria, but had to succumb to the superior power of Assyria. Not long after his time Babylon itself was captured by the Assyrians, but not permanently held. Peaceful relations seem to have been maintained for many years thereafter. The next dynasty is called that of the 'Sea-land,' which was probably the result of the first effort of the Chaldeans to assert themselves on a national scale. The 5th, 6th, and 7th dynasties, regarding which little is known, were of short duration. The 7th had at least one Elamitic ruler. After 1000 B.C., the native kings were again in power. With the revival of Assyrian aggression on a world-conquering scale Babylonia gradually took an inferior place, but it was not till the era of Tiglath-pileser III that Assyria gained a permanent footing in the mother-country. Early in the reign of Nabonassar (747–733), the first king of the Canon of Ptolemy, the Assyrians occupied Akkad, and in 729 Babylon itself was taken by Tiglath-pileser, who assumed the throne under the name of Pulu (the "Pul" of II K 15 19).

19. Chaldeans and Assyrians.

The chief obstacle to the progress of the Assyrians was presented by the Chaldeans from the shores of the Persian Gulf, who had now begun systematic plans for gaining possession of Babylon (§ 18). Their aims seem not to have been purely ambitious. They wished to maintain a native Babylonian dynasty, while the all-powerful priestly party in Babylon was quite willing to tolerate Assyrian rule for the sake of its protection and better chances of settled government. Merodach-baladan II was the leading spirit of the first great struggle. He was three times in possession of the capital and for two periods actual king. For thirty years he kept intriguing, fighting, or actually reigning in Babylon. It was in 704 that he sent the embassy to Hezekiah of Judah seeking help in organizing a general revolt against Sennacherib (cf. II K 20 12; Is 39 1). He finally disappeared, embarking in his flight for the eastern shore of the Persian Gulf. Native opposition to the Assyrians was still maintained till in 690 Sennacherib captured and destroyed Babylon itself, turning the Euphrates over its site. During these struggles the Elamites rendered faithful and substantial assistance to the Chaldeans.

20. Assyrian Rule and Ruin.

Babylon was restored (680 B.C.) by the good Assyrian king, Esarhaddon, who forebore to assume the title of "King of Babylon" and called himself "viceregent of Merodach." Under his régime Babylonia was prosperous and happy. After his early death Asshurbanipal became King of Assyria and his brother viceroy of Babylon. For fifteen years the brothers kept on good terms, and when a combination of Chaldeans, Elamites, and Arameans of the Tigris pasture-lands was made against Assyria, Babylon held aloof. But the viceroy took part in an insurrection which began in 652 and extended through the whole breadth of the empire. The chief cities of North and Central Babylonia were besieged and yielded only to starvation. Babylon was the last to be taken, and the viceroy immolated himself in the flames of his palace (648). During the rest of his life, till 626, Asshurbanipal reigned as "king" over Babylon. Within the next three years (648–645) Elam also was finally subdued, and Susa captured and destroyed.

21. New Babylonian Empire.

Yet, after all, the successor of Asshurbanipal in Babylon was a Chaldean, Nabopalassar (625–605), who threw off the yoke of the hated Assyrian, and founded the new Babylonia. As Assyria declined and shrank in dimensions the Chaldean régime was being constantly strengthened. Nabopalassar allied himself with the rising power of the Medes, and after the fall of Nineveh (607 B.C.) the

whole Assyrian Empire W. and S. of the mountains fell to him. His son, Nebuchadrezzar, completed the reduction of Syria and Palestine, which had fallen under the dominion of Egypt, by driving out Pharaoh Necho after the battle of Carchemish (605 B.C.). He became king upon the death of his father during this campaign. Only the western districts furnished serious trouble to him. Jerusalem rebelled twice and was finally destroyed in 586. Tyre withstood a siege of thirteen years, since the besiegers lacked a competent navy. But Egypt was overrun and for a time, it would seem, occupied by the Babylonians. Throughout the rule of Nebuchadrezzar peace reigned between his empire and Media, which extended itself mainly westward. His career as a ruler was long and successful. While his outlying dominions were generally peaceful and contented, Babylonia itself prospered beyond precedent. Waste lands were reclaimed; irrigation was extended; new settlements were formed; commerce, industry, learning, research, architecture, and above all temple-building were promoted; and the city of Babylon became more than ever the metropolis of Asia.

22. Decline and Fall.

The glory of the Chaldean régime was of short duration. Nebuchadrezzar died in 562. His successors were all incompetent. The fourth and last, Nabonidus, a usurper (555) and a religious and antiquarian enthusiast, was distasteful to his own people. Cyrus the Great, in 539 B.C., added the Babylonian to the other empires which he had acquired and consolidated with magical ease and celerity. A midsummer campaign of less than a week ended in the surrender of the capital, after which the whole Semitic world came under Persian control. Babylon henceforth had no higher rank than a province.

23. Continued Importance of Babylonia.

But its importance for Biblical history did not thereby cease; rather it set itself in a new relation. It was because Babylonia was a province of Persia that the restoration of Jerusalem and the return of the Babylonian exiles were made possible and the maintenance of the precarious settlements in Palestine secured. Even Persian modes of thought had only a slight influence on the latest canonical writings. Of Judaism Babylonia was the center and focus for over a thousand years. After the fall of Jerusalem (70 A.D.), Babylonia took the place of Palestine as a seat of Jewish schools and the interpretation of the Law. Under the Parthian, the Sassanid, and even the Mohammedan rulers, the Jewish scholars and teachers of Babylon still held a leading place, and it was not till the Mongolians and Turks converted the country into a desert that it ceased to be a nursery of Judaism.

LITERATURE: See the list of works appended to ASSYRIA. For recent explorations see Peters, *Nippur*, New York, 1897; Hilprecht, *Recent Research in Bible Lands*, 1896; and reports of excavations by the German expedition under Koldewey on the site of Babylon and by the University of Chicago's expedition at Bismya.

J. F. McC.

BABYLONISH GARMENT (properly, "mantle of Shinar," Jos 7 21 mg.): If the reading were correct, this would be a sample of the excellent and costly embroidered robes of various patterns which are frequently mentioned in the Inscriptions, and of their wide-spread export from the place of manufacture. It is probable, however, that instead of "Shinar" we should read *se'ar*, 'hair.' J. F. McC.

BACA, VALLEY OF (עֵמֶק הַבָּכָא, *'ēmeq habbākhā'*, Ps. 84 6, **Valley of Weeping** RV; "balsam-trees," RVmg.): Whether there was a real valley bearing the name Baca is not clear. The context in Ps 84 clearly shows that the phrase is used as emblematic of the hard experiences of life which faithfulness and constancy in devotion to God may transform into sources of joy. A. C. Z.

BACHRITE, bac'rait. See BECHER.

BACK: Used of God in an anthropomorphic sense (Ex 33 23; Is 38 17).

BADGER, BADGERS' SKINS. See SEALSKIN.

BAG: The rendering of (1) *ḥărīṭ* (II K 5 23); a bag of skin, here one large enough to hold a talent of silver. A smaller variety is mentioned in Is 3 22 ("satchel" RV, "crisping pin" AV); (2) *kīṣ*, a bag or purse in which was carried money (Is 46 6; Pr 1 14 ["purse"], 16 11; Is 46 6), or weights for the balance (Dt 25 13; Mic 6 11); (3) *kᵉlī*, lit. any sort of receptacle or instrument, used of the shepherd's bag in I S 17 40, 49; (4) *tsᵉrōr*, from *tsārar*, 'to bind' (cf. the vb. in II K 12 10), a "bundle" (Gn 42 35) or bag (Job 14 17; Pr 7 20; Hag 1 6). (5) *βαλάντιον*, "purse" RV (Lk 12 33), the same as (2), above. The term *γλωσσόκομον* in Jn 12 6, 13 29 means a small box (RVmg.) rather than a bag. E. E. N.

BAGGAGE: RV for "carriages" AV (I S 17 22; Is 10 28; Ac 21 15), and for "stuff," AV and ERV (I S 10 22, 25 13, 30 24). In every case but Ac 21 15 it means the *impedimenta* of an army. E. E. N.

BAHARUMITE, ba-hê'rum-ait: In I Ch 11 33 we read "Azmaveth, the Baharumite," but in the parallel passage (II S 23 31), "the **Barhumite,**" the "h" and "r" being transposed. The former is probably the more correct. See BAHURIM. G. L. R.

BAHURIM, ba-hū'rim (בַּחֻרִים, *baḥūrīm*): A place in Benjamin on the way from Jerusalem to the Jordan (II S 3 16, 16 5). B. was the home of Shimei, who cursed David on his flight from Absalom (II S 16 5, 19 16 ff.; I K 2 8). Here also Ahimaaz and Jonathan concealed themselves when acting as David's spies (II S 17 18). Site unknown. E. E. N.

BAJITH. See BAYITH.

BAKBAKKAR, bak-bak'ār (בַּקְבַּקָּר, *baqbaqqar*): The head of a Levite family (I Ch 9 15). E. E. N.

BAKBUK, bak'buk (בַּקְבּוּק, *baqbūq*): The founder of a family of Nethinim who returned from Babylon with Zerubbabel (Ezr 2 51; Neh 7 53). E. E. N.

BAKBUKIAH, bak''bū-kai'ā (בַּקְבֻקְיָה, *baqbuqyāh*): A name occurring three times in Neh (11 17, 12 9, 25), all the references being perhaps to one individual, a Levite of the "sons of Asaph."

E. E. N.

BAKE, BAKER, BAKING. See Food and Food Utensils, §§ 2, 11.

BAKEMEATS. See Food and Food Utensils, § 11.

BALAAM, bê'lam (בִּלְעָם, *bil'ām*): The son of Beor and a magician (enchanter) of Pethor, on the banks of the River Euphrates (Nu 22 5; but according to another reading he was of the *bᵉnē 'ammō* [by omission of a final *n* for *bᵉnē 'ammōn*, 'sons of Ammon'], hence an Ammonite). As the narrative stands in Nu 22 3–24 25 [JE] it presents in the character of B. the incongruous, though not necessarily contradictory qualities of a heathen soothsayer (24 1) and those of a man touched by the spirit of J". The incongruity is removed when the narrative is analyzed and its separate portions referred to the documents from which they were drawn. But the analysis is not an easy one (cf. Kent, *Beginnings of Hebrew History*, 233–239; Addis, *The Documents of the Hex.*, I, 175–184); and the story as it stands has a distinct function and spiritual value. It presents the heathen occultist as coming under the power of the spirit of J" and revealing the irresistible nature of this force. Balaam was summoned by Balak, King of Moab, just after the defeat of the Amorites by the hosts of Israel, and bribed to curse the victorious invaders, but is led first by the miracle of the speaking ass, and afterward directly, to bless them. In four poetically constructed oracles (Nu 23 7-10 [E], 19-24 [E], 24 3-9 [J], 16-24 [J]), he foreshadows the uniqueness of J"'s people, their strength, the beauty and fruitfulness of their land, their glorious victories, and finally the great king ("Star") who shall create an empire out of Moab, Edom, Amalek, and Kain. After this B. is for a time lost sight of, and when he reappears, it is as the corrupter of Israel. Through the means of Midianite women he lures many to idolatry and is slain with others for this sin (Nu 31 8, 16 [P]). In the O T B. stands for the unavailing curse of the heathen enchanter (Dt 23 5; Jos 24 9; Mic 6 5; Neh 13 2); in the N T he is the type of the tempter to idolatry, especially that form of it in which lust plays a large part (II P 2 15; Jude ver. 11; Rev 2 14); cf. Gray on Numbers, chs. 22–24, in *Int. Crit. Com.*, 1903.

A. C. Z.

BALAC, bê'lac. See Balak.

BALADAN, bal'ᵅ-dan. See Merodach-baladan.

BALAH, bê'lā (בָּלָה, *bālāh*): A town in SW. Palestine (Jos 19 3), **Bilhah** in I Ch 4 29. Site unknown. Perhaps the same as **Baalah.** E. E. N.

BALAK, bê'lak (בָּלָק, *bālāq*; **Balac,** Rev 2 14, AV): King of Moab in Moses' day (Nu 22–23) and famous for his connection with Balaam (q.v.). E. E. N.

BALANCE. See Weights and Measures, § 4.

BALD LOCUST. See Palestine, § 26, and Locusts.

BALDNESS: As to location, the O T contrasts baldness of the forehead (*gabbaḥath*, only Lv 13 41 ff.) with baldness of the crown (*qorḥāh*; cf. the proper names Korah, Kareah). As to origin, baldness was either natural or artificial. The former, which is seldom mentioned, was believed to result from hard labor (Ezk 29 18), as well as disease (Is 3 17, 24), and was perhaps considered a reproach (II K 2 23). Baldness was not itself unclean, but apparently aroused suspicions of some unclean skin-disease (Lv 13 40 ff.). See Disease and Medicine, I (1).

Artificial baldness, produced by clipping or shaving (cf. Ezk 5 1) is frequently mentioned. The ancient belief that the hair was a seat of the vitality (cf. Jg 16 17) caused the ceremonial shaving of the head to be regarded as a sacrifice to a deity or to the dead; hence this was a sign of mourning forbidden to the Israelites (Dt 14 1; Lv 21 5). It seems, however, to have been common in pre-exilic times (Is 22 12; Am 8 10, etc.; cf. Job 1 20); and baldness is therefore used figuratively for mourning (Jer 48 37; Ezk 7 18, etc.). See Mourning and Mourning Customs, § 4. The Arabian practise of shaving all the head except a circular patch in the middle (Jer 9 26, 25 23) was likewise prohibited (Lv 19 27, 21 5) on account of its connection with heathen worship. At the expiration of the Nazirite's vow, the shaven hair was offered as a sacrifice to J" (Nu 6 18; cf. Ac 18 18, 21 24). See Nazirite. Paul says that "it is a shame to a woman to be shorn or shaven" (I Co 11 6). See Hair; Shaving. L. G. L.

BALM. See Disease and Medicine, IV (1), and Palestine, § 21.

BAMAH, bê'mā (בָּמָה, *bāmāh*), 'high place': In Ezk 20 29 the word is used with reference to a supposed derivation from *bā'*, 'to come' ('go'), and *māh*, 'what.' Hence, '*What* . . . whereunto go ye?' with evident contempt for it. This allusion to its etymology makes the word a quasi-proper noun as rendered in EVV. A. C. Z.

BAMOTH, bê'meth (בָּמוֹת, *bāmōth*), 'high places': A town of Moab, probably the same as **Bamoth Baal** (Jos 13 17) and the Beth Bamoth of the stone of Mesha (line 27). It was one of the last stations on Israel's march through Moab before the final encampment near Pisgah (Nu 21 19 f.). The identification, Map II, J 1, is uncertain. E. E. N.

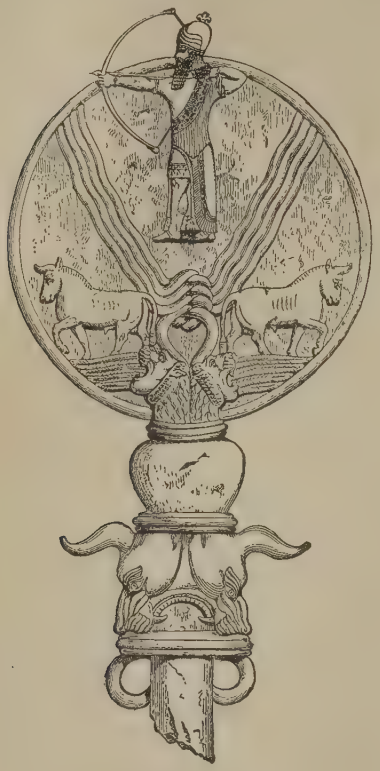
BAND: Often used in O T and N T for divisions of an army (cf. II S 4 2; II K 6 23; Job 1 17; Mt 27 27). See Warfare, § 4; also Beauty and Bands.

BANI, bê'nai (בָּנִי, *bānī*): **1.** One of David's heroes (II S 23 36 = **Mibhar,** I Ch 11 38). **2.** A Merarite (I Ch 6 46). **3.** A Judahite, descendant of Pharez (I Ch 9 4). **4.** "Sons of Bani," a post-exilic family (Ezr 2 10, 10 29, 34 ff. = **Binnui** in Neh 7 15. **5.** Name of one or more Levites (Neh 3 17, 8 7, 9 4, 5, 10 13, 11 22). **6.** A term used for one of the divisions of the post-exilic community (Neh 10 14); cf. **4.** E. E. N.

BANK. See Trade and Commerce, § 3.

BANNER: Banners or **standards** were used in ancient armies very much in the same way as they are to-day. (1) The most common word for standard is *nēṣ* (of uncertain root significance); cf. Ex 17 15 (*niṣṣī*='my banner'); Jer 4 6, 51 12, often rendered **ensign** (*e.g.*, Is 5 26, 31 9). (2) Another word is *degel* ('that which is seen'), confined to Nu 1 52, 2 2 ff., 10

14 ff., and Song 2 4, 6 4, 10. In Nu (if the text be correct) it is implied that each tribe had its special standard. 3. *'Oth*, 'sign,' is used for banner or



Military Standard with the Image of the God Asshur.

ensign in Nu 2 2; Ps 74 4. One form of Assyrian banner is shown in the accompanying illustration. There were many other forms. E. E. N.

BANQUET. See MEALS, § 3.

BAPTISM, BAPTIZE (*βάπτισμα, βαπτίζειν*): The words used to designate the rite characteristic of John the Baptist's ministry (Mk 1 4, 9 and ‖s; 6 14, 24, 11 30 and ‖s; Lk 7 29; Ac 1 5, 22, 10 37, 13 24, 18 25, 19 3 f.), as also the rite imposed from the beginning upon converts to the Early Church's preaching of Jesus Christ (Ac 2 38, 41, 8 12-16, 36, 38, 9 18 [with 22 16], 10 47 f., 16 15, 33, 18 8, 19 3-5; cf. also I Co 1 13-17; Eph 4 5; I P 3 21).

The call of the Baptist was not only to moral purification, but to this as leading to an entirely new condition of life to be established in the Messianic kingdom which he announced (Mt 3 2 f.). As administered by the Baptist, therefore, this rite symbolized the candidate's repentance in preparation for this coming kingdom (Mt 3 6-12 and ‖s; Lk 3 10-17) and consequently in its form must have been influenced largely by the O T purification rites, especially as these were involved in the rite of initiating proselytes into Israel (cf. Schürer, *HJP*, Eng. trans. II (2), 319–324; cf. also Edersheim, *Life of Jesus*, I, 272–274).

1. In John's Ministry.

The baptism of Jesus (Mk 1 9-11 and ‖s) was in accord with this idea; for while with the people generally this rite signified their moral attitude of receptivity toward the coming Messianic work, with Jesus it was a testimony to His moral attitude of consecration toward His own work. Consequently the statement of Jesus in Matthew's narrative that in this baptism both John and Himself would be fulfilling all righteousness (3 15) refers simply to the carrying out, in this ceremony, of the form thus offered for expressing this relation of consecration to the great work of whose commission to His hands He had become conscious. The term "righteousness" (*δικαιοσύνη*) is thus taken in its natural O T sense of living up to the divinely prescribed forms of relationship between God and man—the only sense in which the Baptist is likely to have understood it in connection with the question of the debated administration of the rite to Jesus (very much as Jesus uses it later in speaking of the Baptist's ministry, Mt 21 32). The Baptist was to live up to these forms by administering this rite to Jesus as publicly consecrating Him to His work; Jesus was to live up to them by submitting to this rite as publicly announcing His consecration.

This view of Jesus' baptism is confirmed not only by the supernatural incidents following it, whose evident intent was to express approval of the consecration involved in the act (Mk 1 10 f. and ‖s), but by the subsequent fact that the Messianic spirit, with which this Divine approval had then and there endowed Him, was the Spirit by which He was led immediately into the Wilderness for the testing of the consecration He had publicly confessed. (For other views see JESUS CHRIST, § 5.)

2. In Jesus' Ministry.

The general statement in Jn 3 22-26, that Jesus administered the rite of baptism, is corrected later by the Evangelist to the effect that "Jesus himself baptized not, but his disciples" (4 1 f.). This is not contradicted by the Synoptists; so we gain the impression that, while baptism may have been an accompaniment of Jesus' ministry, it was not administered personally by Him.

That it should have been such an accompaniment we can easily understand—at least in the early part of His work, when John's disciples were coming over into His following and His work was being done in the neighborhood of John's. If the Baptist had felt it necessary by this rite to commit his disciples publicly to their attitude toward the Messianic work, these disciples may well have felt the need of committing in a similar way those who came directly into contact with this work in the person of the Master.

The fact, however, that with His actual presence among them the time had passed for organizing a following in preparation for His work and the fact that the time had not yet come for organizing any following in the carrying of it on in the world, made needless during Jesus' ministry any rite of baptism. The call which He made was for personal relationship to Himself (Mk 1 15), which seemed all the public announcement necessary in the personal

following of Himself in the daily ministry of His actual work.

It is clear, therefore, that the administration of this rite by His disciples in the early part of His ministry was simply temporary and did not belong vitally to the work He was carrying on. His statement that He 'had a baptism to be baptized with and would be straitened until it was accomplished' (Lk 12 50) and His question to the ambitious disciples 'whether they were able to drink the cup that He was to drink, or to be baptized with the baptism with which He was to be baptized' (Mk 10 38 f.), are manifestly figurative expressions based on the fact of the consecration involved in His baptism at the beginning of His work and drawn out by the fact that this consecration was now, as His passion approached, coming to its supreme and final test.

After His resurrection, as He unfolded to His disciples the work which lay before them (Lk 24 46-49), His commission of them to "make disciples of all nations and to baptize them" (whether the longer Trinitarian formula be understood as having been used by Jesus [Mt 28 19] or the simpler one, current in the Early Church [Ac 8 16, 10 48, 19 5, 22 16], cf. article "Baptism" in *EB*) is obviously a recognition on His part of the fact that, with the withdrawal of His personal presence, there would arise the need of an organized following of His disciples and of a gathering into its membership, through such an initiatory rite as had been used by John in the following he had brought together in preparation for His coming.

3. In the Ministry of the Early Church.

In view of this commission it is not surprising to notice at the very beginning of the Church's life in Jerusalem the appearance of this condition of membership in the following of the disciples (Ac 2 38, 41); nor is it in any way unnatural that realizing, as the disciples must have done, that the rite was of the same initiatory character as that administered by John, it was connected in the apostolic preaching with the requirement of repentance rather than with that of faith (Ac 2 38). In fact, the emphasis upon repentance in the early preaching of the Church was part of the strictly Jewish conceptions with which the Church's life began (Ac 5 31) and which were recognized by Christ Himself in His final words to the disciples (Lk 24 44-47). It was only with the growth and development of the Church's consciousness of the personal relations to Jesus in the matter of salvation that the emphasis came to be placed upon faith (Ac 10 43, 13 39, 26 18) —as Christ Himself had placed it in His ministry (Mk 5 34 and ||s, 9 23; Mt 8 10-13, 9 28 f., 15 28; Lk 7 50), and faith came to have baptism connected with it in the entrance into the disciples' brotherhood (Ac 10 43-48, 11 17, 16 30-33, 18 8, 19 3-5; cf. the transitional phases in Ac 8 12 f., 36-38, and notice the interpretation placed upon 9 18 by Paul in his later statement of 22 16; cf. also Eph 4 5; I Co 1 13-15).

It is in this close connection of the rite with personal relations to Jesus Christ that we are to understand Paul's figurative references to baptism (Gal 3 27; Col 2 12; Ro 6 3 f.; I Co 12 13; cf. also I Co 10 2). The reference in I Co 15 29 is most obscure. (For various views see *Expos. Greek Test., ad loc.*)

The reference to "baptisms" in He 6 2 (where *βαπτισμός* is used instead of *βάπτισμα*) is doubtless to the various ceremonial washings for purification, either of the person, as He 9 10 (cf. Lk 11 38), or of things, as Mk 7 4.

That the rite had no high sacramentarian value in the Early Church is evident from the secondary importance attached to it in his ministry by Paul (I Co 1 14 ff.) as well as from the spiritual emphasis placed upon it in his Epistle by Peter (I P 3 21).

We have no record in the N T of the baptism of infants; but the fact that the question as to when entrance into the Church took place must have early come to the front in a community so accustomed to theocratic ideas as the Jewish-Christian Church in Jerusalem, and the parallelism between baptism and circumcision as initiatory rites gives significance to such statements of household baptism as we have in Ac 16 15, 31-33; I Co 1 16 (cf. Ropes, *Apostolic Age*, p. 198). As to the form of baptism it is clear that in so far as the rite of John's ministry was derived from purification and initiatory ceremonies it was administered in running water, with a partial or entire submergence of the body; and further that in so far as the rite of the Early Church was a reproduction of John's, it was administered after the same general form. At the same time the fact that in Jewish lustrations immersion of the whole body was often symbolized by an ablution of a part, as in the washing of the hands before meals (cf. Lk 11 38, where *βαπτίζειν* is used), opened the way for an early modification of the form in the direction of affusion and sprinkling (cf. *Didache*, ch. vii, and the representations in *Studia Bibl. et Eccles.*, vol. v., pt. iv.)

Literature: Schürer, *History of the Jewish People*, 1896²; Edersheim, *Life and Times of Jesus the Messiah*, n. d.; Lambert, *The Sacraments in the New Testament*, 1903⁴.

M. W. J.

BAPTIST. See John the Baptist.

BAR. See House, § 6 (1).

BAR-: In proper names compounded with Bar-, seven instances of which occur in the N T, this element signifies 'son' (Aramaic בַּר, *bar* = Heb. בֵּן, *bēn*), *e.g.*, Bar-Jonah, son of Jonah (Mt 16 17). E. E. N.

BARABBAS, bār-ab'as (Βαραββᾶς): The prisoner released at the instigation of the chief priests by Pilate according to a customary but otherwise unknown act of clemency at Passover (Mk 15 7 f. and ||s). He was a notable criminal in Jerusalem imprisoned with accomplices for robbery, sedition, and murder. The name Barabbas ('son of the Father')—probably in the sense of 'Teacher'—is not unknown, there being two rabbis with this surname mentioned in the Talmud. The reading "Jesus Barabbas" for his full name in Mt 27 16 f., found by Origen in many MSS., and still extant in some cursives and in the Sinaitic-Syriac and Armenian versions, is doubtless due to an early scribal error. R. A. F.

BARACHEL, ba-rē'kel (בָּרַכְאֵל, *bārakh'ēl*), 'God blesses': The symbolic name of Elihu's father (Job 32 2, 6). E. E. N.

BARACHIAH, bar''a-cai'ā. See Berechiah.

BARACHIAS, bar''a-cai'as. See Zachariah.

BARAK, bar'ak (בָּרָק, *bārāq*), 'lightning': A hero who shares with Deborah the credit of the victory over Sisera and the Canaanites (Jg 4 6, 5 12). He was a native of Kedesh-Naphtali, and is usually reckoned among the judges of Israel in succession to Othniel and Ehud. In He 11 32 his name occurs among those who achieved great things through faith. A. C. Z.

BARBARIAN. See GENTILE.

BARBER: Mentioned in the O T only in Ezk 5 1, showing, however, the existence of professional barbers. 'Temple barbers' are mentioned on Phœnician inscriptions. Compare the frequent references to shaving in the O T (cf. also Is 7 20). See RAZOR. E. E. N.

BAREFOOT: The removal of the sandals was indicative of awe or reverence, of profound emotion, or was a symbolic act. When one was on especially holy ground or felt himself in the immediate presence of Deity, it was incumbent on him to take off his shoes (Ex 3 5; Jos 5 12). The underlying reason for this wide-spread custom is not certainly known (cf. Dillmann on Ex 3 5). The removal of the sandals in experiences of great sorrow and humiliation, or as symbolic of such, is illustrated in the case of David (II S 15 30) and Isaiah (Is 20 2-4). The humiliation of the condition of being unshod is well illustrated in a detail of the peculiar law of levirate marriage (Dt 25 9 f.; cf. Ruth 4 7 f.). See BURIAL AND BURIAL CUSTOMS, § 7; also MOURNING CUSTOMS, § 4. E. E. N.

BARHUMITE, bār-hū'mait. See BAHARUMITE.

BARIAH, ba-rai'ā (בָּרִיחַ, *bārīaḥ*): One of the later descendants of David (I Ch 3 22). E. E. N.

BAR-JESUS, bār-jī'zus (Βαριησοῦς, 'son of Jesus'): A Jewish magician and false prophet attached to the court of Sergius Paulus when the latter was proconsul of Cyprus. For interference with Paul's work B. is represented as stricken with temporary blindness (Ac 13 6-12). In ver. 8 B. is called **Elymas,** which may be a second magical name assumed by the same person (but see Dalman, *Aram Gr.*, p. 162), possibly to be connected with the Aram. root אֵלִים, 'strong.' Ὁ μάγος (ver. 8) is not necessarily an exact translation of the word, but may be a general description of its meaning. A similar title seems to have been borne by Simon Magus (q.v.) (Ac 8 9 f.). For later legends concerning B. see Lipsius-Bonnet, *Apoc. Apgesch.*, II, p. 299 f. J. M. T.

BAR-JONAH, bār-jō'nā (**Bar-jona** AV). See PETER.

BARKOS, bār'kos (בַּרְקוֹס, *barqōs*): The ancestor of a family of Nethinim (Ezr 2 53; Neh 7 55). E. E. N.

BARLEY. See AGRICULTURE, §§ 4 and 5, FOOD, § 1, and PALESTINE, § 23.

BARLEY HARVEST. See TIME, § 4.

BARN. See AGRICULTURE, § 6.

BARNABAS, bār'na-bas (Βαρναβᾶς [Βαρνάβας *WH*]): The surname given by the Apostles to the Cyprian-Levite Joseph and interpreted by the author of Acts as meaning "Son of exhortation" (Ac 4 36).

Considerable difficulty exists in tracing the etymology of the name. Of the several suggestions perhaps the most likely is that of Deismann (*Bibelstudien*, pp. 175–178 [Eng. tr., pp. 187 f., 307–310]), who considers Βαρναβᾶς the Jewish Grecized form of Βαρνεβοῦς, a personal Semitic name recently discovered in Asia Minor inscriptions, and meaning 'Son of Nebo.'

If this be correct, then, being thus an old theophoric name whose heathen origin had been disguised, either it was borne by Joseph prior to his conversion, its Christian interpretation (υἱὸς παρακλήσεως) being alone due to the Apostles, or else it was given Joseph by the Apostles at his conversion on the basis of its popular interpretation, its heathen origin being unknown. The latter could very easily have been the case. Nebo being the herald of the gods, the popular idea of Barnabas as a 'Son of proclamation,' or 'exhortation,' would be natural.

This interpretation was evidently suggested by the special gifts of exhortation which B. displayed (cf. Ac 11 23) and which belonged to him as a N T prophet (cf. Ac 15 32 with 13 1).

He first appears as a generous contributor to the community of goods in the Jerusalem Church (Ac 4 36 f.), of which circle, through the fact of his aunt's home being in the city (cf. Ac 11 12 with Col 4 10), he was at the time doubtless a resident member. Among the discipleship here he was of sufficient reputation to become sponsor for Saul upon his first visit after his conversion (Ac 9 26 f.)—which seemingly implies a previous acquaintance, possibly in Tarsus, an inference which is confirmed by the fact that when later B. was delegated by the Mother Church to investigate the mission activity in Antioch, he brought Saul from Tarsus to the service of the newly established work and labored with him in it for a year (Ac 11 21-26).

Here also he seems to have come into prominence. With Saul he was appointed to carry up to Jerusalem the contributions of the brethren in Judæa (Ac 11 27-30), and upon their return, as the foremost prophet and teacher in the community, he was sent out with Saul on the first extended mission of the Christian Church (Ac 13 1). Through the importance and efficiency of his service he came to be designated an "apostle" (Ac 14 4, 14) in that broader usage of the word to which the Church grew in virtue of its widened work and life (see APOSTLE). He was sympathetically committed to Paul's liberal views, entering with him into the controversy which arose at Antioch upon the close of the first mission tour (Ac 15 1 f.) and standing with him in the subsequent Council at Jerusalem for the admission of the Gentiles into the Church (Ac 15 4, 12; Gal 2 3-5). At the same time, with most of the other leaders, he appeared unable to carry his convictions to their logical conclusions (cf. Gal 2 11-13).

Owing to a dispute over the taking with them of his cousin, John Mark, he did not accompany Paul on his second mission tour, but returned with Mark to his native place, Cyprus (Ac 15 36-40), where we lose sight of him, except for such evidence as may be contained in I Co 9 6 that he continued in his missionary work, declining, like Paul, to impose himself

upon the support of the churches. From the Apostle's references to him in his subsequent correspondence with the churches (Gal 2 1, 5, 9, 13; I Co 9 6; Col 4 10) there is nothing to show that the relations between them continued strained; rather the contrary.

Tertullian and others in the Western Church held B. as author of the Epistle to the Hebrews (q.v.). The Sinaitic MS. contains, at the close of the N T writings, an Epistle under his name; there is an apocryphal *Acts of Barnabas* and there are obscure references (*e.g.*, in the *Decretum* of Pope Gelasius, 496 A.D.) to a Gospel ascribed to him. M. W. J.

BARREL: The AV rendering of *kadh* in I K 17 12-16, 18 33 ("jar" RV). In the latter passage a large earthen water-jar is meant. In the former, the *kadh* may have been of earthenware, or, as is common among Palestinian peasants to-day, made of a mixture of clay, dung, and straw, perhaps divided into two compartments. See plate of POTTERY, fig. 1. E. E. N.

BARREN. See MARRIAGE AND DIVORCE.

BARSABBAS, bär'sab-bas (Βαρσαββάς, Barsabas AV): **1. Joseph.** Surnamed Justus, was "put forward" with Matthias as the successor of Judas (Ac 1 23). In the post-apostolic literature he is reckoned among the 'Seventy' (*Chron. Pasch.*, ed. Bonn, I, 400), and several apocryphal tales concerning him are extant (cf. Eus. *HE*, III, 39, 9; Lipsius-Bonnet, *Apoc. Apostelgesch.*, I, pp. 108, 116). J. M. T.

2. Judas (Ac 15 22, 27, 32). A leading prophet of the Jerusalem Church, who accompanied Silas with the decree of the Council to Antioch, and afterward returned to Jerusalem. Nothing more is known of him. Barsabbas being a patronymic, he may have been a brother of Joseph Barsabbas (Ac 1 23). R. A. F.

BARTHOLOMEW, bär-thol'o-mū (Βαρθολομαῖος, 'son of Talmai'): One of the twelve Apostles and mentioned in all four of the lists (Mk 3 18; Mt 10 3; Lk 6 14; Ac 1 13). Concerning B. there is no trustworthy tradition. For his supposed identification with Nathanael see NATHANAEL. J. M. T.

BARTIMÆUS, bär"ti-mī'us (Βαρτιμαῖος, "son of Timæus," perhaps equivalent to Aram. *bartimi*, 'son of Timi'): A blind man restored to sight by Jesus near Jericho (Mk 10 46-52 and ‖s). In Mt and Lk no name appears, and it is possible that Bartimæus was inserted in Mk for the sake of vividness (cf. JAIRUS). J. M. T.

BARUCH, bĕ'ruc (בָּרוּךְ, *bārūkh*), 'blessed': **1.** Son of Neriah, said by Josephus (*Ant.* X, 9 1) to have come of a very illustrious family, one of Jeremiah's associates, first mentioned as his trusted friend (Jer 32 12), and later as his secretary and agent (Jer 36 4). Jeremiah dictated his oracles to B., who read them to the people. These prophecies roused the wrath of Jehoiakim, who commanded the arrest of B., and also burned the roll written by him. B., however, rewrote the oracles. After the murder of Gedaliah, he was accused by the leaders of unduly influencing Jeremiah to dissuade the people from leaving Judæa (Jer 43 3). Together with Jeremiah he was taken into Egypt. Here all authentic records about him cease. According to one tradition, he died in Egypt at the same time with Jeremiah. According to another, he survived the prophet and went to Babylon, where he died twelve years after the fall of Jerusalem (574 B.C.). **2.** The son of Zabbai (Zaccai RVmg.) who repaired the wall of Jerusalem (Neh 3 20). **3.** One of those who sealed the covenant in Nehemiah's time (Neh 10 6); possibly the same as **2.** **4.** The son of Col-hozeh, a descendant of Perez (Neh 11 5). A. C. Z.

BARUCH, BOOKS OF: I. The Apocryphon:

1. Contents. The Greek Book of Baruch is based upon the tradition which represents Baruch the son of Neriah as spending the last portion of his life in Babylon (see BARUCH 1). The book purports to be a treatise addressed by him to the exiles and consists of an introduction and three sections. In the first section (1 15–3 8) the exiled Israelites are furnished with a form of confession of sin to which is appended a prayer for the return of the divine good pleasure toward them. In the second section (3 9–4 7) the praises of Wisdom are sung in words that recall the panegyrics of Job 28 and 38, and the Book of Proverbs. In the third section (4 8–5 9) words of encouragement and comfort are addressed to the exiles similar to the expressions of the Deutero-Isaiah.

2. Dates of Its Parts. These three sections bear the marks of different ages and environments. (1) The form of confession of sin (1 15–3 8) is of the same class as Ezr 9 6-15 and Dn 9 3-9; but while it is evidently of later origin than the former, it is earlier than the Daniel passage. It was therefore produced probably about 300 B.C. (2) The section which eulogizes Wisdom (3 9–4 7) betrays the effect of a long-standing contact with the Gentile world, and can best be accounted for upon the view that it originated in the first half of the 1st cent. A.D. (3) The last section (4 8–5 9) must be, from its dependence on the Psalter of Solomon, dated at the earliest after the fall of Jerusalem (70 A.D.) and may be a product of the last years of the 1st cent. The introduction (cf. 1 1-15) is a redactorial addition embodying the tradition of Baruch's activity in Babylon and therefore the latest of all the parts of the book.

3. Original Languages. These differences of setting correspond with a marked difference in language as between the first and the last two sections. The last two are purer and more choice in particular words and expressions, thus pointing to the conclusion that they were originally composed in Greek. As to the original language of the first section, the evidence is not so clear, but the probability is that it was composed in Hebrew.

4. Ascription to Baruch. As far as the ascription to Baruch is concerned, his known intimacy with Jeremiah and his concern in the events attendant on the deportation to Babylon are sufficient to account for the use of his name. The book has been known continuously from its first appearance and early secured a place among the Apocrypha of the O T.

II. The Syriac Apocalypse of Baruch: This is an apocryphon discovered and published in a Latin translation in 1866, and later in a more primitive Syriac text in 1871. Its contents consist of a purely apocalyptic section (from which the whole takes its name), and a letter purporting to be written by Baruch to the nine and a half tribes of Israel deported into Assyria at the time of the fall of Samaria (722 B.C.). The first of these parts consists of a series of seven sections of which the first gives a sketch of the circumstances in which Baruch saw his visions. It was at the time of the fall of Jerusalem into the hands of the Chaldeans. Jeremiah, by Divine command, went to Babylon with the captives, while Baruch stayed amid the ruins of Jerusalem. What he saw in the visions there together with the conversations which he held with heavenly personages are narrated in detail in the next six chapters. The sum and substance of these is that while Israel may suffer for a time, the Messiah will soon appear, and bring to naught the counsels of his enemies. The letter to the nine and a half tribes is designed to encourage and strengthen the people in the time of their distress. It represents their condition as fully known to God, and their sufferings intended for their own good.

1. The Book.

The author of the book was evidently a Jew, and wrote some time between the middle of the first Christian century and before the opening of the second, or approximately about the year 100. The original language of the document was probably Hebrew. Its relations to 4th Ezra (II Esdras) have roused the keenest interest. Both books seem to issue from the same conditions, are designed to meet the same need, and contain the same type of thought. They have been called the 'twin Apocalypses.' The Syriac text of the book may be found in Ceriani's *Monumenta Sacra*, V, II (1871). An English translation with introduction and notes was published by Charles (*The Apocalypse of Baruch*, 1896) and a German translation by Rothstein in Kautzsch's *Pseudepigrapha* (1900).

2. The Author, Date, and Original Language.

III. The Greek Apocalypse of Baruch: A book containing a report of a visit by Baruch to the seven heavens was mentioned by Origen in his treatise *De Principiis*, but nothing further was known of it until it was discovered in 1896 by Rev. E. Cuthbert Butler in a Greek MS. in the British Museum (subsequently published by Prof. M. R. James in the Cambridge *Texts and Studies*, Vol. V, 1897, No. 1, pp. 84–94). Almost at the same time a Slavonic translation of the production in an abridged form was made known by Bonwetsch. These two versions are related to each other as the longer and shorter recensions of the same writing. Neither one, however, is probably the full text of the Apocalypse known to and mentioned by Origen. In that work Baruch is reported to have described seven heavens, whereas in the Greek Apocalypse he is represented as visiting five, and in the Slavonic only two.

1. The Discovery of the Book.

The relation of the work to the Syriac Baruch is probably explained by referring to 76 3 f. of that work. Here God promises to give Baruch after the lapse of 40 days a further revelation regarding the world of material elements, including the cycle of the earth, the summits of the mountains, the depths of the valleys and of the seas, and the number of the rivers. The fulfilment of this promise is not recorded in what follows, and the Greek Apocalypse was composed to show that it was fulfilled and how it was fulfilled. A German translation of the work is given in Kautzsch's *Pseudepigrapha* (1900). The Greek text is to be found in James's edition above alluded to. A. C. Z.

2. Criticism.

BARZILLAI, bär-zil'a-ai (בַּרְזִלַּי, *bārzillay*): **1.** An aged and wealthy Gileadite of Rogelim who substantially befriended David when he fled from Absalom (II S 17 27). As he was returning to Jerusalem, David invited B. to spend the rest of his days with him at the capital, but B. refused, asking, however, favors for his servant (or sons? II S 19 31-39; cf. I K 2 7). **2.** The father of Adriel (II S 21 8). **3.** The ancestor of a family of priests who married a daughter of **1** (*supra*), but whose descendants could not prove their genealogy (Ezr 2 61; Neh 7 63). E. E. N.

BASE. See TEMPLE, § 18.

BASEMATH, bas'e-math (בָּשְׂמַת, *bāsᵉmath*, **Bashemath** AV): **1.** One of the wives of Esau, daughter of Elon the Hittite (Gn 26 34), but in 36 3 the daughter of Ishmael (cf. 28 9, where **Mahalath** may = Basemath). **2.** A daughter of Solomon (I K 4 15, **Basmath** AV). E. E. N.

BASHAN, bê'shan (הַבָּשָׁן, *bāshān*), in Heb. usually with the definite article prefixed: The broad, rolling, fertile region E. of the Lake of Gennesaret, extending, roughly, from Gilead on the S. to Hermon on the N. Map I, GH 4, 5. To-day it is one of the granaries of Palestine. In ancient times the region was celebrated for its oaks (Is 2 13; Zec 11 2; Ezk 27 6) and fine cattle (cf. Ps 22 12; Am 4 1). Its general altitude is about 2,000 feet above sea-level. In the NE. portion there is a peculiar, pear-shaped region, known to the Arabs as the *Leja*, which is literally a 'petrified ocean' of basaltic lava. This district is not improbably identified with "the region of Argob," which the Israelites wrested from Og, together with its "threescore cities" all fortified with high walls, gates, and bars (Nu 21 33 ff.; Dt 3 4 f.). This whole region was assigned to the half tribe of Manasseh (Dt 3 13, 4 43; Jos 13 29 f.). Edrei, Ashtaroth, Golan, and Salechah were its chief cities (Dt 1 4, 3 1, 10, 4 43). Solomon taxed Bashan (I K 4 13). Hazael put an end to the Heb. supremacy over it (II K 10 33). Tiglath-pileser seems to have carried its inhabitants into captivity (II K 15 29). Under Trajan (106 A.D.) it was incorporated into the province of Arabia. To-day it is inhabited by a fierce, warlike sect, the *Druses*. G. L. R.

BASHAN-HAVVOTH-JAIR, -hê''voth-jê'ir. See HAVVOTH-JAIR.

BASILISK. See PALESTINE, § 26.

BASIN (or **BASON**) and **BOWL** are the English renderings of eight Hebrew words. According to modern usage a bowl is deeper or rounder than a basin and is used chiefly for food or drink; but it is difficult to preserve this distinction in naming ancient vessels whose size and shape are largely a matter of conjecture.

Basins are most frequently mentioned in connection with the sacrificial ritual, beginning in Egypt (Ex 12 22) and Sinai (Ex 24 6). Among the furniture of the Tent were bowls of gold (Ex 37 16) and basins of "brass" (Ex 38 3). Solomon's Temple contained basins of gold (I K 7 50), "brass" (I K 7 45), and silver (I Ch 28 17), which were carried away by the Chaldeans (II K 25 14 f.; Jer 52 18 f.), but returned by Cyrus (Ezr 1 7 ff.). For basins as offerings see Nu 7 *passim*; Neh 7 70 (cf Ezr 8 27).

Bowls for wine (Jer 35 5, "pots," AV; Am 6 6) or ordinary household use (Jg 5 25, "dish," 6 38; II S 17 28) were doubtless common. Among bowl-shaped objects were the reservoirs of lamps (Zec 4 2 f.; cf. Ec 12 6), the rounded capitals of pillars (I K 7 41 = II Ch 4 12), and the "cups" of the golden candlestick (Ex 25 31).

The *νιπτήρ* used by Jesus (Jn 13 5) was probably a large foot-basin, provided for the purpose. *φιάλη* (AV "vial") is correctly rendered "bowl" by ARV in Rev (5 8, etc.). See also Cup, and Laver, and Temple, § 18. L. G. L.

BASKET: The uses of the various "baskets" of the O T are more evident than their form and material. The *dūdh*, used for figs (Jer 24 2), as well as clay or bricks (Ps 81 6), was probably a large, shallow basket, such as was used by masons in ancient Egypt. The *ṣal* or 'plaited' basket used for carrying bread (Gn 40 16; Ex 29 3) or meat (Jg 6 19) was apparently smaller, and dish-shaped. The *ṭene'* was large and deep, shaped like an inverted cone (cf. LXX. *κάρταλλος*), and is mentioned only in connection with products of the soil (Dt 26 2, 28 5). The *k'lūbh* (Am 8 1) seems to have been a coarsely woven cage-like receptacle with a lid.

The N T *κόφινος* (Mk 6 43, 8 19 and ‖s) was a stout wicker hand-basket, often carried by the Jews when traveling, in order to avoid buying food from Gentiles. Apparently each of the Twelve (cf. Mt 14 20) disciples had one. The *σπυρίς* (Mk 8 8, 20 and ‖s) was a larger flexible provision-basket of plaited ropes or reeds. The basket in which Paul was let down was probably a large rope hamper. It is called both a *σπυρίς* (Ac 9 25) and a *σαργάνη* (II Co 11 33), the latter word denoting especially the 'plaited' structure. See plate of Household Utensils, II. Figs. 2, 3, 4, 6. L. G. L.

BASTARD. See Marriage and Divorce.

BAT. See Palestine, § 24.

BATH. See Weights and Measures, § 3.

BATH-: The element *Bath-* in compound proper names means daughter. It occurs in only two or three instances in the O T. E. E. N.

BATH, BATHING. See Purification, § 2.

BATH-RABBIM, bath''-rab'im (בַּת־רַבִּים, *bath-rabbīm*,) 'daughter of multitudes': The name of a gate of Heshbon (Song 7 4). Nothing further is known of it. For a bold conjecture, see Cheyne in *EB*. E. E. N.

BATH-SHEBA, bath''-shi'ba (בַּת־שֶׁבַע, *bath-shebha'*), 'daughter of Sheba': The wife of Uriah the Hittite, who committed adultery with David and after Uriah's death became one of David's wives. She was a woman of beauty and energy. Her first child after her union with D. died, but she later became the mother of other sons including Solomon (cf. I Ch 3 5). She retained her influence over D. until his death, and doubtless it was she who was chiefly instrumental in D.'s choice of Solomon as his successor (II S 11 2 ff., 12 24 f.; I K 1 11–2 19).

In II S 11 3 her father's name is given as Eliam, but in I Ch 3 5 she is called **Bath-shua,** the daughter of Ammiel (only a variant form of Eliam). Ahithophel, D.'s counselor, may have been the grandfather of B. (cf. II S 23 34). E. E. N.

BATH-SHUA, -shū'a. See Bath-sheba.

BATTERING-RAM. See Besiege.

BATTLE. See Warfare, § 4.

BATTLE-AX. See Arms and Armor, § 5.

BATTLEMENT: On the use of this term in Jer 5 10 AV compare the RV rendering. See also House, § 6 (d).

BAVVAI, bav'a-ai (בַּוַּי, *bawway*, **Bavai** AV), (Neh 3 18). See Binnui.

BAY. See Colors, § 2.

BAYITH, bā'yith, **Bajith,** bê'jith: This word is treated as a proper name in the EV of Is 15 2. If a proper noun the RV margin is the more correct reading. But *bayith* (בַּיִת) may be only a textual error for *bath* (בַּת), 'daughter,' and in that case we should read 'The daughter of Dibon is gone up to the high places.' E. E. N.

BAY TREE (Ps 37 35 AV): In RV the correct reading is given: "a green tree *in its native soil*." LXX. reads: "like the cedars of Lebanon." E. E. N.

BAZLITH, baz'lith (בַּצְלִית, *batslīth*), and **BAZLUTH** (בַּצְלוּת, *batslūth*): The ancestor of a family of Nethinim (Ezr 2 52; Neh 7 54). E. E. N.

BDELLIUM. See Stones, Precious, § 3.

BEALIAH, bi''a-lai'ā (בְּעַלְיָה, *b'alyāh*), 'Jehovah is Baal (Lord)': One of David's soldiers (I Ch 12 5). E. E. N.

BEALOTH, bē-ê'loth (בְּעָלוֹת, *b'ālōth*): A town in the "South" (Jos 15 24). Perhaps the same as **Baalath-beer.** See Baal, III. E. E. N.

BEAM (*δοκός*): One of the main timbers of a building. The term is used figuratively in Mt 7 3; Lk 6 41 f. in contrast to mote (q.v.) in order vividly to suggest the inconsistency of criticizing the minor faults of others when our own are so much more conspicuous. J. M. T.

BEANS. See PALESTINE, § 23, and FOOD, § 3.

BEAR. See PALESTINE, § 24.

BEARD: The Israelite was accustomed to wear a full beard which was to be shaved only in exceptional cases, as that of a leper (Lv 14 9), or of extreme mourning (Jer 41 5), although this was contrary to the stricter spirit of the law (cf. Lv 19 27, 21 5), which viewed such defacements as heathenish. To compel one to cut off his beard was thus to inflict upon him an insulting disgrace (II S 10 4 f.). See also MOURNING CUSTOMS, § 4. E. E. N.

BEAST: In EVV this term designates: **1.** A brute animal, as distinguished from man (Ezk 14 13). **2.** A quadruped, as distinguished from other living creatures (Gn 6 7). **3.** A wild, as distinguished from a domesticated, animal (Job 5 22 f.; Ps 79 2). **4.** An apocalyptic symbol of brute force, as set over against the divine power, or distinguished from humanity (Dn 7 3; Rev 4 6 ff., AV; but RV "living creatures"). A. C. Z.

BEATEN GOLD. See METALS, § 1.

BEATEN OIL. See OIL.

BEATING. See CRIMES AND PUNISHMENTS, § 3 (b).

BEAUTIFUL GATE. See TEMPLE, § 32.

BEAUTY AND BANDS: Two terms used symbolically in Zec 11 4-14 (better rendered, "grace and union"), signifying God's gracious purpose toward His people which they stubbornly opposed. E. E. N.

BEBAI, bĭ'bā-ai (בֵּבָי, *bebhāy*): **1.** The ancestral head of a large post-exilic family (Ezr 2 11; Neh 7 16, 8 11, 10 28). **2.** One of this family (Neh 10 15). E. E. N.

BECHER, bĭ'kẹr (בֶּכֶר, *bekher*): **1.** The ancestral head of one of the clans of Benjamin (Gn 46 21; I Ch 7 6-8). **2.** The ancestral head of the **Becherites,** a clan or family of Ephraim. But in I Ch 7 20 we read **Bered,** which may be the correct form, or there may have been some genealogical confusion, owing to the contiguity of the territory of the two tribes Benjamin and Ephraim. E. E. N.

BECORATH, bẹ-cō'rath (בְּכֹרַת, *bekhōrath,* Bechorath AV): An ancestor of Saul (I S 9 1). E. E. N.

BED, BEDSTEAD (Couch in RV of I Ch 5 1; Est 1 6, 7 8; Job 17 13; Ps 41 3; Pr 7 16): In the simpler conditions of life reflected in the Bible it was customary to sleep in one's ordinary clothing, using the outer garment or cloak for a covering (Ex 22 27). In more advanced conditions, an ordinary rug or mat was used as a bed. Later, a mattress either took the place of the mat or was used with it, and together with a pillow and a simple coverlet or quilt for cold nights made up the bed furniture of a common individual. The mattress was rolled up and put away for the day within a closet. But bedsteads must have been used occasionally, as may be inferred from the fact that the sarcophagus of Og, King of Bashan, is called his "bedstead" (Dt 3 11). But more usually such bedsteads were made of lighter material and more easily movable. The place of a bedstead was sometimes taken by the raised platform or immovable divan along the walls of a room (*miṭṭāh,* Gn 47 31: II K 4 10; *mishkābh,* Song 3 1). This was covered with cushions and used as a sofa during the day.

More elaborate and ornamented bedsteads are mentioned in Am 6 4, 3 15 ("beds of ivory") and Est 1 6 ("couches . . . of gold and silver"). These were used by the wealthy, and offered an opportunity for indulging the love of display and luxury. Such bedsteads were further furnished with pillars and a canopy like those of palanquins (Song 3 10; Est 1 6). A. C. Z.

BEDAD, bĭ'dad (בֶּדַד, *bedhadh*): The father of Hadad, King of Edom (Gn 36 35; I Ch 1 46). E. E. N.

BEDAN, bĭ'dan (בְּדָן, *bedhan*): **1.** Referred to in I S 12 11 as one of the early deliverers of Israel. The text is probably wrong. LXX. and Syriac read Barak, but perhaps the original reading was Abdon; cf. Jg 12 13 ff. **2.** The head of a Manassite family (I Ch 7 17). E. E. N.

BEDCHAMBER. See HOUSE, §§ 1 and 6 (h).

BEDEIAH, be-dĭ'yā (בְּדְיָה, *bedhyāh*): One of the "sons of Bani" who had taken a foreign wife (Ezr 10 35). E. E. N.

BEE. See PALESTINE, § 26.

BEELIADA, bĭ''ẹ-lai'a-da (בְּעַלְיָדָע, *bᵉ'elyādhā'*), 'Baal [in sense of Jehovah] knows': A son of David (I Ch 14 7), called **Eliada** in II S 5 16 and I Ch 3 8. E. E. N.

BEELZEBUB, be-el'zẹ-bub: **1.** The Heb. בַּעַל זְבוּב, *ba'al zᵉbhūbh,* **Baalzebub,** 'the god of flies,' worshiped by the Philistines of Ekron (II K 1 2 f., 6, 16). It is not clear whether this Baalzebub was regarded as a special divinity, sender of flies, or the sun as the healer of disease through his piercing rays. **2.** The Greek form of the same is Βεελζεβούλ (**Beelzebul,** so also AVmg. and RVmg., Mt 10 25, 12 24, 27; Mk 3 22; Lk 11 15 f.). Jerome calls him the "Chief of the devils"; Cheyne renders "Lord of the Mansion," *i.e.,* of the nether world; Lightfoot, "Lord of Dung." A. C. Z.

BEER, bĭ'ẹr (בְּאֵר, *bᵉ'ēr*): **1.** A place where the Israelites made a station during the wilderness journey (Nu 21 16), also called **Beer-elim,** 'well of terebinths' (Is 15 8). **2.** The place where Jotham took refuge from his brother Abimelech (Jg 9 21). Both sites unknown. A. C. Z.

BEER-, bĭ'ẹr- (בְּאֵר, *bᵉ'ēr*), 'a well': On account of the necessity of a constant water-supply, sites of towns were often chosen because of nearness to a well or wells, and named accordingly, as Beer-elim, Beer-lahai-roi, Beer-sheba, Beeroth (plural of beer). A. C. Z.

BEERA, bĭ'ĕr-ȧ (בְּאֵרָא, *bᵉ'ērā'*), 'well': A son of Zophar of the tribe of Asher (I Ch 7 37).
E. E. N.

BEERAH, bĭ'ĕr-ā (בְּאֵרָה, *bᵉ'ērāh*), 'well': A Reubenite "prince," carried away captive by Tiglath-pileser III (I Ch 5 6). E. E. N.

BEER-ELIM, bĭ''ĕr-ĭ'lim (בְּאֵר אֵלִים, *bᵉ'ēr 'ēlīm*), 'well of [sacred] trees': According to the common Heb. text, 'well of mighty ones,' Is 15 8. Site unknown. E. E. N.

BEERI, bĕ-ĭ'rȧi (בְּאֵרִי, *bᵉ'ērī*): **1.** A Hittite, father of Judith, one of Esau's wives (Gn 26 34). **2.** The father of the prophet Hosea (Hos 1 1).
E. E. N.

BEER-LAHAI-ROI, bĭ''ĕr-lȧ-hai'-rȯi'' (בְּאֵר לַחַי רֹאִי, *bᵉ'ēr laḥay rō'ī*): The well (probably not far from Kadesh) near which Hagar had her theophany (Gn 16 7-14) and where Isaac lived for some time (Gn 24 62, 25 11). The interpretation of the name given in RVmg., "the well of the living one who seeth me," is not entirely satisfactory. The Heb. expression offers difficulties of interpretation which have not yet been cleared up. In the context (Gn 16 12 f.) the emphasis is on God's 'seeing,' but nothing is said that explains *laḥay*, taken to mean 'living one.' The same Heb. letters would ordinarily be taken to mean 'jaw bone' (cf. Jg 15 17 ff.), but this does not explain *rō'ī*, 'who seeth me.' Many scholars think that *rō'ī* stood originally for the name of some animal. In that case the whole name must be considered a place-name much older (and no longer understood) than the origin of the story in Gn 16, which simply gives it an interpretation. See *Comm.* on Gen., esp. Driver (p. 183, note) and Gunkel, *ad loc.* E. E. N.

BEEROTH, bĕ-ĭ'rȯth (בְּאֵרֹת, *bᵉ'ērōth*), 'wells': **1.** A Canaanite city once leagued with Gibeon and included with it in the treaty between Israel and the Gibeonites (Jos 9 17). It was in the territory assigned to Benjamin (Jos 18 25; II S 4 2). After the Exile it was again occupied by the Jews (Ezr 2 25; Neh 7 29). Its inhabitants were called **Beerothites** (II S 4 2, 23 27; I Ch 11 39). Map III, F 5.
E. E. N.

BEEROTH BENE JAAKAN, bĭ'nę jê'ȧ-kan. See JAAKAN.

BEER-SHEBA (בְּאֵר שֶׁבַע, *bᵉ'ēr shebha'*): The residence of the patriarchs (Gn 21 31, 26 23, 28 10); the name signifying 'well of seven' (Gn 21 30 f.), or 'well of oath' (26 31-33), or, as Strabo states it (xvi. 4, 24), "seven wells" (cf. Kiriath-arba, 'fourfold city'). It is pretty safely identified with the modern *Bīr'es-seba*, 28 m. SW. from Hebron. Map II, C 4. The neighboring district was called the **Wilderness of Beer-sheba** (Gn 21 14). Being situated on the S. border of the country, the expression naturally arose "from Dan to Beer-sheba" (Jg 20 1; I S 3 20), which is used conversely by the chronicler "from Beer-sheba to Dan" (I Ch 21 2; II Ch 30 5). It was a city of Simeon (Jos 19 2). Samuel's sons became judges at Beer-sheba (I S 8 2); Elijah fled to Horeb via Beer-sheba (I K 19 3). The mother of King Joash was born there (II K 12 1). In the days of Amos there was at Beer-sheba an important sanctuary (Am 5 5, 8 14). G. L. R.

BEESHTERAH, bę-esh'tę-rā (בְּעֶשְׁתְּרָה, *bᵉ'eshtᵉrāh*) (called **Ashtaroth** in I Ch 6 71; possibly an abbreviation for Beth-Ashtaroth, 'house of A.'): A city in Bashan (Jos 21 27). See ASHTAROTH.
E. E. N.

BEETLE. See PALESTINE, § 26.

BEGGAR: The Mosaic legislation was designed to prevent the formation of a beggar class among the Hebrews (cf. Dt 15 4, 7, 9, 11; Ex 23 11). Accordingly, though such a class is common enough in the Orient, there is no mention of beggars in the O T (except in I S 2 8, AV for the Heb. *ebhyōn*, 'poor'). The term 'poor,' however, may often mean such destitute persons as were dependent upon the bounty of their more prosperous brethren for their means of daily subsistence (Ps 41 1, 82 4). Likewise in the N T the term "beggar" (Lk 16 20, 22) represents the Greek πτωχός, 'poor.' See also ALMS. A. C. Z.

BEGOTTEN. See ONLY-BEGOTTEN.

BEHEAD. See CRIMES AND PUNISHMENTS, § 3 (a).

BEHEMOTH, bĭ'he-mȯth (בְּהֵמוֹת, *bᵉhēmōth*), apparently an intensive plural, from *bᵉhēmāh*, 'beast' (so Cheyne, *EB*), hence 'colossal beast': A monstrous beast, used as an illustration of the Divine creative power in Job 40 15 ff. The details of the description fit the hippopotamus more nearly than they do any other animal. But the description (like that of 'Leviathan,' ch. 41) goes beyond the bounds of nature into the mythological realm, borrowing details from Egyptian or Babylonian mythology, simply to make the impression more forcible and show how God is absolutely supreme over all beings, natural or supernatural. Possibly there is a similar instance in Is 30 6 ("beasts" = Behemoth?). (See Gunkel, *Schöpfung und Chaos*, p. 64 f., and Cheyne in *EB*.) See PALESTINE, § 24. E. E. N.

BEKA, BEKAH, bĭ'kā. See WEIGHTS AND MEASURES, § 4.

BEL. See SEMITIC RELIGION, § 16.

BEL AND THE DRAGON. See DANIEL, ADDITIONS TO.

BELA, bĭ'lȧ (בֶּלַע, *bela'*): **I. 1.** A king of Edom, the first in the list given in Gn 36 32 ff. He is called the "son of Beor," which has led many scholars to identify him with Balaam, son of Beor (Nu 22 5 ff.), but this is very uncertain. **2.** The ancestral head of one of the clans of Benjamin, the **Belaites** (Gn 46 21; Nu 26 38 ff.; I Ch 7 6 f., 8 1 ff.). **3.** The ancestral head of one of the clans of Reuben (I Ch 5 8-10).

II. A city near the Dead Sea, one of the five attacked by Chedorlaomer (Gn 14 2, 8), identical with Zoar. E. E. N.

BELIAL, bĭ'li-ăl (בְּלִיַּעַל, *bᵉlīya'al*), *bᵉli*, 'not,' and *ya'al* [in Hiphil], 'profit'): Primarily 'unprofitable.' From this neutral sense, however, the term soon passed into the more positive one of 'wickedness.' It is used in the O T almost invariably in connection with some prefixed word, such as "son," "daughter," "children," "man," and designates a very wicked character (Dt 13 13; Jg 19 22; I S 1 16, 10 27, 25 25, etc. AV). In the apocalyptic literature Belial is personified and identified with the genius of all evil, Satan. By a change in the last sound of the word it was made into Beliar, 'Lord of the Forest' (II Co 6 15).
A. C. Z.

BELLOWS. See Artisan Life, §§ 10–12, and Metals, § 1.

BELLS: Mentioned in Scripture only in the following instances: **1.** The golden bells (*pa'amōnīm*, fr. *pa'am*, 'to strike') which alternated with the pomegranates upon the skirts of the high priest's robe (Ex 28 33 f., 39 25 f.). **2.** The bells used on horses were called *mᵉtsillōth*, fr. *tsalal*, 'to clang' (Zec 14 20).
L. G. L.

BELSHAZZAR, bel-shaz'ăr (בֵּלְשַׁאצַּר, *bēlsha'-tstsar*): The last Chaldean king of Babylon, according to Dn 5; but prince-regent and son of Nabonidus, the last king, according to the Babylonian inscriptions. His name appears in his father's and other records as *Bel-shar-uzur* ('may Bel protect the king'). He was commander of at least a portion of the army in its final stand against Cyrus in 538 B.C. His relation to Nebuchadrezzar was simply that of successor in power and not 'son,' as Dn 5 18 implies. His death described in Dn 5 may have been narrated in portions of Nabonidus's annals that have been lost. Whatever view we may take of the Book of Daniel it may be affirmed with confidence that B. is a historical character, that he was the son of Nabonidus, and that he occupied a prominent place in the government of Babylonia just before it fell into the hands of Cyrus.
I. M. P.

BELTESHAZZAR, bel"tē-shaz'ăr (בַּלְטְשַׁאצַּר, *bēlṭᵉsha'tstsar*, Babyl. *Balaṭ-sharuṣur*, 'guard the life of the king'): The Babylonian name given to Daniel (Dn 1 7, 2 20, etc.).
E. E. N.

BEMOAN. See Mourning and Mourning Customs, § 5.

BEN (בֵּן, *bēn*): A Levite (I Ch 15 18). The reading is probably corrupt; comp. ver. 20.
E. E. N.

BEN- (בֶּן): In compound proper names means 'son' (*i.e.*, 'son of'). The plural is *bᵉnē* ('sons of').
E. E. N.

BEN-ABINADAB, ben"-ă-bin'ă-dab (בֶּן־אֲבִינָדָב, *ben-'ăbhīnādhābh*), 'son of Abinadab': An official under Solomon (I K 4 11).
E. E. N.

BENAIAH, bē-nē'yā (בְּנָיָה, בְּנָיָהוּ, *bᵉnāyāh*), 'J" has built': **1.** A son of Jehoiada, of priestly family (I Ch 27 5), commander of David's body-guard, reckoned among the heroes (II S 23 22) with a name 'like the three' (cf. Smith in *Int. Crit. Com.*), a man of prowess and the victor over both Moabite and Egyptian champions. In David's later years his star was in the ascendant, while between the lines appears the story of a bitter rivalry with Joab. When the latter's shrewdness forsook him, and Adonijah's *coup* failed, Benaiah's loyalty was rewarded by the chief command, and he became his rival's executioner (I K 2 28–35). **2.** A Pirathonite, another of the thirty heroes (II S 23 30). **3.** A Simeonite prince (I Ch 4 36). **4.** A Levite of the second degree who played "with psalteries set to Alamoth" in the time of David (I Ch 15 18–20). **5.** One of the priests who "did blow the trumpets before the ark of God" (I Ch 15 24). **6.** A forefather of Jahaziel (II Ch 20 14). **7.** A Levite overseer of the Temple in Hezekiah's time (II Ch 31 13). **8.** The father of Pelatiah, a "prince of the people" (Ezk 11 1–13). **9–12.** Names of four Israelites who married foreign wives (Ezr 10 25 ff.).
A. S. C.

BEN AMMI, ben am'ī. See Ammon, Ammonite.

BENCH. See Ships and Navigation.

BEN-DEKER, ben-dĭ'kẹr (בֶּן־דֶּקֶר, *ben dheqer*), 'son of Deker' (**Dekar** AV): An official under Solomon (I K 4 9).
E. E. N.

BENE-BERAK, ben"ẹ-bĭ'rak (בְּנֵי־בָרַק *bᵉne bheraq*), 'sons of lightning' (*i.e.*, of a storm-god?): A city of Dan (Jos 19 45), Map III, C 4.
E. E. N.

BENEFACTOR: The translation of εὐεργέτης (*at*) (Lk 22 25), a title frequently assumed by rulers in antiquity; *e.g.*, Ptolemy Euergetes, *i.e.*, Ptolemy the Benefactor.
E. E. N.

BENE-JAAKAN, bĭ"nẹ-jē'ă-kăn. See Jaakan.

BEN-GEBER, -gē'bẹr (בֶּן־גֶּבֶר, *ben gebher*), 'son of Geber': One of Solomon's officials (I K 4 13).
E. E. N.

BEN-HADAD, ben"hē'dad (בֶּן־הֲדַד, *ben ḥădhadh*), 'son of Hadad': The name Ben-hadad is the Heb. form of the name *Dadda-'idri* or *Adad-'idri* (=Hadad-ezer, II S 8 3) found in the Assyr. inscriptions as the name of the king of Damascus contemporary with Ahab. The god Hadad (or Adad, the same as Ramman or Rimmon) was a weather- or storm-god, widely worshiped in SW. Asia and, apparently, the national god of Damascus. *Adad-'idri* means 'Adad is my help.'

The O T speaks of three kings of Damascus with this name: **1.** The son of Tabrimmon, who was hired by Asa of Judah to attack the NE. frontiers of Israel (I K 15 18 ff.; II Ch 10 2 ff.). **2.** The son of the preceding and the contemporary of Ahab of Israel, with whom he was frequently at war. He was an able, energetic king, who waged a long and fairly successful struggle against Shalmaneser II of Assyria (860–824), who has left a record of a great defeat inflicted on B. and a number of confederates (including Ahab) at Karkar in 854. This victory was really indecisive, for Shalmaneser did not take Damascus and undertook several other campaigns against B. without attaining any permanent advantage. This B. was succeeded by Hazael (who

perhaps murdered him; cf. II K 8 15), about 844 (I K 20, 22; II K 5, 6 24–7 20, 8 7-15). Many scholars consider 1 and 2 to be identical. 3. The son and successor of Hazael. He is called *Mari* in the Assyr. inscriptions. He was conquered by Ramman Nirari III of Assyria, c. 803. This event broke the power of Damascus and gave Israel a chance to recover from the crushing defeats inflicted by Hazael (II K 13 3-5, 24). E. E. N.

BENHAIL, -hē'il (בֶּן־חַיִל, *ben ḥayil*), 'son of strength': A prince of Judah, one of the company of "teachers" appointed by Jehoshaphat (II Ch 17 7). E. E. N.

BEN-HANAN, -hē'nan (בֶּן־חָנָן, *ben ḥānān*), 'son of the gracious one': A Judahite, the son of Shimon (I Ch 4 20). E. E. N.

BEN-HESED, -hī'sed (בֶּן־חֶסֶד, *ben ḥeṣedh*), 'son of Hesed': One of Solomon's officials (I K 4 10). E. E. N.

BEN-HUR, -hūr' (בֶּן־חוּר, *ben ḥūr*), 'son of Hur': One of Solomon's officials (I K 4 8). E. E. N.

BENINU, bę-nai'nū (בְּנִינוּ, *bᵉnīnū*): A Levite who sealed the covenant (Neh 10 13). E. E. N.

BENJAMIN, ben'jā-min (בִּנְיָמִין, *binyāmīn*), 'son of the right hand': **I.** 1. A son of Jacob (see TRIBES, § 4). 2. A Benjamite, the son of Bilhan (I Ch 7 10). 3. One of the "sons of Harim" (Ezr 10 32; Neh 3 23, 12 34).

II. The tribal name Benjamin was naturally applied to the territory occupied by the tribe. This territory is defined in Jos 18 11-20, and included the towns enumerated in the immediately following paragraph (vs. 21-28). It is not clear whether Bethel and Jerusalem were within it. The site of Jerusalem was just on the border between Benjamin and Judah, and, ideally considered, might have belonged to the former during the earlier days when it was still a Jebusite city. There are evidences, however, that at the time of the Exile it was quite firmly fixed in possession of the larger tribe (Jer 37 12).

As to Bethel, after the destruction following the accession of Rehoboam, it is found within the borders of Ephraim and was made by Jeroboam one of the two shrines of the northern kingdom (I K 12 32). In Jos 18 32, however, it is said to belong to Benjamin. It is possible that part of Benjamin joined in the revolt against Rehoboam. It has been held that such was the case upon the basis of I K 12 20 ("There was none that followed the house of David but the tribe of Judah only"). But against this stand a series of explicit statements (I K 12 21, 23; II Ch 11 10, 12, 23, 14 8, 15 2, 9, etc.), and the fact that even in N T times Benjamin was regarded as a portion of the Jewish commonwealth. Paul belonged to this tribe.

III. One of the gates of Jerusalem, Jer 20 2, 37 13, 38 7; Zec 13 14 f.; see JERUSALEM, § 32. A. C. Z.

BENO, bī'no (בְּנוֹ, *bᵉnō*): A son of Merari (I Ch 24 26 f.). E. E. N.

BENONI, ben-ō'ni: Another name for Benjamin. See TRIBES, § 3.

BEN-ZOHETH, ben-zō'heth (בֶּן־זֹחֵת, *ben zōḥēth*), 'son of Zoheth': A son of Ishi, a man of Judah (I Ch 4 20). E. E. N.

BEON, bī'ŏn. See BAAL-MEON.

BEOR, bī'ôr (בְּעוֹר, *bᵉ'ōr*): 1. The father of Bela, the first king of Edom (Gn 36 32). 2. The father of the seer Balaam (Nu 22 5, etc.). Some would identify him with 1. E. E. N.

BERA, bī'ra (בֶּרַע, *beray*): King of Sodom (Gn 14 2). E. E. N.

BERACAH, ber'a-ca (בְּרָכָה, *bᵉrākhāh*, **Berachah,** ber'a-cā, AV): **I.** A Benjamite who came to David at Ziklag (I Ch 12 3). **II.** A valley where an army invading Judah in the days of Jehoshaphat was destroyed (II Ch 20 26). Perhaps the modern ruins *Berekût* indicate the locality. Map II, E 2. E. E. N.

BERACHIAH, ber''a-cai'ā. See BERECHIAH.

BERAIAH, ber''a-ai'ā (בְּרָאיָה, *bᵉrā'yāh*), 'J" creates': A Benjamite, one of the sons of Shimei (I Ch 8 21). E. E. N.

BEREA, bę-rī'a. See BERŒA.

BERECHIAH, ber''ę-cai'ā (בְּרֶכְיָה, *berekhyāh*), 'J" blesses': 1. The father of Zechariah the prophet (Zec 1 1, 7). (In some editions of AV called **Barachiah.**) 2. The father of Asaph the singer (I Ch 6 39, 15 17). 3. A Levite doorkeeper for the ark (I Ch 15 23). 4. A chief of the Ephraimites (II Ch 28 12). 5. A post-exilic Levite (I Ch 9 16). 6. The father of Meshullam (Neh 3 4, 30, 6 18). 7. One of the sons of Zerubbabel (I Ch 3 20). E. E. N.

BERED, bī'red (בֶּרֶד, *beredh*): 1. A place in the wilderness S. of Beersheba (Gn 16 7, 14). Site unknown. 2. See BECHER, 2. E. E. N.

BERI, bī'rai (בֵּרִי, *bērī*): The head of a family of Asher (I Ch 7 36). With this family the **Berites** (II S 20 14) had nothing to do. Perhaps the original reading was Bichrites (see BECHER, 2). E. E. N.

BERIAH, bę-rai'ā (בְּרִיעָה, *bᵉrī'āh*): 1. One of the sons of Asher who migrated to Egypt with Jacob (Gn 46 17) and therefore the designation of one of the clans of the tribe of Asher, the **Beriites** (Nu 26 44 f.). 2. The designation of an Ephraimitic clan with a Benjamite intermixture. According to 1 Ch 7 21 ff. Ezer and Elead, sons of Ephraim, lost their lives in a cattle raid against Gath. After a period of mourning, their father, Ephraim, begat another son, Beriah. In I Ch 8 13 Beriah and Shema are two Benjamites who put the men of Gath to flight. Scholars interpret these names in the tribal sense, B. being a clan composed of individuals from two tribes. 3. A son of Shimei, the Gershonite (I Ch 23 10). J. A. K.

BERNICE, bęr-nai'sê (Βερνίκη): Daughter of Herod Agrippa I and sister of Herod Agrippa II. She was thrice married. At the time of Paul's trial before Festus (Ac 25 13 ff.), she had recently left her

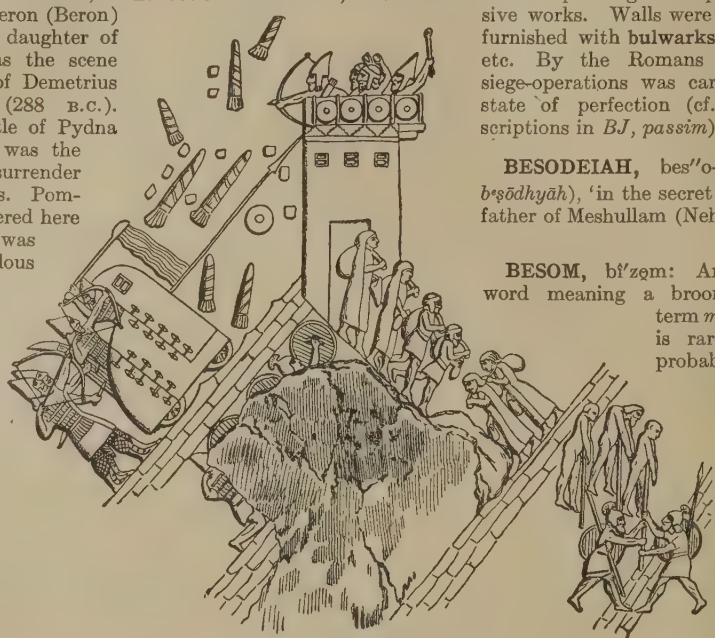
third husband, Polemon, King of Pontus. During the war with Rome (66–70) she became the mistress of Titus and afterward lived with him at Rome. Public policy alone prevented him from acknowledging her to be his wife. See Jos. *Antiq.* (*passim*) and Schürer *HJP* I. § 19 (supplement).

E. E. N.

BERODACH-BALADAN, be-rō″dac-bal′a-dan: A king of Babylon (II K 20 12; Is 39 1). See MERODACH-BALADAN.

BERŒA, be-rī′a (Βέροια): A city of Macedonia in the province of Emathia, at the foot of Mt. Bermius, founded by Theron (Beron) or by Berœa, daughter of Beros. It was the scene of the defeat of Demetrius by Pyrrhus (288 B.C.). After the battle of Pydna (168 B.C.) it was the first city to surrender to the Romans. Pompey was quartered here in 49 B.C. B. was the most populous city in Macedonia in the 1st cent. A.D. Paul preached here with some success to the Jewish colony on his second missionary journey (Ac 17 10, 13). B. was destroyed by an earthquake in 900 A.D. The modern name is *Verria.*

J. R. S. S.



Siege of Lachish by Sennacherib.

BEROTHAH, be-rō′tha (בֵּרוֹתָה, *bērōthāh*): A place on the (ideal) N. border of the Holy Land (Ezk 47 16). Site unknown. E. E. N.

BEROTHAI, be-rō′thai (בֵּרֹתַי, *bērōthay*): A city belonging to Hadadezer, King of Zobah, conquered by David (II S 8 8). It is identified by some with *Bereitān,* a little S. of Baalbek. E. E. N.

BEROTHITE, bi′ro-thait (בֵּרֹתִי, *bērōthī*): Naharai the Berothite (I Ch 11 39) was probably a man of Beeroth (q.v.). E. E. N.

BERYL. See STONES, PRECIOUS, § 2.

BESAI, bi′sai (בֵּסַי, *bēṣay*): The ancestral head of a Nethinim family (Ezr 2 49, Neh 7 52). E. E. N.

BESIEGE: The offensive wars in which the Israelites were engaged were usually of short duration and probably did not involve any long or elaborate siege-operations. Though we read of **sieges** (*e.g.,* in Jg 9 46-52; II S 20 15; I K 15 27) these were little more than the brief investment of a town by the blockading army. The methods for destroying the wall, etc., were of the simplest kind. It was otherwise with the operations of the Egyptian and Assyrian armies. These were provided with scaling-ladders, with protected cars which could be pushed close to the walls (as depicted on their wall inscriptions), with **battering-rams** (Ezk 21 22, the covering of which is perhaps meant by **mantelet,** Nah 2 5), etc. Later kings of Judah sought to provide themselves with like engines of warfare (II Ch 26 15). Naturally, with this development of offensive methods there went a corresponding development of defensive works. Walls were made stronger, furnished with **bulwarks** or outer walls, etc. By the Romans the science of siege-operations was carried to a high state of perfection (cf. Josephus' descriptions in *BJ, passim*). E. E. N.

BESODEIAH, bes″o-dī′yā (בְּסוֹדְיָה, *bᵉṣōdhyāh*), 'in the secret of J″' (?): The father of Meshullam (Neh 3 6).

E. E. N.

BESOM, bī′zəm: An old English word meaning a broom. The Heb. term *maṭ'ătē'* in Is 14 23 is rare, but means probably some kind of sweeping instrument.

E. E. N.

BESOR, bī′sōr (בָּשׂוֹר, *bᵉsōr*): A wady or brook mentioned in I S 30 9, 10, 21. Probably the *Wady esh Sheriah,* a tributary of *Wady Ghusseh,* Map II, B 3. E. E. N.

BESTEAD, bē-sted′, for early Eng. *bested, i.e.,* 'placed' (Is 8 21 AV). The RV reads "sore distressed." The Heb. (נָקְשָׁה) has reference to being in great difficulty or hardship. E. E. N.

BETAH, bī′tā. See TEBAH.

BETEN, bī′ten (בֶּטֶן, *beten*), 'a hollow': A town on the border of Asher (Jos 19 25), site unknown (perhaps *el Baneh,* Map I, E 4). E. E. N.

BETH- (בֵּית, *bēth-*), 'house of': In compound place-names *Beth-* means 'place of,' 'abode of,' 'temple of,' 'house of,' etc. E. E. N.

BETH-ABARA, beth″-ab′a-ra. See BETHANY, 2.

BETH-ANATH, beth″-ē′nath (בֵּית עֲנָת, *bēth-ănāth*), 'temple of Anath': An old Canaanitish fortress later occupied by Naphtali (Jos 19 38; Jg 1 33). Though mentioned in Egyptian lists, its exact site is uncertain. E. E. N.

BETH-ANOTH, beth″-ê′noth (בֵּית עֲנוֹת, *bēth-ănōth*): A town of Judah (Jos 15 59). Probably the modern *Beit 'Ainûn*, Map II, E 2. E. E. N.

BETHANY, beth′a-ni (Βηθανία): **1.** Bethany near Jerusalem, now called *el'Azariyeh* from Lazarus, the place of Jesus' arrival on His last journey to Jerusalem (Mk 11 1; Mt 21 1; Lk 19 29; Jn 12 1); also the place of His ascension (Lk 24 50). Map II, F 1.

2. Bethany beyond Jordan (Jn 1 28, early changed in some MSS. to **Bethabara,** so AV). One of the places where John baptized (cf. also Jn 3 23). The site of this second Bethany is uncertain. J. M. T.

BETH-ARABAH, beth″-ar′a-bā (בֵּית הָעֲרָבָה, *bēth hā-'ărābhāh*), 'the house of (or in) the Arabah': A town on the NE. border of Judah. Site unknown (Jos 15 6, 61); Jos 18 22 may refer to a different place. E. E. N.

BETH-ARAM, -ê′ram. See BETH-HARAN.

BETH-ARBEL, beth″-ār′bel (בֵּית אַרְבֵּאל, *bēth 'arbē'l*), 'house of Arbel': In Hos 10 14 we read "as Shalman destroyed Beth-arbel in the day of battle." Many conjectures have been advanced to explain this statement, as *e.g.*, that Shalman = Shalmaneser II, King of Assyria, and Beth-arbel = Arbela (*Irbid* in Gilead, Map I, G 5), but none of them rests on certain grounds. E. E. N.

BETH-AVEN, -ê′ven (בֵּית אָוֶן, *bēth 'āwen*): A place E. of Bethel near Ai (Jos 7 2; I S 13 5, 14 23). Near it was a "wilderness" (Jos 18 12). The exact site is unknown. According to the pointing of the present Heb. text *bēth 'āwen* means 'house of wickedness,' but the original pronunciation may have been *bēth 'ōn* (so LXX. [B] in Jos 18 12). It was easy to transform *b.'ōn* into *b. 'āwen* and use this as a contemptuous designation for Bethel ('house of God'), the seat of corrupt worship, as seems to have been done by Hosea (4 15, 5 8, 10 5). E. E. N.

BETH-AZMAVETH, -az-mê′veth. See AZMAVETH.

BETH-BAAL-MEON, -bê″al-mî′ǫn. See BAAL-MEON.

BETH-BARAH, -bê′rā (בֵּית בָּרָה, *bēth-bārāh*): The exact situation is unknown, unless the original spelling was *Bēth-'ăbhārāh*, 'house (place) of the ford' (Jg 7 24). See BETH-ABARAH. E. E. N.

BETH-BIRI, -bî′rai (בֵּית בִּרְאִי, *bēth bir'ī*), **B. birei** AV: A place in Simeon (I Ch 4 31), called **Beth-lebaoth** in Jos 19 6 and **Lebaoth** in Jos 15 32. Site unknown. E. E. N.

BETH-CAR, -cār″ (בֵּית כָּר, *bēth kār*): A place, possibly a height, marking the limit of a pursuit of the Philistines by Israel (I S 7 11). Site unknown. E. E. N.

BETH-DAGON, -dê′gon (בֵּית דָּגוֹן, *bēth dāgōn*), 'house of Dagon': **1.** A town of Judah (Jos 15 41). Map III, C 5. **2.** A town on the border of Asher (Jos 19 27). The identification, Map IV, B 6, is somewhat uncertain. Both places were doubtless once seats of Dagon-worship. E. E. N.

BETH-DIBLATHAIM, -dib″la-thê′im. See ALMON-DIBLATHAIM.

BETHEL (בֵּית אֵל, *bēth'ēl*), 'house of God': A locality 12 m. N. of Jerusalem on the way to Shechem. Two accounts are given of the origin of the name. According to one, Jacob fleeing from Esau to Paddan-aram became aware through a dream of God's special presence at the place, and called it "the house of God" (Gn 28 19 [J]); according to the second, on his return from Paddan-aram he received the assurance of a blessing from God at that spot, "and set up a pillar in the place where he spoke with him, a pillar of stone, and poured out a drink-offering thereon and poured oil thereon, and Jacob called the name of the place where God spake with him Bethel" (Gn 35 14 f. [P]). Originally, the name probably belonged more narrowly to a high place or shrine in the vicinity of Luz. Later, it passed on to the neighboring city with its adjacent country (Jg 1 23). In Jos 18 22 it is reckoned among the cities of Benjamin; but from Jg 1 22-25 it appears that "the house of Joseph" secured possession of it by treachery, and in Jos 8 17 its capture is associated with that of Ai. In I Ch 7 28 it is mentioned among the possessions of Ephraim. When Jeroboam led the ten tribes to break away from Rehoboam, Bethel became the most prominent shrine in the new kingdom. To this end its history contributed materially, for even before the days of Jacob, Abraham had built an altar at the place (Gn 12 8, 13 3-6), and Jacob's experience gave it a permanent name for sacredness (Gn 28 18-22, 31 13, 35 15). To the prophets Bethel became a symbol of the idolatrous worship of the northern tribes which was evidently thoroughly organized with its own priesthood and ritual. In modern geography, Bethel is to be identified with *Beitin*. Map III, F 5. (Cf. for fuller history G. A. Smith, *HGHL*, p. 250 ff.) A. C. Z.

BETH-EMEK, -ī′mek (בֵּית הָעֵמֶק, *bēth hā-'ēmeq*), 'house (place) of the valley': A place on the border of Asher (Jos 19 27). Possibly the modern *'Amḳā*, Map IV, B 6. E. E. N.

BETHER, bî′ther (בֶּתֶר, *bether*): In Song 2 17 we read "the mountains of Bether." The name may be only figurative, 'mountains of divisions or separations.' But a Bether is mentioned in LXX. of Jos 15 19—probably the modern *Bittīr* on a hill about 6 m. SW. of Jerusalem. Map II, E 1. E. E. N.

BETHESDA, bę-thez′da. See JERUSALEM, § 12.

BETH-EZEL, -ī′zel (בֵּית הָאֵצֶל, *bēth hā'ētsel*), 'place near by': A place in the Shephelah (Mic 1 11). Site unknown. E. E. N.

BETH-GADER, -gê′dęr (בֵּית גָּדֵר, *bēth gādhēr*): A place inhabited by a Calebite clan (I Ch 2 51), otherwise unknown. E. E. N.

BETH-GAMUL, -gê′mul (בֵּית גָּמוּל, *bēth-gāmūl*): A town of Moab (Jer 48 23), probably between Kiriathaim and Beth-meon. E. E. N

BETH-GILGAL, -gil′gal (בֵּית הַגִּלְגָּל, *bēth haggilgāl*), 'house of Gilgal,' so AV (Neh 12 29). Same as GILGAL (q.v.). A. C. Z.

BETH-HACCHEREM, -hac'kẹ-rem (בֵּית הַכֶּרֶם, *bēth hakkerem*, **Beth-Haccerem** AV), 'place of the vineyard': A place in Judah (Jer 6 1; Neh 3 14). Site unknown. E. E. N.

BETH-HARAN, -hê'ran (בֵּית הָרָן, *bēth-hārān*): A city E. of Jordan in the territory of Gad (Nu 32 36, called **B.-Haran** in Jos 13 27 [**B.-Aram** AV]), identified by some as *Tel Ramah*, Map II, H 1, by others as *Beit Harran*. At the latter place Herod built the palace in which he celebrated his birthday (Mt 14 6-12). A. C. Z.

BETH-HOGLAH, -hog'lā (בֵּית חָגְלָה, *bēth-ḥaglāh*): A town of Benjamin, near the NE. border of Judah, not far from the Dead Sea (Jos 15 6, 18 19, 21). Map II, H 1. E. E. N.

BETH-HORON, -hō'rọn (בֵּית חֹרוֹן, *bēth ḥōrōn*), 'house of a hollow,' perhaps from a bowl-shaped valley in the vicinity: Two neighboring places (II Ch 8 5) about 3 m. apart, distinguished from each other as the "upper" (Jos 16 5) and "nether" (Jos 16 3) Beth-horon. They were both on the boundary between Ephraim and Benjamin to the W. of the watershed of the hill-country (Jos 10 10 f.). Map III, E 5. Josephus (*BJ.* II, 19 8) places the region on the way from Jerusalem to Antipatris and Cæsarea. The importance of B. in history lies chiefly in the availability of the spot as a fortified strategic point (Jth 4 4). Solomon evidently appreciated this fact when he "built" it (I K 9 17; II Ch 8 5); so did the Ephraimitess Sheerah, whose interest and authority, however, are very obscure (I Ch 7 24). In the Maccabean period, Jonathan used the spot in a similar way (I Mac 9 50). Beth-Horon was also invested with a sacred character as a Levite city (Jos 21 22; I Ch 6 68). In modern times the two Beth-Horons are known as *Beit-Ur el Fōqa* and *Beit-Ur et-Taḥta* respectively, two villages with some old ruins (cf. G. A. Smith, *HGHL*, pp. 254, 290). A. C. Z.

BETH-JESHIMOTH, -jesh'i-mọth (בֵּית הַיְשִׁימוֹת, *bēth ha-y'shīmōth*): A town in the territory of Moab, in the region where Israel encamped (Nu 33 49). It was assigned to Reuben (Jos 12 3, 13 20), but afterward reoccupied by the Moabites (Ezk 25 9). Map II, H 1. E. E. N.

BETH-LE-APHRAH, -lẹ-af'rā (בֵּית לְעַפְרָה, *bēth l'ʿaphrāh*), 'house of **Aphrah**' (so AV): A town near the western border of Judah (Mic 1 10). Site unknown. E. E. N.

BETH-LEBAOTH, -lẹ-bê'ọth (בֵּית לְבָאוֹת, *bēth l'bhā'ōth*), 'place of lions': A town of Simeon (Jos 19 6), also called **Lebaoth** (Jos 15 32) and **Beth-biri** (I Ch 4 31). Site unknown. E. E. N.

BETHLEHEM, beth'lẹ-hem (בֵּית־לֶחֶם, *bēth lehem*), 'house of bread': **1.** A city of Judah, called at times **Beth-lehem-judah** (Jg 17 7 ff., 19 1 ff.; Ru 1 1 f.; I S 17 12; cf. Mt 2 1, 5 f.), to distinguish it from the city of similar name in Zebulun (see **2**), the modern village of *Beit Laḥm* ('house of flesh'), 5 m. SSW. of Jerusalem (Map II, F 1), situated in a region which was, and still is, one of the most fertile in Judæa, though, singularly enough, unsupplied with springs of water.

If the LXX. text of Jos 15 59 is genuine, the name occurs in the list of the cities of Judah. The first reasonably assured mention of the place, however, is in the David narrative, where it is spoken of as the home of his father, Jesse, the **Bethlemite** (I S 16 1, 17 12, 15, 58) and his own city (I S 20 6, 28), the scene of his anointing (I S 16 4 ff.), and from the well at whose gate he longed for a draft of water (II S 23 14 ff.). If the gloss of Gn 35 19 and 48 7 is correct, it is mentioned under the name of **Ephrath** (cf. I S 17 12; Ru 1 2, where inhabitants of B. are called **Ephrathites**), which is given in its longer form **Ephrathah** (**Ephratah** AV; cf. also Ru 4 11; I Ch 2 50, 4 4; Ps 132 6), as part of the accepted name of the place by Micah (5 2; cf. the later documents Ru 4 11 [also 1 2]; I S 17 12; Ps 132 6. [In the passage I Ch 2 19 ff. Ephrath is considered as the district in which B. lay]). It is the scene of the story of Ruth (1 19, etc.); the place of the family sepulcher of Asahel, brother of Joab and Abishai (II S 2 32); the home of Elhanan, one of David's mighty men (II S 23 34). It was fortified by Rehoboam (II Ch 11 6). It was near B. that the Jews, who in 586 B.C. fled to Egypt, found a wayside refuge (Jer 41 17), and the site itself was repeopled by the "Children of Bethlehem" after the return from Babylon (Ezr 2 21 ‖ Neh 7 26).

Its special distinction came from its prophetic assignment as the home of the coming Messianic King (Mic 5 2). In fulfilment of this prophecy it appears in the Mt narrative as the birthplace of Jesus (2 1-18). In the N T it is still distinguished as the Judæan B. (Mt 2 1, 5 f.), and as the "City of David" (Lk 2 4; cf. Jn 7 42). As such it was recognized in the Roman administration of the land; since the fact that Jesus was born in the place was due solely to the coming there at that time of Joseph and Mary to be registered as "of the house and family of David" under the Syrian census of Quirinius, c. 6 B.C. (Lk 2 1-7). The statement of Luke (2 7) that, because of the lack of room in the inn, or *khan*, Mary laid the infant in a manger is confirmed by the early tradition that makes Him to have been born in a cave (Justin Martyr, 140–150 A.D., *Dial c. Tryph.* § 78) and by the ancient practise of using the limestone caves of the hill-country of Judæa as shelters for cattle. The modern Church of the Nativity is built over a group of caves, some one of which may have been the historic cave of the nativity.

2. A city of Zebulun (Jos 19 15), the modern insignificant village of *Beit Laḥm*, 7 m. NW. of Nazareth (Map IV, C 7), generally held to have been the home and burial-place of Ibzan, who judged Israel seven years (Jg 12 8, 10).

Literature: Sanday, *Sacred Sites of the Gospels* (1903); Ramsay, *Was Christ Born in Bethlehem?* (1898); Smith, *HGHL*; Palmer in *ZDPV*, xvii; *SWP*, ii, iii.
M. W. J.

BETH-MAACAH, -mê'a-cā (בֵּית מַעֲכָה, *bēth ma'ăkhāh*, **Beth-Maachah** AV): The district where the town **Abel** was situated. "Abel of Beth-maacah" should be read in II S 20 14. This Abel was attacked by Ben-hadad I (I K 15 20) c. 900 B.C. Its people were borne away by Tiglath-pileser III (II K 15 29) c. 734 B.C. It was an old city, famous for its circle of

"wise" men and women (II S 20 18). The fertility of the site is indicated in its alternate name **Abel-maim,** 'meadow of waters' (II Ch 16 4). Its situation was strong and advantageous. Map IV, E 4. E. E. N.

BETH-MARCABOTH, -mār'cə-bŏth (בֵּית מַרְכָּבוֹת, *bēth markābhōth*), 'place of chariots': A town of Simeon not far from Ziklag mentioned along with **Hazar-susah** in Jos 19 5; I Ch 4 31. The parallel passage (Jos 15 31) has Madmannah (q.v.) and Sansannah (q.v.) as the names of the places. Since B.-Marcaboth = 'place of chariots,' and **Hazar-susah** = 'place of horses,' it is not impossible that the places had some connection with the trade in horses mentioned in I K 10 28 f.; cf. 9 19. E. E. N.

BETH-MEON, -mî'ən. See BETH-BAAL-MEON.

BETH-MERHAK, -mer'hak (בֵּית הַמֶּרְחָק, *bēth hammerḥāq*), 'the house afar off,' 'the far house' (II S 15 7; cf. AV): Apparently the name of a house or station near Jerusalem, between the city and the Kedron. E. E. N.

BETH-NIMRAH, -nim'rā (בֵּית נִמְרָה, *bēth nimrāh*): A town of Moab, in the region assigned to Gad. It was further built up and fortified by the Gadites (Nu 32 36; Jos 13 27). It is called **Nimrah** in Nu 32 3. Map III, H 5. E. E. N.

BETH-PAZZEZ, -paz'ez (בֵּית פַּצֵּץ, *bēth patsēts*): A town on the border of Issachar (Jos 19 21). Site unknown. E. E. N.

BETH-PELET, -pî'let (בֵּית פֶּלֶט, *bēth pelet*), 'house of escape': A town in Judah (Jos 15 27, **Beth-palet** AV) reoccupied in post-exilic times (Neh 11 26, **Beth-phelet** AV). Site unknown. E. E. N.

BETH-PEOR, -pî'ōr (בֵּית פְּעוֹר, *bēth pᵉ'ōr*), 'house of Peor,' possibly 'house of Baal-Peor,' *i.e.*, a shrine where Baal-Peor was worshiped: A city of Moab, not far from Mount Pisgah, the place where Israel listened to the farewell discourses of Moses (Dt 3 29, 4 46) and the neighborhood in which Moses was buried (Dt 34 6). In the assignment of territory E. of the Jordan it fell to the lot of Reuben. Regarding its more definite identification in modern geography, there is great uncertainty (cf. Conder, *PEFQ*, 1882, p. 85 f.). Map II, H 1. A. C. Z.

BETHPHAGE, beth'fa-jî (Βηθφαγή), 'house of figs' (Mt 21 1 and ‖s): A place on the Mt. of Olives, near Bethany. Site unknown. E. E. N.

BETH-RAPHA, -rê'fā (בֵּית רָפָא, *bēth-rāphā'*): Probably a place-name in the genealogy of Chelub (Caleb) (I Ch 4 12). E. E. N.

BETH-REHOB, -rî'hŏb (בֵּית רְחוֹב, *bēth rᵉḥōbh*): A district of Syria, not far from Dan (Jg 18 28; II S 10 6). Its exact limits are not known. The city of Dan was situated in the "valley of Beth-rehob" (Jg 18 28). Syrians of B. were involved in war with David (II S 10 6 ff.). See also REHOB. E. E. N.

BETHSAIDA, beth-sê'i-də (Βηθσαιδά), 'house of the fishers': According to Josephus (*BJ.* III, 10 7; cf. *Vit.* 72; *Ant.* XVIII, 2 1), a town situated 120 furlongs S. of Lake Semechonitis (*Mērōm*, Jos 11 5), the site of the modern *et-Tell*. Map IV, E 6. Early in the reign of Philip the Tetrarch B. was advanced to the rank of a city and named Julias in honor of Julia, the daughter of Augustus (*Ant.* XVIII, 2 1). B. was the home of some of Jesus' disciples, Philip, Andrew, Peter (Jn 1 44, 12 21), and was denounced by Jesus for its unbelief (Mt 11 21 and ‖). Jesus and His disciples withdrew to B. in order to escape Herod (Lk 9 10) and to avoid the multitudes (Mk 6 45, 8 22). The N T passages do not require the assumption of a second B. on the W. side of the lake (so Ewing, *HBD*, I, 282). When Jesus set out from Galilee His destination was B. Julias (Lk 9 10). But this not agreeing with ἐρημον τοπόν (Mk 6 31, 32), it is possible that Mark omitted the name in this passage, inserting it at the end of the accounts of the feeding of the multitude (Mk 6 45, 8 22). For the later history of B. cf. Schürer, *HJP*, II, i, p. 136. J. M. T.

BETHSHAN, -shan (בֵּית שָׁן), so in I S 31 10, 12; II S 21 12; elsewhere **Beth-shean,** בֵּית שְׁאָן, *bēth shᵉ'ān*), 'house of safety': A city in the possession of the western half of Manasseh about 4 m. W. of the Jordan, and 12 m. S. of the Sea of Galilee, Map III, G 2. It is generally mentioned as a landmark (I K 4 12), except that in the collapse of the cause of Israel it seems to have been the first and easiest accessible place for the Philistines to celebrate their victory (I S 31 10). Its modern name is *Beisan*. It had an important history in post-biblical times, for which see G. A. Smith, *HGHL*, pp. 357 ff. A. C. Z.

BETH-SHEMESH, -shî'mesh (בֵּית שֶׁמֶשׁ, *bēth shemesh*), 'house of the sun': **1.** A town on the border of Judah (Jos 15 10) counted as a priestly city (Jos 21 16). Here, in the field of Joshua the **Beth-shemite,** the Ark rested on its return from the Philistines, but was not allowed to remain (I S 6 9 ff.). Here Amaziah of Judah was defeated by Jehoash of Israel (II K 14 11 ff.). Later, in the days of Ahaz, it was taken by the Philistines (II Ch 28 18). It was probably an ancient seat of sun-worship. Map II, D 1. **2.** A town of Naphtali (Jos 19 38; Jg 1 33). Site unknown. **3.** A town on the border of Issachar (Jos 19 22). Site unknown. **4.** A city of Egypt, probably On (Heliopolis). E. E. N.

BETH-SHITTAH, -shit'ā (בֵּית הַשִּׁטָּה, *bēth-shiṭṭāh*), 'place of acacias': A place to which the Midianites were pursued (Jg 7 22). The ordinary identification with *Shutta* (Map IV, D 8) is not entirely satisfactory. E. E. N.

BETH-TAPPUAH, -tap'pū-ā (בֵּית תַּפּוּחַ, *bēth-tappūaḥ*), 'place of apples' (?): A town of Judah (Jos 15 53), connected possibly with the family named Tappuah (I Ch 2 43), Map II, E 2. E. E. N.

BETHUEL, bē-thū'el (בְּתוּאֵל, *bᵉthū'ēl*). **I.** A son of Nahor, Abraham's brother and the father of Rebekah, Isaac's wife, and of Laban (Gn 22 22 f., 24 15, etc., 25 20, 28 2, 5). **II.** See BETHUL. E. E. N.

BETHUL, beth'ŭl (בְּתוּל, *bᵉthūl*): A town in the S. of Judah (Jos 19 4) called **Bethuel** (I Ch 4 30) and Chesil (Jos 15 30). Site unknown. E. E. N.

BETH-ZUR, -zūr″ (בֵּית צוּר, *bēth tsūr*), 'house of rock,' or Zur may be the name of a deity: A town of Judah (Jos 15 58; I Ch 2 45), strongly situated, commanding the road between Hebron and Jerusalem (Map II, E 2) and fortified by Rehoboam (II Ch 11 7). It was occupied by a post-exilic colony (Neh 3 16) and was the scene of several conflicts in the Maccabean war (I Mac 4 19, etc.). E. E. N.

BETONIM, bet′o-nim (בָּטֹנִים, *bᵉtōnīm*), 'pistachio nuts': A place on the border of Gad (Jos 13 26). Site unknown. E. E. N.

BETROTH. See Marriage and Divorce.

BEULAH, biū′lā, 'married': The reference in Is 62 4 is to the old Semitic idea that a deity stood in closest relation to the land in which he was worshiped, *i.e.*, he owned it, controlled it, gave fertility to it, etc. The prophet here uses the term, but not in its old purely physical sense. E. E. N.

BEWAIL. See Mourning Customs, § 5.

BEWITCH. See Magic and Divination.

BEWRAY: An old English word meaning 'to disclose,' found in the AV of Is 16 3; Pr 29 24, 27 16; Mt 26 73. The Heb. of Pr 27 16 is altogether obscure. E. E. N.

BEYOND THE JORDAN: When this phrase occurs in the reported speeches of Moses it denotes the W. side of the river (Dt 3 20, etc.), but when used by the author who reports them, the E. side (Dt 1 1, 5, etc. Cf. also Gn 50 10). A. C. Z.

BEZAI, bī′za-ai (בֵּצַי, *bētsay*): The ancestral head of a large post-exilic family (Ezr 2 17; Neh 7 23, 10 18). E. E. N.

BEZALEL, bez′a-lel (בְּצַלְאֵל, *bᵉtsal'ēl*, **Bezaleel** AV), 'in the shadow of God': 1. The son of Uri, the son of Hur, who was divinely called to be the chief artificer of the Tent and its furnishings (Ex 31–39; I Ch 2 20; II Ch 1 5). 2. One of the "sons of Pahathmoab" who had taken foreign wives (Ezr 10 30). L. G. L.

BEZEK, bī′zek (בֶּזֶק, *bezeq*): 1. A town ruled over by Adonibezek, captured by Judah and Simeon in their invasion of Canaan (Jg 1 4 f.). It could not have been far from Jerusalem (cf. ver. 7), but its site is unknown. To identify it with the following without distorting the whole narrative is impossible. 2. The place where Saul rallied the Israelites before marching to the relief of Jabesh-gilead (I S 11 8). Map III, G 2. E. E. N.

BEZER, bī′zẹr (בֶּצֶר, *betser*), 'fortress': I. The head of a family of Asher (I Ch 7 37). II. A city of refuge, also one of the Levitical cities in the tribe of Reuben, Dt 4 43; Jos 20 8, 21 36; I Ch 6 78). It was "in the wilderness in the plain (*mīshōr*, here 'upland plain')." Of the same place Mesha says (Mesha stone, line 27): "I built B., for ruins had it become." Site unknown. E. E. N.

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The word Bible is from the Gr. *βίβλος*, the inner layers of the papyrus-plant used in making the paper of which books, *βίβλοι*, were manufactured. The dim. *βιβλίον* was especially used of a 'book' as a part or division of a larger work. The pl. *τὰ βιβλία*, 'the books,' was applied to the Scriptures in consequence of their supreme importance. This Greek plural passed over into the Latin as a singular *biblia*, whence the English word 'Bible.' The oldest name among the Jews for their Scriptures was "the books" (Dn 9 2) or, for the legal part, the "book of the law" or "book of Moses" (Neh 9 3, 13 1). In N T times the Jews were accustomed to say 'the writings' (Heb. *kᵉthūbhīm*; Gr. *γραφαί*, Lat. *Scripturæ*), or, in case of quotation, etc., 'Scripture' (*ἡ γραφή*; Lat. *Scriptura*), which term passed over into Christian usage and has maintained itself until the present day.

1. Name and Names.

The term Testament is from the Lat *testamentum*, 'will,' the LXX. rendering of the Gr. *διαθήκη* (cf. also Mt 26 28, etc.), which, however, neither in the LXX. nor in the N T, means 'will' but (as *e.g.*, in II Co 3 14) 'covenant.' It was easy, however, to take *διαθήκη* in the sense of a testamentary document and use it of the Scriptures of the old and new covenants, and in ecclesiastical literature from the 2d cent. this is a common designation of the Scriptures. For the names applied by the Jews to the various parts of the O T see Old and New Testament Canon.

2. The Bible a Collection of Books of Various Dates and by Many Writers.

The Protestant Bible in common use is a collection of sixty-six books. Of these thirty-nine originally constituted the Jewish Scriptures and make up the O T. The remaining twenty-seven originated in Christian circles in the Apostolic Age. In the Roman Catholic Church the O T part consists of forty-six books (the seven Apocryphal books Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, I and II Maccabees being counted as Scripture) plus the so-called Additions to Esther and Daniel.

The material in the Bible was composed at different times during a period of more than a thousand years—from the foundation of the Hebrew nation by Moses (c. 1200 B.C.) to about the end of the 1st cent. A.D. The number of writers whose work is preserved in the Bible is unknown. A large number of the O T books and some of the N T are anonymous. The range and variety of subjects are indicative of a corresponding variety and number of authors. The poet, the historian, and the philosopher ('wise man'), the priest, the prophet, and the apostle, the king and the statesman, the popular story-teller, the serious legislator, the antiquarian delighting in genealogy and statistics, the zealous reformer, the faithful

teacher, the seer, all these and others, even the Divine Son of Man Himself, find their words or work represented in the Bible.

It is also a world of varied thought and culture that is reflected in the Biblical material. In one part we are face to face with the primitive simplicity of the Semitic nomad; in another we are in touch with the rich culture of the ancient Babylonian civilization; again we share the experiences incident to the predominantly agricultural type of life of the ancient Hebrew commonwealth; at first we witness the crude and petty warfare between clans or tribes, then the larger struggles of Israel with her near neighbors; next we hear the measured tread of Assyria's victorious armies, creators of the first world monarchy; then, in succession, it is the Babylonian, the Persian, the Greek, and finally the Roman empires that form the background of the Biblical history.

The original languages of the Biblical books were Hebrew, Aramaic, and Greek. Nearly all the O T was composed in Hebrew, the language spoken by Israel in Canaan before the Exile, but after the Return gradually giving way—as the speech of common intercourse—to the Aramaic, then the *lingua franca* of all SW. Asia. Parts of Daniel and Ezra and one verse in Jer (10 11) are in Aramaic. There is also an Aramaic coloring to many expressions scattered through the O T. A dialect of Aramaic was the vernacular of Palestine in N T times, and it is probable that Jesus' teachings were spoken by Him in Aramaic and later rendered into Greek by the teachers of the early Apostolic Church (see Aramaic Language). Apart from this Aramaic *basis* of the Gospels, especially the first three and of some material in Acts, the N T was composed entirely in Greek, the Greek of ordinary intercourse in the Hellenistic world (see Hellenistic and Biblical Greek).

3. The Original Language and Text of the Bible.

The text of the Bible has doubtless had a very checkered history. Nothing is known of the means taken to preserve the text of the O T autographs. It is probable that much editorial work was done by exilic and post-exilic scholars on the material in their hands, and we do not know when the text came to be so carefully guarded that no more changes were possible. The Greek translation of the O T, the Septuagint (LXX., begun c. 250 B.C., and perhaps completed by 150 B.C.), shows that in many places the text before the translators differed from the Hebrew text current to-day (see Greek Versions of the O T). The great Hexapla of Origen, c. 225 A.D. (a six-column edition of the O T, one column giving the Hebrew text), and the Latin Vulgate of Jerome (390–405 A.D.), who made use of the Hebrew, also furnish valuable testimony to the ancient Hebrew text. Finally, the Massoretes (Jewish scholars who were careful students of the text, 3d to 10th cent. A.D.) settled upon a uniform text which is that represented in practically all Hebrew MSS. extant.

The text of the N T has had a corresponding history. The autographs, written on papyrus, were perishable and soon disappeared. The first copying was of an unregulated and perhaps at times careless character. With the growth of the Church in numbers and culture more attention came to be paid to the copying of the text. At last, mainly through the influence of the first printed editions, one type of text, unfortunately very corrupt, the so-called Textus Receptus, became dominant. Only within the last half-century have more critical and therefore correct texts become available. (For a full discussion see Text of the New Testament.)

Since the Biblical material was produced under such a variety of circumstances, by so many different authors, and its composition covered such a long period of time, it is evident that the collection in its present form has a complicated history behind it. The O T was already complete before a word of the N T was written. But neither collection was the work of a single age or made at the dictation of any external authority. For full discussion of the formal steps that led to the final results in both cases see the articles on O T and N T Canon. Others of a less formal but fundamental nature will find mention below.

4. The Relation of the Bible to Life and History.

From what has been said in § 2 it is evident that the Bible material, in the process of its composition, sustained a most intimate relation to life and that progressive development of man we call history. This is of fundamental importance to a true understanding of the Bible and appreciation of its value. The Bible, both as a whole and as to its separate parts, was in the first instance a result, not a cause, a product of something that was actual in life and history before a written record of it was made.

The O T is the product of something that was in actual existence in Israel before it found expression in writing. Israel and Israel's religion came first, and it was because there was an Israel with such a religion that a literature like that of the O T was a possibility. The O T is the product of Israel's vital religion and is a competent witness to the vitality and divine character of that religion. While it is true that the older parts of the O T, once written, had an influence on subsequent stages of Israel's religious development, the important fact remains that the strong vital, progressive religion of Israel is the foundation of the written material we have in the O T.

The same general fact is true of the N T. Jesus lived and taught and died and rose and was present by His Spirit in His Church before a book of the N T was written. The earliest N T book was probably a letter of an Apostle to recently planted churches, giving needed advice on matters of pressing importance. It was within a church, alive, vigorous, progressive, and withal not free from faults, that our N T literature originated, and almost without exception do the N T books show themselves to be products of what was already at hand in the possession of the Church at large or in the hearts of the chosen few whose understanding of the common faith was most profound.

Nothing can be further from the truth, then, than to say that the religion of Israel or Christianity are 'book-religions.' In both the book is the product, not the cause; in both the religion was in existence

and in a strong vital touch with life and history before the book appeared; in both the book is the expression of and witness to the strength and vigor as well as character of the religion. How different in these respects the Bible is from other sacred books is as evident as is the related fact, the difference between the religions of other sacred books and the religion that produced the Bible.

5. The Gradual Growth of the O T.

Israel, both as a nation and as a nation with a peculiar religion, was the creation of God through Moses. He consolidated the tribes into a national unity the basis of which was a religion—the religion of Jehovah, the God of Israel. This religion was essentially spiritual and ethical in character, simple in its mode of worship and capable of being expressed in comparatively few fundamental propositions. Because of its essential reality and inherent vitality, in virtue of its Divine origin, the apprehension and appreciation on Israel's part of the true character and significance of her religion were capable of great expansion. It was both possible and necessary for her to grow into an ever-deepening and widening knowledge of its theological and ethical principles. As time went on, and environment changed; as new modes of life were adopted, new conceptions of the world—both of nations and of ideas—were forced on Israel's mind; as great national crises were met and bitter experiences endured, Israel was called upon to meet such circumstances and adjust herself to them in the light of her religion. In the course of this long process the O T originated and gradually grew into a distinct body of literature. To say that the O T represents Israel's national literature may be too sweeping a statement. It probably comprehends the most of the religious part of Israel's literature. It is likely that much old Hebrew literature perished with the fall of Samaria in 721 B.C. and of Jerusalem in 586 B.C. Only that which was religious in character was preserved of the pre-exilic literature, and in exilic and post-exilic days those who produced literature in Israel were mainly interested in religion.

There is no very early evidence that Moses wrote more than the statements of the fundamental principles of Israel's religious constitution. The covenant terms (Ex 34 10-27), the Decalogue (Ex 20 2-17), and certain directions as to the attitude of Israel toward the Canaanite cultus (Ex 20 22-26, 23 20-33 ‖ 34 10-17) are all that can be safely affirmed as included by both J and E in the written material of the Mosaic Age. In addition, according to E, an ancient code (Ex 21 1–23 9 in the main) was drawn up by Moses. The Mosaic era and the era of the Conquest and Settlement in Canaan were not conducive to the production of literature, though rich in deeds of courage and faith. These deeds became the subject of popular story and song (oral, not written), the latter especially being generally inspired by strong religious feeling.

Under David, Israel became supreme in Canaan and under the Kingdom conditions were more favorable to the development of literature. History was written first on a small scale, then on a larger. At last the great 'prophetic' histories, J and E (in which popular tradition was used and its religious significance pointed out), were completed (see HEXATEUCH). Legal material, in the form of codes of smaller or larger compass, was written at the great sanctuaries, of which the one at Jerusalem was of chief importance, while poetry, probably almost exclusively religious, was constantly being produced. In the 9th cent. B.C., Elijah did his great work for Israel's religion, but he committed none of his teachings to writing. Later a history of his and Elisha's work was written which was embodied in part by the author of Kings in his large history. In the 8th cent. Israel was face to face with a most serious religious crisis. The old barriers of comparative isolation were broken down. Before the rapidly growing power of the Assyrian Empire the smaller nationalities lost their individual existence, while their religions were either destroyed or amalgamated into the great Assyro-Babylonian pantheon. Such changes threatened the religion of Jehovah with destruction. It was saved, under God, by the prophets, the exponents in new and trying situations of the true character of Israel's religion, a task involving instruction along theological, ethical, political, and Messianic lines. From Amos (c. 760 B.C.) to the Exile (536 B.C.) the messages of prophecy, though in most cases originally spoken discourses (cf. Jer 36 2), came to be committed to writing. Whether this was done by the prophets themselves or by their disciples we do not know. No pre-exilic prophet systematically arranged and published his prophecies in a complete edition. The prophetic oracles were more probably gathered up by disciples into smaller or larger collections which were later made up into the books we have at present.

In the 7th cent., when the light of the true religion of Jehovah was almost extinct, Deuteronomy was written as a statement of the original Mosaic constitution interpreted in the light of the teachings of prophecy (Amos, Hosea, Isaiah, Micah). The literary form chosen was that of a hortatory address by Moses, followed by a code in which much ancient material is preserved and (partially) adjusted to new and changed conditions (see DEUTERONOMY). Through the discovery of this book and the Reform of Josiah (621 B.C.) based upon it, Israel (Judah) came to have for the first time a written religious constitution. The Holiness Code (Lev 17–26) was also a contemporary attempt to codify the main principles of life (for an Israelite) from the point of view of 'holiness to Jehovah.' During this period, under the influence of the teachings of Deuteronomy, the series of historical narratives (Judges, Samuel-Kings) was completed (apart from post-exilic revision). In these, history is almost entirely subordinated to religion. The events simply furnished the occasion for the religious lessons of the history. During the latter part of Josiah's reign and the whole of the reigns of his sons and successors, Jeremiah was opposing in vain the formalism and essential irreligiousness that affected all ranks of society. In the reign of Jehoiakim (608–597) Jeremiah revised and published his earlier oral discourses with additions (Jer 36). His later prophecies (just before and after the Exile, 586 B.C.) were probably taken down and preserved by his

secretary Baruch and through him or others at last transmitted to the faithful workers in Babylonia. Among the Exiles the already existing literature was carefully preserved, studied, and edited. New messages were delivered to them by Ezekiel (597–570) and by 'second' Isaiah (Is 40–66), messages looking to the new era which these gifted seers taught was sure to come for Israel. The exilic scholars gave much attention to the Law with a view to making it the perfect standard for Israel as the one people of Jehovah. This revision and perfecting of the Law were incomplete at the time of the Return in 536 B.C. The returned Exiles organized themselves mainly on the basis of the Deuteronomic Code. Their efforts to rebuild the Temple were encouraged by the prophetic messages of Haggai and Zechariah, who addressed themselves directly to the situation. But the tendency of post-exilic Judaism was toward a reduction of religion to formally defined practise. The 'scribe' (generally of priestly descent) rather than the prophet was now the main religious force. At last Ezra succeeded in having his edition of the Law recognized by the public assembly (c. 444 B.C.). If this was not the canonization of the Pentateuch in its present form, it was at least the great step toward such canonization which must have followed in a comparatively short time.

When this was done the remaining literature, historical, prophetic, and poetical, while highly honored and esteemed, was still an unclosed collection. The later minor prophets and the great historical work, Chronicles-Ezra-Nehemiah, were as yet unwritten. At last—probably before 200 B.C.—it was felt that no more prophetic voices were to be heard and the prophetic succession was considered closed. This, of course, led to the separation of the prophetic writings as a group—next to the Law—sacred and authoritative, into which no recent literature could gain admission.

In the stress and discouragement of the persecution by Antiochus Epiphanes, c. 168–165 B.C., the Book of Daniel, the one apocalypse of the O T, was written to stay and cheer those whose faith was wavering, by teaching that the Kingdom of God is supreme in spite of all appearances to the contrary, and must triumph in the end. This book came too late to be included in the prophetic canon and thus took its place with the 'other books' (such as the Psalms, Job, Proverbs, Ruth, Chronicles, etc.), not yet canonized but highly esteemed and considered as of a somewhat different character from other writings (as, *e.g.*, The Book of Ecclesiasticus). Of the books of this division, Job, Proverbs, and Psalms reflect three distinct types of religious experience. In Job a great problem is dealt with. In Proverbs the maxims of practical life are given, while in the Psalms all phases of religious feeling find expression. It is probable that by 100 B.C. the Jews of Palestine had come to a general understanding as to the character and value of these 'other books' and that this third division of the Canon was closed, practically at least, about that time. The Judaism of Alexandria was inclined to a less rigid view and looked upon certain other late books (now called the Apocrypha) as of a sacred or semi-sacred character. (For the whole subject see O T and N T CANON.)

It was the larger (Alexandrian) Canon that at first circulated in the Gentile-Christian world (as the language of this was Greek, not Hebrew). But quite early (from c. 175 A.D. on) the Eastern (Greek) churches came to feel that the only true O T Canon was the Hebrew (Palestinian). In the Western (Latin) churches the Apocrypha continued in general use in spite of protests from men like Jerome and at last its use was made binding by the Council of Trent (1546). (See APOCRYPHA.)

6. The Growth of the N T.

The O T was the Bible of the Jews in N T times and it was the Scripture of Jesus and His Apostles. Jesus, so far as we know, wrote nothing and in His work He constantly referred to the O T as the Scripture fulfilled in Him. To Him, what He taught and what He did and what was to follow as the result of His coming were, all in all, the 'fulfilment' of the O T. In other words, the essential religious truths of the O T were the truths on which Jesus built in His work as the founder of Christianity. The real religion of the O T passed over into Christianity. Jesus succeeded in implanting this truth into the hearts of His disciples, although it took time and discipline, even after His resurrection, to get them to see it clearly. The life and work of Jesus are the real fulfilment of the O T, and the N T is the record of Jesus' life and work. Familiar as we are apt to be with the N T, it is easy to fail to see the real order of development of the N T literature and its necessary connection with the progress of Christianity in the Apostolic Age. Because the Gospels and Acts stand first in the lists of the N T Books, it is easy to get the impression that Christianity began with these documents. Christianity began with the Gospel, not with the Gospels, and, after the Resurrection, with the work of the Apostles, not with the Acts of the Apostles. Jesus proclaimed a Gospel of which He Himself was the incarnation. He impressed upon a chosen few, who proved fit to receive it, the fundamental truths of that Gospel and, what is perhaps still more important, He implanted in their souls a knowledge of Himself which was doubtless the most powerful and permanent influence that ever touched their lives. They simply became different men under the tutelage of Jesus. It was not a reasoned-out, intellectual process they went through, but a complete moral and spiritual transformation. They saw life, duty, and destiny in a new light, and the central figure and influence in their new world was Jesus Himself. Deep into their hearts and memories His words and deeds penetrated to be brought out and told and partially recorded in days to come. But as yet nothing was written of all this; it was living in the life experience of living men and women. And Jesus left matters thus, knowing as only He could know that the future was assured.

Under the inspiration of Pentecost the Apostolic preaching of Christianity began. Preaching, oral proclamation, persuasion, not literature, were the means used, and so it continued for decades. Multitudes were converted, a brotherhood was formed, a new type of life manifested itself, all centering about a definite belief in Jesus. The movement spread from Jerusalem outward into all Pal-

estine. Persecution only increased its vigorous growth. It reached Antioch, the great metropolis of Western Asia. Paul was converted, the Gospel was carried into the Gentile world, the First Missionary Journey was completed, and the Council of Jerusalem had met to discuss the question whether the Gospel was something independent of or subsidiary to the old dispensation—all before a single book (except possibly the Epistle of James) of the N T had been written.

This undeniable fact is of sufficient importance to be most carefully considered by all who wish to have a correct view of the nature of the N T. That the Founder of Christianity did His own work and that His followers organized His Church and carried it on through a vigorous, even remarkable, growth for twenty years before any of the N T books were produced is conclusive proof that there is something more fundamental to Christianity than even the N T. It is just here that the real significance of the N T must be sought—in the relation the N T writings bear to that more fundamental something that the Christian Church possessed before it possessed these writings. That fundamental something was the Apostolic Church's conception of Jesus Christ, and this consisted (1) of the *knowledge* that Church possessed of Jesus' person, teaching, and work, and (2) of the *Apostolic interpretation* of the significance of Jesus' person, teaching, and work for the life and destiny of man. In the N T writings we find the Apostolic Church's conception of Jesus Christ set forth, not in any formal sense, as in official documents of the Church, but in a no less real sense. These writings originated as special occasions demanded, each being called forth by some particular circumstance or reasons affecting only a limited circle. This is true even of the Gospels. They all deal with living issues, and reflect the actual faith or knowledge of their writers and (in most instances) readers.

The first documents of Christianity were Apostolic letters, one from the Jewish-Christian Church to scattered communities in Palestine and Syria (Epistle of James, c. 50 A.D.?), the others from Paul to the Thessalonians (c. 50–51 A.D.). Before the year 64 Paul had written all his Epistles (except the Pastorals). It was in the decade from 60–70 that the Synoptic Gospel traditions took definite shape (the Logia and Mark both before 70, the Gospel of Matthew probably later). To the same decade the Epistle to the Hebrews belongs, addressed to Jewish Christians to explain difficulties easily likely to trouble such readers, also I Peter. To the next two decades (70–90) probably belong the later writings of the N T (Gospel of Luke, Acts, II Peter, Jude, the Johannine literature). All these were scattered over a wide area, not at once brought together, the very existence of many being probably unknown outside of a limited circle. For the steps by which they became collected into our N T see NEW TESTAMENT CANON.

It was in such a way that the Bible arose, the literature of a living, divinely inspired and guided religious development. It was a development that went hand in hand with historical movements, with enlarging intellectual comprehension, with profound experiences of sorrow as well as of joy, until the "fulness of time" came. Because the Bible arose thus its significance and value must be permanent. The older view of strictly verbal inspiration is indeed artificial and untenable, but its real import remains intact. The inspiration of the Bible may be, at places, not far from the letter, but in most cases it is in the vital religion behind the letter. It is thus easily seen how mistakes as to fact may be found in the Bible, yet its essential value remain. Criticism, in its search for the facts as to the origin, composition, authorship, integrity, etc., of the various books, is both necessary and, when rightly conducted, helpful (see § 8, below). The results of all such research only bring us closer to the truths that the Bible, and the Bible alone, contains—the truths of God's revelation of Himself and of His will, in the history and life of Israel first, but fully set forth in Jesus Christ, whom we can know through the Gospels and the interpretation given in the documents of the Apostolic Age. E. E. N.

7. The Permanent Significance of the Bible.

Criticism is that branch of Biblical study which aims to ascertain with as much precision as possible the facts regarding the origins and original forms of the books of the Bible. So far as it deals with the question of the original text, it is called the Lower or Textual Criticism, and is properly treated in the articles on the Text. So far as it concerns the origin, *i.e.*, authorship, date, integrity, literary form, purpose, etc., of the separate books, it is called Higher Criticism, and the results of its application will be found in the articles on the separate books or parts of the Bible.

8. Modern Biblical Study.

The Higher Criticism, so called, is a comparatively recent branch of study. There were indeed questions raised and hints thrown out regarding a method of inquiry analogous to it even as early as the Middle Ages. Spinoza is supposed to have put forth certain suggestions which, if pressed, must have led to the use of such a method of study. But it is generally admitted that the first to resort to this method was the physician Astruc (*Conjectures sur les Mémoires*, etc., 1753). He called attention to the use of the names Jehovah and Elohim in successive sections of Gn, and from this fact drew the inference that in the composition of the book Moses had incorporated older documents, each characterized by the use of one of these names.

But this use of the divine name was only one of several features distinguishing the sections (documents) in which they occurred. These were next examined, and their significance developed into the so-called Documentary and Fragmentary theories of the Pentateuch, put forth by men like Eichhorn, J. D. Michaelis, and Geddes. (Eichhorn was the first to use the phrase "higher criticism" as the name of the new method of study.)

Other material for investigation in a similar way was soon brought into view by De Wette and Ewald. This consisted in the mass of historical data furnished by the O T books themselves. From an examination of this historical material, De Wette was enabled to propound the theory that Gn was the

work of a writer who found an Elohistic document and used this as a nucleus for the addition of material from Jehovistic and other sources. This was the Supplement theory (or in the form in which Ewald put it, the Crystallization hypothesis). Meanwhile, what was being done in Gn and the Pentateuch began to be extended to the other books of the O T.

But there remained still another class of facts available for criticism, those, namely, which were to be found in the flow of thought. This was arranged in the order of a hypothetical development. The meaning of the facts in this sphere was partially shown by Vatke and George quite early (1835); but it was not fully worked out into a complete theory until Kuenen (1865), Graf (1866), and Wellhausen (1872) fully presented their conception of it, and made it clear how revolutionary the results would prove (see HEXATEUCH).

The development of the critical method, as above summarily sketched, made clear its necessity, its nature, and its danger. Its necessity was seen to lie in the fact that the truth with reference to many phases of real importance regarding the origin of the books of the Bible had been lost or obscured in the course of the ages since their first composition. This led naturally to their being ascribed to others than their real authors, or else their being left anonymous. The original purpose also and the literary form of some of them were forgotten and other designs and forms were attributed to them. Some books of poetry were read as if they were prose, some parabolic or allegorical books were taken as accurate history. All this had to be rectified, and the new method was seen to be helpful in rectifying it.

The nature of the method also became clearly apparent. It is a method which depends upon the observation of internal marks, mainly of three classes, *i.e.* (1) literary, (2) historical, and (3) such as pertain to the content of thought. The literary marks are those characteristics of style, including the choice of words, the construction of phrases, and the infusion of a tone and spirit into a writing, through which the author reveals his personality. The historical marks are the signs of age, place, and environment which unconsciously betray a forgery or a misplaced production and furnish the ground for assigning it to its true place; or if it is genuine, of verifying its genuineness and dispelling suspicion about it. The marks drawn from the content of thought are those considerations which fix a certain relationship of succession and development of ideas from one book, or one part of a book, to others. To these should be added also such considerations as grow from the relation of the content of the O T books to the religious ideas of contemporary and neighboring nations.

The main danger in the use of the critical method in the O T is that of giving too free a range to subjective considerations. In each one of the fields within which the materials for critical examination lie, there is the possibility of reading much more or much less than the facts warrant. The personal equation is, therefore, paramount. Philosophical presuppositions either for or against what is usually called the supernatural element inevitably enter into the processes and appear in the conclusions of critics, and extreme and sometimes startling views are often propounded in the name of criticism.

As against this danger, two counterbalancing factors may be named: (1) That extreme subjectivism on one side corrects extreme subjectivism on the other. For the student who is approaching the critical method and critical results with intelligence and impartiality, the philosophical bias of one school will nullify the philosophical bias of the other, leaving him in possession of the essential facts. (2) While each part of the method may be used with too much subjectivity and become untrustworthy, there is a cumulative effect from the use of all which is in the main trustworthy.

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BIBLICAL GREEK. See HELLENISTIC AND BIBLICAL GREEK.

BICHRI, bic'rai (בִּכְרִי, *bikhrī*): Sheba, who revolted from David (II S 20 1 ff.), is called "son" of Bichri, *i.e.*, he was of the clan of Becher—of Benjamin. See BECHER. E. E. N.

BID. See MARRIAGE AND DIVORCE.

BIDKAR, bid'kār (בִּדְקַר, *bidhqār*): Captain of Jehu's chariot, *i.e.*, his *aide* (II K 9 25). E. E. N.

BIER. See BURIAL AND BURIAL CUSTOMS, § 4.

BIGTHA, big'thα (בִּגְתָא, *bigthā'*). See CHAMBERLAINS, THE SEVEN.

BIGTHAN, big'than; **BIGTHANA,** big-thê'nα (בִּגְתָן, בִּגְתָנָא, *bigthān, bigthānā'*): One of the chamberlains of Ahasuerus who kept the door of the palace (Est 2 21, 6 2). E. E. N.

BIGVAI, big'vα-αi (בִּגְוַי, *bigway*): **1.** One of the leaders of the Return (Ezr 2 2; Neh 7 7). **2.** The ancestor of a large post-exilic family (Ezr 2 14, 8 14; Neh 7 19), possibly the same as **1.** **3.** A representative of this family (Neh 10 61). E. E. N.

BILDAD, bil'dad (בִּלְדַד, *bildadh*), 'Bel loves' (?): One of Job's friends (Job 2 11, etc.), called "the Shuhite," *i.e.*, of the line of Shuah, son of Abraham (Gn 25 2, 6). E. E. N.

BILEAM, bil'ę-am. See IBLEAM.

BILGAH, bil'gā (בִּלְגָה, *bilgāh*): The ancestral head of the fifteenth course of priests (I Ch 24 14; Neh 10 8 [**Bilgai**], 12 5, 18). E. E. N.

BILHAH, bil'hā (בִּלְהָה, *bilhāh*): **I.** The handmaid of Rachel and mother of Dan and Naphtali (Gn 29 29, 30 3-7, 35 22, etc.). See TRIBES, §§ 2, 3. **II.** A town in Simeon. See BAALAH, **2.** E. E. N.

BILHAN, bil'han (בִּלְהָן, *bilhān*): **1.** A Horite clan (Gn 36 27; I Ch 1 42). See HORITES. **2.** A Benjamite clan (I Ch 7 10). E. E. N.

BILL. See MARRIAGE AND DIVORCE, and TRADE AND COMMERCE, § 3.

BILSHAN, bil'shan (בִּלְשָׁן, *bilshān*): One of the leaders of the Return (Ezr 2 2; Neh 7 7). E. E. N.

BIMHAL, bim'hal (בִּמְהָל, *bimhāl*): One of the descendants of Asher and a son of Japhlet (I Ch 7 33). E. E. N.

BINEA, bin'ē-a (בִּנְעָא, *bin'ā'*): Son of Moza and a descendant of Jonathan (I Ch 8 37, 9 43). E. E. N.

BINNUI, bin'nū-ai (בִּנּוּי, *binnū*), 'building': The ancestral head of the "sons of Binnui," one of the great post-exilic families (Neh 7 15; **Bani** in Ezr 2 10). To this family most of the following individuals probably belonged: (*a*) The Levite (Ezr 8 33; Neh 12 8); perhaps the same person is called **Bunni** (Neh 9 4) and **Bani** (Neh 8 7). (*b*) One of the "sons of Pahath-moab" and (*c*) "one of the sons of Bani," both of whom had taken foreign wives (Ezr 10 30, 38). (*d*) A Levite, the son of Henadad, who helped in repairing the wall (Neh 3 24, 10 9; the same as **Bavai** of 3 18?). E. E. N.

BIRDS. See PALESTINE, § 25.

BIRSHA, bir'sha (בִּרְשַׁע, *birsha'*): King of Gomorrah (Gn 14 2). E. E. N.

BIRTH, BIRTHDAY, BIRTHRIGHT. See FAMILY AND FAMILY LAW, §§ 6, 8.

BIRZAITH, bir-zê'ith; **BIRZAVITH,** -vith (בִּרְזַוִת or בִּרְזָוִת, *birzāwīth* or *birzayīth*): A place (?) in Asher (I Ch 7 31). Site unknown. E. E. N.

BISHLAM, bish'lam (בִּשְׁלָם, *bishlām*): A Persian official (Ezr 4 7). E. E. N.

BISHOP, BISHOPRIC. See CHURCH, § 8.

BIT, BRIDLE: These words, as used in EV, indicate three different objects: (1) The bridle (*metheg,* χαλινός), which includes the curb or bit, is mentioned as part of the harness of the horse (Ps 32 9, "bit"; Rev 14 20) and ass (Pr 26 3). It is used figuratively for restraint (II K 19 28 = Is 37 29; Jas 1 26, 3 2 f., of the tongue) and for the authority of the mother-city (II S 8 1). (2) The *reṣen* is a halter (EV "bridle") and is used metaphorically for restraint of the actions (Job 30 11; Is 30 28). The "double bridle" (Job 41 13, AV) of Leviathan seems to refer to his upper and lower jaws (so ARV). (3) The *maḥṣōm* was a muzzle, intended to prevent the animal from biting (Ps 39 1; cf. ARVmg.). See plate of ARTICLES USED IN TRAVEL, Fig. 5. L. G. L.

BITHIAH, bith'i-ā (בִּתְיָה, *bithyāh*): A daughter of Pharaoh whom Mered, a descendant of Judah, married (I Ch 4 18). The statement is a peculiar one and difficult of explanation. E. E. N.

BITHRON, bith'ron (בִּתְרוֹן, *bithrōn*), 'the gorge': A wady through which Abner fled from the Jordan to Mahanaim (II S 2 29). Perhaps the *Wady 'Ajlūn,* Map III, H 3. E. E. N.

BITHYNIA, bi-thin'i-a. See ASIA MINOR, § 3.

BITTER HERBS: One of the elements of the Passover meal (Ex 12 8; Nu 9 11). The herbs used were watercress, lettuce, endive, and chicory. They were either mixed or used separately. Regarding their significance different views are held, some alleging that they symbolized the sufferings of the people in Egypt, while others hold that like the prohibition of leaven they were the sign of the haste in which the Exodus took place. A. C. Z.

BITTERN: The AV rendering of קִפֹּד, *qippōdh* (Is 14 23, 34 11; Zeph 2 14). The meaning of the Heb. is not known. RV renders "porcupine." Cheyne (*EB,* s.v.) favors bittern. Socin, in Guthe's *Bibelwörterbuch,* thinks some kind of lizard is meant. See PALESTINE, §§ 25, 26. E. E. N.

BITTER WATER. See DISEASE AND MEDICINE, 7 (12); CRIMES AND PUNISHMENTS, § 3 (b).

BIZIOTHIAH, biz''i-o-thai'ā (בִּזְיוֹתְיָה, *bizyōthyāh*; **Bizjothjah,** biz-jōth'jā, AV): The reading found in the Heb. of Jos 15 28, but in LXX. and at Neh 11 27 we read "and the towns thereof" (= Heb. וּבְנוֹתֶיהָ), which is probably the true text. E. E. N.

BIZTHA, biz'tha. See CHAMBERLAINS, THE SEVEN.

BLACK. See COLORS, § 1.

BLAIN. See DISEASE AND MEDICINE, § 5 (9).

BLASPHEMY. See CRIMES AND PUNISHMENTS, § 2 (c).

BLAST: The rendering of *nᵉshāmāh,* 'breath,' as in II S 22 16; Ps 18 15, where it is followed immediately by *rūaḥ,* 'wind,' and of *rūaḥ* in Ex 15 8; II K 19 7, etc. In all cases it refers to a manifestation of God's power, either in the physical world by wind or storm, or by a plague (Is 37 7), except in Is 25 4, where it refers to human violence. E. E. N.

BLASTUS, blas'tus (Βλάστος): The chamberlain of Herod Agrippa I (Ac 12 20), through whose intervention certain men from Tyre and Sidon secured an audience with the king. No mention is made of Blastus in Josephus' account of the death of Herod (*Ant.* XIX, 8 2). See HEROD AGRIPPA I. J. M. T.

BLEMISH. See SACRIFICE AND OFFERINGS, § 5.

BLESS, BLESSING. See TERMS OF BLESSING AND REPROACH.

BLINDNESS. See DISEASE AND MEDICINE, § 5 (5).

BLOOD: The important meaning attached to blood in the Oriental world was determined by the notion that the life principle either is the blood itself or has its residence in the blood (Lv 17 11). Just how such a notion might originate it is not difficult to understand when one considers that after the blood is allowed to run out of the body the life of the

1. Significance

body is extinguished. This is true of both man and the lower animals (Gn 9 4).

From this notion are deducible the prescriptions as to the treatment of the blood: (1) Blood was not to be made an article of food (Lv 7 26 f.; Dt 12 16). This law is applied to all blood, not simply to that of animals slain for sacrificial purposes. (2) The tabooing of the blood of sacrificial victims (I S 14 32). (3) The presentation of the blood of an innocent victim at the altar of Jehovah as pure life to cover the offending life of the offerer (Lv 1 5, etc. See also SACRIFICE). (4) The value of blood as means of ceremonial cleansing, as in the case of purification from leprosy (Lv 14 5-7). (5) The law of blood revenge, *i.e.*, a life for a life (Gn 9 6; Dt 19 6), and (6) the use of blood as a means of establishing a covenant (Ex 24 6). Cf. Trumbull, *Threshold Covenant*. See SACRIFICE AND OFFERINGS, § 16.

2. Legislation About Blood.

A. C. Z.

BLOOD, AVENGER OF (*gō'ēl had-dām*, Nu 35 19): The next of kin whose duty it became to visit vengeance for the violent death of those related to him. The duty was based on the theory that the family, tribe, and clan constituted sacred units. When the blood of a member of one of these units was shed, atonement was required either through the death of the shedder of the blood or through that of some member of the unit to which the offender belonged (II S 21 1-14; Jg 8 18-21). The earlier law made no distinction between intentional murder and undesigned homicide (Gn 9 6). The later legislation (Nu 35 9 ff.) was a great improvement over the earlier in that it distinguished in this particular and softened the asperities of natural feeling, placing safeguards about the whole practise and thus preventing injustice and cruelty.

A. C. Z.

BLOODGUILTINESS. See BLOOD, 2 (5), and BLOOD, AVENGER OF.

BLOOD, ISSUE OF. See DISEASE AND MEDICINE, § 5 (7).

BLOODY FLUX. See DISEASE AND MEDICINE, § 5 (2).

BLOODY SWEAT: Taken literally this would mean the oozing of the blood through the pores of the skin, together with the perspiration. That under intense excitement such as was experienced by Jesus (Lk 22 44) perspiration sometimes breaks into bloody sweat is a well-known fact in medical science. But it is by no means certain that the text of Lk is pure (cf. Westcott and Hort, *The N T in Greek*, Vol. II, App. p. 64 ff.) or that the statement was intended as a literal one (cf. Plummer on Lk in *Int. Crit. Com.* 1896).

A. C. Z.

BLUE. See COLORS, § 2.

BOANERGES, bō"a-nęr'jîz (Βοανηργές): A surname given by Jesus to James and John (Mk 3 17), interpreted by Mark to mean "Sons of thunder" (Υἱοὶ Βροντῆς). The nearest known Aram. equivalent is *bᵉne regez* (see Dalman, *Aram. Gr.*², p. 144), which, however, means 'sons of wrath,' not 'sons of thunder.' Mark's interpretation is perhaps a reminiscence of the tradition in Lk 9 54. For an explanation of B. as equivalent to the *Dioscuri*, or Heavenly Twins, see J. Rendel Harris, *Expos.* Feb., 1907.

J. M. T.

BOAR. See PALESTINE, § 24.

BOAT. See SHIPS AND NAVIGATION, § 1.

BOAZ, bō'az (בֹּעַז, *bō'az*), 'swiftness' (so *Oxf. Heb. Lex.*): A prominent citizen of Bethlehem, kinsman of Naomi (Ru 2 1 ff.). Upon the return of Naomi from Moab with Ruth, her daughter-in-law, Boaz was led to take the latter under his protection by purchasing the right of redemption from the next of kin. And as this right included according to the Law that of levirate marriage (Dt 25 5 ff.), Boaz took Ruth as his wife, and from this marriage sprang Obed, the grandfather of David (Ru 4 21 f.). The importance of Boaz in history is accordingly in the main genealogical (cf. Mt 1 5; Lk 3 22, Booz AV). For the pillar called Boaz at the vestibule of Solomon's Temple, see TEMPLE, § 14.

A. C. Z.

BOCHERU, bō'ke-rū *or* bȯk'ę-rū (בְּכֹרִי, *bōkhᵉrū*): A Benjamite of the stock of Saul through Jonathan (I Ch 8 38, 9 44).

E. E. N.

BOCHIM, bō'kim (בֹּכִים, *bōkhim*), 'weepers': A place where the Israelites were reproved by an angel (Jg 2 1, 5). In 2 1 LXX. reads "Bethel," which is probably the true reading. In that case "Bochim" would be a place in or very near Bethel. See ALLON-BACUTH (cf. Moore on Judges, in *Int. Crit. Com.*).

E. E. N.

BODY: The earliest Biblical usage has no fixed name for the human body as a living organism. A series of terms is used which designate it from some portion or peculiarity, such as 'belly,' *beten* (Mic 6 7; Job 19 17), which is quite uniformly, however, a synonym of 'womb'; also 'bowels,' *meʿīm* (Song 5 14, 15 4); 'back,' *gēw, gēwāh, gᵉwiyyāh* (Is 51 23; Job 20 25; I S 31 10; also *gabh*, Job 13 12, AV); 'bone,' *ʿetsem* (Ex 24 10, AV); 'thigh,' *yārēk* (Jg 8 30); 'flesh,' *bāsār* (Is 10 18); also *sheʾēr* (Pr 5 11); 'breath,' *nephesh* (Lv 21 11); 'carcass,' *nᵉbhēlāh* (Dt 21 23), together with an occasional metaphorical expression such as "house of clay" (Job 4 19). The later usage added to these *gūphāh*, 'back' (I Ch 10 12), *geshem*, 'material' (Dn 3 27), and *nidhneh*, 'sheath' (Dn 7 15). In the N T the single term σῶμα is comprehensively used (except in Ac 19 12, where χρώς is found). In Paul's conception of the **spiritual body**, there is a hypothetical counterpart of the animal organism with which the spirit of man is always found associated on earth. Such a hypothetical being, whatever its true nature, removes a difficulty in the way of belief in the resurrection (I Co 15 44). See also MAN, DOCTRINE OF, §§ 6, 7.

A. C. Z.

BODY OF CHRIST. See KINGDOM OF GOD, § 8, and CHURCH, § 4.

BOHAN, bō'han (בֹּהַן, *bōhan*), 'thumb': "The stone of Bohan, son of Reuben," was a landmark on the NE. boundary of Judah (Jos 15 6, 18 17). No mention is made of B. in the genealogies of Reuben. The stone may have had the appearance of a great thumb.

E. E. N.

BOIL. See DISEASE AND MEDICINE, § 5 (9), and SACRIFICE AND OFFERINGS, § 16.

BOLLED: The English word "bolled" (Ex 9 31) means 'swollen,' as pods are by seed. But the Heb. term, *gibh'ōl*, is more correctly rendered by the ARV "in bloom." E. E. N.

BOLSTER: The translation in AV of a Heb. term (*m'ra'ăshōth*) meaning 'at the head of' or 'near the head' (I S 19 13 ff., 26 7 ff.). E. E. N.

BOLT. See HOUSE, § 6 (1).

BOND: Besides having its more common meaning of a fetter or chain (Jer 27 2; Ac 26 29; Eph 6 20) or of a pledge in connection with an oath or vow (Nu 30 2), the word stands in EV for (1) *mūṣār*, the bond of a king (Job 12 18), *i.e.*, the obligation imposed by the authority of a king; (2) *māṣōreth*, the bond of the covenant (Ezk 20 37), *i.e.*, the relation of the theocratic community; (3) *σύνδεσμος*, "the bond of iniquity," "the bond of peace," "the bond of perfectness" (Ac 8 23; Eph 4 3; Col 3 14), *i.e.*, the fellowship created by the acceptance of these as ideals of conduct. In I Co 12 13, etc., it is used to render *δοῦλος*, 'slave,' or 'bond servant.' See also SLAVERY, § 1, and TRADE AND COMMERCE, § 3. A. C. Z.

BONDAGE, BONDMAID, BONDMAN, etc. See SLAVERY, § 1.

BONES, DISEASES OF. See DISEASE AND MEDICINE, § 5 (1).

BONNET. See DRESS AND ORNAMENT, § 8.

BOOK OF LIFE. See LIFE, BOOK OF.

BOOK OF THE WARS OF JEHOVAH. See WARS OF JEHOVAH, BOOK OF.

BOOKS AND WRITING: In the earliest times leaves, bark, hides, and for certain sacred purposes linen, were used as materials on which to write, but in historical times papyrus and parchment were the only materials of importance for writings intended to be permanent. For writings not intended to be permanent wax tablets were used (cf. Is 8 1; Hab 2 2; Lk 1 63). They were made of wood and resembled our double slates, and like our slates the surfaces intended to receive the writing were sunken panels, whose raised edges served to protect the writing from defacement when the tablets were closed. The sunken surfaces were covered with a thin layer of red or black wax, in which the letters were scratched (hence they were called *χαρακτῆρες*, from *χαρασσεῖν*, 'to engrave') with a sharp-pointed stylus (*γραφίς*) made of bone, ivory, or metal. When the tablet had been filled with writing and was to be used again, the wax was smoothed down by the upper part of the stylus, which was purposely fashioned broad and flat. Papyrus and, after its invention, parchment were too costly to be used in schools or in every-day business life, and therefore wooden wax tablets were kept at hand and used as the depository of memoranda of every kind, such as stray thoughts, verses, outlines of speeches or arguments, contracts, bills, day-books, notes to friends and sweethearts, invitations, etc. Single tablets do not appear, because the writing could not be protected from defacement, but double tablets (diptychs) were in the hands of every one, and in paintings and reliefs, letters and oracular utterances are always depicted as diptychs, but triptychs, tetraptychs, pentaptychs, and polyptychs were common. Double tablets were fastened together by hinges of string or metal, but often, especially in the case of polyptychs, holes were bored in the center of the panels; a string was then passed through the hole and tied. If the diptych or polyptych were to be sent as a letter, the ends of the string were sealed, among the Greeks, with sealing-clay, but among the Romans with wax. The tablets were often supplied with handles by which to carry them or to hang them up. Wax tablets were used even as late as the time of Christ for contracts, bonds, and receipts, and from Pompeii we have 126 such tablets which were the property of a banker in 54 B.C. Every scratch made in the wax is distinct and undefaced after more than 1,900 years.

1. Book Materials. Wax Tablets.

But for documents of length and those intended to be permanent, such as long letters and books, wax tablets were not only too cumbersome but too perishable. In earliest times books were written on hides, tanned and untanned (*διφθέρα*, *membrana*), which were both cumbersome and costly. Hides were supplanted by **papyrus paper**, which was invented and manufactured in Egypt. Papyrus paper was made of the inner lining of the papyrus-reed. Long and necessarily narrow strips were placed side by side on a level surface and then crossed at right angles by other similar narrow strips. Sheets thus manufactured were first soaked in mucilaginous water, and then pressed and dried. A multitude of such sheets were cemented together into a **roll** (or **"scroll,"** Is 3 44; Rev 6 14), *i.e.*, one continuous sheet of any desired length.

2. Papyrus Paper. Rolls.

In antiquity the word **book** (*βίβλος*, *liber*) did not mean either a volume or a subdivision of a work, but referred solely to papyrus, the material on which the book was written, for *βύβλος* was the name applied to the papyrus-plant, and later on the word, with a slight change, was transferred from the material to the matter written on the material. The long strip of papyrus paper on which a book had been written was rolled together beginning with the end of the book. The resulting roll was called *κύλινδρος τόμος*, *volumen*. As one began to read such a roll, the first column of reading-matter was on the left of the reader, whose right hand unrolled the unread part, while his left hand rolled up the read part in a direction the reverse of that of the original roll. When the book had been read, the student seized the two ends of the *umbilicus* (see below) with both hands and rolled the whole volume back again into its original form. The rolls were often very large; some found in recent years in Egypt consist of sheets 42 meters long. It is reckoned that the history of Thucydides (23,144 lines) would require a sheet of papyrus 81 meters long, that the Odyssey would require one 42 meters long, that the Iliad and Odyssey—which we know were written on one sheet in antiquity—would require a

sheet 90 meters long. Such an unwieldy roll could not be held in the hands and be unrolled and rerolled as read, but could be read only when lying on a table. The writing on the papyrus sheet was not done in unbroken lines extending from one end of the sheet to the other, but in narrow parallel columns perpendicular to the length of the sheet. It was therefore difficult to consult a book, especially if the desired passage was toward the end of a papyrus sheet 45 or 90 meters long. This fact supplies one reason for the inaccurate quotations of the ancients, who usually quoted from memory, not *verbatim*. Callimachus, one of the Alexandrian librarians, was therefore justified in his famous saying, that "a big book is an awful nuisance," to abate which he took steps to reduce the size of books or rolls to certain limits. So that for poetry, novels, letters, etc., small and easily handled rolls of about 1,000 lines were used (cf. a 'book' of Homer). Larger rolls, averaging 1,500–2,000 lines, were used for prose literature and scientific writings, though some rolls contained 4,000 lines of prose writing. The size of a book was reckoned by lines, not by pages. Poetry fell naturally into lines, and the dactylic hexameter practically fixed the length of the line at 35 letters or 16 syllables. Every column on the papyrus sheet had the same number of lines, so that an author could easily calculate the length of the papyrus sheet needed for his book. The price of books varied in accordance with the number of lines they contained, because the copiers of books were paid by the line. Diocletian fixed the wage of the copier at 40 *denarii* for each 100 lines, less than 25 cents. Many publishers used their slaves as copiers, and the slaves received merely food and clothes as pay. The work of the ancient authors, such as the Iliad, the Odyssey, the Anabasis, Herodotus, etc., were not divided by their authors into what we call 'books.' They quoted, the Iliad for instance, by ballads or episodes, and the quotation was merely a general reference. The division into 'books' was made by the Alexandrian librarians after the time of Callimachus to avoid the nuisance of the big work, and to make it easier to consult works, so that the 'books' with which we are familiar referred to that part of a work contained in a single roll in the libraries of Alexandria. The Iliad and the Odyssey were divided into 24 'books' solely because there were 24 letters in the Greek alphabet, so that 'Iliad A' meant 'Roll A of the Iliad.'

Writing was done only on one side of the papyrus sheet; the lines were unnumbered; there were no paragraphs, no punctuation, no accents in classical times. When the roll had received the writing, it was soaked in cedar-oil to protect it from moths and bookworms; this soaking gave the roll a yellow tinge; the ends of the roll were polished with pumice-stone and colored, chiefly black. A round stick called ὀμφαλός, *umbilicus*, was fastened to the papyrus sheet at the end of the volume; the volume was rolled round this stick, from right to left. The ends of these sticks were often even with the edges of the roll, but they often protruded from both ends and served as handles (*cornua*) by which to roll and unroll the volume (see above). All the rolls belonging to a given work (24 for the Iliad, 7 for the Anabasis) were placed together in a case (*capsa*) usually of leather, made to fit them. The title of the whole work was on the *capsa*. A statement of the contents of each roll was made on a slip of leather or deep-red parchment, after the invention of the latter. It was called the σίττυβον, *titulus*, *index*, and it was fastened to the *umbilicus* of each roll. Thus any 'book' could be found easily.

3. Parchment and Codices.

Papyrus was always the favorite material for letters intended to be despatched to a distance. The papyrus letter was either folded or rolled; it was tied in the center and the ends of the string were sealed. Such papyrus letters have been found in recent years in Egypt; the strings are still intact and the addresses still undefaced.

Owing to the non-existence of a postal service in antiquity, letters of private persons were forwarded only as opportunity offered through traveling friends, merchants, or captains of ships. Governments and kings forwarded their letters by special couriers, and rich individuals utilized their slaves as couriers and private secretaries (see Ramsay's *Letters to the Seven Churches*, pp. 1–14).

Great libraries arose at all the capitals of the Hellenistic kingdoms. The most important were those of Alexandria and Pergamum. Owing to the jealousy and fear felt by the librarians of Alexandria, lest the library of Pergamum should surpass that of Alexandria, the Egyptian Government forbade the exportation of papyrus. The expectation was that, if deprived of the material on which books were written, the library of Pergamum and those of all the rest of the world could no longer add books to their collections. This corner on the book manufacture led to the discovery at Pergamum of a new process of tanning sheepskins. The skins thus tanned were called περγαμηνὴ χάρτα, Pergamenian paper, a term which was soon shortened to περγαμηνή, which in turn was corrupted into the English **parchment** (the German *Pergament* is nearer the original). Parchment was not only much cheaper than papyrus paper, but books made of it were far less cumbersome and more easily consulted, for parchment was too thick and heavy to be used in a roll, and it was thick and heavy enough to permit writing on both sides. The roll was therefore abandoned; the new parchment codex consisted of single leaves bound together practically as in our books to-day. The parchment codices were employed chiefly for works of great length, but they did not become common until the 3d cent. A.D., and indeed the papyrus roll maintained itself until the 5th cent. A.D. Papyrus itself was sometimes employed in the codex form.

4. Ink, etc.

The **ink** used in writing both on papyrus and parchment was called "writing black" (μέλαν γραφικόν). It was made chiefly of pine-soot mixed with gum arabic and then dissolved in water. Sepia, the secretion of the cuttlefish—our India, Chinese, or Japanese ink—was also used, though not extensively. Ink prepared from the galls of the gall-oak was used at a later period for writing on parchment. Red ink, made from red chalk, cinnabar, or red lead, was used for illuminating initial

letters, but in Byzantine times the use of red ink was limited to the Emperor.

The inkstand (or **inkhorn,** Ezk 9 2 ff.)—sometimes double, for red and black ink—was usually a tall cylinder. Sometimes the inkstand had a double metallic cover, each being supplied with holes, which when adjusted directly over each other permitted the dipping of the pen into the ink; the lower cover was fixed, and the top cover, which was movable, served by a mere turn to close or open the inkstand.

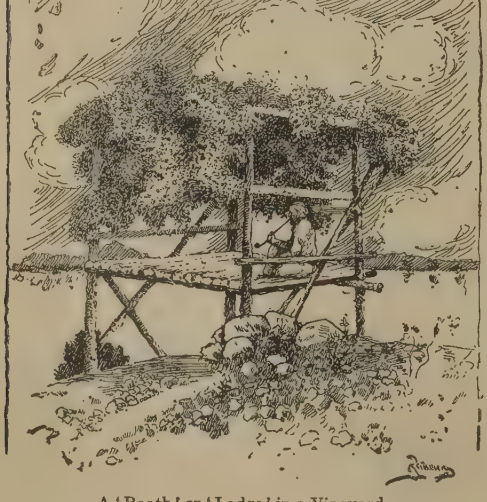
The Greeks used a reed **pen** (*κάλαμος γραφικός*; cf. Jer 8 8), as do the Orientals to this day. The best reeds for pens grew in Egypt. They were shaped with a knife and split at the point, as were the goose-quill pens of our recent ancestors, and for that purpose a knife (*σμίλη, scalprum librarium,* 'penknife'; cf. Jer 36 23) for shaping and splitting the reeds is always seen in pictures of the writer's outfit. Goose-quill pens were not used. **Iron pens** (cf. Job 19 24; Jer 17 1) were used by the Romans of a late period, but pen and penholder formed one piece.

The reed pens, styluses, knives, drawing-pens, compasses, chalk-holders, etc., were kept in a case (*θήκη, calamaria*). Sponges for cleaning the pens and for erasing miswritten words from papyrus and parchment, and a ruler (*κανών*) for drawing lines—which are visible in most MSS.—also belonged on the writer's table. The lines were drawn with a circular sheet of lead. Sharp-pointed compasses (with a ring attachment to keep the spread of the compass fixed) were used for fixing the distances between the lines. The holes made by the compass-points are still visible in MSS. Other adjuncts were: a whetstone for sharpening the knife and a pumice-stone for sharpening the point of the reed pen and for smoothing both papyrus and parchment.

J. R. S. S.

BOOTH: In the climate of Biblical lands, the booth or bower (*ṣukkāh*), constructed in the form of a tent from branches of trees, is a very convenient refuge from the heat of the sun by day and a comfortable place for sleep at night. It was used for the accommodation of both men and beasts (Gn 33 17; Job 27 18; Jon 4 5). Essentially the same thing is meant by the term 'lodge' in Is 1 8. Cf. also Vines and Vintage, § 1.

A. C. Z.



A 'Booth' or 'Lodge' in a Vineyard.

BOOTHS, FEAST OF. See Fasts and Feasts, § 8.

BOOTY. See Warfare, § 5.

BOOZ, bō'ez. See Boaz.

BOR-ASHAN, bor''-ash'an. See Ashan.

BORDER: (1) The word *g'bhūl,* used in most of the geographical notices of the O T, means 'boundary' or 'limit.' Sometimes other terms as *gelīlāh,* 'circuit' (Jos 13 2, etc.), *yarkhāh,* 'side' (Gn 49 13), *qēts* or *qātseh,* 'end' or 'extremity' (II K 19 23; Ex 16 35, etc.), *sāphāh,* 'lip' (Jg 7 22), *tōtsāōth,* 'outgoings' (I Ch 5 16) are used. *Yādh,* 'hand' (II S 8 3; I Ch 7 29) means dominion or power. In Jos 11 2 "borders of Dor" means the high land, near Carmel, belonging to Dor. In the N T *τὰ ὅρια* (Mk 7 24; cf. Mt 4 13) means 'boundary' or 'frontier.' (2) The word is used also of the hem or edge (Heb. *kānāph,* 'wing') of a garment (Nu 15 38; cf. *κράσπεδον,* Mt 23 5, etc.), of the enclosing edge, *miṣgereth,* of a table or other structure (Ex 25 25; I K 7 28, etc.). In Ex 13 7; Dt 19 8; Song 1 11; Is 26 15, the RV corrects the AV.

E. E. N.

BORROWING. See Trade and Commerce, §§ 3, 5.

BOSCATH, bos'cath. See Bozkath.

BOSOR, bō'sōr (*Βοσόρ*): In II P 2 15, the Greek form of Beor (q.v.).

BOSS. See Arms and Armor, § 7.

BOTCH. See Disease and Medicine, § 5 (9).

BOTTLE: (1) The *baqbūq* or 'gurgler' (I K 14 3; Jer 19 1, 10) was an earthenware bottle or cruse. (2) The *nēbhel* sometimes denoted a breakable jar (Is 22 24, 30 14; Jer 13 12, 48 12; La 4 2). (3) In all other instances (except Hos 7 5; Hab 2 15, where the meaning of the Heb. is 'heat' or 'rage'; cf. RV) the "bottle" of AV ('*ōbh, ḥēmeth, nodh, ἀσκός*) is a vessel made of goatskin, and is usually so translated by ARV or ARVmg. (*e.g.,* Job 32 19; Gn 21 14; Mt 9 17). Glass bottles are not mentioned in the Bible. See also Flagon, Pitcher, Cruse, and plate of Household Utensils, II.

L. G. L.

BOTTOMLESS PIT. See Eschatology, § 48.

BOUND, BOUNDS. See Cosmogony, § 3.

BOW: Metaphorically, the word is used to signify the military power or prestige of a nation or people; cf. Gn 49 24; Jer 49 35; Hos 1 5. In the same way it is symbolical of God's power and wrath in action against His enemies; cf. Ps 7 12; La 2 4. See also Armor, § 3. As used in Gn 9 13 ff., see Rainbow.

E. E. N.

BOWELS. See Man, Doctrine of, § 8 (2).

1. *Jerâb khubz*, bread-bag.
2. *Jerâb kemah*, flour-sack.
3. *Mîjrabe*, small bread-bag of shepherd.
4. *Hôra*, reaping-apron.
5. *Še'ên*, water-skin for woman.
6. *Kirbe*, water-skin for man.
7. *Jerâb khubz*, bread-bag.
8. *Jerâb khubz*, bread-bag.
9. *Delu*, water-bucket.
10. *Jerâb khubz*, bread-bag.
11. *Jerâb khubz*, bread-bag.

BOWL. See Basin.

BOX, BOX-TREE. See Palestine, § 21.

BOZEZ, bō'zez (בֹּצֵץ, *bōtsēts*): A high rock in the pass of Michmash (I S 14 4). The name is thought by some to mean 'shining' and in consequence this rock is located on the N. or sunny side of the pass, a little E. of Michmash. E. E. N.

BOZKATH, boz'kath (בָּצְקַת, *botsqath*, Boscath AV): A town in the lowlands of Judah (Jos 15 39; II K 22 1). Site unknown. E. E. N.

BOZRAH, boz'rā (בָּצְרָה, *botsrāh*), 'fortress': 1. The capital of Edom (Gn 36 33; Is 34 6, 63 1; Jer 49 13; Am 1 12), located by modern explorers at *el Buseira*, about 50 m. SE. of the Dead Sea (Robinson, *Expl.* III. p. 125; Buhl, *Edomiter*, p. 37). 2. A city in Moab (Jer 48 24), probably the same as Bezer (Dt 4 43). It was the city of refuge for the Reubenites (Jos 20 8). King Mesha claims to have fortified it (cf. Mesha, Stone of, line 17). A. C. Z.

BRACELET. See Dress and Ornament, § 11.

BRAMBLE. See Palestine, § 21.

BRANCH (צֶמַח, *tsemaḥ*): A designation of the Messiah first used as such by Jeremiah (23 5, 33 15), although it had been employed in an impersonal sense as early as by Isaiah (4 2). It was taken up later by Zechariah (3 8, 6 12) and more definitely identified with the ideal king of Israel. Its selection was made at a time when the house of David viewed as a tree was in a decaying condition, showing signs of a speedy and complete collapse. In the prophetic vision the dying away of the tree was not to be its final disappearance. A new branch, shoot, or sprout (*nētser*) would issue from its trunk in the person of the Messiah (Is 11 1). A. C. Z.

BRAND. See Firebrand, and Crimes and Punishments, § 3 (b).

BRASS. See Metals, § 3.

BRAZEN SEA. See Temple, § 13.

BRAZEN SERPENT. See Serpent.

BREACH: (1) The rendering of *bedheq*, a rent or break especially in a wall (II K 12 5-12, 22 5). (2) Of *bāq'a* and derivatives, meaning 'to cleave' (Is 7 6, 22 9; Ezk 26 10). (3) Of *pārats* (vb.) and *perets* (n.), 'to break,' 'a breaking,' especially associated with the idea of violence (II S 5 20, 6 8, etc., very frequent). (4) Of *shebher*, a breaking or crushing that has serious results (Lev 24 20, etc.). In Jg 5 17 both "breaches" AV and "creeks" RV are open to objection. Moore (*Int. Crit. Com.*) renders "landing-places." On Nu 14 34 AV cf. RVmg. for the true sense. In Am 6 11 the Heb. *rᵉṣīṣīm* means 'ruins,' rather than "breaches." E. E N.

BREAD. See Food, § 2.

BREAD, BREAKING OF. See Church, § 2.

BREAST. See Sacrifice and Offerings, §§ 10, 11.

BREASTPLATE. See Arms and Armor, § 6, and Stones, Precious, § 2.

BREATH. See Man, Doctrine of, §§ 2, 6.

BREECHES. See Priesthood, § 9b.

BRETHREN OF THE LORD, THE (*οἱ ἀδελφοὶ τοῦ κυρίου*): A term used by Paul in I Co 9 5 (cf. also Gal 1 18) to designate the brethren of Jesus who are referred to in the Gospels (Mk 3 31 ff. and ‖s; Mt 13 55; Jn 2 12, 7 3, 5, 10), and whose names are given as James, Joses (Joseph, Mt 13 55), Judas, and Simon.

As to the specific relationship which they sustained to Jesus there has been question since the early ages of the Church, the discussion formulating itself finally into three theories, termed by Lightfoot (*Com. on Galatians*, p. 242), after the names of their foremost supporters, the Epiphanian, the Helvidian, and the Hieronymian.

The Epiphanian theory holds that the brethren of Jesus were children of Joseph by a former wife; the Helvidian, that they were children of Joseph and Mary, born after Jesus; the Hieronymian, that they were children of Mary, the wife of Alpheus (Clopas) and sister of the Virgin.

Of these the first two alone occupied the thought of the Church up to the 4th cent., the former being by far the more prevailing view. In that century Jerome, in controverting Helvidius' claim for a relationship of full brotherhood, suggested the novel idea that the relationship was one not of brotherhood, but of cousinship; so that, as he boasted, there was preserved a virginity not only to Mary but to Joseph also.

Modern scholarship has discarded the theory of Jerome, as in fact without the backing of any tradition, confessedly motived in the interests of a distinctive dogma, and wholly without Biblical support. Serious consideration is given to the first two theories alone and both of these claim abundant and scholarly following.

It will be sufficient, therefore, if the main arguments of these two views be presented.

I. Argument for the Epiphanian View: (1) Mary's reply to the angel's announcement that she should conceive and bring forth a son (*πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;* "How shall this be, seeing that I know not a man," Lk 1 34) implies that she understood the angel to mean that the child was to be born in the natural way, and that she was conscious of some obstacle to such an event. Mary could not have meant that she did not *yet* know a man, for the angel was aware of this when he spóke, and her statement would have been no demurrer to his announcement, as her betrothal would have given her every reason to believe it would be fulfilled. It can only mean, therefore, that with Joseph's consent she had devoted herself to a life of virginity even in marriage. This renders impossible that the brethren of Jesus were later children of her own. (2) The brethren of Jesus conduct themselves toward him with a spirit of superiority natural to older brothers. They presume to control His conduct (Mk 3 21 with 31 and ‖s) and advise him in a faultfinding way (Jn 7 2 ff.). This would, however, make it impossible for them to be Mary's children.

(3) At the Cross Jesus commits His mother to the care of his cousin John (Jn 19 26 f.), which would be more natural on His part if His brethren were not Mary's own children than if they were. (4) Besides these evidences from the Gospel narrative itself (*a*) it is likely that Joseph out of reverence for Mary as the mother of God would have refrained from marital intercourse with her after the birth of Jesus; and (*b*) the general acceptance of virginity as an ideal state renders it probable that such a woman as Mary would have preserved her virgin life throughout her marriage. (5) The most ancient tradition of the Church—particularly that of Palestine (Hegesippus, a native of Palestine, c. 160 A.D.)—supports this view, and the most reliable of the old apocryphal narratives (*Gospel of Peter, Protevangelium of James*) and the earliest versions (Curetonian Syriac, Peshiṭto, Thebaic) seem to confirm it.

II. Argument for the Helvidian View: (1) Jesus is called Mary's "first-born son" (*πρώτοτοκον*, Lk 2 7), the natural implication of which is that she had other children later. (2) In Mt 1 24 f. it is stated that Joseph at the bidding of the angel recognized his relationship to Mary and took her to be his wife, "and knew her not till she had brought forth a son" (*καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως [οὗ] ἔτεκεν υἱόν*), which clearly implies that he did know her afterward. (3) In confirmation of these specific points are the facts (*a*) that the natural and unconstrained meaning of brethren (*ἀδελφοί*) is in the direction of full brotherhood—especially since in the Epiphanian view they would not be blood relations of Jesus at all; and (*b*) that these brethren not only lived under the same roof with Mary, but are found in her company wherever she went (Mk 3 31 ff. and ‖s; Jn 2 12; Ac 1 14), which would be most natural, if they were her children as well as Joseph's. (4) Though no support for this view is to be found in the Palestinian tradition of the Church, it is maintained by a scholar like Tertullian (160–220 A.D.), whose known advocacy of asceticism makes such an admission on his part highly significant.

In examining the above argument (I) it is clear that the traditional support of the two views is after all about equal. Hegesippus and Tertullian were not far from contemporaries; and though Hegesippus, being from Palestine, is more strictly a local witness, Tertullian, being pronouncedly ascetic, is an unwilling witness. The fact that the Hegesippian view was more widely accepted in the Church is after all largely accounted for by that instinctive sentiment which in every age of the Church has tended to preserve a peculiar holiness for the mother of our Lord. It is this prevalent view that finds its way into the apocryphal Gospels and the early versions; so that their testimony is not in any strict sense of the word independent. (II) It is further obvious that the argument of Joseph's probable marital relations to Mary after the birth of Jesus is the product of this reverent sentiment of the Church and not of any facts, which are confessedly absent; while the statement of the "general acceptance of virginity as an ideal state" is based upon a wholly wrong view of marriage itself, which, from all we know of the Hebrew domestic life, was not the view that either Joseph or Mary is likely to have entertained. As a matter of fact, such determination of the question as may be possible lies in the interpretation of the statements of Scripture.

As to these, (1) it may be at once admitted that not much is to be determined by the usage of the term *ἀδελφοί*. It is used for relationships outside of full brotherhood (*e.g.*, of first cousins, I Ch 23 21 f.; of first cousins once removed, Lv 10 4; of nephews, Gn 14 14 ff., 29 15) and, though its N T use doubtless is less elastic than its LXX. use, it might easily be used of those who are brothers by less than full blood relationship. If Joseph could be spoken of by Mary herself as Jesus' father, the sons of Joseph could be spoken of by others as His brethren. (2) It may also be admitted that the fact that the brethren of Jesus are found constantly in the company of Mary is not necessarily determinative as to their relationship to her. Assuming, as there is every reason to do, that Joseph was no longer living, that Jesus was busied with the affairs of His public ministry, and that the sisters were settled in Nazareth in homes of their own (cf. Mk 6 3 and ‖), it was but natural that the brethren, whether Mary's own sons or not, should consider themselves responsible for her care. (3) It is evident, consequently, that Jesus' committal of His mother at the Cross to the care of His cousin John throws no light upon the relationship of the brethren to Mary; for, in view of their close and constant companionship with Mary, Jesus' action is difficult to understand, whether they were her own sons or not. It must have been due to some motive not clear from the record. (4) There is more significance in the claim that the brethren conducted themselves toward Jesus in the superior spirit of older brothers. This would seem to find support in the incidents of Mk 3 21, 31 ff. and Jn 7 2 ff. In fact, however, it does only when these incidents are wrongly understood. The reason for the attempt in the earlier part of His ministry to control His actions (Mk 3) was a simple failure as yet to understand the spirit of His mission, and was common to the mother and the brothers and sisters alike; while the spirit of the suggestion of the brethren, toward the close of His ministry (Jn 7), is far more a desire to have Him come to public recognition by the authorities at Jerusalem, now that the popular favor in Galilee had been lost, than a contemptuous scorn of His claims. Indeed, it is quite impossible to understand the brethren's final belief in these claims after the resurrection save as we recognize a growing appreciation of them as Jesus' ministry drew toward its close. In neither incident is there anything to necessitate the brothers' being older than Jesus. (5) The statements of most importance in determining the question are naturally those which record Mary's assertion of her virginity (Lk 1 34), which speak of the marital relations between Joseph and Mary (Mt 1 24 f.), and which refer to Jesus as Mary's first-born son (Lk 2 7).

It must be acknowledged that the natural impression created by these passages is that Jesus was but the first of Mary's children. Admitting, however, the interpretation placed by the Epiphanian view upon Mary's reply to the angel and accepting further the technical meaning of "first born" (Ex 34 19 ff.), which, it is urged by this view, does not im-

ply the birth of subsequent offspring, it is significant that the Gospel of Luke, which records these two statements, most open to ascetic interpretation, was written much later than the Gospel of Matthew and might be supposed to reflect the growth in the Church of later ideas. The earlier Gospel of Matthew, which reflects most strongly the Jewish ideas of the early Church, is the Gospel whose nativity statements convey most simply and most strongly the impression that, supernaturally conceived though He was, Jesus was but the first of Mary's children and that the brethren of Jesus were such in the full sense of the word.

Literature: For the Hieronymian view, see Jerome *adv. Helvidium*; Mill, *The Accounts of Our Lord's Brethren*, 1843; Schegg, *Jakobus der Brüder des Herrn*, 1883. For the Epiphanian, see Epiphanius, *adv. Hæreses*, iii. 2; Lightfoot, *Com. on Galatians*, 1865, pp. 241–275; Harris in *DCG*. For the Helvidian, see Mayor, *Com. on Ep. of St. James*, 1897, pp. v ff., and art. in *HDB*; Zahn, *Forsch. z. Gesch. d. N T Kanons*, VI, 1900, pp. 227–363; Patrick, *James, the Lord's Brother*, 1906, pp. 4 ff.; Sieffert, art. Jakobus, and Zöckler, art. Maria, in *PRE*[3]; Schmiedel, art. Clopas in *EB*. M. W. J.

BRIBERY. See Crimes and Punishments, 2 (b).

BRICK, BRICK-KILN: Brickmaking was well understood among the Israelites, since their houses of the more common sort were often constructed of bricks (see House, § 4), though the references to such are very few in the O T (II S 12 31, Is 9 10). The art of brickmaking was highly developed in Babylonia (cf. Gn 11 3) and in Egypt (cf. Ex 1 14, 5 7-19). From the Egyptian inscriptions and illustrations on the walls of temples, tombs, etc., a very complete knowledge of the ancient process of brickmaking can be gained. The details agree quite closely with those in Ex 5 7 ff. On Jer 43 9 cf. RV for the correct reading. E. E. N.

BRIDE, BRIDEGROOM, BRIDE-CHAMBER. See Marriage and Divorce.

BRIDLE. See Bit and Bridle.

BRIERS. See Thorns and Thistles.

BRIGANDINE, brig'an-din *or* -dain. See Arms and Armor, § 9.

BRIMSTONE: The Heb. term *gophrīth*, 'sulfur,' is of uncertain derivation. Many connect it with *kopher*, 'bitumen,' of which there is an abundance in the Jordan Valley and near the Dead Sea. The 'raining' of brimstone (Gn 19 24, etc.) refers perhaps to combustion of sulfur or petroleum from sulfur or petroleum springs which thus could be used as illustrations of the Divine judgment, especially under the influence of the story in Gn 19. (Cf. Dt 29 23; Is 30 33, etc., and in N T Rev 14 10, 19 20, etc.) E. E. N.

BROAD PLACE. See City, § 3.

BROAD WALL. See Jerusalem, § 38.

BROID, broid, **BROIDER,** broi'dẹr: The word *riqmāh*, so rendered in Ezk chs. 16, 26, and 27, means 'variegated' and indicates that the garments were of variegated colors, not that they were embroidered. In Ex 28 4 *tashbēts* and in I Ti 2 9 *πλέγμα* are rendered in AV "broidered," but cf. RV for a more correct translation. E. E. N.

BROOCH. See Dress and Ornament, § 10.

BROOK: With only a few exceptions the Heb. word rendered "brook" is *naḥal*, which means either the valley or ravine in which water is found (cf. Gn 26 19; Nu 21 15; Job 30 6) or the brook itself. *Naḥal* is the word used for the streams that run only a part of the year, drying up in the summer-time, while *nāhār* is the proper word for the larger permanent river. But this distinction is not always observed. E. E. N.

BROOM. See Juniper.

BROTH. See Food, § 10.

BROTHER. See Family and Family Life, §§ 1, 8, and Church, § 2.

BROWN. See Colors, § 1.

BRUISE. See Food, § 1.

BRUIT, brūt (from the Fr. *bruire*, 'to make a noise'): The word means rumor or report (Jer 10 22; Nah 3 19; cf. RV). E. E. N.

BUCKET (דְּלִי, *dᵉlī*, from דלה, 'to draw'): A vessel for drawing water, usually of earthenware. The word is used in O T only figuratively (Nu 24 7; Is 40 15). E. E. N.

BUCKLER. See Arms and Armor, § 7.

BUKKI, buk'ai (בֻּקִּי, *buqqī*), short for Bukkiah: 1. A priest in lineal descent from Aaron according to I Ch 6 5, 51; Ezr 7 4. 2. A Danite (Nu 34 22). E. E. N.

BUKKIAH, buk-kai'ā (בֻּקִּיָּהוּ, *buqqīyāh*): A musician, 'son' of Heman (I Ch 25 4, 13). E. E. N.

BUL, bul: The Heb. term for the eighth month of the old agricultural year (I K 6 38). See Time, § 3.

BULL, BULLOCK, WILD BULL. See Palestine, § 24.

BULRUSH. See Reed.

BULWARK: The rendering of (1) חֵל, *ḥēl* (Is 26 1), properly the lesser wall before the main wall, elsewhere often rendered "rampart" RV ("trench" AV). (2) מָצוֹד, *mātsōdh*, 'fortification' (Ec 9 14). (3) מָצוֹר, *mātsōr*, a besieger's wall (Dt 20 20). (4) Of פִּנָּה, *pinnāh*, 'corner' (II Ch 26 15 AV, "battlements" RV). See also Besiege, and City, § 3. E. E. N.

BUNAH, bū'nā (בּוּנָה, *būnāh*), 'intelligence': A 'son' of Jerahmeel (I Ch 2 25). E. E. N.

BUNNI, bun'nai (בֻּנִּי, *bunnī*): A personal name occurring three times in Neh. The same person may be referred to in 9 4 and 10 15, while 11 15 seems to refer to a man belonging to an earlier generation. It is possible that in 9 4 and 10 15 we have only a scribal error (dittography) for Bani. E. E. N.

BURDEN. See Prophecy, § 9.

BURIAL AND BURIAL CUSTOMS

Analysis of Contents

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I. Preparatory to Burial: Customs and usages connected with death clearly reach back into remote antiquity, and show the family to have been even then a social-religious unit. When death occurred, it was a duty to close the eyes (Gn 46 4), probably also the mouth of the person. It is true this is distinctly mentioned only in the Mishna (cf. Tract. *Shabbath* 23 5—codified about 200 A.D.), but the custom certainly antedates this tractate. Kissing the dead (Gn 50 1) was probably exceptional. The body was **washed** (Ac 9 37) and anointed (Mk 16 1; Lk 24 1; Jn 12 7, 19 40). It was wrapped in a white linen sheet (Mk 15 46 and ‖s), the hands and feet being bound (Jn 19 40) with grave-bands (RVmg.; Gr. κειρίαι) and the face with a **napkin** (σουδάριον, 'kerchief'), Jn 11 44. How ancient these customs were it is not possible to determine.

1. Preparation of the Body.

II. Burial: The Israelites did not embalm their dead (cf. Gn 50 2 f., 26). From I S 28 14; Is 14 9 ff.; Ezk 32 27, we must conclude that in the ancient period the dead were buried with the garments they had worn while living. According to Jer 34 5; II Ch 16 14, 21 19 (cf. Jos. *BJ*. I, 33 9), spices were burned beside the bodies of prominent men. Later it was the custom to bury together with the dead objects which had been used by them during life, *e.g.*, inkhorns, pens, writing-tablets, keys, etc. Herod furnished Aristobulus his funeral spices and other articles (Jos. *Ant.* XV, 3 4). Probably this custom goes back to older times (cf. Jos. *Ant.* XIII, 8 4; XVI, 7 1). Cremation was not practised in Israel (cf. Comm. on I S 31 12; Am 6 10); the usage was rather to bury the dead, while cremation, *e.g.*, of criminals (Lv 20 14, 21 9; Jos 7 25; cf. Dt 21 23), appears as a disgrace added to the penalty of death (Mishna, Tract. *Aboda Zara* I, 3 rejects cremation as heathen practise. Cf. Tac. *Hist.* V, 5 4).

2. Interment Ceremonies.

Not to be buried was considered by the Israelites, as by other peoples of antiquity, a frightful fate which one wished visited only on his worst enemies (Am 2 1; cf. Is 33 12; Jer 16 4; Ezk 29 5; II K 9 10). This is to be explained from the belief that the spirits of the unburied dead were obliged to drift about restlessly. Even in Sheol the lot of the unburied is lamentable. They must shift about uneasily in nooks and corners (Ezk 32 23; Is 14 15, etc.).

3. Importance of Burial.

In all probability burying came usually on the very day of death, as at present in the Orient. Of coffins the Israelites knew as little as the ancient Arabs (II K 13 21). The body was carried on a litter or **bier** (*miṭṭāh* II S 3 31; cf. Lk 7 14), and was followed by mourners who chanted lamentations.

4. Mode of Burial.

III. Place of Burial: In view of the belief that family unity survived death we can understand the importance attached to the custom of placing bodies in a household grave; it was thus that connection with the family was preserved after death (cf. Gn 15 15, 25 8, 17, 35 29, etc.). It is obvious that in ancient times these household graves were located upon land belonging to the family and in proximity to the house (cf. Gn 23; I S 25 1); accordingly the tombs of the kings down to Ahaz are found in the citadel, later in the "garden of Uzza," which in any case is to be sought for in the vicinity (cf. Ezk 43 7). Preferably such graves were located under shade-trees (sacred trees, Gn 35 8; I S 31 13), or in gardens (II K 21 18, 26). Gradually the habit prevailed of placing them outside of inhabited districts and of making use of clefts and of caves, in which the country abounded. For the most part, however, the graves were excavated and the effort was made to place them on the rocky hillsides and often on heights difficult of access (Is 22 16; II K 23 16); but in view of the dangers from beasts of prey, their openings were closed with heavy stones. The sepulcher was always strictly regarded as family property, in which no stranger should be laid. Only in later times, as older views were relaxed, did strangers, in exceptional circumstances, find burial in them (II Ch 24 16; Mt 27 60). For the destitute (II K 23 6; Jer 26 23) and for pilgrims (Mt 27 7) there were common, *i.e.*, public cemeteries, where criminals also were interred (Jer 26 23; Is 53 9; I K 13 22).

5. The Grave.

Inasmuch as the graves of ancestors were in earlier times places of worship (shrines), and as such, holy ground, it is easy to understand that over the tomb of Rachel a *matstsēbhāh* ("pillar") was raised (Gn 35 20). It appears probable that the sacredness of some shrines rests upon the fact that they were burial-places of heroes (cf. Hebron, Gn 23, 25 9, 49 31; Shechem, Jos 24 32; Kadesh-barnea, Nu 20 1). The tomb of Deborah was under a sacred tree near Bethel (Gn 35 8). In later times sepulchers as a whole were regarded as unclean, because associated with another worship—*i.e.*, the worship of the spirits of the departed as contrary to the worship of Jehovah, and the custom arose of whitewashing the stones which covered them in order to render them distinguishable from afar and keep passers-by from ceremonial pollution (Mt 23 27).

6. Sanctity of the Grave.

IV. Mourning: Upon the news of the death of a relative it was customary to rend the clothes (II S 1 11) and gird oneself with the mourning garment (cf. II S 3 31 ff.), which originally was probably nothing but a loin-cloth. Among the Arabians the custom prevailed of going about naked as a sign of mourning. Whether this was practised in Israel is doubtful (Mic 1 8; Is 20 2 f. are not clear evidences of such a usage). But it was customary to go bareheaded and barefoot (Ezk 24 17; II S 15 30), to sprinkle dust and ashes on the head (Jos 7 6; II S 1 2), to cover the head, or at least the beard (Ezk 24 17; Jer 14 3; II S 15 30), or to place

7. Customs of Mourning.

the hand on the head (II S 13 18 f.), and to sit in dust and ashes (Jer 6 26; Job 2 8). In addition, various disfigurements and mutilations were self-inflicted. The head was shaved (Jer 16 6, 47 5); the beard was cut off, or at least clipped (Jer 41 5, 48 37; Is 15 2; Lv 19 27); gashes were made on the whole body, or at least on the hand (Jer 16 6, 41 5, etc.). It was quite usual upon the occurrence of a death to follow the wide-spread custom of holding a funeral repast (Hos 9 4; II S 3 35; Jer 16 7 f.; Ezk 24 17, 22). In addition there were separate offerings of food and drink which were placed upon the grave (Dt 26 14). From To 4 18 and Sir 30 18 f., we learn that this custom continued until quite late. Widespread was also the custom, while the women of the house were sitting upon the earth weeping, for professional female mourners to come and chant peculiar rhythmic lamentations beginning with *'ēkh* or *'ēkhāh*. Evidently this custom of funereal lamentation was a religious usage regulated by nearness of relationship (cf. Zec 12 10 ff.). See also Mourning Customs, § 5.

8. Significance of These Customs.

How these different customs are to be accounted for is a much-debated problem, which has not yet been brought to a definite solution. Particularly, it is in no way certain that all these customs can be traced back to one original idea and practise. Some may possibly be conceived as expressions of the vivid sense of grief peculiar to the Oriental; but the attempt to say this of all, as Kamphausen and others have done, has failed. As far as one class of these customs is concerned, it is not to be disputed that they probably were connected with the worship of the deceased, once prevalent also in Israel. This in no way means that the Israelites in all ages were conscious of such connection. It is much more likely that in this case, as in many others, such customs continued even when the original idea from which they sprang had long since disappeared.

Literature: Fr. Schwally, *Das Leben nach dem Tode*, etc., 1892; Joh. Frey, *Tod, Seelenglaube und Seelenkult*, 1898; C. Grüneisen, *Der Ahnenkultus und die Urreligion Israels*, 1900. W. N.

BURNING. See Crimes and Punishments, § 3 (a); Burial and Burial Customs, § 2; Mourning and Mourning Customs, § 6; Sacrifice and Offerings, §§ 6 ff., 16, and Disease and Medicine, § 5 (3).

BURNT OFFERING. See Sacrifice and Offerings, § 6.

BURY, BURYING-PLACE. See Burial and Burial Customs, §§ 2–6.

BUSH, THE BURNING: The instrument of a theophany in the experience of Moses (Ex 3 2 f.; Dt 33 16; Lk 20 37; Ac 7 30, 35). The natural mechanism of the phenomenon may have been electrical (W. Robertson Smith, *Rel. Sem.*² p. 193 f.). The important feature of it is the revelation of God through it to Moses. The effort to identify the species of the bush (Heb. *ṣ'neh*) with the *seneh*, a thorny shrub, is not altogether successful. A. C. Z.

BUSHEL. See Weights and Measures, § 3.

BUSINESS: This term is used in EV in a variety of senses, corresponding to the different original Heb. and Gr. terms. (1) As the rendering of *dābhār*, 'word,' often used in the more general sense of 'matter,' 'affair,' like the Gr. λόγος (Dt 24 5; Jos 2 14, etc.). (2) Of *m'la'khāh*, 'work,' *i.e.*, 'occupation' (Gn 39 11; cf. RV; I Ch 26 30, etc.). (3) Of *'īnyān*, 'travail,' or labor (Ec 5 3, 8 16). Most of the other cases need no comment. On Lk 2 49; Ro 12 11 (both AV) cf. RV for the correct rendering. E. E. N.

BUTLER. See Cupbearer.

BUTTER. See Food, § 6.

BUY. See Trade and Commerce, § 3.

BUZ, buz (בּוּז, *būz*): 1. The name of a region (Jer 25 23) probably somewhere in N. Arabia, possibly the *Bāsū* of the Assyrian inscriptions. The inhabitants were called **Buzites** (Job 32 2, 6). 2. 'Son' of Nahor, who (as a tribe or clan?) may have lived in Buz (Gn 22 21). 3. A descendant of the tribe of Gad (I Ch 5 14). E. E. N.

BUZI, biū'zai (בּוּזִי, *būzī*): The father of the prophet Ezekiel (Ezk 1 3). E. E. N.

BYPATH, BYWAY. See Roads.

BYWORD: (1) In Job 30 9 the Heb. *millāh* means 'word.' (2) In Job 17 6; Ps 44 14 *māshal*, the ordinary word for 'proverb,' means a saying of more than ordinary significance (in a good or evil sense). (3) In Dt 28 37; I K 9 7; II Ch 7 20 *sh'nīnāh* from *shānan*, 'to sharpen,' means a 'sharp' saying, *i.e.*, one with a 'sting' to it. See Terms of Blessing and Reproach. E. E. N.

C

CAB. See Weights and Measures, § 3.

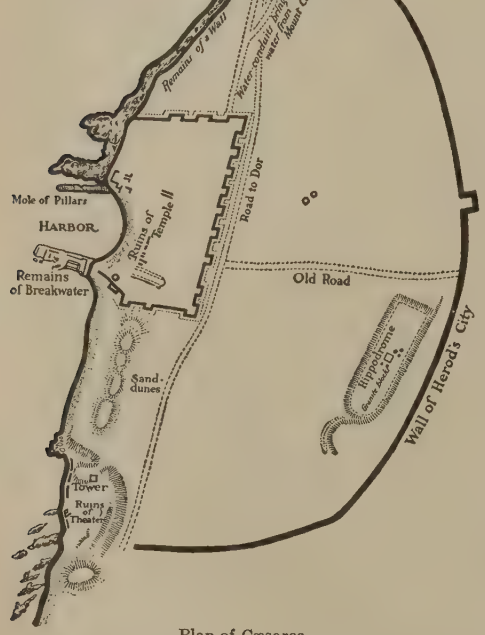
CABBON, cab'bon (כַּבּוֹן, *kabbōn*): A town of Judah near Eglon (Jos 15 40), site unknown.
E. E. N.

CABINS: This term occurs only in Jer 37 16 (AV), for which RV has, more correctly, "cells."
E. E. N.

CABUL, kê'bul (כָּבוּל, *kābhūl*): A town on the border of Asher (Jos 19 27), Map IV, C 6. In I K 9 13 it is said that Hiram called the 20 cities in Galilee given him by Solomon "the land of Cabul," indicative in some way of his dissatisfaction. The meaning of the term is unknown. E. E. N.

CÆSAR AUGUSTUS. See Augustus.

CÆSAREA, ses''a-rī'a: A city on the coast of Palestine (Map I, C 5). The ancient name of the place, Strato's Tower (Jos. *Ant.* XIII, 12 2), may have been derived from the name of one of the Sidonian kings (cf. *CIGr.* 87). The city became a



Plan of Cæsarea.

part of the domain of Herod the Great, who rebuilt both city and harbor on a magnificent scale (Jos. *BJ.* I, 21 5-8), naming the city Καισάρεια and the harbor Λιμὴν Σεβαστός in honor of Augustus. After the deposition of Archelaus in 6 A.D., it became the residence of the Roman procurators (cf. Ac 23 23, 25 1). J. M. T.

CÆSAREA PHILIPPI, fi-lip'ai (Map IV, F 4): The site, near one of the sources of the Jordan, is probably the same as that of Baal Gād (Jos 11 17) and Baal Hermon (Jg 3 3), so called because it was one of the early seats of Canaanitic worship. Under Greek domination city and district were called Paneas (Jos. *Ant.* XVIII, 2 1, Πανίας, Pliny *Hist. Nat.* V, 18, *Paneas*), from a grotto dedicated to the god Pan (τὸ Πάνειον Jos. *Ant.* XV, 10 3). The tetrarch Philip enlarged the city and called it Cæsarea in honor of Augustus (Jos. *BJ.* II, 9 1). In the N T (Mt 16 13; Mk 8 27) and Josephus (*BJ.* III, 9 7; *Vita,* 13) it is known as Cæsarea Philippi, to distinguish it from Cæsarea on the coast. Under Agrippa II the city was called Neronias, but after the 4th cent. only the old name Paneas occurs, still preserved in the modern Arabic name of the place, *Bāniās.* J. M. T.

CÆSAR'S HOUSEHOLD (*οἱ ἐκ τῆς καίσαρος οἰκίας*): A group of Christians mentioned only in Ph 4 22, where greetings are sent from them to the Church in Philippi. Since *domus* (*οἰκία*) is used classically to include the dependents as well as the immediate members of the household (Cic. *ad Att.* IV, 12), it is not necessary to assume that the converts to whom Paul here refers were of distinguished rank (cf. Dissertation by Lightfoot; in *Ep. to the Phil.,* p. 169 f.). See also Pretorium. J. M. T.

CAIAPHAS, kê'a-fas *or* cai'a-fas (Καϊάφας): The high priest before whom Jesus was tried (Jn 18 14 f.). His original name was Joseph (Jos. *Ant.* XVIII, 2 2), and he was the son-in-law of Annas (Jn 18 13). He became high priest not later than 18 A.D. (*Ant.* XVIII, 2 2), and retained his office until about 36 A.D. (*Ant.* XVIII, 2 2, 4 3). His adroitness and capacity for intrigue are well illustrated in Jn 11 49 f. He naturally presided at the session of the Sanhedrin at which Jesus' arrest was planned (Mt 26 3), and after His condemnation it was his official duty as head of the nation to deliver Him to Pilate with the request for His execution (Mt 26 57 f.; Jn 18 24, 28; cf. Jos. *Ant.* XX, 10, end; *Contra Apionem,* II, 23; Schürer, *HJP,* II, i, 182, 199). J. M. T.

CAIN, kên (קַיִן, *qayin*), 'smith,' 'artificer': I. The eldest son of Adam and Eve (Gn 4 1 ff.). In the ancient story of Gn 4 by a popular etymological word-play the name is made to mean 'acquired' or 'possession.' The material in Gn 4 1-24 is not all of the same character. The Cain of vs. 12 ff. (a "fugitive" and a "wanderer") is not the Cain of vs. 16 ff. (a city builder and head, after Adam, of one of the great genealogical lines of descent). The story in vs. 2-15 probably reflects some ancient struggle or antipathy between two different types (or tribes) of men (see Abel). That in ver. 16 ff. is an ancient attempt at tracing the development of civilization by connecting the discovery of the different arts with certain legendary heroes. The two stories later became connected, perhaps through the ancient song of Lamech (q.v.) which may have been originally en-

tirely independent of both (cf. ver. 15 with ver. 24). The "sign" put upon Cain is thought by some to have been the totem sign of the clan or tribe of Cain. II. A town in Judah (Jos 15 57). See KAIN.

E. E. N.

CAINAN, kē'nan (קֵינָן, *qēnān*): 1. Son of Enosh. See KENAN. 2. Son of Arphaxad (Lk 3 36). In the Heb. text of Gn 10 24, 11 12, there is no mention of Cainan. Luke has followed the LXX., where the name was probably interpolated to make 10 terms in the genealogy. E. E. N.

CAKE. See FOOD, § 2, and SACRIFICE AND OFFERINGS, § 12.

CALAH, kē'lā (כֶּלַח, *kelaḥ*, Assyrian *kalḫu*, *kalaḥ*): One of the chief cities (next to Asshur and Nineveh) in Assyria, said in Gn 10 11 to have been built by Nimrod. It acquired importance under Shalmaneser I in the 14th cent. B.C. The period of its greatest glory was during the reigns of Assurnazirpal and Shalmaneser II (885–824 B.C.). Many of the inscriptions of these kings have been discovered on its site, which is identified by Layard and G. Smith with the mound *Nimrud*, about 20 m. SE. of Nineveh (*Kuyunjik*). It was the first of these kings (Assurnazirpal) who built and fortified the town, adorned it with a palace, constructed a canal, and induced many to take up their residence in the city. A. C. Z.

CALAMUS. See OINTMENTS AND PERFUMES, § 1 (3), and PALESTINE, § 23.

CALCOL, cal'col (כַּלְכֹּל, *kalkōl*, Chalcol AV): Son of Zerah, son of Judah, according to I Ch 2 6, but in I K 4 31, a famous wise man, son of Mahol. E. E. N.

CALDRON, cōl'drun: In Job 41 20 the RV rendering "rushes" is correct. The other words rendered "caldron" ("pots" in RV in Jer 52 18 f.), all refer to earthenware vessels, but it is now impossible to ascertain how they differed from one another. E. E. N.

CALEB, kē'leb (כָּלֵב, *kālēbh*, 'dog': 1. One of the twelve spies; son of Jephunneh, of the tribe of Judah (Nu 13 6, 34 19). With Joshua he advised an immediate advance into Canaan. For his faith shown in this attitude, he was rewarded with long life, and entered into the possession of his share of the land allotted to Judah. From Jos 14 6, 14, it appears that Caleb was not a natural descendant of Judah but a Kenizzite adopted into the tribe, within which his name became the eponym of a subdivision (cf. I S 25 2, the *kālibbī* [Calebite], "of the house of Caleb" EV). The name of Caleb is also given in the variant form of **Chelubai** (I Ch 2 9, 18), brother of Jerahmeel. In Chronicles he is designated not as the son of Jephunneh but of Hezron, a remoter ancestor, *i.e.*, a Hezronite. 2. Son of Hur and grandson of the preceding (I Ch 2 50). A. C. Z.

CALEB-EPHRATHAH, kē'leb-ef'ra-thā (אֶפְרָתָה כָּלֵב, *kālēbh 'ephrāthāh*): According to the common text (cf. I Ch 2 24) this term is a place-name. But the Heb. is confused and the true reading probably was "and after Hezron was dead Caleb went in unto Ephrath(ah), the wife of his father Hezron, and she bare," etc. See Kittel in *Handkom.* E. E. N.

CALF. See SACRIFICE AND OFFERING, § 5, and FOOD, § 10.

CALF, GOLDEN, and **CALF IMAGES:** 1. The account in Ex 32: This narrative is the result of combining two distinct accounts (J and E), neither of which is now preserved intact (see HEXATEUCH, §§ 12–18).

In J's account (vs. 7 and [8] 9-14, 25-29) emphasis is laid on the mutinous disorder in the camp and on the loyalty of the Levites. E gives a detailed account of the making of the calf (vs. 1-6), of Moses' surprise as he enters the camp (15-18), and of his wrath and rebuke of Aaron (19-24). Ver. 8 may be editorial; consequently it is uncertain whether J's original narrative said anything about a calf. It is in E that we get the fullest description of the apostasy as consisting in making a calf to symbolize J" and in worshiping Him by this means. Since E was probably written in northern Israel, this is what might be expected, as calf-worship was practised in the northern kingdom.

There is nothing improbable in the story that the Israelites in the desert fell into this sin. The prohibition of metal images as symbols of deity was one of the fundamental principles of Moses' teaching (see DECALOGUE), while the temptation to symbolize their deity under the form of a young bull, for such is the meaning of "calf" here, was one that might have presented itself very easily to the Israelites even in the desert, not because of their knowledge of the Egyptian animal-worship (which was of a very different type), but simply because of the wide-spread use of the bull as a symbol of deity throughout the Semitic world. The kernel of E's account may then be considered historical, although the narrative itself may well be colored by details drawn from the writer's personal knowledge of calf-worship in N. Israel. It is probable that the bull was a symbol of strength, possibly also of generative power.

2. The bull-worship introduced by Jeroboam I (I K 12 28-30): Jeroboam's motive in this was political rather than religious. He was not introducing a new deity, since his proclamation in ver. 28 evidently refers to J". The plural ("*these* be thy *gods*") is remarkable, but is more natural here than at Ex 32 4, 8, which therefore is suspected of having been edited under the influence of I K 12 28. On the other hand, in the || in Neh 9 18 the singular is found, which after all may be the original reading.

Furthermore, Jeroboam was not guilty of making a complete innovation; for the worship of J" by means of images was practised before his time (cf. *e.g.*, Jg 17 4, 18 17, 30-31). Nevertheless, it was a step downward, tending to obliterate the essential distinction between the religion of J" and common Semitic religion. The severe judgment pronounced upon Jeroboam expresses the view of the deuteronomic author of Kings (see HEXATEUCH, § 19, and KINGS, BOOKS OF). It is the view of a later time, after the prophetic polemic (Amos, Hosea, Isaiah, Micah) had aroused and enlightened the conscience as to the true character of such worship.

3. Subsequent history of calf-worship in Israel: Jeroboam I set up this worship at two old and important sanctuaries, Bethel in the S. and Dan in the N. There is no evidence that calf images existed at any other N. Israelite sanctuary, while Judah seems to have been free from the practise—at least in any officially recognized form. The early opposition to it in Israel seems to have quieted down. Elijah and Elisha made no protest against it, though they can not have approved it. It survived the destruction of the Baal-worship by Jehu and possibly then took on new strength. Amos' attitude toward it is not explicitly noted, but Hosea vehemently opposed it (cf. 8 5-6 — where "Samaria" means not the city, but the realm—and 13 2). It maintained its hold until the fall of N. Israel in 721. (See also SEMITIC RELIGION, § 17.)

LITERATURE: Besides *Comm.* on Exodus and Kings, see Bacon, *Triple Tradition of the Exodus* (1894); *Histories* of Israel, by Kittel, Stade, Wade, etc., and the important discussion by Baudissin in *PRE*³, vol. 9, pp. 704–713.

E. E. N.

CALLING (κλῆσις): The primary significance of the Greek word is 'invitation.' Sometimes the object or design of the invitation is explicitly stated (I Th 2 12, "unto his own kingdom and glory"; Col 3 15, "to peace"; I P 2 9, "his marvelous light"). The word is also used without such definition of the object. In that case it signifies God's invitation of men to accept the redemption He offers through Christ (Ro 8 28, 11 29; Ph 3 14). This calling is associated with God's eternal purpose, but is also represented as involving the response of acceptance by man as a necessary condition of its completeness. A difference may be noted between the Pauline and the Synoptic usage. According to the latter it is complete, irrespective of the response of man (Mt 20 16, but text doubtful). A. C. Z.

CALNEH, cal'nę (כַּלְנֵה, *kalneh*, Am 6 2, also **Calno,** כַּלְנוֹ Is 10 9): A city in Syria (probably the *Kul-unu* of the cuneiform inscriptions (cf. Schrader, *COT*, II, p. 143). It was captured in 738 by Tiglath-pileser III. Calneh in Gn 10 10 is also identified by Delitzsch (*Wo Lag d. Parad.*, p. 226) with *Kul-unu*; but it is probably a textual corruption for *Calbeh, Kullaba*, one of the most important early Babylonian cities. A. C. Z.

CALVARY. See JERUSALEM, § 45.

CALVES OF LIPS: In Hos 14 2 we read: "We render as bullocks (the offering of) our lips"; but the LXX. evidently read a text equivalent to "fruits of our lips." If EV be correct, the phrase means: 'that which proceeds from the lips' as an expression of heart devotion in lieu of animal sacrifice.

A. C. Z.

CAMEL (גָּמָל, *gāmāl*): The camel is referred to in the OT most frequently as in use in the nomadic stage of civilization, as by the patriarchs (Gn 12 16, etc.), the Midianites (Jg 6 5–8 21), Job (Job 1 3, 42 12), the people of Kedar (Jer 49 29), etc. Its use in caravans is referred to in I K 10 2; Ezr 2 67. David is said to have had a herd of camels (I Ch 27 30). Possibly the same thing is to be inferred as to the Pharaoh from Ex 9 3. At the same time it must have been a more or less common possession of many in Palestine (cf. I S 15 3; I Ch 12 40; and the prohibition of the camel as food in Lv 11 4, Dt 14 7). The camel was used mainly as a beast of burden (cf. II K 8 9), or for riding, especially on long journeys and over desert country (cf. Gn 24 61; I S 30 17, etc.). Its milk was also used (Gn 32 15). The structure of its feet, its capacity for going without water for a long period—as much as a week—and its ability to subsist on almost any sort of pasturage, even thistles, fit it preeminently for hard service on the hot, dry, and barren desert. Its wool is woven into coarse cloth much used by the Bedawin (cf. II K 1 8, RVmg. and Mt 3 4). The camel, while generally patient and serviceable, is often vindictive and savage. The word translated "dromedary" (Is 60 6; Jer 2 23) should be rendered "young camel." E. E. N.

CAMEL'S HAIR. See CAMEL and DRESS AND ORNAMENT, § 9.

CAMON, kē'mun. See KAMON.

CAMP: The word *maḥăneh*, rendered "camp," means the place where the tent is pitched and thus indicates the encampment, or resting-place, of the tribe or clan, and has no necessary connection with warfare. Throughout the Hexateuch it is generally used of Israel, whether stationary or on the march, as dwelling together in tents. In the subsequent OT books (except Psalms) it always refers to a military camp. See also WARFARE, § 3. E. E. N.

CAMPHIRE, cam'fair: Only in Song 1 14, 4 13 AV. See PALESTINE, § 23.

CANA, kē'na (Κανά): A village of Galilee referred to several times in the Gospel of John (2 1, 11, 4 46, 21 2). Since Jesus' mother and apparently His entire family were at the wedding-feast (Jn 2 2, 12), Cana was probably not far from Nazareth, while the fact that Jesus "went down" (2 12) from Cana to Capernaum would imply that it was among the hills. This agrees somewhat better with the modern *Khurbet Kānāh* (Map IV, C 7), on a ridge above the plain of *el Buṭṭauf*, than with *Kefr Kenna* (Map IV, D 7), although the latter is much nearer Nazareth. *Khurbet Ḳānāh* is also to be preferred on philological grounds (cf. Jos 16 8, LXX., where, as the Heb. *naḥal qanah* is evidently the original of the Gr. Χελ-Κανά, Κανά is the equivalent of *Qanah*). The hints in Josephus (cf. *Vita*, 16 with 40), and the traditions of the crusaders favor the same identification (see Conder, *Tent Work in Pal.*, p. 79 f.).

J. M. T.

CANAAN, kē'nan (כְּנַעַן, *kena'an*). **I.** The son of Ham in the ethnological (really geographical) lists in Gn 9 and 10. It is possible that Canaan and Cain may be but two varieties of the same ethnological-geographical tradition (see ETHNOGRAPHY AND ETHNOLOGY, § 10 f.). **II.** One of the old designations for Palestine, the land of the **Canaanites** whom the Israelites dispossessed. This term can be traced as far back as the Egyptian inscriptions of c. 1800 B.C. in which it is used for the coastland between

Egypt and Asia Minor. It appears also in the Amarna letters of c. 1400 B.C. as a designation of Palestine. The etymology and earliest history of the name are unknown. Phœnician traditions show that the Phœnicians themselves were known as Canaanites. Some hold that the name originally belonged to a region of Babylonia and was carried west by the Semitic emigrants who settled on the Mediterranean coast 3000–2000 B.C. The O T uses the word Canaanite sometimes in a wider, sometimes in a narrower sense. In Gn 12 6, 24 3, 37; Jos 3 10, it includes the whole pre-Israelite population, even those E. of the Jordan. In other passages the Canaanites are spoken of as but one of six or seven different peoples dispossessed by Israel (Ex 3 8, etc.). The "land of C." generally refers to the whole W. Jordan land. Canaanite and Amorite are often used synonymously. In Is 23 8, Hos 12 7, the Heb. word rendered "trafficker" is Canaan, the word having become the equivalent of 'merchant,' because of the mercantile activity of the Canaanites, especially the Phœnicians. See Ethnography and Ethnology, § 6.

The Canaanites were of Semitic stock, like the Phœnicians, to the N., and were but a part of the large Semitic group (Phenicians, Amorites, Canaanites) whose ancestors migrated west from NE. Arabia 3000–2000 B.C. Their language (the 'lip' of Canaan, Is 19 18), the same as that spoken in Phœnicia, Moab, etc., was adopted by the Israelite invaders and is the Hebrew of the O T. They were well acquainted with Babylonian culture long before they were conquered by Israel. They were made subject to Egypt c. 1500 B.C. and continued under Egyptian suzerainty until c. 1300 B.C., when Egypt's hold gradually relaxed. The Canaanites lacked organization. Each city held itself aloof from the rest, jealous of its own independence, and thus fell more easily into the hands of the invading Israelites. The majority of the Canaanites were probably not exterminated, but gradually absorbed into Israel, which eventually contained a large Canaanite admixture. It was the presence of the Canaanites among the Israelites and their close intimacy with them that rendered the religious problem in Israel so serious and difficult. They taught their conquerors agriculture and many other useful arts and also led them to adopt many of their religious practises. The ultimate triumph of Israel speaks loudly for the strength and vitality of Israel's own religion. (See Paton, *Early History of Syria and Palestine.*) See also Trade and Commerce, § 3. E. E. N.

CANANÆAN, kê″nə-nĭ′ən (Καναναῖος, perhaps more correctly Κανναῖος = Aram. *qannai*, 'a zealous one,' of which the Gr. equivalent was ζηλωτής, 'zealot.' Some MSS. have Κανανίτης = **Canaanite,** so AV): A title borne by the Simon mentioned toward the end of the lists of the Apostles (Mk 3 18; Mt 10 4). In Lk 6 15, Ac 1 13 the Greek form 'zealot' is used. The Zealots were the party headed by Judas of Gamala in opposition to the census under Quirinius (q.v.), in 6 A.D. (cf. Jos. *Ant.* XVIII, 1 1, 6). They were intensely nationalistic in their aims and during the civil war committed many excesses (Jos. *BJ.* IV, 5 1-3). See also Schürer, *HJP.* I, ii, p. 80 f., and Mathews, *The Messianic Hope in the N T*, p. 15 f. J. M. T.

CANDACE can′də-sē (Κανδάκη): According to Ac 8 26 f. the queen of the Ethiopians, whose treasurer was baptized by Philip. It is possible that the name was a dynastic title rather than a personal name (cf. Pliny, *HN.* VI, p. 35). J. M. T.

CANDLE. See Lamp.

CANDLESTICK: In Mt 5 15, Mk 4 21, Lk 8 16, 11 33, for "candlestick" (AV) the RV reads "lamp." See Lamp. For other occurrences see Temple, §§ 16, 23, and Tabernacle, § 3. E. E. N.

CANE. See Palestine, § 21, and Sweet Cane.

CANKER. See Disease, § 5 (9).

CANKER-WORM. See Locust.

CANNEH, can′e (כַּנֵּה, *kannēh*): A place in Syria, mentioned with Haran and Eden (Ezk 27 23). Site unknown. E. E. N.

CANON. See Old Testament and New Testament Canon.

CANOPY: In the ERV of Is 4 5 for AV "defense." The ARV reads "covering," the primary meaning of the Heb. term (חֻפָּה, *ḥuppāh*). E. E. N.

CANTICLES. See Song of Songs.

CAPERBERRY. See Disease and Medicine, § 7 (2).

CAPERNAUM, kə-pẽr′nə-ŭm (Καφαρναούμ, *i.e.*, *Kaphar-Nahum*, 'village of Nahum'): A city of Galilee where Peter and Andrew had taken up their residence before Jesus called them to be His disciples (Mk 1 16-21; Jn 1 44). Jesus Himself made it the headquarters of His ministry in Galilee after His rejection at Nazareth (Mt 4 13; Mk 2 1). That it was a town of considerable size in the days of Jesus there can be no doubt whatever. It contained the office of a tax-collector (Mk 2 14), a representative of the king, Herod Antipas (Jn 4 47 mg.), and a military station whose commander had built a synagogue for the people (Mt 8 5-13; Lk 7 1-10). Its present site is a matter of dispute. The view that *Tell-Hum* is the ancient Capernaum is supported by a tradition going back to the 4th cent., as well as by the excavation of the ruins of a synagogue there. Further, the last syllable of the name (*Hum*) seems to be a remnant of *Kaphar-Nahum.* In favor of *Kahn-Minyeh* the facts are cited that Capernaum must have belonged to the Plain of Gennesaret (Jn 6 1-21), that a place of such size and importance must have been on a highroad, and that the name *Minyeh* is a remnant of the ancient designation of Christians as *Minim*, 'heretics.' See Map IV, E 6. (Cf. G. A. Smith, *HGHL*, p. 456.) A. C. Z.

CAPHTOR, caf′tər; **CAPHTORIM.** See Ethnography and Ethnology, § 11.

CAPITAL. See Temple, § 14.

CAPPADOCIA, cap″ə-dō′shi-ə. See Asia Minor, § 4.

CAPTAIN: This term is used somewhat loosely in the Eng. Bible (especially the AV) as the rendering of nineteen different Heb. and Gr. words, only one of which, χιλίαρχος, 'chiliarch,' was specifically a designation of a particular military rank. Most of the others are terms expressive of leadership, but not technical terms for specific grades or ranks in a military organization. In some instances the more correct RV rendering is altogether different from the AV, *e.g.*, "friends," Jer 13 21, "marshal," Jer 51 27, Nah 3 17, "battering-ram," Ezk 21 22. In other cases, the substitutions of "prince" (I S 9 16, etc.), "governor" (Jer 51 23; etc.), "chief," or "chief men" (Jos 10 24; I Ch 11 15, etc.) are not significant. Cf. also the RV in I K 4 19; I Ch 11 11, 12 18; He 2 10 for improvements in translation. In the O T the most frequently used term is שַׂר, *sār*, a term that could be used for almost any kind of military leadership. **Chief captain** is used in the N T to render χιλίαρχος, the technical Gr. term for the commander of a cohort, *i.e.*, one-tenth of a legion, for which the Latin term was 'tribune.' In Ac the usage of this term is perfectly regular, but in the Gospels (Mk 6 21; Jn 18 12) and in Rev 6 15, 19 18, it is used to designate any high military rank. See also WARFARE.

E. E. N.

CAPTIVITY. See ISRAEL.

CARAVAN. See TRADE AND COMMERCE, §§ 2, 3.

CARBUNCLE. See STONES, PRECIOUS.

CARCAS, cär'cas. See CHAMBERLAINS, THE SEVEN.

CARCASS. See DEFILEMENT under PURIFICATION.

CARCHEMISH, cär'kę-mish (כַּרְכְּמִישׁ, *karkᵉmīsh*): A city of ancient times on the W. bank of the Euphrates River, identified with the modern *Jerōbīs* in upper Syria. It dates from about 2200 B.C., and was for long centuries a Hittite capital and headquarters of commercial and military activity. Though it paid tribute to several Assyrian kings, beginning with Shalmaneser II about 858 B.C., it was not completely overcome and defeated until the disastrous assault of Sargon II in 717 B.C. (cf. Is 10 9). Henceforth it declined, and became merely an Assyrian dependency. It was the scene of Nebuchadrezzar's great victory over Pharaoh Necho (Jer 46 2; II Ch 35 20). I. M. P.

CAREAH, cą-rī'ā. See KAREAH.

CARITES, car'i-tîz: The RV rendering of a Heb. word (*kārī*) of uncertain meaning (II K 11 4, 19). The AV has "captains." It was evidently the designation of a body of troops, but whether a proper name or a mere appellation is uncertain. E. E. N.

CARMEL (כַּרְמֶל, *karmel*), 'garden,' 'vineyard': 1. The name of a mountain situated between the plain of Esdraelon and the Mediterranean Sea, so called because of its thickly wooded aspect, which was even more striking in ancient times than it is at the present day (Map IV, A 7). From the single peak, however, the name passed to the range of hills associated with it, thus designating the mountainous territory more than 20 m. in length, and from 3 to 8 m. in breadth to the W. and NW. of Esdraelon. In history Carmel became noted for the contest between Elijah and the Baal prophets (I K 18). It was also famed in literary composition for natural beauty (Song 7 5; Is 35 2). Together with Sharon, Lebanon, and Bashan it is one of the points of Palestine which especially show God's favor to Israel in bestowing such a country upon it (Jer 50 19; Mic 7 14). Its devastation is, therefore, a sign of the decided displeasure of J" (Is 33 9; Jer 4 26; Am 1 2; Nah 1 4). In post-biblical times Carmel continued to be a site of note both among the heathen and among Christians (cf. Jambl. *Vita Pythag.* 8 15; Tacit. *Hist.* 2 78; Sueton. *Vesp.* 5), serving finally as the site of a renowned monastery (the Carmelite).

2. A town in the hill-country of Judæa (Jos 15 53). The residence of Abigail, wife of Nabal, who after her husband's death was taken by David as one of his wives (I S 30 5). Abigail is accordingly called "the Carmelite." This Carmel was also the scene of other incidents in the lives of Saul and David (I S 15 12, 25 2). Its modern name is *Karmal*, and its exact location 8 m. SE. of Hebron. Map II, E 3.

A. C. Z.

CARMI, cär'mai (כַּרְמִי, *karmī*): 1. Father of Achan and head of a family of Judah (Jos 7 1, 18; I Ch 2 7). 2. Head of one of the clans of Reuben (Gn 46 9; Nu 26 6, etc.). While it is possible that in I Ch 4 1 Carmi is a textual error for Caleb, it is also possible that the text is correct, the reference being to the preceding. E. E. N.

CARNALLY. See CRIMES and PUNISHMENTS, § 2 (c).

CARPENTER. See ARTISAN LIFE, § 5.

CARPET: The term occurs in the RV of Jg 5 10 for AV "in judgment," and of Pr 31 22 for the AV "coverings." The two different Hebrew words (*middīn* and *marbhaddīm*) are of uncertain meaning, but each indicates a covering of some sort.

E. E. N.

CARPUS, cär'pus (Κάρπος): A friend of Paul's, probably a resident of Troas (II Ti 4 13). Later legend made him one of the seventy disciples of Jesus. E. E. N.

CARRIAGE: This term occurs five times in the AV, and in each case the RV substitutes a more correct rendering; in Jg 18 21 "goods"; in I S 17 22; Is 10 28; Ac 21 15 "baggage"; in Is 46 1, "the things that ye carried about." E. E. N.

CARSHENA, cär'shę-nα (Est 1 14). See PRINCES, THE SEVEN.

CART (עֲגָלָה, *'agālāh*, from *'āgal*, 'to be round,' 'to roll'): The cart or wagon of the Hebrews was probably a somewhat rude and clumsy affair. It was two-wheeled, the wheels being of wood, and was furnished with a tongue or pole, as it was drawn by two oxen yoked side by side. The accompanying cut of a modern Syrian cart probably well represents

One of the Few Remaining Groves of the Cedars of Lebanon.

those used in ancient times. In Is 28 27 f. the reference is to the 'rollers' of the threshing-sledge (see

An Ox-Cart, as Seen in Palestine To-Day.

Agriculture, § 6). For "wagons" in Ezk 23 24 AV, the RV renders correctly "chariots."
E. E. N.

CARVING. See Artisan Life, § 5.

CASEMENT. See House, § 6 (j).

CASIPHIA, ca-sif'i-a (כָּסִפְיָא, *kāṣiphyā'*): A "place" (in Babylonia) which was the home of a colony of Levites and Nethinim (Ezr 8 15-20). Its site is unknown. E. E. N.

CASLUHIM, cas'lu-him. See Ethnography and Ethnology, § 11.

CASSIA, cash'ia. See Ointments and Perfumes, § 1, and Palestine, § 23.

CAST. See Artisan Life, §§ 10, 11, and Metals.

CASTANET. See Music, § 3 (1), (c).

CASTAWAY: In Co 9 27 *ἀδόκιμος*, "a castaway" AV, is rightly changed in RV to "rejected." The Gr. word means 'not approved,' 'unable to stand the test.' E. E. N.

CASTLE. See City, § 2, Fort, and Jerusalem, § 38.

CASTOR AND POLLUX, cas'tor, pel'ux. See Twin Brothers and Ships and Navigation.

CATERPILLAR. See Palestine, § 26.

CATHOLIC EPISTLES: A term applied to the Epistles of James, Peter, John, and Jude. Since no one of these seven epistles is addressed to a specifically named church or individual, and all (except II and III Jn) deal with general rather than merely local or individual questions, they easily came to be considered by the early Fathers as addressed to the Church at large, *i.e.*, the catholic (or universal) Church. The AV expresses this idea by the word "general" in the titles of Ja, I P, II P, I Jn, and Jude, which is the translation of *καθολική*, found in many late MSS. With the early MSS. the RV omits it. E. E. N.

CATTLE. See Nomadic and Pastoral Life and Sacrifice and Offerings.

CAUDA, cō'da. See Clauda.

CAUL: The sacrificial term (Ex 29 13, etc.). (1) The Heb. (יֹתֶרֶת, 'the excess' or 'that which is left over') seems to mean the fatty mass near the opening of the liver (cf. Dill. on Lv 3 4). (2) In Hos 13 8 (Heb. סְגוֹר, "enclosure") it means either the pericardium or the breast as a whole. (3) For Is 3 18 see Dress and Ornaments, § 11. See Sacrifice and Offerings, § 10. E. E. N.

CAUSE. See Law and Legal Practise, § 4.

CAUSEWAY. See Roads.

CAVE: In the hilly regions of Palestine caves are very numerous. The O T contains many references to them as places of temporary abode (Gn 19 30), of refuge from invaders (Jg 6 2; I S 13 6, etc.), or from pursuers (Jos 10 16; I S 22 1, etc.), and as burial-places (Gn 23 9 ff.; cf. Jn 11 38). The Horites (Gn 14 6, 36 20 ff.) were probably cave-dwellers, as the word Horite is from *ḥor* (one of the O T words for cave). E. E. N.

CEDAR (אֶרֶז, *'erets*): The cedar so often referred to in the O T is always the **cedar of Lebanon** with the possible exception of Nu 24 6 (where the text may be corrupt). These cedars were famed throughout all SW. Asia. The lumber made from them, because of its size, durability, and fragrance, was used by the kings of Assyria and other countries for the decoration of their palaces, etc. The various notices of the use of cedar in Israel (Lv 4 14; II S 5 11; I K 5 8, 6 9, 7 2; Song 1 17; Jer 22 14, etc.) illustrate its use in other countries. The tree itself was considered the most beautiful and majestic of trees and was easily made the symbol of strength, glory, and regal power (Ps 92 12; Ezk 31 3, etc.). The cedars now extant on Lebanon are probably only stunted and scattered remains of once large and magnificent forests. See also Palestine, § 21. E. E. N.

CEDRON, sē'dron. See Jerusalem, § 5.

CEILING. See House, §§ 5 and 6 (a).

CELLAR: In I Ch 27 27 f., the word אֹצְרוֹת (*'ōtserōth*, plur. of *'ōtsār*, rendered "cellars") means merely storehouses or rooms, where wine and oil were stored. In Lk 11 33 (RV) the Gr. *κρύπτη* means literally 'a hidden place,' *i.e.*, anything similar to a vault, crypt, or cellar. E. E. N.

CENCHREA, sen-crī'a (*Κενχρεία*): A harbor of Corinth on the Saronic gulf and a town of some size (Ac 18 18; Ro 16 1). It contained temples of Aphrodite and Artemis, a bronze statue of Poseidon, sanctuaries of Asclepius and Isis, also the Baths of Helen. The mole is still visible. J. R. S. S.

CENSER. See Temple, § 19.

CENTURION (*ἑκατοντάρχης* [and *-os*], 'ruler of a hundred,' and *κεντυρίων* [= Lat. *centurio*]): The commander of a 'century,' *i.e.*, a hundred men, the sixtieth part of a legion, in the Roman army. The centurion mentioned in Mt 8 5-13; Lk 7 2-6 (=Jn 4 46 ff?) belonged probably to the small military force of Herod Antipas, organized on the Roman model. In all other cases a Roman officer is meant.
E. E. N.

CEPHAS, sē'fas. See PETER.

CERTIFY: The words rendered "certify" mean: in II S 15 28 'to announce or tell'; in Ezr 4 14, 16, 5 10, 7 24 'to let one know.' In Est 2 22 the RV renders, much more correctly, "told," and in Gal 1 11 "make known." E. E. N.

CHAFF: The translation of: (1) *mōts*, always correctly rendered "chaff" in both RV and AV. (2) *hăshash*, "dry grass" (Is 5 24 AV, 33 11). (3) *'ūr*, Dn 2 35. (4) *ἄχυρον* (Mt 3 12; Lk 3 17). In Jer 23 28 the RV "straw" is more correct. E. E. N.

CHAINS: These were either voluntarily worn for purposes of personal embellishment or imposed from without as means of preventing movement. (1) Of ornamental chains the most typical are those referred to in the stories of Joseph and Daniel (Gn 41 42; Dn 5 7, etc.). See also DRESS AND ORNAMENTS, § 11. (2) Of restraining chains those worn by Paul are the best example (Ac 28 20; II Ti 1 16; but cf. also Ac 12 7). In this case for a clearer understanding it must be borne in mind that the prisoner was fastened by the wrist through a chain to a guarding soldier, whose wrist was also attached to the other end of the chain. A. C. Z.

CHALCEDONY, cal-sed'o-ni. See STONES, PRECIOUS, § 3.

CHALCOL, cal'cel. See CALCOL.

CHALDEA, cal-dī'a, **CHALDEANS:** The Heb. term *kasdīm* (Gn 11 31, etc.) corresponds phonetically to the form *kaldu* found on the Assyrian inscriptions. The Chaldeans were a Semitic people who pressed into Babylonia from the S. (*c.* 12th cent. B.C.), and occupied the whole seacoast region of S. Babylonia. They were not without political ambition and from this time on more than one Babylonian king was of Chaldean origin. The capital city of the Kaldu was *Bit Yakin*. The Assyrians found in the Kaldu most determined opponents of their supremacy in Babylonia (see MERODACH-BALADAN). Finally, the Chaldean Nabopolassar, c. 626 B.C., on the eve of the downfall of Nineveh, established himself on the throne of Babylon, thereby founding the new Babylonian or Chaldean kingdom of which his son Nebuchadrezzar was the greatest ruler (see BABYLONIA, §§ 18–22). For Chaldeans in another sense see MAGIC AND DIVINATION, § 7, and WISE MEN, § 1. E. E. N.

CHALKSTONES: In Is 27 9 the word is used as a symbol of brittleness. The altars of idols were to be as easily destroyed as if made of chalkstones. A. C. Z.

CHAMBER. See HOUSE, §§ 5, 6, and TEMPLE, §§ 11, 20, 21.

CHAMBERLAIN (II K 23 11): The chamberlain occupied a position of trust involving political duty, which was, therefore, somewhat more important than that of the steward. Here the Heb. *ṣāris*, 'eunuch,' is not to be taken strictly in its literal sense. On Ro 16 23, see ERASTUS. A. C. Z.

CHAMBERLAINS, THE SEVEN: The term "chamberlain" (II K 23 11; Est 1 10ff.) is a somewhat euphemistic rendering of סָרִיס, *ṣārīs*, 'eunuch.' The same idea is contained in the phrase *ἐπὶ κοιτώνος*, 'over the sleeping-room,' applied to Blastus (Ac 12 20). It was the custom for kings to have eunuchs supervise the affairs of their harems. The seven eunuchs of Xerxes, according to Est 1 10ff., were **Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar,** and **Carcas.** Others, however, are also mentioned, as Hegai (2 3), Bigthan and Teresh (2 21, 6 2) and Hatach (4 5). To what extent these persons are historical is unknown. See ESTHER, BOOK OF. E. E. N.

CHAMELEON, ca-mī'le-ǫn. See PALESTINE, § 26.

CHAMOIS, sham'i *or* sham'we. See PALESTINE, § 24.

CHAMPAIGN, sham-pēn': In Dt 11 30 ("Arabah," RV) the original means a low-lying, open plain. A. C. Z.

CHAMPION: In I S 17 51 this word renders *gibbōr*, 'mighty man.' In I S 17 4, 23, it is a good translation of the Heb. אִישׁ־הַבֵּנַיִם, 'man of the middle places,' *i.e.*, the man who stands between two armies to decide the case of one against the other. E. E. N.

CHANAAN, kē'nan (*Χανάαν*): The AV spelling for Canaan (q.v.) in Ac 7 11, 13 19. E. E. N.

CHANCELLOR: The title of Rehum, Ezr 4 8-17. The exact significance of the Aram. בְּעֵל־טְעֵם, 'master of discernment,' is obscure. Most modern scholars take it in the sense of 'chief official' (see REHUM). E. E. N.

CHANGE OF RAIMENT. See DRESS AND ORNAMENT, § 5.

CHANGER. See TRADE AND COMMERCE, § 3.

CHANT. See MUSIC, § 5.

CHAPEL: The AV rendering of *miqdāsh*, 'sanctuary,' in Am 7 13. E. E. N.

CHAPITER. See TEMPLE, § 14.

CHAPLET. See DRESS AND ORNAMENTS, § 11.

CHAPMAN. See TRADE AND COMMERCE, § 3.

CHAPT (Jer. 14 4, AV; "cracked," RV): The Heb. term *ḥattāh* means 'broken,' 'terrified,' or 'dismayed.' E. E. N.

CHARASHIM, car'a-shim. See GE-HARASHIM.

CHARGER. See PLATTER.

CHARIOT. See WARFARE, § 4, and ARMS AND ARMOR, § 6.

CHARIOT HORSE. See ARMS AND ARMOR, § 6, and HORSE.

CHARITY: The AV rendering in about 28 passages in Paul's Epistles, the Catholic Epistles, and Revelation of the very frequent Gr. *ἀγάπη*, 'love,' in the sense of 'Christian love for one's fellow men.' "Charity," without doubt, crept into the Eng. Bible

used the Latin Vulgate, in which *caritas* was often from to render *ἀγάπη*. *Caritas*, however, means 'dearness,' 'high esteem,' rather than 'love' in the broad sense of the Gr. *ἀγάπη*; consequently charity should not be used to render *ἀγάπη*, since, in the modern English, it is not synonymous with love. See also Love. S. D.

CHARM, CHARMER. See Magic and Divination, § 3.

CHARRAN, cār'an (Χαρράν, Acts 7 2, 4): The AV spelling for Haran (q.v.).

CHASTE (*ἁγνός*, 'unsullied'): Used to indicate inward, personal purity which shrinks from contamination or pollution, consequently free (1) from imperfection generally (I P 3 2); (2) from carnality (II Co 11 2, "pure" RV; Tit 2 5). S. D.

CHASTEN, CHASTENING; CORRECT, CORRECTION: The Heb. verb *yāṣār* is used of punishment (Pr 7 22), of chastisement inflicted by love (Pr 3 11), especially of discipline of children by parents (Ps 50 17) and is often joined with *yākhaḥ*, a milder word (II S 7 14; Ps 6 1; Pr 3 12). In the O T the idea of chastisement is inseparable from the fact of sin. From being an indication of God's anger, suffering, especially through the experience of exile, came to be regarded as purposeful chastisement at the hand of a righteous and merciful God, and in Is 53 5 even vicarious.

In the N T much of the mystery of suffering is removed by the death of Christ, but for its remedial value as chastisement see I Co 5 5, 11 32; II Co 6 9; I Ti 1 20. Chastisement as the discipline of sons issuing in peace, righteousness, and holiness is beautifully described in He 12 5-12 (cf. Rev 3 19). In II Ti 3 16 correction means 'restoration.'

R. A. F.

CHEBAR, kī'bār (כְּבָר, *kᵉbhār*): A river by which Ezekiel and the exiles dwelt in Babylonia (Ezk 1 1, 3, 3 15, etc.), now identified by Clay as a canal, *Kabaru*, just E. of the ancient site of Nippur.

I. M. P.

CHECKER-WORK. See Temple, § 14.

CHEDORLAOMER, ked''or-la-ō'mẹr (כְּדָרְלָעֹמֶר, *kᵉdhār lā'ōmer*): A king of Elam in the 23d cent. B.C. who also held sway over Babylonia. He was the leader of the two expeditions against Palestine mentioned in Gn 14. Such expeditions were frequent in that remote age, being made by the Babylonians to the Mediterranean coast, and in connection with their trade and colonizing in that region. When Elam became suzerain of Babylonia, as it did a few years before this date, it continued the Babylonian state policy, foreign as well as domestic. The disaster to the second expedition, mentioned in the Biblical narrative, did not permanently affect the Babylonian control of the West-land, which was continued to the 18th or 17th cent. B.C. The dominion of Elam in Babylonia was itself soon brought to an end by the great Hammurabi, the Amraphel of the Biblical story, who expelled the foreigners, perhaps during the lifetime of Chedorlaomer himself, about 2250 B.C. The name Chedorlaomer has not yet been discovered in the cuneiform inscriptions, to which we owe the supplementary details of the story in Genesis; but the two elements, in the forms *Kudur* and *Lagamar*, are well attested as Elamitic words.

J. F. McC.

CHEESE. See Food, § 6.

CHELAL, kī'lal (כֶּלָל, *kᵉlāl*): One of the "sons of Pahath-moab" who married a foreign wife (Ezr 10 30). E. E. N.

CHELLUH, kel'ū. See Cheluhi.

CHELUB, kī'lub (כֶּלוּב, *kᵉlūbh*, another form of Caleb): 1. The ancestral head of a clan of Judah, possibly a place-name (I Ch 4 11). 2. The father of Ezri, one of David's officers (I Ch 27 26).

E. E. N.

CHELUBAI, kẹ-lū'bai. See Caleb.

CHELUHI, kẹ-lū'hai (כְּלוּהִי, *kᵉlūhī*, **Chelluh,** AV): One of the "sons of Bani" who had taken a foreign wife (Ezr 10 35). E. E. N.

CHEMARIM, kem'a-rim. See Priesthood, § 2

CHEMOSH, kī'mosh (כְּמוֹשׁ, *kᵉmōsh*): The national deity of the Moabites. See Semitic Religion, § 18.

CHENAANAH, kẹ-nē'a-nā (כְּנַעֲנָה, *kᵉna'ănāh*): 1. Father of the court prophet Zedekiah (I K 22 11, 24; II Ch 18 10, 23). 2. Head of a Benjamite family (I Ch 7 10). E. E. N.

CHENANI, kẹ-nē'nai (כְּנָנִי, *kᵉnānī*): One of the assistants at the reading of the Law (Neh 9 4).

E. E. N.

CHENANIAH, ken''a-nai'ā (כְּנַנְיָהוּ, *kᵉnanyāhū*), 'J" establishes': 1. A prominent Levite musician (I Ch 15 22, 27). 2. One of David's officers (I Ch 26 29). E. E. N.

CHEPHAR-AMMONI, kī''fār-am'ẹn-ai (כְּפַר הָעַמּוֹנִי, *kᵉphār hā'ammōnī*, **Chephar-Hammoni,** AV), 'village of the Ammonites': A town of Benjamin (Jos 18 24), perhaps the mod. *Kefr Ânâ*, Map III, F 5. E. E. N.

CHEPHIRAH, kẹ-fai'rā (כְּפִירָה, *kᵉphīrāh*): One of the cities of the Gibeonites (Jos 9 17), later assigned to Benjamin (Jos 18 26) and reoccupied after the Exile (Ezr 2 25; Neh 7 29), Map II, E 1.

E. E. N.

CHERAN, kī'ran (כְּרָן, *kᵉrān*): A Horite clan (?) (Gn 36 26; I Ch 1 41). E. E. N.

CHERETHITES, ker'ẹ-thaits (כְּרֵתִי, *kᵉrēthī*): The name of a people in the S. of Philistia, perhaps a division of the Philistines themselves (I S 30 14; Ezk 25 16; Zeph 2 5). That the word has anything to do with Crete is doubtful. The **Cherethites and Pelethites** are frequently mentioned as composing David's body-guard (II S 8 18, 15 16, etc.). The word Pelethite (פְּלֵתִי, *pᵉlēthī*) is probably but a variant form of 'Philistines.' Thus David's guard was recruited largely from the Philistines. E. E. N.

CHERITH, kī'rith (כְּרִית, *kᵉrīth*): The torrent-valley or wady where Elijah sojourned for a while (I K 17 3-5). The statement that it was "before," *i.e.*, E. of the Jordan, is indefinite and the site remains uncertain. E. E. N.

CHERUB (כְּרוּב, *kᵉrūbh*, *pl.* **CHERUBIM**): The Hebrew conception of the cherubim varied at different periods of history. In the O T they are referred to in four connections. After the expulsion of Adam and Eve from the Garden of Eden, they appear as guardians of the tree of life (Gn 3 24 J). A different version of this story is alluded to by Ezekiel (28 14, 16): a cherub expels the Prince of Tyre from Eden, the Garden of God. In the Tabernacle there were two golden cherubim at each end of the propitiatory or mercy seat (see Ark). Figures of cherubim were embroidered on the curtains and the other hangings of this sanctuary (Ex 25 18, 26 1, 31 P; cf. He 9 5). In Solomon's Temple two huge cherubic figures of olive-wood overlaid with gold stood in the Holy of Holies. Their outstretched wings overshadowed the ark (I K 6 23-28). Cherubim, sculptured in bas-relief and alternating with palm-trees, ran in a frieze round the wall of the Temple, and decorated the base of the great sea, the capitals, and doors (I K 6 29, 32, 35). They were figures connected with religious symbolism; they acted as bearers of Deity, and were consequently emblematic of Jehovah's presence. Cf. the phrase "Thou that sittest above the cherubim" (Ps 80 1). In the Holy of Holies they were guardians of the ark and its treasures, as well as symbols of God's presence, and consequently emblematic of His unapproachability. We have a similar conception of the cherubim in the living creatures of Ezekiel's vision (Ezk 1; cf. 10 2). These composite figures, each with four wings and four faces—man, lion, ox, and eagle—carry the firmament which supports the throne of Jehovah. In discussing the origin and significance of the cherubim, a crucial passage is Ps 18 10 (cf. II S 22 11). The poet describes the descent of Jehovah on the lowering thunder clouds: "He rode upon a cherub, and did fly; Yea, he soared upon the wings of the wind." The function of the cherub in this passage is similar to that of the symbolic figures in the sanctuary and the living creatures in prophetic vision. But we also have here a hint of their origin. Primarily they were a personification of the storm cloud or wind, and this poetic passage has preserved this ancient popular conception of the cherubim. Three theories have been held in regard to the form and nature of the cherubim: (1) That they were real existences, (2) that they were mythological beings, (3) that they were mere symbols. The view that they were supernatural spiritual essences is now generally discarded, although it was long dominant in the Church. The facts point to a combination of the symbolic and mythical theories as the true view. The religious imagination of the Hebrews, working on mythological figures which they had in common with their neighbors, produced these symbolic forms. To them they were not mere allegories, but had a real existence. As to their actual shape and form there is considerable uncertainty. They were winged and composite, and consequently have been compared to the colossi at the entrances to Babylonian temples and palaces. These often had a man's head, a lion's body, and eagle's wings; sometimes they were winged bulls with human heads. Cheyne thinks they were more like the Hittite griffins in figure, and had a similar function as guardians of sacred things. In later Jewish theology they are one of the three highest classes of angels, and are evidently the original of the four living creatures of the Apocalypse (Rev 4 6-8).

Literature: Commentaries on Genesis by Driver, Dillmann, and Delitzsch; on Isaiah by Cheyne; Schultz, *O T Theology*, II, 229 ff. J. A. K.

CHERUB, kī'rub (כְּרוּב, *kᵉrūbh*): A Babylonian locality where a colony of exiles lived (Ezr 2 59; Neh 7 61). J. A. K.

CHESALON, kes'a-lon (כֶּסָלוֹן, *kᵉṣālōn*): A town on the boundary-line between Judah and Benjamin (Jos 15 10), between Kirjath Jearim and Beth Shemesh, modern *Kesla*, 10 m. W. of Jerusalem. Map II, E 1. A. C. Z.

CHESED, kī'sed (כֶּשֶׂד, *kesedh*): A 'son' of Nahor (Gn 22 22). Probably the name of an Aramean clan. E. E. N.

CHESIL, kī'sil (כְּסִיל, *kᵉṣīl*): A town of Judah (Jos 15 30) called **Bethul** in 19 4. See also Bethul. E. E. N.

CHEST: In II K 12 9 f.; II Ch 24 8 ff., the Heb. *'ārōn* means simply a box or chest suitable for the purpose mentioned. In Ezk 27 24 the term *gᵉnāzīm* is of doubtful meaning. There is no sound basis for the rendering "chest." Rich garments or cloths may be meant. E. E. N.

CHESTNUT. See Plane-Tree and Palestine, § 21.

CHESULLOTH, kę-sul'oth (כְּסֻלּוֹת, *kᵉṣullōth*): A town of Issachar (Jos 19 18), probably the same as **Chisloth-Tabor** (Jos 19 12), the mod. *Iksal*, Map IV, C 7. E. E. N.

CHEZIB, kī'zib. See Achzib 2.

CHIDON, cai'don. See Nachon.

CHIEF: The rendering of a number of Heb. and Gr. terms, all of which express the idea of headship, but generally in a somewhat loose and non-technical sense. The most commonly used term is רֹאשׁ, *rō'sh*, 'head.' In Nu 25 14 f., Jos 22 14, the Heb. is *'ābh*, 'father,' and RV renders "fathers' house." For other cases needing special mention see Chief Men. See also Family and Family Law, § 4, and Warfare, § 1. E. E. N.

CHIEF MEN: A term used in the N T to render two Gr. words. (1) οἱ πρῶτοι. (*a*) In Mk 6 21 ("chief estates" AV) it refers to the leading provincials of Galilee, who doubtless formed the unofficial retainers of Herod's court. These, with the chief civil dignitaries (μεγιστᾶνες) and the chief military officers (χιλίαρχοι), constituted the invited guests at the feast. (*b*) In Ac 13 50 it refers to the board of magistrates of the city. (*c*) In Ac 28 7 it is used in

the singular ("chief man"). It is not clear whether it refers to Publius as the procurator of the island—an official assigned to Malta under the Empire (*CIL*, x, 7494), or as the actual Governor of the island (*CIL*, x, 6785), or whether it was simply a title of compliment (*CIG*, 5754 = Kaibel, *IGSicil.* 601). (*d*) In Lk 19 47 it is rendered "the principal men ["chief" AV] (of the people)," in Ac 25 2 "the principal men ["chief" AV] (of the Jews)," and in Ac 28 17 "the chief (of the Jews)." In the first passage it is seemingly unofficial and has reference to the socially prominent laymen among the people, who were sympathetic with the "chief priests and the scribes" in their hostility to Jesus. In the second passage it is probably official and refers to the Sadducean leaders in the Sanhedrin (cf. v. 15, 24, 23 14). In the third passage it is more general and includes doubtless the elders (*πρεσβύτεροι*) and chiefs (*ἄρχοντες*) of the congregation, and the synagogue rulers (*ἀρχισυνάγωγοι*) of the various communities into which the Jews in Rome were divided (cf. Schürer, *HJP.* II, ii. § 31).

(2) *ἡγούμενοι*, which in Ac 15 22 refers to Judas Barsabbas (q.v.) and Silas (q.v.) in a wholly unofficial sense, simply as men prominent in the Christian community for their work and counsel and instruction (cf. v. 32) and so preeminently fitted to accompany Paul and Barnabas on their return mission to the brethren in Antioch. M. W. J.

CHILD, CHILDREN. See Family and Family Law, § 6.

CHILDBEARING, CHILDLESS. See Family and Family Law, §§ 5, 6.

CHILDREN OF THE BRIDECHAMBER. See Marriage and Divorce.

CHILDREN OF THE EAST. See East.

CHILEAB, kil'ē-ab (כִּלְאָב, *kil'āḇh*): According to the Heb. text of II S 3 3, a son of David by Abigail. In I Ch 3 1 he is called **Daniel.** The LXX. of II S 3 3 reads *Δαλονία*, which may imperfectly represent the original name, but this can not now be recovered. E. E. N.

CHILION, kil'i-ən (כִּלְיוֹן, *kilyōn*): Chilion and **Mahlon** were sons of Elimelech and Naomi (Ru 1 2). They married two Moabite women, Orpah and Ruth, Chilion being the husband of Orpah, and both died in the land of Moab (Ru 4 10, 1 5). The names Chilion, 'wasting,' and Mahlon, 'sickness,' are significant possibly of artificial elements in the story. E. E. N.

CHILMAD, kil'mad (כַּלְמַד, *kīlmadh*): A place mentioned in Ezk 27 23 along with Sheba, Assyria, etc. The identification is doubtful. Some, following the Talmud, would read כָּל־מָדַי, 'all the Medes,' or 'all Media,' but this is only a conjecture. E. E. N.

CHIMHAM, kim'ham (כִּמְהָם, *kimhām*): The son (probably) of Barzillai of Gilead who was given a place at David's court in return for kindness shown to the king (II S 19 37-40; I K 2 7). **Geruth-Chimham,** 'the habitation of Chimham' (Jer 41 17; cf. RVmg.) near Bethlehem, may refer to a lodging-place or inn erected by this person. Another well-supported reading is "sheepfolds of Chimham." E. E. N.

CHIMNEY. See House, § 6 (j).

CHINNERETH, kin'ē-reth (כִּנֶּרֶת, *kinnereth*); **CHINNEROTH,** -reth (כִּנְרוֹת, *kinrōth*); **CINNEROTH,** sin'ē-reth: 1. The name of a town (Jos 19 35) extended also apparently to a district (I K 15 20). The name is old, being found on the Egyptian list of towns captured by Thotmes III (16th cent. B.C.), the form there being *Kinneroth*. Its significance is a matter of dispute, also its relation to the name Gennesaret. It was located probably in the plain of Gennesaret. 2. For the Sea of C. (Jos 11 2, etc.), see Galilee, Sea of. E. E. N.

CHIOS, kī'os *or* cai'os (*Χίος*): A mountainous island, off the Asiatic seaboard (Ac 20 15). It joined Cyrus in 546 B.C., but fought the Persians in 480. It became independent in 355 and later favored Rome. It has now about 100,000 inhabitants and a considerable commerce in blue marble, antimony, ocher, silk, mastic, fruits, and brandy. J. R. S. S.

CHIRP (occurs only in Is 8 19, "peep," AV). See Magic and Divination, § 3.

CHISLEV, CHISLEU, kis'liu. See Time, § 3.

CHISLON, kis'lən (כִּסְלוֹן, *kiṣlōn*): The father of Elidad (Nu 34 21). E. E. N.

CHISLOTH-TABOR, kis''ləth-tā'bər. See Chesulloth.

CHITHLISH, kith'lish (כִּתְלִישׁ, **Kithlish,** AV): A town of Judah, in the Shephelah (Jos 15 40). Site unknown. E. E. N.

CHITTIM, kit'im. See Kittim.

CHIUN, cai'ən: A deity mentioned in Am 5 26. See Semitic Religion, § 19.

CHLOE, clō'ē (*Χλόη*): Paul was informed of the conditions in the church at Corinth by "them which are of the household of Chloe" (I Co 1 11). It is unknown whether this woman had her home in Ephesus or in Corinth and nothing whatever is known of her relation to the church. E. E. N.

CHOR-ASHAN, cōr''-ash'ən. See Ashan.

CHORAZIN, cō-rē'zin (*Χοραζείν*): One of the cities condemned by Jesus for its unreceptivity to His works (Mt 11 21; Lk 10 13). The site is not identified with absolute certainty, but is probably the modern *Kerāseh*, N. of *Tell Hum* (Map IV, E 6). J. M. T.

CHOSEN: The word is sometimes used in the general sense of 'choice,' 'superior' (cf. Ex 14 7, "six hundred chosen chariots," or Jg 20 15, "seven hundred chosen men"). In a more restricted and quasi-technical sense, it is applied to believers, and denotes from the Divine point of view their distinctive character. "Ye are a chosen generation" (I P 2 9; cf.

also Rev 17 14). In a still more restricted sense, it is applied to the people of God as a whole (I Ch 16 13, "children of Jacob, his chosen ones"; cf. also Ps 105 6; Is 43 20). See also ELECTION. A. C. Z.

CHOZEBA, co-zī'bɑ. See ACHZIB, 2.

CHRIST. See JESUS CHRIST and MESSIAH.

CHRISTIAN: The name applied to the followers of Christ by the heathen populace of Antioch (Ac 11 26; cf. Tac. *Annal.* XV, 44)—a city famous, as was Alexandria, for its habit of nicknames. The reason for its giving was not simply the extended size and the organized form which the disciples had assumed, but the preponderating Gentile element which in that city had entered its membership and which marked it as distinctly different from Judaism.

As an adjective derived from a personal name its ending (*-ιανός*) is Latin and not Greek (cf. Zahn, *Introduction*, § 40, n. 10; Blass, *NTGr.*, § 27. 4). If its primary form was *Chrestianos* (*Χρηστιανός*), as we might be led to suppose from Suetonius (*Claud.* 25; cf. Kaibel, *IGSicil.* 78, 754; *CIL.* X, 7173; also codex ℵ, in all the N T passages, and the possible word-play in I P 2 3), then there was a mild contempt intended in its giving, *Chrestos* (*Χρηστός*) signifying a 'worthy fellow.' It is in this spirit that the name is used by Agrippa in his reply to Paul's impassioned appeal (Ac 26 28), whether the form he actually used was *Chrestianos*, or *Christianos* which came to be adopted by the disciples and which consistently is used in the N T.

In I P 4 16 the name is used from the point of view of the hostile heathen world, and indicates a date for the Epistle when the followers of Christ were condemned if they confessed to being Christians (cf. Ramsay, *Church in Rom. Empire*, Index [s.v.], and see PETER, FIRST EPISTLE OF).

The references in Ac 5 41 and Ja 2 7 are not to the appellative, Christian, but to the personal name, Christ. M. W. J.

CHRONICLES, BOOKS OF: The Books of Chronicles, together with those of Ezra and Nehemiah, are the compilation of an author whose name has not been handed down to us, but who may be conveniently termed the 'Chronicler,' and who wrote probably not before 300 B.C. The books embrace the period from Adam to the edict of Cyrus permitting the exiles to return to Judah, 537 B.C.: they thus cover substantially the same period as the other great series of historical books, Gn to II K (from the Creation to 561 B.C.); but they are written from a very different point of view, and with a much more limited aim. Their main object, viz., is to give a history of *Judah*, with special reference to the institutions connected with the *Temple*; and whatever has no bearing upon one or the other of these subjects is either passed over rapidly or omitted altogether. The author begins (after the manner of the later Semitic historians) with Adam; but I: 1 consists merely of genealogies, excerpted from Gn, leading up (ver. 34) to Esau and Jacob; 2 1f. enumerates the sons of Jacob; and the rest of ch. 2 is devoted to statistical particulars (genealogies of clans and clan settlements) of the tribe of Judah, as ch. 3 is devoted to the descendants of David. In I: 4–8, dealing from the same point of view with the other tribes, the priestly tribe of Levi is treated at greatest length (I: 6). I: 9 1-34 is on the post-exilic residents in Jerusalem and certain arrangements relating to the Temple. The introduction (I: 1 1–9 34) ended, the history proper begins. The account of Saul is limited to his genealogy (I: 9 35-44) and the narrative of his death (I: 10). The history of David begins with his election as king over all Israel at Hebron: all events in his reign of a personal or private character (*e.g.*, the revolt of Absalom) are omitted; on the other hand, the arrangements for a temple attributed to him are narrated at considerable length (I: 22–29). After the division of the kingdom the history of Judah occupies almost entirely the compiler's attention, the N. kingdom being referred to only where absolutely necessary. The writer dwells throughout with the greatest satisfaction upon the ecclesiastical aspects of the history. The same interest is not less apparent in Ezr, Neh; and hence the entire work (Ch, Ezr, Neh) has been not inaptly termed by Reuss the "Ecclesiastical Chronicle of Jerusalem." The compiler, it is often supposed, was a Levite, perhaps in particular a member of the Temple choir.

1. Contents.

The *basis* of the Chronicles consists of a series of excerpts from the earlier historical books (Gn to II K; I: 9 3-17a is also from Neh 11 4-19a), with which is combined much entirely new matter. These excerpts are not made throughout upon the same scale. In the preliminary chapters (I: 1–9) they are often condensed, and consist chiefly of genealogical notices; in I: 10–II: 36 (which is parallel to I S 31–II K 25) passages are, as a rule, transferred *in extenso* with but slight variations of expression; not infrequently, however, the excerpted narratives are expanded, sometimes remarkably, by the insertion either of single verses or clauses, or of longer passages, as the case may be. It is impossible to give here a list of all the Chronicler's additions; the following are, however, the principal longer passages: I: 12, 21 26b–29 (dealing mostly with David's preparations for a temple, and organization of the Levites, etc.), II: 11 5-23, 12 1, 2b-9a (inserted between I K 14 25 and 26), 13 3-22, 14 3–15 15, 16 7-10, 17 1b-19, 19 1–20 30, 21 2-4, 10b-19, 24 15-22, 25 5-10, 12-16, 26 5-20 (to "because"), 27 4-6, 28 5-15, 17-20, 29 3–31 21 (Hezekiah's passover, etc.), 32 2-8, 25-29, 33 11b-19 (Manasseh's captivity, repentance, and restoration), 34 3-7, 35 1b-17 (Josiah's passover), 21-23 (inserted between II K 23 29 and 30).

2. Character of Contents.

The reader who desires properly to understand the method and point of view of the Chronicler should mark in his RV—by underlining in the case of simple words or verses, and by drawing a line along the margin in the case of longer passages—these and the other passages peculiar to him. He will then soon discover that they have a character of their own, in language and expression, not less than in subject-matter, which differentiates them materially from the parts transferred unaltered from Samuel or Kings.

Thus (1) they often comprise statistical matter, genealogies, lists of names, etc. (*e.g.*, most of I: 2–9, 12, 15 4-10, 25 9-31, etc.).

(2) Very frequently they relate to the organization of public worship, or describe religious ceremonies, especially with reference to the part taken in them by Levites and singers, as I: 13 1-5, 15 1-28, 16 4-42 (where the older narrative of the transference of the ark to the city of David has been enlarged, or, as in 15 25-28 = II S 6 12b-15 altered, from this point of view) and most of I: 22–29, II: 8 13-15, 20 14, 19, 21, 28, 29 3–31 21, 35 1b-17.

(3) In many cases they have a didactic aim: in particular they show a tendency to refer events to their moral causes, to represent, for instance, a great calamity as a punishment for wickedness, and a great deliverance as the reward of piety; notice, for example, II: 12 1, 2b-8 (the cause of Shishak's invasion), 13 18, 17 10, 21 10b, 22 7, 24 23-24, 26 5, 16-20 (only the fact of Uzziah's leprosy is narrated in II K 15 5), 27 6, 32 25 f., 33 11-13, 35 21-23; and in speeches put into the mouths of various prophets, II: 12 5-8, 13 4-12, 16 7-10, 19 2-3, 20 14-17, 37a, 21 12-15, and elsewhere. Attention should also be directed to the short insertions introduced often into the narratives excerpted from Samuel or Kings for the purpose of supplementing them from the points of view just indicated. Comp., for instance, the notes of this kind on ritual, or the parts taken by Levites, singers, etc., in II: 5 11b-13a (inserted in the middle of I K 8 10), 6 13, 7 1-3, 6, 23 2, 4, 6a (and much besides in this ch., altered from II K 11), 34 12b-13; and the explanations, or reflections, in I: 10 13 f. (the cause of Saul's death), 21 6 f., 29 f. (justifying David's sacrifice on Zion), II: 1 3b-6a (legalizing the worship at the high place of Gibeon), 8 11b, 12 12, 14, 16 12b, 18 31b, 22 3b, 4b, 24 25 (middle), 25 20b, 27a.

3. Sources Used by the Compiler.

One main source of the Chronicler has been sufficiently indicated, viz., the earlier historical books from Gn to II Kings (especially I Sam–II Kings). What, however, were the sources from which the additional matter contained in Ch was derived? The notices contained in I: 1–9 were derived, it is natural to think, from genealogical and other tribal records (cf. I: 5 17, 9 1). But from the time of David onward the Chronicler, like the compiler of Kings, refers, as a rule, at the end of each reign, to some definite source where further particulars are to be found. The source most frequently cited is the "book of the kings of Judah and Israel" (or "of Israel and Judah"), II: 16 11, 27 7, etc.; elsewhere (where this book is not mentioned) he refers to some special authority bearing the name of a prophet (I: 29 29, II: 9 29, 12 15, 13 22, 20 34, 26 22, 32 32, 33 19); once (II: 24 27) he cites the "Commentary (*midhrash*) of the Book of the Kings" (cf. II: 13 22, the "Commentary (*midhrash*) of the prophet Iddo"). That the first of these books is not the canonical Book of Kings is apparent from its being cited for particulars which this does not contain (as II: 27 7, 33 18): inasmuch, moreover, as the prophetic histories just mentioned are never cited with the "Book of the Kings of Judah and Israel" (though this must have extended at least from Asa, II: 16 11, to Jehoiakim, II: 36 8), and as two of these histories are stated to have formed part of that book (II: 20 34, 32 32), it is generally supposed that they were not independent works written by the prophets in question, but sections of the great "Book of the Kings" relating to them, and hence familiarly cited under their names. Whether the "Commentary of the Book of the Kings" (II: 24 27) is another name for the "Book of the Kings of Judah and Israel" is uncertain; but in any case the name is significant; for 'midhrash' (common in postbiblical Hebrew) means a didactic or homiletic exposition, or an edifying religious story (such as To or Sus): the 'midhrash' here referred to will thus have been a post-exilic work intended to develop the moral or religious lessons deducible from the history of the kings. Now this is just the leading motive in many of the narratives peculiar to Chronicles, which have been apparently derived by the compiler from the "Book of the Kings"; the last-named work, therefore, even if not (as many scholars suppose) identical with the "Commentary of the Book of the Kings," will have been similar in character and tendency. The "Commentary of the Prophet Iddo" will have been either a particular section of the same work or a separate work of the same kind, in which Iddo was the prominent figure.

4. Historical Value.

Much of the additional matter peculiar to Chronicles can not be historical. In some cases the figures are incredibly high; in others the scale or character of the occurrence is such that, had they really happened precisely as described, it is difficult to think that they would have been passed by in Samuel and Kings; while as regards the speeches assigned to historical characters, and the motives attributed to them, these are nearly always conceived largely from a point of view very different from that which prevails in the earlier narratives, and agreeing closely with the compiler's. The compiler lived in an age, two centuries or more after the return from Babylon, when new religious interests and a new type of piety had been developed, and asserted themselves strongly. The Chronicler reflects faithfully the spirit of his age. A new mode of viewing the past history of his nation began to prevail: pre-exilic Judah was pictured as already in possession of the institutions, and governed by the ideas and principles, which were in force at a later day; the empire of David and his successors was projected on a magnified scale: the past, in a word, was idealized, and its history, where necessary, rewritten accordingly. Thus the Levitical organization of the compiler's own time, especially the three choirs, are represented as established by David; the ritual of the Priests' Code is duly observed under the early kings: religious ceremonies, including even some not mentioned in Samuel and Kings at all, are described with an abundance of detail suggested evidently by the usage of the compiler's own day; David amasses for the Temple enormous treasures (I 22 14); and his successors have the command of large armies, and are victorious against forces even larger than their own (*e.g.*, II 13 3, 17, 14 8, 9, 17 14-19). There is doubtless a genuine historical nucleus at the basis of many of these representations; but it has been expanded by the Chronicler and thrown by him into a form adapted to describe past events as he conceived they must really have happened, and to inculcate

the lessons which he understood the history to teach. There is thus nothing improbable in the statement that David collected materials for a temple; but the details in I: 22, 29 must be greatly exaggerated. The narrative in II S 6 of the removal of the ark to Zion makes no mention of Levites as present on the occasion; but in I: 13, 15–16 (see above) the Chronicler introduces many additions with the object of making good the omission, and in 16 8-36 places in David's mouth a Psalm composed of parts of three post-exilic Psalms (105 1-15, 96 1-13a, 106 1, 47, 48). In I K 8 3 the ark is borne by priests; but in II Ch 5 4 "Levites" is substituted to make the usage conform to the later Levitical law; I K 8 66 is similarly altered in II Ch 7 9 f. to harmonize with the custom of the Second Temple. In II K 11 Jehoiada's assistants in the deposition of Athaliah are the foreign body-guard; in II Ch 23 they are Levites, in accordance with later usage, which did not allow aliens to approach so near to the holy things; a series of deliberate alterations has been made in the older narrative, and a new coloring given to the entire occurrence. In II: 2 3-16 the correspondence between Hiram and Solomon (I K 5 2-9) has been rewritten by the Chronicler in his own style. Other similar instances could be quoted. It is also hardly open to doubt that both the speeches attributed to various prophets, and the representations of the history itself, are in many cases strongly colored by the compiler's theory of the prompt and direct punishment of sin and reward of virtue (comp. above, § 3, and the short insertions quoted just afterward). The Chronicler supplies evidence of the highest value for the ideas and institutions of the age in which he himself lived; but his representations of the past must be accepted with great caution and discrimination. He is not, however, on that account to be regarded as a falsifier of history; on the contrary, he is a man of deep moral earnestness, and a pleasing and doubtless also a characteristic example of the type of godliness prevalent in Israel at his time; he simply viewed the past as his contemporaries viewed it, and described it accordingly.

5. Linguistic Peculiarities.

The Hebrew style of the Chronicler is peculiar: it is marked by many mannerisms (some of which are perceptible even in a translation), and also by the occurrence in it of numerous words and expressions which are not only peculiar, but distinctively late (see particulars in *HDB* I, 389 ff., or Driver, *LOT*, p. 535 ff.). This fact is of importance; for it is conclusive evidence that no part of the additions can be an excerpt from the autographs of any pre-exilic writing; if such autographs were accessible to the compiler, the information derived from them must have been entirely recast by him and presented in his own fashion. The speeches contained in the additions form no exception to what has been said: these also, even the shortest, are shown, by their close similarities in both thought and expression to the post-exilic narratives peculiar to the Chronicles, to be one and all the Chronicler's own composition.

LITERATURE: The standard commentary is still that of Bertheau (1873), to be supplemented, where necessary, by Benzinger (1901) and Kittel (1902). The Eng. reader may consult W. E. Barnes' Comm. in the *Cambr. Bible*; W. H. Bennett's vol. in the *Expositor's Bible*, though not a continuous commentary, contains much that is suggestive and useful, especially on the aims and method of the Chronicler.

S. R. D.

CHRONOLOGY OF THE NEW TESTAMENT

I. The Framework of Contemporary History.

An outline of the relevant political events of the Roman Empire and its dependencies within which Christianity arose will serve as a setting for the chronology of the Apostolic Age.

Augustus, 30 B.C.–14 A.D.
Tiberius his colleague, with power over armies and provinces, probably 12 A.D.
Tiberius, 14–37.
Caligula, 37–41.
Claudius, 41–54.
Expulsion of Jews from Rome, some time between 45 and 54.
Nero, 54–68.
Rome burned 19 July, 64, followed by persecution of Christians chiefly in Rome.
Galba, Otho, Vitellius, 68–69.
Vespasian, 69–79.
Titus, 79–81.
Domitian, 81–96.
Persecution of Christians.
Nerva, 96–98.
Trajan, 98–117.

Herod the Great, king of Palestine, 37–4 B.C.
Temple begun at Jerusalem, probably in Jan. or Dec., 20–19 B.C.
Sons of Herod.
(1) *Archelaus*, ethnarch of Judæa and Samaria 4 B.C., banished 6 A.D.
(2) *Antipas*, tetrarch of Galilee and Peræa 4 B.C.–39 A.D.
(3) *Philip*, tetrarch of Trachonitis, etc., 4 B.C.–34 A.D.
Judæa under procurators, 6–41 A.D.
Pontius Pilate, 26–36.
Aretas probably suzerain of Damascus for a short time after 37.
Herod Agrippa I (Ac 12) after a life of adventure, King of the territory of his grandfather, Herod I, 37–44 (including Judæa 41–44).
Judæa under procurators from 44.
Revolt of Theudas between 44 and 48.
Famine in Judæa 46 (?).
Herod Agrippa II (Ac 25 26), King of Chalcis and parts of Galilee and Peræa, 50–100.
Outbreak of Jewish War 66.
Fall of Jerusalem, Sept., 70.

II. The Life of Jesus Christ.

With no direct evidence from secular history for the life of Jesus, and only indirect and elusive evidence from the Gospels, it is impossible to obtain other than approximate results as to the Gospel chronology.

1. Birth and Opening of Jesus' Ministry.

(a) At first sight Lk 2 1-5 seems to supply a fixed point; but unfortunately scholars are not agreed as to the historical value of these statements, though Professor Ramsay's researches have strongly heightened the probability that Luke used reliable information as to the main facts. Jesus was born in Bethlehem, it would appear, during a periodical imperial census, held by the dependent King Herod ("a procurator with the title of king") in accordance with the custom of his Jewish subjects. It may have been carried out in Palestine about 5 or 6 B.C.

(b) According to Mt 2 1, 16, Jesus was born some time during the last two years of the reign of Herod the Great, so that the earliest date would be 6 B.C. Very little can be inferred from the star seen by the wise men, though a bright constellation, supposed to have followed on the conjunction of the planets Jupiter and Saturn, B.C. 7, is held by some to support 5 or 6 B.C. as the date of the birth.

(c) In Lk 3 1, 23 two difficulties emerge — first, from what point did Luke calculate the fifteenth year of Tiberius? Second, what is implied in "about thirty years of age"? According as they compute the reign from the coregency, or the death of Augustus, or accept different systems for reckoning the imperial year, scholars arrive at dates ranging from 26 to 29 A.D. Most admit that "about" thirty might mean a year or two either way, so that even 6 B.C. would not necessarily be excluded as too early for the birth.

(d) John 2 20. The Temple was begun probably in Dec. or Jan., 20–19 B.C. But was the 46th year completed at the time of this Passover? With our present information the year 27 A.D. seems to suit this statement best, though some leading scholars estimate 28 A.D. But as we can not tell how near Jesus was to thirty, no certain inference can be drawn from this as to His birth.

It would appear on the whole that 5 to 6 B.C. satisfies the various data for the year of our Lord's birth. Nothing at all can be gathered with certainty as to the season of the year.

2. Duration of the Ministry.

There is an early tradition still accepted by a few scholars that the ministry lasted for one year, but though this seems at first sight to agree with the Synoptic narrative, it does not fit the facts. The details of His work as recorded and the impression produced by Jesus throughout Palestine would lead us to expect a longer period than one year. The Synoptic Gospels themselves demand more than one year. For though even Mk does not afford a certain chronological scheme for the life of Christ, it is probable that the references to the ripe wheat (April to June) in 2 23, and to the green grass (early spring) in 6 39, represent a year of ministry; and Lk 13 34 involves several visits to Jerusalem. In the fourth Gospel there are three Passovers—2 13, 6 4 (so true reading), 18 28. We have, therefore, good reason to assume that the ministry lasted at least between two and three years.

3. Results for the Life of Jesus.

The events of Jesus' life may be arranged chronologically as follows:

(a) Birth of Jesus 5 or 6 B.C.

(b) Baptism (Lk 3 1), 15th year of Tiberius, 27 or 28 A.D.

(c) Earlier Ministry in Judæa, Jerusalem, and Samaria, Jn 1 19–4 42. With a Passover in Jerusalem (Jn 2 13), 27 or 28.

(d) Public Ministry in Galilee. This opened after John was cast into prison (Mk 1 14), though Jesus had probably taught in Galilee even before that event (Jn 2 12)—perhaps May of 27 or 28 (Jn 4 35-38?).

To it belong (1) The visit to Jerusalem to an unknown feast (Jn 5 1)—Tabernacles in October (?).

(2) Journeyings to Phœnicia, the Decapolis, Cæsarea Philippi (Mk 7 25–9 30)—during early summer of 28 or 29.

(3) The close of the public Galilean Ministry—perhaps late summer of 28 or 29 (Mk 9 30; cf. Jn 7 1 f.).

(e) Itinerant teaching in Samaria, Peræa, and Judæa (chiefly in Lk 9 51 to 18)—autumn and winter of 28–29 or 29–30, including visits to Jerusalem and neighborhood. (1) Tabernacles (Jn 7), October. (2) Dedication (Jn 10), December. (3) Raising of Lazarus at Bethany (Jn 11), early spring of 29 or 30.

(f) Last week in Jerusalem and environs—from Friday evening of the arrival in Bethany until the next Friday afternoon—Passover of 29 or 30. On the whole, the evidence of the Jewish calendar, which, however, is uncertain, points to 30 A.D.

(g) The day of Jesus' death. An unsolved problem. It was a Friday (Mt 27 62, 28 1; Mk 15 42; Lk 23 54; Jn 19 31), but the Synoptic Gospels seem to say Friday the 15th Nisan, after Jesus had eaten the regular Passover (Mk 14 12; Lk 22 7); John (13 1, 18 28, 19 14, 31, 42) seems to imply that Jesus died on the afternoon of the 14th Nisan. Some try to reconcile John with the Synoptists (Edersheim, *LTJM* II, p. 490 ff.); others, with better reason, hold that even the Synoptists, by their account of the arrest, trial, and death of Jesus (Mk 14 1 f., 48, 15 1, 11, 21, 46), afford evidence of the superior testimony of John, inasmuch as the Passover would have been profaned by any work except what was necessary for preparing food. If the year was 29, the crucifixion took place probably toward the end of March; if 30, early in April.

III. The Apostolic Age. From 29 or 30 to *circa* 100 A.D.

4. Accession of Festus.

The crucial date for the chronology of the Apostolic Age is the trial of Paul by Felix and Festus (Ac 24 24, 25 1). The ordinarily accepted date for the accession of Festus is 60, though some incline to 59, others to 61. But of late a few eminent scholars, returning to the date in the *Chronicle* of Eusebius, have placed it in the year Oct., 55–Oct., 56. However, the opinion prevails strongly that Eusebius is in error, and that even Josephus and

Tacitus are mistaken in their references to Felix and his brother Pallas. We start then from 60 as being approximately correct, and with Ac 13–25 for our guide arrive at the following tentative scheme.

The Missionary Journeys of Paul can be dated as follows:

5. Missionary Journeys.

(a) First Missionary Journey (Ac 13, 14) to Cyprus and S. Galatia, 47–49 or 50; followed by the Council at Jerusalem (Ac 15), 50 or 51.

(b) Second Missionary Journey (Ac 15 36–18 22). S. Galatia revisited, Macedonia, Athens, Corinth (1½ years, Ac 18 11), Antioch; spring of 51 to spring of 54. Paul arrived in Corinth shortly after the expulsion of the Jews from Rome (18 2); but unfortunately the date of this expulsion can not be fixed, nor that of the proconsulship of Gallio (18 12), except that it can not have been before 50.

(c) Third Missionary Journey (Ac 18 23–21 30). S. Galatia, Ephesus, Corinth, Jerusalem; spring of 55 (or possibly summer of 54) to spring of 58. Ephesus 2½ years (Ac 18 23, 19 1–20 1); summer of 55 to late autumn of 57. Corinth (3 months) and journey *via* Philippi to Jerusalem (Ac 20 3–21 16); winter of 57–58 to Pentecost of 58.

(d) Two years' imprisonment (Ac 21 17), May of 58 to spring of 60.

6. Paul's Conversion.

Galatians 1 11–2 10 is the second source for our chronology. The visit of Paul to Jerusalem in Ac 15 is almost certainly to be identified with the second visit of Galatians (2 1; cf. 1 18), which was 17 years after his conversion (with much less probability some count it 14 years). So the conversion of Saul of Tarsus may be placed, after making allowance for partial years, in 34 A.D. From Ac 8 1, 9 1 we judge that Stephen's martyrdom must be put very shortly before this. We thus gain the following results for the Apostolic Age as a whole:

7. Results for Apostolic Age.

(a) Life of the Church within Jerusalem and in Judæa (Ac 1–7), 29 (or 30) to 34 A.D. Conversion of Saul, 34 A.D.

(b) Extension through Palestine. Antioch a new center (Ac 8–12), 34 to 46 A.D. First visit of Saul to Jerusalem (Ac 9 26; Gal 1 18; II Co 11 32), probably in 37. James, son of Zebedee, killed by Herod (Ac 12 2), 44. Visit of Barnabas and Saul to Judæa and Jerusalem with famine funds. Possibly Saul did not go to the capital.

(c) The missionary activity of the Apostle Paul (after his earlier work in Syria and Cilicia, Gal 1 21-23)—narrated in Ac 13–21 16—47 to 58 A.D. (for details see above, § 5). In this period are to be placed the two earliest groups of the extant letters of Paul: (1) I and II Thessalonians, written shortly after his first arrival in Corinth, 52. (2) Galatians, probably during his first sojourn in Corinth, 53–54 (see, however, GALATIANS, EP. TO THE, § 5); I and II Corinthians, and other lost correspondence with Corinth, from Ephesus, 56–57; Romans, shortly before final departure from Corinth, winter or spring of 58.

(d) Paul the prisoner:

(1) In Cæsarea (Ac 24 24-27), May of 58 to 60 A.D. (2) Voyage to Rome and two years in Rome (Ac 27, 28), spring of 61 to 63 A.D. During his Roman imprisonment Paul wrote Ephesians, Colossians, Philippians, and Philemon. Many scholars infer from Ac 20 25, 38 that his hope of acquittal (Ph 1 25) was not fulfilled and that he was martyred at this time. But the testimony of Clement of Rome, that he died after having reached "the boundary of the West"—*i.e.*, probably Spain (cf. Ro 15 24, 28)—and the impossibility of placing the Pastoral Epistles in their present form within the period of Acts, are in favor of the view that Paul did not die until after a second imprisonment, perhaps in 65, though some good authorities place his death in 66 or 67.

(e) A persistent and thoroughly credible tradition is that Peter also died as a martyr in Rome under Nero, perhaps in 64 or 65, shortly before which the first epistle may well have been written (see PETER, FIRST EP. OF, § 3); and Josephus states that James, the brother of Jesus, was put to death by the high priest after the death of Porcius Festus in 62. Some place the Epistle of James prior to the time when the controversy between Paul and the Jewish Christians became acute, *i.e.*, before 50. Others put it about 60. Of those who hold that it was not written by James, the Lord's brother, most place it outside the limits of the Apostolic Age (see JAMES, EP. OF, §2 b).

(f) Though the great movements of Church life, at least as known to history, were toward the West after the middle of the first century, so that the churches in Rome and other places rapidly rose into prominence, the fall of Jerusalem in 70 A.D. left profound and enduring effects on Christian history. Before this date the earliest sources of the Synoptic Gospels were put into writing, and during the next decade our present Gospels probably took their present form. Acts follows Luke, and Hebrews may be placed within a few years of the fall of Jerusalem (see also special articles on these books).

(g) Ephesus becomes a center of influence during the last quarter of the century, and there is a strongly authenticated tradition, though discarded by some eminent scholars to-day, that John the Apostle presided over this church and died there at a great age under Trajan, *i.e.*, not before 98 A.D. The Johannine literature, including the Apocalypse, is to be assigned to the last decade of the first century. Though serious difficulties surround the Epistles of II Peter and Jude, there is no inherent reason against placing them within the Apostolic Age (see also the articles on all these books).

LITERATURE: For the enormous literature of this subject a general reference must be made to articles in the larger encyclopedias: in *PRE*³, Jesus Christus by Zöckler, and Paulus by Zahn; Chronology by C. H. Turner, *HDB.* (the best conservative statement), and by v. Soden in *EB.* (highly critical). See also Schürer, *History of the Jewish People in the Time of Christ* (1890); Harnack, *Chronologie der altchrist. Litteratur* (1897); Ramsay, *Was Christ Born at Bethlehem?* (1898), and *St. Paul the Traveler and Roman Citizen* (1897); Zahn, *Introduction to the N. T.* (1907), all representative recent works. In James Moffatt's *Historical N. T.* (1901) there are very complete and useful tables and summaries of recent opinions.

R. A. F.

CHRONOLOGY OF THE OLD TESTAMENT: While the OT contains a great many chronological notices, as a whole it has no chronological system. A chronological system requires some fixed event or point of time from which all dates may be reckoned. No such event finds mention in the OT, although a limited use is made of several different eras. In the Pentateuch many events are dated according to the year of life of the person concerned, and the life-periods of a long succession of individuals are parts of an era computed from the creation of Adam. But this mode of reckoning ends with Jacob. All such dates, moreover, belong to the late P element of the Pentateuch and are entirely absent from the earlier J and E documents (see HEXATEUCH), which gave only the vaguest sort of dates and had no chronological system whatever.

An attempt seems to have been made at one time to use the Exodus as a starting-point for chronology. The notices Gn 15 13, Ex 12 40, and I K 6 1 seem to belong to calculations connected with such an era. But there is no evidence that this system was generally used. The chronological figures of the Book of Judges give no satisfactory results, partly because they probably rest primarily on vague tradition, partly because they belong to events that were in many cases contemporaneous, not successive (as they are viewed in the book), and partly because they are open to the suspicion that they have been manipulated to work out an ideal scheme of $12 \times 40 = 480$ years from the Exodus to the Temple (cf. I K 6 1).

With the Books of Kings definite chronological data begin. These are not connected with an era but with the regnal years of the kings of Judah and Israel. During the period of the divided monarchy, we have two sets of figures in the Books of Kings. One is a synchronistic scheme in which the accessions of the kings in Israel are dated according to the regnal years of the kings in Judah and *vice versa*. The other is an independent set of figures for each reign. There can be no doubt that the latter is the older and more trustworthy on the whole and was the basis of the synchronism, although the results obtained from the two systems do not agree, indicating probably that all the figures have not been transmitted correctly.

With II K 24 12 we have the beginning of dating events by the regnal year of the great kings whose sway was supreme over SW. Asia, thus connecting the Biblical chronology directly with that of the larger world of events outside of Palestine. From the Exile on most of the OT dates are of this character (except in Ezekiel).

Fortunately, connection can be made between many events of the OT history and the exact chronological records of Assyria. The correctness of the Assyrian figures, at least for c. 900–625 B.C., can not be doubted, as they are well substantiated and present a practically unbroken record. Thus the earliest fixed date of OT history is given us by the inscription of Shalmaneser II of Assyria (860–824) to the effect that in 854 Ahab of Israel was one of the confederates defeated by him at Karkar. The same monarch records that Jehu of Israel paid him tribute in 842. Since the reigns of Ahaziah and Jehoram, sons and successors of Ahab, are given as 2 and 12 years respectively, it is evident the date 842 must belong very near the beginning of the reign of Jehu (Jehoram's successor) and 854 very near the end of Ahab's reign. Since the 2 years of Amaziah may mean really but parts of two successive years and the 12 of Jehoram but 10 full years plus part of two others, the figures $2 + 12$ may represent no more than $\pm 1 + 10 \pm 1 = \pm 12$. 854 B.C., then, may be taken as the date of the close of Ahab's reign and 842 as that of the accession of Jehu. On the basis of these dates, using the figures for the regnal years of the kings as substantially correct (only subtracting about one year from each reign for the overlapping period which otherwise would be counted twice), we can get approximately correct dates back to Saul's reign.

For the period beyond Saul no exact dates can be given. The Exodus and the conquest of Canaan can be given general dates in view of the ascertained facts that Egypt was supreme in Palestine from Thotmes III to the end of the reign of Rameses II (except during one short interval) or, in round numbers, from 1500–1250 B.C. The conquest of Canaan by Israel must have taken place after this supremacy came to an end, especially since there is no trace, in Israel's tradition of the conquest, of any conflict with Egyptian forces in Canaan.

For the Patriarchal Age dates are impossible, as the early traditions were entirely without figures. Only in the case of Abram (contemporary with Amraphel = Hammurabi?) can a possible date be suggested.

The table on pages 130 and 131 presents either generally accepted results or, where no general agreement has been reached, results that appear to commend themselves as reliable. E. E. N.

CHRYSOLITE. See STONES, PRECIOUS.

CHRYSOPRASE. See STONES, PRECIOUS.

CHUB. See CUB.

CHUN. See CUN.

CHURCHES, ROBBERS OF. See TEMPLES, ROBBERS OF.

CHURCHES, THE SEVEN. See REVELATION, BOOK OF.

CHURCH LIFE AND ORGANIZATION: The Christian Church, in the proper sense of the word, did not exist in the lifetime of Jesus.

1. Church Not Organized by Jesus. Though the choice of the Twelve, and the references to a church, or new Israel, of His own (Mt 16 18), and to a temple not made with hands (Mk 14 58), may be pointed to as evidence that He had in view the formation of a separate society, He gives no rules for its constitution or organization. It is vain to seek such either in Mt 16 18 ff. or in Mt 18 15 ff. Even the ordinance of baptism is not connected in the N T with the historical but with the risen Jesus, and though we accept as historical the command to repeat the Last Supper (Lk 22 19), nothing is said as to the way in which obedience to it was to be ren-

(*Continued on page* 132.)

Biblical Events	*Other Events*
	4000–3000. High state of civilization in both Egypt and Babylonia.
2250. Abraham?	c. 2250. Babylon becomes chief city of Babylonia under Hammurabi.
	c. 1900. The beginnings of Assyria (cf. Gn 10 [8 f.]).
	c. 1800. The Hyksos control lower Egypt.
	1500. Conquest of Palestine, etc., by Thotmes III of Egypt.
Israel in Egypt.	
	c. 1400. Decline of Egypt's power in Palestine. The *Chabiri* (Arameans, *e.g.*, Edomites, Moabites, etc., threatening the land).
1300. The Oppression of Israel in Egypt.	1350–1250. Revival of Egypt's power in Palestine under the 19th Dynasty.
1250. The Exodus. Moses.	
1200. The Conquest of Canaan.	
1200–1050. Period of the "Judges."	
1050–1010. Samuel and Saul.	
1010. David—King of Judah.	
1003. David—King of all Israel.	

Judah	*Israel*	*Syria (Damascus)*	*Phœnicia*
		c. 950. Rezon I.	c. 1000. Abibaal.
			969 (?). Hiram.
971. Solomon.			
967. Temple begun (I K 6 [1, 37]).			
960. Temple finished (I K 6 [38]).		? Hezion.	
931. Division of the Kingdom.			935. Baalbazer.
931. Rehoboam.	931. Jeroboam I.	? Tabrimmon.	
915. Abijah.			918. Abdashtart.
913. Asa.			
	910. Nadab.		
	909. Baasha.		
	887. Elah.	c. 900. Ben-hadad I.	900. Ashtart.
	885. Omri. Moab conquered.		888. Astharymos.
			879. Phelles
	874. Ahab.		878. Ithobaal (father of Jezebel).
873. Jehoshaphat.	(Elijah.)		
		870. Ben-hadad II.	
	854. Ahab at Karkar.		865. Baalazar.
	853. Ahaziah.	854. Confederacy headed by Ben-hadad II *vs.* Assyria defeated at Karkar, 854.	
	852. Jehoram. Mesha of Moab revolts. (Elisha.)		
849. Jehoram.			
			848. Metten.
842. Athaliah	842. Jehu. Pays tribute to Shalmaneser II, 842.	844. Hazael.	
841. Ahaziah.			
837. Joash.	Israel brought very low (II K 13).	Israel suffers great reverses in war with Hazael.	820–774. Pygmalion.
	815. Jehoahaz.		
			814. Carthage founded.
			Assyria
		812. Ben-hadad III.	812. Ramman Nirari III.
			806–803. Western campaigns.
	799. Jehoash. Revival of		
798. Amaziah.	Israel.		
		797. Syria conquered by Ramman Nirari III.	
c. 790. Uzziah.			
	784. Jeroboam II (Amos c. 760; Hosea c. 750–730).	c. 770? Tabeel (Tab Rimmon?).	
c. 750. Jotham (coregent ?).			
	745. Zechariah.		745. Tiglath-pileser III.
	Shallum.		
	744. Menahem.		
c. 740. Jotham.		740. Rezon II.	
	738. Menahem pays Assyria Indemnity (II K 15[17 ff.]).		
(Isaiah.)	735. Pekahiah.		
734. Ahaz. Appeal to Assyria (II K 16 [5 ff.])	734. Pekah. Coalition of Pekah and Rezin against Ahaz (cf. Is 7–9).		
	732. Hoshea.	732. Damascus taken by Tiglath-pileser III. End of this Syrian Kingdom.	

Judah	*Israel*	*Assyria*
		727. Shalmaneser IV.
(Micah.)	722. Fall of Samaria. End of the Kingdom of Israel.	722. Sargon.
719. Hezekiah.		
		705. Sennacherib.
701. Sennacherib's campaign against Judah.		
690. Manasseh. Religious decline in Judah.		
		681. Esarhaddon.
		668. Assurbanipal.
650. Deuteronomy written.		
639. Amon.		
638. Josiah. (Zephaniah.)		
		626. Death of Assurbanipal, rapid decline of Assyria.
621. Josiah's Reform, centralization of worship in Jerusalem. (Jeremiah, Habakkuk, Nahum.)		
608. Josiah slain by Pharaoh Necho (of Egypt).		
		606. Capture of Nineveh by the Medes. End of the Assyrian Empire.
608–605. Judah under Egypt. Jehoiakim made king by Necho.		605. Pharaoh Necho conquered by Nebuchadrezzar.
605. Judah subject to Babylon.		
		Chaldean Empire
		605. Nebuchadrezzar king of Babylon. Head of the new Chaldean Empire.
597. Jehoiachin.		
597. Nebuchadrezzar takes Jerusalem. Jehoiachin and many others taken captive (1st Captivity). (Ezekiel.) Zedekiah made king.		
		Babylon becomes a magnificent metropolis.
588. Zedekiah revolts. Nebuchadrezzar lays siege.		
586. Fall of Jerusalem. 2d Captivity. Exile. (Obadiah.)		586–573. Siege of Tyre by Nebuchadrezzar (Ezk. $29^{17\,ff.}$).
Period of the Exile		
Ezekiel prophesies until c. 570.		
		561. Evil-merodach. Releases Zedekiah from prison.
		559. Nergal Sharezer.
		558. Cyrus I becomes king of Persia.
		555. Nabonidus (last king of Babylon).
550. The prophet of Is 40–55 (and other prophecies in 56–66?).		550. Cyrus conquers the Medes.
546. Cyrus conquers Crœsus of Lydia.		
		539. Cyrus takes Babylon.
Post-exilic Period		*Persian Empire*
538–536. Edict of Cyrus permitting the Return, and the Return under Zerubbabel and Joshua.		538. Cyrus at head of the Persian Empire.
		529. Cambyses.
		522. Revolt of Gaumata (Pseudo-Smerdis).
		521. Darius I (Hystaspis). Organizer of the Persian Empire.
520. (Haggai. Zechariah 1–8.)		
516. Completion and dedication of the 2d Temple. (Malachi.)		490. Marathon.
		485. Xerxes I (Ahasuerus).
		480. Salamis.
		465. Artaxerxes I (Longimanus).
458. Ezra goes to Jerusalem with his law-book and with a number of colonists.		
445. Nehemiah appointed governor. Jerusalem walled and fortified.		
444. The Law made the constitution of the colony.		
432. Nehemiah's 2d visit. Origin of the Samaritan Sect. (Jonah.)		
		423. Darius II (Nothus).
		404. Artaxerxes II (Mnemon).
		359. Artaxerxes III (Ochus).
350. Many Jews transported to Hyrcania. (Joel.) Samaritan temple on Mt. Gerizim		
		336. Darius III (Codomannus).
		333–331. Persian Empire conquered by Alexander the Great.
332. Jews subject to Alexander the Great.		

Greek Period

332–323. Alexander organizing his empire, etc. 332. Alexandria founded.
323–301. Strife between Alexander's successors.
323–197. Palestine under the control of Egypt (Ptolemies). High priest at head of the Jewish community in Palestine. Large and growing colony of Jews in Alexandria.
250. Beginning of the Greek version of O T, the LXX.
197–142. Palestine under the control of Syria (Seleucids). Hellenizing tendencies in Judaism.
175. Antiochus IV (Epiphanes) king of Syria. Attempt to Hellenize Judaism.
168. The decree prohibiting the Jewish religion in Palestine. Jerusalem plundered, Temple desecrated. The revolt under the Maccabees.
168–142. The war with Syria for independence.
166. The Book of Daniel.
142. Independence secured.
142–63. Independence of Judæa under the Hasmonean (Maccabean) Dynasty.
63. Pompey takes Jerusalem. Jews become subject to Rome.

E. E. N.

dered. The life and organization of the Church are visible only after the Resurrection and the Pentecostal gift of the Spirit. They are in fact the free products of these great events.

2. Earliest Apostolic Church Life.

The earliest picture of church life is given in Ac 2 42: 'They waited assiduously on the teaching of the apostles and the fellowship, on the breaking of the bread, and the prayers.' In these four particulars Luke has given us the notes of the Church in its first days. The Apostles had a unique place in it by virtue of their unique relation to Jesus. They were the Church's teachers. In other respects "unlearned and ignorant men" (Ac 4 13), there was one thing they knew better than others: they knew Jesus, and could bear witness to Him (Ac 1 8). To this devotion to the teaching (doctrine AV) of the Apostles we indirectly owe the knowledge of Jesus preserved in the Synoptic Gospels. But the Church was devoted also to the **fellowship**, the *κοινωνία*. Its members had a profound sense of their unity. They were much together. None of them said any of the things he had was his own.

There was no compulsory communism (Ac 5 4), but an immense generosity which commanded esteem, as in the case of Barnabas. Out of common funds voluntarily given **distribution** was made to every one according as he had need (Ac 4 35). A spontaneous and genuine attempt was made to realize **brotherhood**, or the oneness of the children of God. Besides the apostolic teaching and the fellowship, a characteristic of the Church was the **breaking of the bread.** This was done daily? (Ac 2 46), and house by house, and is interpreted by the phrase *μετελάμβανον τροφῆς*, "they took their food." If it was sacramental, it was a sacramental meal, and not a sacrament in the modern sense, which excludes the idea of taking bodily nourishment. It is not "the daily ministration" of Ac 6 1 which is in view —this last is rather akin to a food dispensary for those distressed by poverty—but a sacred meal shared in by all Christians, like that described in I Co 11 18 ff., and under the title *ἀγάπαι* ('feasts of charity,' "love-feasts"), in Jude ver. 12. What we speak of as the Lord's Supper was always connected in the beginning with these **love-feasts.** It may have been identical with them, or have had a specific place at the beginning, or end, or even in the course of the meal; but it was only the emergence on heathen soil of such disorders as are referred to by Jude and Paul which led to its being decisively separated, and made, in short, in the strict sense, a sacrament (I Co 11 34). If the love-feasts express vividly the fraternal gladness of the Christian life, **the prayers** to which the Church was devoted bring out its sense of access to God. The definite article shows that stated prayers are meant, perhaps those in the temple at fixed hours (Ac 3 1). Prayer became a new thing when it became prayer in the name of Jesus, and in the primitive Church the life of prayer received a mighty impulse.

There is no trace at this stage of any organization in the Church. The Apostles were its natural and inevitable, rather than its official, leaders, and not only witnessed to Jesus but had the management of the common funds (Ac 4 35, 37, 5 1 ff.). The significance of the number twelve for the new Israel was recognized by the choice of Matthias to replace Judas (Ac 1 15 ff.). The members of the Church were all baptized in the name of Jesus Christ for remission of sins, and baptism coincided normally with receiving the Holy Spirit (Ac 2 38). All who were of the Church were in this sense inspired. They are spoken of as "those who believed" (Ac 2 44)—faith in Jesus Christ, or in God through Him, being the characteristic act and power of the new life (Ac 3 16). In relation to one another they are *ἀδελφοί*, **brothers**; in relation to Jesus they are *μαθηταί*, **disciples.** This last word (the fem. *μαθήτρια*, Ac 9 36) is found only in Ac and in the Gospels. Though it signifies not merely a pupil but an adherent, it seems to have been felt unequal to the truth; Jesus was more than a teacher, the Christian owed more to Him than a pupil to his master, and in the Epistles the word disappears.

3. Extent of Organization in the Jerusalem Church.

The first indication of officials and organization is given in Ac 6: the appointment of **the Seven.** There is no hint of a constitution Divinely fixed beforehand, and now put in effect. A new need emerges in the Church's life, and reasonable steps are taken to meet it. Neither is there any idea that all office in the Church is implicit in the apostolic position, and that the Apostles here delegate part of their authority to what may therefore be called an apostolic ministry. The very reverse is the case. The Apostles say: 'This daily ministration, this serving of tables, is not our business; it is not meet that we should leave the word of God to attend to it; look out qualified men whose business it is, and we will entrust it to them' (Ac 6 1-6). This was done. It is an irrelevant question to ask whether the Seven were **deacons.** To be a deacon is to have a certain office, but these men were not invested with an existing office, they were appointed to a function. It is equally irrelevant to ask whether the Seven were elders, though, when elders first appear in the Jerusalem Church (Ac 11 30), it is in connection with the same work, the relief of the poor. The task may have been merely a temporary one, and some of the Seven at least ceased to be local officials—as deacons in the technical sense must be—and like Philip the Evangelist did distinguished service for the Church in other ways, and in places far from Jerusalem (Ac 8 5, 26, 40, 21 8). If it is an anachronism to call the Seven deacons, it is an additional anachronism to speak of the prayer and imposition of hands as their ordination (see § 8, below). To **lay on hands** in prayer was a spontaneous gesture which needed no interpretation; here, it signified, is the point on which all our desires are concentrated; here we desire God's gifts to descend. The key to it is to be found in Mk 10 16 where Jesus blessed the children, "laying his hands upon them"; it is a movement of affection, impressive no doubt and significant, but not in any dogmatic sense. For the rest, we learn little about the organization of the Church in Jerusalem or in Palestine.

We come across **elders** without warning in Ac 11 30. It was so natural for any Jewish society to

rule itself by זְקֵנִים that the historian takes their existence for granted. It is clear from Ac 15 2, 4, 6, 22, 16 4, where they are mentioned in connection with the Apostles, that they had an important place in the administration of the Church (see § 8, below). "The whole Church" indeed is associated with both in Ac 15 22, but the Apostles and elders took the lead in guiding its deliberations, and formulating and carrying into effect its decisions. In all these passages the Apostles are no doubt the Twelve. According to the representation in Ac they exercised a general supervision over the spread of Christianity, and maintained in this way the sense of unity in the Church. Thus when Philip preached in Samaria, they sent Peter and John down from Jerusalem to keep the work in contact with the center. The prayers of the two Apostles, accompanied with the laying on of their hands, procured for the Samaritans who had been baptized the gift of the Holy Spirit (Ac 8 14). As the gift here spoken of is a sensible one—it fell upon them; *i.e.*, there was an ecstatic burst of glossolalia or prophecy—it is not what is either asked or expected in the modern sacrament of confirmation, when a bishop lays his hands on the baptized; and to speak of what happened here as analogous to confirmation is one anachronism more. The extent to which the life of the Church was consciously under Divine guidance is shown especially in the stories of Philip and Peter in Ac 8 26, 29, 39, 10 3, 10, 19. Every step in its expansion is supernaturally guarded and sanctioned, and it is by the ministry of its inspired men—"by the exhortation of the Holy Spirit," Ac 9 31—that it is multiplied. Prayer and the ministry of the word are the main duties of the Twelve (Ac 6 4), but there is no trace of official preachers.

Prophets are mentioned, several by name (Agabus, Ac 11 27, 15 32). Any one might speak the word who had the spiritual gift to do so (8 4, 11 19). It was in point of fact unofficial preachers to whom the Gospel owed its diffusion, and in the most important cases, like Samaria (Ac 8 5ff.) and Antioch (Ac 11 22), the Apostles and the mother-Church supervised and approved as they could. Life was abundant, free, inspired, but though conscious of its unity and with an instinct for its preservation it neither was nor could be organized in legal forms. At the same time, the most singular phenomenon in the life of the Church at this period is the kind of ascendency which came to belong to James, the Lord's brother.

We have the first hint of this in Ac 12 17; it is conspicuous in Ac 15, 21, and Gal 2. It rested no doubt in part on the special appearance of the risen Savior to him (I Co 15 7), in part on his natural relation to Jesus (cf. the later case of his kinsman Symeon as given by Euseb. *HE.* III, 11), and in part on the congeniality of his ideas of religion to the mass of Jewish believers. But even if he was counted an apostle (Gal 1 19), his ascendency was personal, not official, and however it may suggest what was later known as episcopal, James is never in the NT spoken of as a bishop.

A more varied scene meets us when we pass to the Church in the Gentile world. The casual indications of Ac are lost in the abundant information of the Pauline Epistles. Some are more occasional, dealing with things as they are in existing communities, *e.g.*, I Co; others more doctrinal, dealing with the ideal of the Church and its life and ministries, *e.g.*, Eph. Only we must remember that in Paul the real and the ideal do not so much contrast as interpret and interpenetrate each other.

4. Paul's Ideas of the Church.

The actual community of believers in Corinth is the Church of God in that city; the apostle describes it as σῶμα Χριστοῦ, **Christ's body** (I Co 12 27); and the ideal and eternal Church of Eph 1 23, "his body, the fulness of him that filleth all in all," is actually represented in the local churches to which Paul sends this circular letter.

The life of the Church is one, because it is the life of one Spirit in it, and this vital unity, or unity of the Spirit (Eph 4 3), is the only unity in which Paul is concerned. When he says there is one body, he uses the word body in the organic or physiological sense; the Church is one body because one life pervades it and unites its members; it is not one corporation, in the sense of the law; or one organization, with a legal constitution to depart from which is schism or death. True Christians are one in Christ, or in the one spirit which all have drunk (I Co 12 13), or in the common life of love by which they are all animated; they have one Lord, one faith, one baptism; but it is another matter to say that they form one visible organization or corporation throughout the world. This was not the case.

To get a fairly proportioned look at the life, organization, and ministries of the apostolic Churches, we must start with the Pauline conception of the σῶμα Χριστοῦ, "the body of Christ"—which, as has been pointed out, is applied both to the local (I Co 12 27) and to the universal Church (Eph 1 23; Col 1 24). Every Christian is a member of the body of Christ, and every member has its function in the body. That function is the διακονία or **ministry** which it can render to the whole; and the primary truth about Christian ministries is that ministry is not official, but a function of membership in the body. Every member ministers, in virtue of its membership, and at bottom there is no other ministry possible. The peculiar mode in which, or the particular extent to which, the life of the whole—or if we prefer to say so, the Spirit—functions in the individual, determines his ministry, and nothing else can determine it (cf. Eph 4 7-16).

5. The Church a Living Body.

No office can bring or impart a gift for ministry; it is the divinely given spiritual gift which marks a man for this or that office. This is why the ministries which exist in the apostolic Church are traced to God as their source (I Co 12 28), specifically to Christ as the head of the body (Eph 4 11). The most elaborate passage upon them is I Co 12–14, and it is a striking fact that neither there nor throughout the Epistle do we meet the idea of official ministry at all. "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues" (I Co 12 28). Both earlier (ver. 10) and later (ver. 30) Paul mentions in the same way "discernings of spirits" and interpretations of

tongues. A close parallel to this is found in Ro 12 3-8. There also ministry is conceived as the exercise of a **spiritual gift** (*χάρισμα*). Every member of the Church has such a gift; the gifts differ according to the grace that has been given to each. Different men are spiritually qualified — that is, qualified by a special grace and gift of God—to prophesy, to teach, to rule, to give, to show mercy, or in a special sense (ver. 7) "to minister"—*i.e.*, in all probability, to do some lowly practical service for the Church. God gives to each as He will, but also, as Jesus says in the parable (Mt 25 15), to each according to his several ability. Every member is a minister to the Church, and the laws of the ministry (as explained in Ro 12; I Co 12–13) are the same for all. The first is humility; it is only with what we have received that we can minister, and therefore gifts are never to be used for vainglory. The second is love; nothing that we have received is for ourselves alone; the manifestation of the Spirit is given to every man *πρὸς τὸ συμφέρον* in the interest of the whole.

6. The More Important Ministries.

In the list in I Co 12 28 God's gifts first take the form of gifted men—apostles, prophets, teachers. These gifted or inspired men were ministers of the Church universal. They were not elected by local churches, they filled no office in them, they did not necessarily remain in one place; indeed the apostle of necessity did not. Their gift had to be self-attesting; the spiritual power which accompanied the exercise of it was the only guaranty it had. Besides the stricter sense of the word **apostle,** according to which it includes only Paul and the Twelve, there was a larger sense in which it presumably included all who had seen the Lord and exercised the vocation of bearing witness to His resurrection without restriction to one place (see I Co 15 5, with ver. 7; Ro 16 7). The apostle, in the sense in which Paul vindicates the title for himself, was the main witness to Jesus and the supreme authority for the Gospel. See also Apostle. The **prophet** was a man who had more than the common Christian inspiration, whose *χάρισμα,* "gift," is highly estimated by Paul, and who spoke edification, exhortation, and consolation in the Church (I Co 14 3). The Divine impulse in him was not such as to carry him irresistibly away; "the spirits of the prophets are subject to the prophets" (ver. 32). Though inspired, however, the prophet was not infallible, and when two or three had spoken in the Church, the time for discernment came. It is clear from Paul that discrimination was needed, but not very clear how it was achieved. We read of a dogmatic test of inspired utterances—inspiration is genuine, if it goes to exalt Jesus (I Co 12 3); we read of **discernments of spirits** as a separate *χάρισμα* (I Co 12 10)—that is, there were men who had, so to speak, a Divine instinct in this region, and could tell in a way passing analysis whether a fervent utterance really was of God; we read again of appeals to the whole Church (I Co 14 29 *οἱ ἄλλοι* ?) not to despise prophecies, or pour cold water on the heart which was spiritually aglow, but to prove all such fervid words, and hold fast what was good (I Th 5 19 ff.)—as though the common sense of the Christian community had more of God in it than the most fervent single heart. Prophets no doubt spoke often of things to come, especially of the glory to be revealed (I Co 2 9 ff.; Eph 1 17 f.; Rev *passim*), and may sometimes have let imagination run wild; sometimes, as in the case of Agabus (Ac 11 27, 21 10), and the others through whom the Holy Spirit bore witness to Paul in every city that bonds and affliction awaited him in Jerusalem, they concerned themselves with a nearer future.

Here also they had to be subject to criticism. At all events Paul could appeal from the spirit speaking without through the prophet to the same spirit speaking with a higher authority within, and, in spite of prophetic warnings, go on to Jerusalem to die, if need should be, for the name of the Lord Jesus. About the **teachers** it is not easy to say much. In Ac 13 1 they are combined, as in I Co 12 28, with the prophets; in Eph 4 11 they are more closely connected, perhaps to some extent identified, with the pastors. Probably teachers had the special *χαρίσματα* called in I Co 12 8 "the word of wisdom" and "the word of knowledge"; and, though the gift of teaching, or the right to teach, was not at first connected with any office (see I Co 14 26, "When ye come together, *every one* hath a *διδαχή*"—a lesson to teach), it would be an advantage in many ways, when once offices did come into being, to have them filled, other things being equal, with men who could also render the Church this service. "Wisdom" is always teleological; if the teacher had "the word of wisdom," he could exhibit the chief end of the Christian life, be an expounder of Christian ethics. "Knowledge" is more abstract; if he had "the word of knowledge," he could interpret Christianity as a system of truth, be an expounder of Christian theology. There are indications in the N T that this ministry tempted the fluent and the vain (Ja 3 1). One other inspired minister is mentioned in Eph 4 11, the **evangelist,** and two representatives of this class are named in the N T, Philip (Ac 21 8) and Timothy (II Ti 4 5). The name implies that the man preached the Gospel, and so does all we know of Philip's career. Perhaps the disappearance of the name in later times is due to the fact that all wandering preachers, after the death of the Twelve, were counted "apostles" in the wider sense (see *HDB.* s.v. Evangelist).

7. The Less Important Ministries.

The other inspired ministries are of minor importance. Paul describes them by abstract nouns in the plural number — *δυνάμεις, χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν.* It is as though the person here were of less significance compared with the function. What *δυνάμεις,* "miracles," were as distinct from **gifts of healing,** we can not tell. Perhaps the particular kind of healings distinguished as exorcisms is meant. The word *ἀντιλήμψεις,* **helps,** suggests the practical "ministry" of Ro 12 7—such work as came later to be assigned to the official deacon; and *κυβερνήσεις,* **governments,** "wise counsels" mg. suggests such a function of guidance or administration as came later to be assigned to the official elder. But neither in Ro nor in I Co is there any trace of officials. Such gifts are freely

given by God, and spontaneously exercised by those who have them; the house of Stephanas (I Co 16 15) were not in office, but set themselves to minister unto the saints. All Christians were called to put their *χαρίσματα* into the common stock, and no official organization canceled freedom or, as Paul says, "quenched the spirit."

The last gift specified in I Co 12 is **kinds of tongues** (ver. 28), or "speaking with tongues" (ver. 30), or "with a tongue" (14 2). It is frequently combined with prophecy, from the day of Pentecost onward, as one of the most characteristic of spiritual gifts (Ac 2 4-11, 10 46; I Co 13 1, 14 2). Paul himself possessed it in a conspicuous degree (I Co 14 18), and thanked God for it, but he ranked it as the lowest of spiritual gifts. It is his account of it in I Co 14, and not the idealized or transfigured one in Ac 2, on which we must base our conception of it. It had nothing to do with foreign languages. It was an emotional, not a linguistic, gift; the man who spoke with a tongue spoke out of an emotional rapture; he was carried out of himself by the intensity of his feeling—a feeling stimulated, we must assume, by the great realities with which he was brought into contact in the Gospel—and in this rapt condition he gave vent to inarticulate, unintelligible sounds. His "spirit" was active in this—as we might say now, his religious nature was engaged in it; but his *νοῦς*, his understanding, was not. There might be some one present in the assemblies who could interpret this overwhelming emotion better than the man who was subject to it: if so, to speak in a tongue might be allowed in church; otherwise, the gift must be exercised (we should rather say indulged) in private. It is clear from Ac 2 11, 10 46; I Co 14 16, that, in its general character, speaking with tongues was an ecstasy of praise, a thanksgiving to which Amen was the natural sequel, a magnifying of God and His mighty works of redemption. But as a sort of spiritual intoxication its dangers were evident, and Paul warns against them. Partly they lay in the temptation to indulge what is only valuable when controlled; partly in the tendency to vanity, making a display of one's spiritual ecstasies; partly also in the inevitableness of reaction, and the mysterious connection of sensual with spiritual susceptibilities. On all grounds Paul discouraged speaking with tongues in favor of the intelligible and self-controlling gift of prophecy by which one could build up not only himself but also the Church (I Co 14 3), and in course of time it died out.

8. Organization of Local Churches.

The ministry which is a function of membership and which depends on the free exercise of spiritual gifts, though it is the vital and fundamental one on which the being of the Church depends, is not the only one. No society can live and act without some kind of organization, some kind of official ministers who act as its representatives, and the beginnings of such a ministry can be traced in the N T. We have seen that there were **elders** in the church at Jerusalem, and in Ac 14 23 we read that Paul and Barnabas appointed elders in every church founded during their first journey. On the mode of appointment, Luke is not quite explicit (see Ramsay, *St. Paul the Traveler*, pp. 120 ff.). No doubt the Apostles described the kind of men wanted, the Church would choose them, and they were introduced to their work with fasting and prayer. Laying on of hands is not mentioned, but is probably to be taken for granted. The duties of elders are not defined, and can only be inferred indirectly. It is clear from Ac 20 28, compared with 20 17, that they were mainly pastoral—that is, duties of moral supervision. The elders of Ephesus are exhorted to take heed to the flock of God in which the Holy Spirit has made them **bishops** (*ἐπίσκοποι*, overseers mg.), and to shepherd the Church of God. So in I P 5 1, Peter exhorts the elders among his readers, as himself an elder, to shepherd the flock of God, exercising the oversight (*ἐπισκοποῦντες*; some authorities omit this word). Cf. also I P 2 25, "the shepherd and bishop" of your souls. It is hardly possible to say that the antecedents of the name *πρεσβύτερος*, "elder," were Hebrew, and those of *ἐπίσκοπος*, "bishop," Greek. There are Jewish antecedents for the latter also (see Concordance to LXX. s.v.). The facts justify us in saying that elder is a title of dignity, and bishop is a corresponding title of function. The persons were the same. In every church there were several men who had the rank of elders and the duty of bishops—that is, "oversight" (cf. Tit 1 5-7). **Pastor** is a more pictorial name for the same persons at the same task. Moral supervision and discipline were their preeminent concern.

The edifying of the Church by teaching, prophesying, praise, and public worship generally, belonged to the apostles, prophets, and teachers who might visit it, or to the free exercise of their spiritual gifts by the members generally. No doubt, however, men would often be chosen as elders or bishops on the ground of their possessing other gifts useful to the Church, and, as the enthusiastic inspiration waned, the conduct of the public worship and especially the administration of the sacraments (in which the Church must act through authorized representatives, if all is to be done decorously and in order) would fall into their hands. Thus we see pastors bracketed with teachers, and contrasted with the non-local ministry of apostles, prophets, and evangelists in Eph 4 11. Elders who labor in the word and in teaching (as well as in their more proper function of moral oversight) are to be reckoned worthy of double honor (I Ti 5 17); when the Pastoral Epistles were written it was even one of the qualifications of a bishop that he should be *διδακτικός*, "apt to teach" (I Ti 2 2). The whole body of elders in a church was called the *πρεσβυτέριον*, "the **presbytery**" (I Ti 4 14). At Lystra it joined with Paul in laying hands on Timothy, when he was set apart as an evangelist. The gift of God given in this **ordination** (I Ti 4 16; II Ti 1 6) can not be interpreted rationally apart from Timothy's experience at the time. It must be a greater degree of humility, of conscientiousness, or courage, or love, fitting him better for his task, and coming to him naturally, by the grace of God, in that solemn hour. Probably in many cases, as well as that of Timothy, there were "prophecies leading the way to" the men to be chosen; that is, inspired voices naming fit persons for any particular task (I Ti 1 18; Ac 13 2); but, though

they were appointed because they were fit, such persons got a new degree of fitness through the experiences connected with their appointment and institution to office. In the later N T books (Ph 1 1; I Ti 3 1-13), we find side by side with bishops a subordinate set of officers called technically *διάκονοι*, **deacons.** This word is applicable to every minister of the Church from the apostle down, but in its special sense, in which it is used of women as well as men (Ro 16 1; I Ti 3 11), it indicates a class of officers who seem to have had duties connected with the Church's charities, its care of the poor, strangers, etc. Their qualifications are all those of character and common sense; nothing is said of teaching. Men like Timothy at Ephesus or Titus in Crete were not church officers, but apostolic delegates; they do not represent the organization of the Church, but help us to see how the organizing was attended to. The development of the monarchical episcopate, as distinctive from the collective oversight just explained, lies beyond the limits of the N T.

9. Essential Unity of Church.

The variety of gifts, functions, and offices in the N T church is only the foil to its essential unity. It is expounded in Ro 12; I Co 12; and Eph 4 in relation to that unity. The great conception of the body of Christ underlies it everywhere. The sense of this comes out in numberless ways: in the fact that early Christian literature is mainly epistolary, in the salutations of the churches to each other through the Apostles (Ro 16 16; I P 5 13; He 13 24), in the holy kiss, or kiss of love, which became a regular part of the church service (Ro 16 16; I Co 16 20; II Co 13 12; I Th 5 26; I P 5 14), in the **collections** which they made for each other's help in times of distress (for Paul's great collection in all Gentile churches for the poor saints at Jerusalem cf. Ac 24 17; I Co 16 1-4; II Co 8, 9; Gal 2 10; Ro 15 25-31), and even linguistically in the multiplication of compounds with *σύν*. Of these the commonest are *συνεργός*, variously rendered in AV **fellow helper, -laborer, -worker,** and **work-fellow**; *συνστρατιώτης*, **fellow soldier,** the Christian ministry being conceived as a campaign (Ph 2 25; Phm 2); *συναιχμάλωτος*, **fellow prisoner** in war, the same figure continued (Col 4 10; Phm 23; Ro 16 7); *σύνδουλος*, **fellow slave** (Col 1 7, 4 7). **Yoke-fellow** (*σύνζυγος*) and **fellow elder** (*συνπρεσβύτερος*) each occurs once (Ph 4 3; I P 5 1). More significant still are *σύνσωμα*, *συνκληρονόμα*, and *συνμέτοχα* (Eph 3 6). J. D.

LITERATURE: The best books are Hort's *Christian Ecclesia*, 1897; Hatch, *The Organisation of the Early Christian Churches*, 1881; Harnack, *Die Lehre der Zwölf Apostel*, 1884, in Vol. 2 of the *Texte und Untersuchungen*; Gore, *The Ministry in the Christian Church*[3], 1893; Lindsay, *The Church and the Ministry in the Early Centuries*, 1903; E. von Dobschütz, *Die Urchristlichen Gemeinden*, 1902 (translated under the title *Christian Life in the Primitive Church*, 1904).

CHUZAS, chū'zas (Χουζᾶς, **Chuza** AV): The steward (*ἐπίτροπος*) of Herod (probably H. Antipas) (Lk 8 3). As general manager of Herod's estates and household (cf. Plummer, *Int. Crit. Com., ad loc.*) he was probably a man of rank and means. E. E. N.

CIELING. See CEILING.

CILICIA. See ASIA MINOR, § 5.

CINNAMON. See OINTMENTS AND PERFUMES, § 1, and PALESTINE, § 23.

CIRCLE. See COSMOGONY, § 3.

CIRCUIT. See COSMOGONY, § 3.

CIRCUMCISION: The cutting off of the foreskin (*præputium*). Among the Hebrews, the Law required the submission to the rite by all the male members of the community on the eighth day after birth (Lv 12 3; Gn 21 4 [P]). In later Judaism, the Law was so strictly interpreted that even the Sabbath might be disregarded for the sake of conforming to the time limit prescribed by it (*Shabb.* 19 2 ff.; Jn 7 22). The person whose duty it was to perform the rite was primitively the father of the child (Gn 17 23); but in exceptional cases in earlier days women were known to have administered it (Ex 4 25), and in later times it became more and more common either to call in a physician (Jos. *Ant.* XX, 2 4) or to relegate the duty altogether to a special official (the *Mēhōl*), as at the present day. Besides the male children of the household, it appears from Gn 17 22 ff. that slaves also were circumcised; and according to the law of Ex 12 48 (P) also strangers who wished to participate in the Passover. The practise was not peculiar to the Hebrews. Among the Egyptians there is no doubt that some (Ebers *Aegypt u. d. Büch. d. Mos.*, I, 278, 283), and if Herodotus was correctly informed, all persons were circumcised (Herod. II, 36; cf. also Philo 2. 210, ed. Mangey; Erman *Egypt*, p. 32 f., 539). The Semitic peoples generally do not seem to have practised the rite. The Assyrians, Babylonians, Edomites, and Moabites were uncircumcised. The reproach of uncircumcision, however, is especially held up against the Philistines; from which it has been inferred that the Canaanites practised the rite. Among extra-biblical peoples the primary and original aim of the rite was that of a sacrifice designed to secure fertility; but among the Hebrews from the earliest days the idea of purification appears to have supplanted this conception. The ceremony indicated the casting off of uncleanness as a preparation for entrance into the privileges of membership in Israel. In the N T, with its transfer of emphasis from the external and formal to the inner and spiritual side of things, it was first declared unnecessary for Gentile converts to the Gospel to be circumcised (Ac 15 28), and afterward the rite was set aside even by Jewish Christians. In the Pauline Epistles it serves as the basis of a figure signifying the casting off of the uncleanness of sin (Gal 2 7 f.; Eph 2 11). A. C. Z.

CIS, sis. See KISH.

CISTERN: The character of the land-surface of most of Palestine is such that the rain penetrates but a little way and is soon drained off from the steep hillsides through the numerous ravines and watercourses. Recourse must be had, therefore, to artificial means for collecting and holding the water, and cisterns have been numerous and much used in Palestine ever since it has been inhabited. Every well-ordered house had a cistern in its court (see HOUSE, § 6 (f); FOOD AND FOOD UTENSILS, § 12). The RV uses "cistern" for "well" AV in Dt 6 11 (mg.); I S 19 22 (mg.); II Ch 26 10; Neh 9 25, and for "pit" AV

in Is 30 14 and Jer 14 3. See PALESTINE, §§ 19, 20, and also Libbey and Hoskins, *The Jordan Valley and Petra*, Vol. I, p. 245 f. E. E. N.

CITIZENSHIP: The civic side of community life is almost never referred to in the O T. This was partly because the basis of Israel's social organization was the clan or tribe rather than the city, partly because of the emphasis laid on the religious organization of Israel, rendering city and state secondary features in social life and the congregation or theocratic kingdom primary, and partly because of the life of the people which was mainly agricultural during the greatest part of its history. The good citizen was the faithful Israelite and the lawless a "son [man] of Belial" (Jg 19 22; I K 21 10 AV). With the admission of Greek ideas secular relations were distinctly recognized (II Mac 5 8, 14 8). In the N T the figure of the state is so prominent that even the religious community is at times symbolized by it ("commonwealth of Israel," Eph 2 12). Likewise the privileges of the spiritual community are figured under the conception of citizenship (*πολίτευμα*, Phil 3 20; but AV **conversation**, and RVmg. "commonwealth"). In fact, citizenship is the type of the whole sphere of conduct both social and moral (cf. II Co 1 12, "behave ourselves" RV, "conversation" AV, and Eph 2 3, "live" RV). For this figure the conception of the kingdom of heaven furnished proper foundation ("fellow citizen," Eph 2 19). Of citizenship in the literal sense mention is made but once (Ac 22 25, 28, **freedom** AV). See also ROMAN. A. C. Z.

CITY: The beginnings of city building are referred by Israelitic legend to the earliest period of human history, and are associated not with nomadic (Abel), but with agricultural (Cain) life. As a matter of fact, most of the cities of the Israelites were originally Canaanite, and came into the hands of the Israelites only as the result of a rather long development. For as the Israelites reached Palestinian territory, they succeeded in establishing themselves first in the open places and especially in the mountain districts; but as nomads they could not at first secure possession of the fortified cities. In course of time, however, these Canaanite cities were subdued and to them were added also others distinctively Israelite.

1. Age of Israelitic Cities.

Many of the names of cities are characteristic, and give us the points of view which were determinative in the selection of localities. (1) Names like Ramah, Mizpah, Geba, etc. (all from roots signifying elevation) indicate that a mountain or a hill site was preferred, evidently because it could be easily defended against assault. (2) En-gedi, En-gannin (En = 'spring'), Beer-sheeba (Beer = 'well'), etc., indicate the importance of the nearness of a spring, a stream, etc. (3) Designations such as Jearim ('forest'), Kerem ('vineyard'), Abel ('meadow'), etc., show that the location of these cities was marked by such natural features. Cities in valleys, such as Hebron, constituted an exception, since cities usually were built on the slope of a hill—the citadel, or **castle**, perched on the summit always offering a sure refuge and one difficult to capture.

2. Significance of City Names.

Villages and hamlets (*ḥāṭsēr, perāzōth, kāphār, kōpher*) on one side, and cities (*'īr*, poet. *kiryath*) on the other, are clearly distinguished in the O T. The *ḥāṭsērīm* are open localities without walls (Lv 25 31); also the *'ārē perāzōth* (Est 9 19) are designated as places without walls, without gates and enclosures (Ezk 38 11), for which latter *kōpher* is the characteristic name. The city (*'īr*), on the contrary, was surrounded by a **wall**, sometimes also by a **moat** (Dn 9 25, "wall" AV), and even by a second smaller wall in the nature of a **rampart** (II S 20 15, **trench** AV; I K 21 23) (*'īr ḥōmāh*), and had a **citadel** (*migdal*), the gates of which were closed during the night (Jos 2 5, 7), and in later times on the Sabbath (Neh 13 19). Such cities were called **fortified** (II Ch 11 10, etc., **fenced** AV). The **gates** were provided with bronze or iron **bars** and **bolts** (Dt 3 5; Jg 16 3; Neh 3 6, **lock**, AV), and were built with chambers overhead (II S 18 24 ff.). From the **roof** of the structure (II S 18 24), or from a **tower** by the gate (II K 9 17), a watchman looked out in order to announce approaching danger (Jer 6 17). Near the gates within the city were to be found open places (**broad places, broad ways,** *r'ḥōbōth*, **streets,** AV Jer 5, Am 5 16), the centers of communal life. Here contracts were entered into (Dt 25 7; Ru 4 1 f., 11; Gn 23 10, 18), assemblies for judicial or deliberative purposes were held (Am 5 12, 15; Is 29 21), buying and selling took place (II K 7 1; cf. **market-place,** Mt 20 3), and public announcements were made (Jer 17 19). Here was the center of social intercourse in general (Gn 19 1; Ps 69 12). Here strangers who had no friend in the city passed the night (Gn 19 2 ff.; Jg 19 15).

3. Distinction Between "City" and "Village."

The plan and construction of cities were not in ancient times essentially different from those of the Orient of to-day. As walled cities were used more or less as **strongholds**, it was of advantage not to extend the walls too far from the center. In consequence, there was a tendency to contract cities into as small a space as possible. The **streets** (*ḥūtsōth*) were as narrow as they are to-day (cf. Jos. *Ant.* XX, 5 3; *BJ.* II, 14 9, 15 5; VI, 8 5). For the most part they ran through the city in circuitous courses, so that a straight one was quite the exception (Ac 9 11). In cities which were built on steep hillsides, the roofs of the lower houses served as the street for the higher ones, as at the present day. The streets were not paved. It is in the days of Herod Agrippa II that we first hear of the paving of the streets of Jerusalem with white stones (Jos. *Ant.* XX, 9 7). This was, however, after the principal street of Antioch had been paved with stone slabs at the expense of Herod the Great (Jos. *Ant.* XVI, 5 3; *BJ.* I, 21 11). Street-cleaning was as unusual in ancient times as it is to-day. Garbage was thrown out of the houses and left to be disposed of by the dogs that roamed at will about the city (Ex 22 31; Ps 59 6, 14 f.). There was also no such thing as the lighting of the streets. The only care of them that is referred to is that by night-watchmen (Song 3 3, 5 7; Is 21 11; Ps 127 1, 130 6). The custom practised even to-day of establishing bazaar-streets (*shūq*; cf. *sh'wāqīm*, I K 20 34; Ec 12 4; Song 3 2)—

4. Principal Features of a City.

i.e., streets in which artisans or merchants of the same class ply their trades—is traceable to ancient times. We read of a bakers' street in Jer 37 21, of a goldsmiths' quarter and a quarter of spice-merchants in Neh 3 31 f., of a fish-gate in I Ch 4 14, Neh 3 3, and of a valley of craftsmen in Neh 11 35. Josephus mentions the quarters of wool-merchants, of smiths, and of cloth-dealers (*BJ.* V, 8 1). To provide an adequate supply of water was frequently a matter of great difficulty. It was necessary at times to construct cisterns or aqueducts. Jerusalem, for example, had quite early in its history a conduit, which was later improved (Is 7 3, 22 9, 11). See JERUSALEM, §§ 13, 34.

5. City Government.

As to the administration of the affairs of cities, we know but little. In the days of the Deuteronomist there is evidence of elders and along with them judges (Dt 16 18 ff., 19 12, etc.). Probably the former were the heads of the most influential families. Over Samaria we find a governor (I K 22 26). In fact, Jerusalem must have had several high officials (II K 23 8, etc.). This ancient Jewish administration of cities by elders and others was preserved in the specifically Jewish territory down to the days of the Herods, while other cities adopted a Hellenistic policy (cf. also TOWN CLERK, and TREASURER, and CITY, RULERS OF).

W. N.

CITY, FENCED. See CITY, § 3.

CITY, ROYAL. See RABBAH.

CITY, RULERS OF (πολιτάρχα, 'politarchs,' Ac 17 6): Civil magistrates of a Greek city as contradistinguished from Roman officials. The term politarch is self-explanatory, but it was confined to Macedonia and the sphere of Macedonian influence. Luke's use of the unusual title is confirmed by an inscription on an arch in Thessalonica mentioning magistrates as politarchs. They are mentioned also in seventeen other inscriptions. In Ac 16 19 "rulers" are 'archons,' the ordinary title of the magistrates in a Greek city. J. R. S. S.

CITY OF DAVID. See JERUSALEM, § 15.

CITY OF DESTRUCTION: The similarity of *heres* (הֶרֶס), 'destruction,' to *ḥeres* (חֶרֶס), 'sun,' apparently caused confusion in Is 19 18. Many MSS. and several versions read "City of the Sun," which, as indicating Heliopolis, may well have been the original reading. The LXX. reads "city of righteousness." E. E. N.

CITY OF PALM-TREES. See JERICHO.

CITY OF SALT (עִיר הַמֶּלַח, *'ir ham-melaḥ*): A town of Judah in the wilderness (Jos 15 62). The identification with the ruin *Tell el Milh* (Map II, E 4) is unsatisfactory. E. E. N.

CITY OF WATERS. See RABBAH.

CLASPS. See TABERNACLE, § 3.

CLAUDA (Κλαῦδα), more correctly Gaudos, now *Gavdho*: A small treeless island S. of Crete, with no safe anchorage on its E. side (Ac 27 16). Its present population numbers but 70 families. J. R. S. S.

CLAUDIA (Κλαυδία): Probably a Roman Christian (II Ti 4 21), perhaps a freedwoman of the Claudian gens. She figures in later tradition as the mother or wife of Linus mentioned in the same passage (*Ap. Const.* VII, 46). J. M. T.

CLAUDIUS (Κλαύδιος Ac 11 28, 18 2): The fourth Roman emperor (41–54), son of Drusus (son of Livia) and Antonia. He was nephew of Tiberius and grandson of Mark Antony. Being feeble-minded, he was not educated for the throne. He was proclaimed emperor by the Pretorian guards in 41. C. was a harmless, well-intentioned man, but was induced to bloodshed by his favorites Narcissus, Pallas, and his wife Messalina. Messalina was executed in 49 and C. married Agrippina (his niece), disinheriting his own son Britannicus and adopting Nero (Agrippina's son). He was poisoned by Agrippina in 54.

The relations of Claudius to Agrippa, to whose political energies he largely owed his advancement to the throne (cf. Jos. *Ant.* XIX, 4 5), were most friendly throughout his reign and led him not only to bestow upon this Jewish prince peculiar honors and an extension of his Palestinian domain (cf. Dio Cassius, LX, 8; Jos. *Ant.* XX, 7 1, 1 3), but to grant to the Jews in general throughout the Empire the right of religious worship, warning them at the same time to use it peacefully (cf. Jos. *Ant.* XIX, 5 2 f.). This grant naturally did not imply a love of the Jewish people as such; so that, if the warning attached to it was not heeded, restrictive measures against them on the Emperor's part can easily be understood. In the line of such restriction is to be interpreted the statement of their expulsion from Rome referred to in Ac 18 2 (cf. Suet. *Claud.* 25)—whether the expulsion of the entire Jewish community actually occurred, which seems doubtful (note the silence of Tacitus and Josephus regarding it), or was merely attempted and found impracticable (cf. Suet. *Tiber.* 36), or was not an expulsion at all but only a prohibition of tumultuous assemblages of the general Jewish populace, apart from their ordinary religious services, the right to which they still possessed (cf. Dio Cassius, LX, 6 6). In any case the action of the Emperor would cause many of them to leave the city and account for the presence of Aquila and Priscilla in Corinth when Paul arrived there; since the date of the 'edict,' while not possible of accurate determination, is quite likely to have been between 50 and 52 (cf. Schürer, *HJP.* II, ii. § 31, n. 69; Zahn, *Introd.*, part XI, Chron. Survey; Ramsay, *Paul*, p. 254; Knowling on Acts in *Expos. Greek Testament*).

J. R. S. S. and M. W. J.

CLAUDIUS LYSIAS: The military tribune (χιλίαρχος, "chief captain") holding the chief command in Jerusalem, who rescued Paul from the mob and sent him to Cæsarea to Felix (Ac 21 31–23). He had under him a cohort of Roman auxiliaries, about 1,000 strong, which upon the occasion of the Jewish festivals was always held in readiness in their headquarters in the castle of Antonia, which was connected by stairs with the Temple court. Lysias had bought his Roman citizenship at a high price, and had probably taken the cognomen Claudius from the Emperor, whose wife and court drove a flourish-

ing trade in such sales. Paul's inherited citizenship greatly impressed Lysias. R. A. F.

CLAY: This term renders (1) *ḥōmer*, from a root meaning 'red' (Is 45 9, etc.); (2) *ṭīṭ*, 'mud,' 'slime,' etc. (Ps 40 2; Is 41 25); (3) *ḥăṣaph*, 'pottery' (*i.e.*, made of potters' clay) (Dn 2 33-45); (4) *πηλός*, either 'mud' made of soil and spittle (Jn 9 6 ff.) or clay proper (Ro 9 21). The rendering "clay ground" (I K 7 46; II Ch 4 17) is uncertain, and the AV "clay" of Hab 2 6 is corrected into "pledge" by the RV. In the low lands of Palestine clay is abundant and its use for brick, mortar, and pottery was common in O T times. In Job 4 19, etc., the word is used figuratively for the flesh (as made from earth) and in Is 64 8, etc., it represents human subjection to the divine sovereignty. E. E. N.

CLEAN, CLEANNESS, CLEANSE. See Purification, §§ 1, 2.

CLEMENT (Κλήμης): A fellow worker with Paul at Philippi (Ph 4 3). There is nothing to justify his traditional identification with Clement of Rome. E. E. N.

CLEOPAS (Κλεόπας): One of the early disciples, mentioned only in Lk 24 18. Not to be confused with Cleophas. E. E. N.

CLEOPHAS. See Clopas.

CLOAK, CLOKE. See Dress and Ornaments, § 3.

CLOPAS (Κλωπᾶς, **Cleophas** AV): Mentioned only in Jn 19 25 as the husband of a certain Mary, thought by many to be the sister of Jesus' mother. See Mary. E. E. N.

CLOSET. See House, § 6 (h).

CLOTH, CLOTHES, CLOTHING. See Burial, § 1, and Dress and Ornaments, § 5.

CLOUD: The cloud is of frequent occurrence in figurative speech. (1) Its darkness serves as the image of mystery (Ps 97 2; Job 3 5), especially the profound mystery of the creation (Job 38 9). (2) Its distance from the earth is made to represent the unattainable (Is 14 14; Ps 108 4; Job 20 6). (3) Its changeableness is the image of the transitory, especially of short life (Job 7 9, 30 15; Hos 6 4). (4) But the most suggestive use of the figure is in connection with the divine presence. Not only is Jehovah said to ride upon the cloud (Is 19 1; Nah 1 3), but He makes a special cloud the sign of His presence (Ex 13 21, etc.), both in the guiding of the Israelites toward Canaan and in the dedication of the Temple (I K 8 10 f.; II Ch 5 13 f.). A. C. Z.

CLOUT: In Jer 38 11 f. "clouts" means 'rags,' or 'ragged cast-off clothes.' In Jos 9 5 it means 'patched' and has been so translated by the RV. Here the references is to patched shoes. E. E. N.

CLUB. See Arms and Armor, § 5.

CNIDUS, nī'dŭs (Κνίδος Ac 27 7): The capital of the Dorian Hexapolis in Caria. It lay on a small island (Triopium), connected by a causeway with the mainland. It had two harbors and contained a temple of the Cnidian Aphrodite (by Praxiteles). Games in honor of the Triopian Apollo were celebrated conjointly with Rhodes and Cos. J. R. S. S.

COAL: The following words, wrongly translated "coal" in AV, are correctly rendered in ARV or ARVmg.: *resheph* (Song 8 6; Hab 3 5), a poetic word for 'flame'; *retseph* (I K 19 6) or *rĕṣpāh* (Is 6 6), a heated stone; *shᵉḥōr* (La 4 8), 'blackness.'

Mineral coal is not found in Palestine, and the deposits in Lebanon have been little mined. The words properly rendered "coal" in EV refer either to charcoal (*peḥam*, 'black'; Is 44 12, 54 16, and especially Pr 26 21), or, more broadly, to live embers of any kind (*gaḥeleth*), including glowing charcoal. The latter is the common Heb. term (Ps 120 4; Is 44 19; Ezk 24 11). It is written more fully "coals of fire" (*e.g.*, Pr 25 22 = Ro 12 20 *ἄνθρακες πυρός*), and is frequently used metaphorically (II S 14 7; Ps 18 8). The N T *ἀνθρακιά* (Jn 18 18, 21 9) was, of course, a fire of charcoal. See also Brasier, Hearth, Chimney. L. G. L.

COAST: A term frequently used in the AV, but largely displaced by other more correct terms in the RV. (1) In the many cases where the Heb. is *gᵉbhūl*, the RV reads "border(s)" instead of "coast(s)." (2) In the other instances "coast(s)" AV is displaced in RV by "regions" (Jl 3 4), "shore" (Jos 9 1), "side" (Nu 13 29, 34 3; Jg 11 26), "height" (Jos 12 33), "whole number" (Jg 18 2), "among them" (Ezk 33 2), "end" (Nu 34 3), "parts" (Mt 15 21, 16 13), "borders" (Mk 5 17, 7 31, 10 1; Ac 13 50), "places on the coast" (Ac 27 2), and "country" (Ac 26 20). E. E. N.

COAT. See Dress and Ornaments, § 2.

COAT OF MAIL. See Arms and Armor, § 9.

COCK. See Palestine, § 25.

COCKATRICE. See Palestine, § 26.

COCK CROWING. See Time, § 1.

COCKLE. See Palestine, § 23.

CŒLE-SYRIA, sĭ''lę-sir'i-ɑ (Κοίλη Συρία), 'hollow Syria': A term of frequent occurrence in the O T Apocrypha. Strictly considered, it was the designation of that part of Syria that lay between the Lebanon and Anti-Lebanon ranges, but it was often used to cover all the Syrian possessions from the Lebanons S. as far as Egypt. E. E. N.

COFFIN: Used only in Gn 50 26. The Heb. word *'ārōn* means literally a 'chest' or 'box,' but is used here evidently in the sense of 'mummy-case.' See also Burial and Burial Customs, § 4. E. E. N.

COIN. See Money.

COL-HOZEH, cŏl-hō'ze (כָּל־חֹזֶה, *kol-ḥōzeh*), 'he sees all' (?): A Jew of Nehemiah's day (Neh 3 15, 11 5). E. E. N.

COLLAR, COLLARS (Jg 8 26). See Dress and Ornaments, § 11.

COLLECTION. See Tax, and Church, § 9.

COLLEGE. See JERUSALEM, § 36.

COLLOP: An old English word meaning 'slices of meat' made tender by beating (see Skeat's Dict.). It is used only in Job 15 27, where RV reads "fat," which is the meaning of the Heb. E. E. N.

COLONY (from the Latin *colonus*, 'farmer'): Settlers sent to foreign parts to establish trading-stations generally retained their native institutions and their allegiance to the mother country. The Greeks were very successful colonists (Asia Minor, Black Sea, lower Italy [Magna Græcia], southern France, Spain, northern Africa), and Alexander colonized many cities from Egypt to Bactria. Rome established military colonies (of invalid soldiers) everywhere, of which Philippi (Ac 16 12) was an instance. Roman colonists as such enjoyed certain well-defined privileges which were not granted to ordinary provincials. J. R. S. S.

COLORS: Both the O T and the N T illustrate the general fact that ancient literature knows little of the modern sensitiveness to color-effects and their subtle gradations. Most of the references are casual and involve merely primary distinctions. The only passages where colors are emphasized are the account of the materials and vestments of the Tabernacle and Temple (Ex 25–28, 35–39; Nu 4, 15; II Ch 2–3), the diagnosis of leprosy (Lv 13–14), and the apocalyptic visions of 'horses' (Zec 1, 6; Rev 6, 19).

1. White and Black. White is the symbol of purity, as shown in comparisons with snow (Ps 51 7; Is 1 18), in the vesture of angelic beings and of the redeemed (Dn 7 9, 12 10; Mt 17 2; Mk 9 3; Lk 9 29; Mt 28 3; Mk 16 5; Jn 20 12; Ac 1 10; Rev 3 4, 5, 18, 4 4, 6 11, 7 9, 13, 14, 19 8, 14), in the mystic "stone" with the "new name" and the heavenly "throne" (Rev 2 17, 20 11). It was also the color of nobility and elegance (Est 8 15; Ec 9 8; La 4 7; Jg 5 10; cf. Rev 19 11, 14). From it came the name "Lebanon"—the 'white' mountain. Reference is made to the whiteness of the skin, the teeth, and the hair (Song 5 10; Gn 49 12; Mt 5 36), of wool (Ezk 27 18; Rev 1 14), of milk (La 4 7), of alabaster or marble (Est 1 6; Song 5 15), of ripe wheat-fields (Jn 4 35), of bread (Gn 40 16), of walls (Mt 23 27; Ac 23 3), and of blinding heat (Is 18 4). Whiteness of the skin and hair was a symptom of leprosy (Ex 4 6; Lv 13–14; Nu 12 10; II K 5 27, etc.), as paleness was of fear (Is 29 22). Doubtless 'white' often means 'gray' or 'light brown,' as in the description of garments of linen or byssus.

Black, or some dark hue, is the symbol of disaster or mourning, as in the visage of the overwhelmed (Job 30 30; Jer 8 21; La 4 8, 5 10; Jl 2 6; Nah 2 10) or the garb of the sorrowing (Job 30 28; Ps 42 9; Jer 14 2, etc.). But swarthy skin or hair was a sign of race (Song 1 5f., 5 11), as of Ethiopians and other Africans. The blackness of night or tempest is noted (I K 18 45; Job 3 5; Is 50 3; Jer 4 28; He 12 18; Jude 13, etc.), of the raven (Song 5 11), of ice on the streams (Job 6 16), and of porphyry or dark marble (Est 1 6). Black hairs are mentioned in testing the leper (Lv 13), and the visions include black horses (Zec 6; Rev 6). Brown (Gn 30 32-40 AV) is properly black as in RV. The "black marble" referred to in Est 1 6 (cf. margin "stone of blue color") was probably a drab slate or marble.

2. Scarlet, Purple, and Other Reds. Bright red, "scarlet," or "crimson," a color obtained from the kermes-worm or cochineal, and a richer "purple" from a mollusk, were the badges of royalty, or at least of wealth. The two often occur together (Ex 25–28, 35–36, 38–39; Nu 4 8, 13; II Ch 2 7, 14, 3 14; Pr 31 21f.; Rev 17 3f., 18 12, 16), but also the former alone (Gn 38 28, 30; Lv 14; Nu 19 6; Jos 2 18, 21; II S 1 24; Song 4 3; Is 1 18; Jer 4 30; La 4 5; Nah 2 3; Mt 27 28; He 9 19), and the latter alone (Jg 8 26; Est 1 6, 8 15; Song 3 10, 7 5; Jer 10 9; Ezk 27 7, 16; Dn 5 7, 16, 29; Mk 15 17, 20; Jn 19 2, 5; Lk 16 19). Lydia was a dealer in purple (Ac 16 14).

It is likely that the term rendered 'blue' was some variety of purple. It occurs only with dyed stuffs (Ex 25–28, 35–36, 38–39; Nu 4, 15 38; II Ch 2 7, 14, 3 14; Est 1 6, 8 15; Jer 10 9; Ezk 23 6, 27 7, 24).

Ruddiness, such as that of a clayey soil, is often indicated, as of the flesh (Gn 25 25; I S 16 12, 17 42; Song 5 10; La 4 7), a sore (Lv 13), the lips (Song 4 3), animals (Nu 19 2; Zec 1, 6; Rev 6, 12 3), wine (Ps 75 8; Pr 23 31; Is 27 2), pottage (Gn 25 30), dyed leather or cloth (Ex 25 5, 26 14, 35 7, 23, 36 19, 39 34; Is 63 2), painted wood (Jer 22 14; Ezk 23 14; Nah 2 3), a kind of stone (Est 1 6, sardius and ruby?), and the fiery twilight sky (Mt 16 2-3). The word for the 'red' eyes of the drunkard (Gn 49 12; Pr 23 29) probably means 'unclear' or 'darkened.' The term **bay**—a bright red—(Zec 6 3, 7 AV) is properly rendered "strong" in RV.

3. Green and Yellow. Green is naturally often indicated as the attribute of vegetation in all its forms (as Ps 52 8; Jer 17 8; Hos 14 8; Rev 9 4, etc.). In one description of dyed stuffs (Est 1 6) the word rendered "green" may mean simply a special kind of linen. A greenish color occurs in the test for leprosy (Lv 13 49, 14 37), and also a glistening yellow (Lv 13 30-36); the former of these two words is also used with gold (Ps 68 13).

In the disposition of the precious stones in the high priest's breastplate (Ex 28 17-20, 39 10-13; Ezk 28 13) and in the foundations of the heavenly Jerusalem (Rev 21 19-20) there was probably an intentional color-scheme. W. S. P.

COLOSSÆ, co-los'ę (Κολοσσαί): A city of *Phrygia Pacatiana*, situated on the S. bank of the Lycus, on rising ground in the open plain (10 m. from Laodicea, 13 m. from Hierapolis). See Map of the Pauline World. The acropolis was on the N. bank. Though now quite deserted, Colossæ was the great city of Phrygia when visited by Xerxes (481) and Cyrus the Younger (401). It lay on the main trade-route from the seaboard to the East. It was ruined by the change of the road-system and the establishment of Laodicea. C. was famous for its wool of violet hue (*colossinus*). Philemon, Onesimus, Archippus, and Epaphras, the probable founder of the Church at C., all lived here (see COLOSSIANS and PHILEMON). The "worship of angels," against which Paul preached (Col 2 18), was perpetuated in

the great and pretentious church of Michael the Archistrategus, which was destroyed by the Turks (12th cent.). J. R. S. S.

COLOSSIANS, co-lesh'ianz, **EPISTLE TO THE:** One of the letters of Paul written during his first imprisonment at Rome. From the beginning of a critical study of this Epistle (Mayerhoff, 1838) it has been recognized that it presents a troublesome problem and that this problem gathers about the errors which it discusses and seeks to counteract. The Tübingen School (1845) held these errors to be characterized by the Gnosticism of the 2d cent. and consequently denied the authorship of the Epistle to Paul. This was modified later (Holtzmann, 1872) to the effect that there was an element of asceticism in the errors which might well have belonged to the Apostolic Age, so that a portion of the letter may have come from Paul. At present the almost universal acceptance of the Epistle as Paul's is due to the conviction that whatever these errors may be they lack the developed philosophical character that would place them later than his day and consequently offer no hindrance to assigning the letter in its entirety to him.

1. Introductory.

In view of these facts there is a peculiar interest attaching to the thought of the Epistle. After the usual epistolary greeting (1 1 f.) and the customary Pauline thanksgiving for the readers' spiritual condition (1 3-8), the main message of the letter (1 9–4 6) begins. It is based upon what the Apostle has heard of their Christian life, his personal interest in which keeps him constantly in prayer that it may be divinely nourished in the direction of an increasing spiritual intelligence and a consequent fruitful activity and faithful endurance on the readers' part (1 9-11), recognizing the fact that the life they have is due to God's work of salvation through Christ (1 12-14), who is supreme in His place over the Church and the World (1 15-20); so that if their salvation is fully to realize itself in their lives, it will be dependent simply upon the stability of their faith in Him and the firmness of their hold upon the hope which He has assured to them in the Gospel (1 21-23).

2. Contents.

After a word as to his ministrant relations to this Gospel and its bearings upon his service to the Church at large and the circle of individual churches to which his readers belong (1 24–2 2), the Apostle returns to this theme of Christ, whose supreme sufficiency for all their living makes it needless that they should subject themselves to the delusive persuasiveness of teachers who would substitute human philosophy for the teaching which He has given them (2 3-15), and impose an unnecessary ceremonial and a false worship and an arbitrary asceticism upon their living (2 16-23). On the contrary, his plea is that they give themselves to a spirituality of living based on their life with Christ, the reality of which should be a compelling force to a new character and conduct on their part (3 5-11).

After a consequent general exhortation in the direction of positive graces (3 12-17) and some specific exhortations within their household relations (3 18–4 1), and their relations among the unconverted (4 5 f.), the message ends, and with a short personal conclusion (4 7-18) the letter is brought to its close.

3. Character of the Errors.

A survey of these contents makes clear that the Apostle is dealing in only a general way with the errors which have invaded the Colossian Church. He has not defined them either to his readers or to himself, and has not opposed them with anything more than general truths.

On a more specific study of the Epistle, however, there are discernible certain characteristics of the situation with which the Apostle had to deal. (1) The errors were evidently not so developed as to have caused separation from the Church (2 18 f.), though they appear to have had with their teachers a constructive form and to have been propagated in a dogmatic way (2 3 f., 8, 16, 18 f.). (2) They came from teachers who were Jews and Jews of a Judaistic type (2 8, 11, 14, 16, 20-22; cf. Gal 4 3 9 f.). (3) At the same time the insistence upon a regulation of drink, as well as of food, and on the other hand the absence of any antithesis between faith and works, or any insistence of their legalism as necessary to salvation, mark them as of an essentially different type from those which we find in the neighboring province of Galatia. (4) As to what this type could be it is most difficult, if not impossible, to determine. (*a*) Such passages as 2 20-23, which characterize their regulations as an ascetic severity toward the body, and 2 18, which shows them as given to angel-worship, suggest the influence of Essenism, and yet their asceticism is evidently not practised as an end in itself, as it was with the Essenes, while their angel-worship was accompanied by visions which were foreign to the Essenic cult. Certainly, many things which characterized Essenism are absent here. (*b*) The presence in such passages as 2 2 f., 9 f., 18 f., of characteristic Gnostic terms and the opposition which such passages as 1 15-20, 2 6, 9-11, 15, 19 furnish to the known Gnostic subordination of Christ and the removal of union with Him suggest the influence of Gnosticism, though some of these terms are present in other of the Apostle's letters, where Gnosticism can not possibly have come into consideration.

4. Historical Location of the Errors.

From all this it is clear that an exact identifying of these errors with any known system of teaching in the Apostolic or post-apostolic time is out of the question. At the same time, the fact that Gnosticism had no definite origin in any specific school, but grew up in an eclectic way through the mingling of Jewish, Oriental, Greek, and Evangelic elements within the Church, makes it specially significant that this letter is addressed to a region of Asia Minor which had been colonized under Antiochus Epiphanes with Jews from Babylonia, a great center of theosophical mysticism, who would be peculiarly liable to such speculative vagaries as we find embodied in these errors. At all events, it is evident that the vague and indeterminate character of the Epistle's errors show them to belong to an early rather than to a late time; while their distinctively Jewish elements place them quite naturally within the missionary horizon of Paul.

This letter shows the development of Paul's ministry conditioned by the region of country in which it was carried on. In this region of Western Asia Minor, missionized largely under his leadership during his three years' stay in Ephesus, he had been brought face to face with speculative difficulties such as had not come before him in any other of his fields of work. His approach to them consequently is not that of an experienced disputant, but that of a man of practical spiritual ministry, hesitant through his ignorance of the technical elements involved and yet insistent because of his instinctive appreciation of their relations to and their influence upon the fundamental truths of the Gospel which he preached. Colossians thus stands apart from the four main Epistles of Paul and from his letters to the Thessalonians as born of the speculative necessities of his work.

5. Bearing of the Epistle on the Work of Paul.

Literature: The best critical material will be found in the *N T Introductions* of Jülicher (1904) and Zahn[3] (1907) and in the prolegomena to the Commentaries of Peake (*Expos. Greek Test.*, 1903), Abbot (*Internat. Crit. Com.*, 1897), Haupt (Meyer[6], *Exeget.-Krit. Kom. üb. d. N T*, 1897), Ewald (*Zahn-Kom. z. N T*, 1905); Lightfoot[8] (1886) and Klöpper (1882). Haupt and Klöpper are especially thorough in their exegesis of the Epistle.
For specific discussion of the critical problems consult Holtzmann, *Kritik der Epheser und Koloserbriefe* (1872) and the articles on the Epistle in the Bible Dictionaries of Smith[2], Hastings, and Cheyne. See also Gnosticism.

M. W. J.

COMFORTER. See Holy Spirit, § 2, a.

COMING OF THE LORD. See Eschatology, §§ 34–36, 41, 48.

COMMANDMENT: All but three of the O T words rendered "commandment" (and these three derived from the same root) signify primarily 'that which is uttered or spoken.' The idea of authority is read into these terms from the character or office of the person who makes the utterance. A commandment is, therefore, in the Biblical sense of the term, the word of one who has a right to be obeyed. In the N T the conception of authority has crystallized in the terms used. A. C. Z.

COMMANDMENTS, THE TEN. See Decalogue.

COMMENTARY (מִדְרָשׁ, *midhrāsh*, from *dārash*, 'to inquire,' 'investigate'): In II Ch 13 22 a reference is made to the "commentary" ("story" AV) of the prophet Iddo and in 24 27 to the "commentary" ("story" AV) of the "book of the Kings." The Heb. term means "didactic or homiletic exposition," or "an edifying religious story" (Driver). Some such works are referred to by the Chronicler as among his sources. See Chronicles, Books of.

E. E. N.

COMMERCE. See Trade and Commerce.

COMMON: The Biblical conception of what is common included: (1) The broad and general idea of the ordinary as distinguished from the exceptional (Jer 26 23; Lv 4 27; Ezk 23 42; Ac 5 18 AV; I Co 10 13 AV, etc.); (2) the conception of that which belongs to all as a general characteristic (Tit 1 4; Jude ver. 3) or that in which all participate (Ac 2 44); and (3) the notion of ceremonial uncleanness, in which sense the word is used in I S 21 4 f.; Jer 31 5 RVmg.; Ac 10 14, 28). A. C. Z.

COMMONWEALTH. See Citizenship.

COMMUNICATE, COMMUNICATION: These words are employed: (1) In their original though now rather obsolete English meaning of 'making common,' *i.e.*, of sharing, dividing, taking another as one's partner, having fellowship with—in temporal goods (Gal 6 6), afflictions (Ph 4 14 AV), necessities (Ro 12 13), giving and receiving (Ph 4 15 AV), or of Christian fellowship generally (I Ti 6 18; Phm 6 AV; He 13 16). (2) In the usual modern sense of sharing or imparting information, knowledge, etc., by speech, hence meaning 'word,' 'speech,' 'discourse' (II S 3 17; II K 9 11 AV; Mt 5 37 AV; Lk 24 17; Gal 2 2 AV; Eph 4 29 AV). In I Co 15 33 the Gr. *ὁμιλία* probably means 'conversations,' 'disputings' rather than "companionship" (ARV). In Col 3 8 by *αἰσχρολογία* abusive as well as obscene speech is intended. S. D.

COMMUNION. See Lord's Supper and Holy Spirit, § 2, b.

COMPANION: This word is the rendering of nine Hebrew terms and one (four AV) Greek. Five of the Hebrew originals indicate general community of interest and enterprise (cf. Ezr 4 7 ff.; Is 1 23; Mal 2 14), whereas the other four convey the idea of delight in personal association (cf. Ex 32 27; Jg 14 11 ff.; Pr 13 20). In the N T the Greek terms signify simple association or partnership in a common work or cause (cf. Ac 19 29; also in AV Ph 2 25; He 10 33; Rev 1 9). A. C. Z.

COMPANY. See Trade and Commerce, § 3.

COMPASS. See Cosmogony, § 3.

COMPOUND. See Ointments and Perfumes, § 2.

CONANIAH, con″a-nai′ā (כָּנַנְיָהוּ, *kānanyāhū*): 1. A tithe supervisor in the days of Hezekiah (II Ch 31 12 f.; **Cononiah** AV). 2. A prominent Levite who lived in the reign of Josiah (II Ch 35 9).

A. C. Z.

CONCISION: A term which occurs but once in the Bible, Ph 3 2, where it renders the Gr. *κατατομή* ('incision')—a word not found at all in the LXX. nor in prechristian Gr. in this connection. It is a paronomasia evidently used here by Paul to characterize as nothing less than the flesh-cutting forbidden in the Law (Lv 21 5; cf. I K 18 28), the circumcision which was wholly ceremonial and lacked all regard for its spiritual significance. The term is to be distinguished from the yet stronger expression *ἀποκόπτειν* ('to cut off') in Gal 5 12, where the reference is to the prohibition of Dt 23 1. See Circumcision. M. W. J.

CONCUBINE. See Marriage and Divorce, and Family and Family Law, §§ 4, 5.

CONDEMN, CONDEMNATION: The rendering of a group of N T Gr. words, the chief element in which is made up of *κρίνειν*, with its compound (*κατακρίνειν*) and its derivatives ([*κρίσις* AV], *κατάκρισις*, *κρίμα*, *κατάκριμα*, *αὐτοκατακριτός*). In some passages the meaning is confined to human action and refers (1) to one's judgment against another ([*κατακρίνειν*] Jn 8 10 f.; Ro 8 34; [*κατάκρισις*] II Co 7 3; [*κρίμα*] I Ti 3 6). In Ro 2 1, 14 23 ("damned" AV), where *κρίνειν* is the original, there seems to be included also the element of one's judgment against himself (cf. ver. 22 AV); or (2) to the judgment into which another's conduct is brought by one's own good life ([*κατακρίνειν*] Mt 12 41 and ‖; He 11 7). In the great majority of passages, however, the meaning is distinctively that of the Divine judgment against sin ([*κρίνειν*] Ja 5 7 AV; Jn 3 17 f. AV; [*κατακρίνειν*] Ro 8 3; [*κατάκρισις*] II P 2 6; I Co 11 32; II Co 3 9; [*κρίμα*] Mk 12 40 and ‖; Ja 3 AV; I Co 11 34 AV; Ro 3 8; [*κατάκριμα*] Ro 5 16, 18, 8 1). In Jn 3 17-19, 5 24 (where only the AV renders *κρίνειν* and *κρίσις* by "condemn" and "condemnation") there is meant the judgment brought by men upon themselves because of their rejection of Christ. Parallel with this is Tit 3 11 (*αὐτοκατακριτός*), where the reference is to the judgment brought upon oneself by persistency in evil. In Ac 13 27 (*κρίνειν*); Lk 24 20 (*κρίμα*); Mt 27 3; Mk 10 33 and ‖s, 14 64 (*κατακρίνειν*), the reference is to the sentence of a court, expressing the general judgment of the people; in Lk 23 40 (*κρίμα*) to the sentence of a court, resulting in condemnation to death.

The rest of the group consists of the compounds *καταδικάζειν*, *καταγιγνώσκειν*, and *ἀκαταγνωστός*. In all but one of the passages where these words occur the meaning is confined to human judgment. Twice it is the censorious judgment against one's fellow man ([*καταδικάζειν*] Mt 12 7; Lk 6 37); twice it is the self-judgment which comes from the condemning character of one's own conduct ([*καταγιγνώσκειν*] Gal 2 11; I Jn 3 20 f.); once it is the sentence of a secular court—as an instrument of oppression ([*καταδικάζειν*] Ja 5 6). Once only is the meaning that of Divine judgment against evil ([*καταδικάζειν*] Mt 12 37).

There are two passages (I Ti 5 12 [*κρίμα*]; Tit 2 8 [*ἀκαταγνωστός*]) where the reference seems to be to a judgment implying more or less of ecclesiastical oversight and review. See also JUSTIFICATION.

M. W. J.

CONDUIT. See JERUSALEM, §§ 13, 34.

CONEY. See PALESTINE, § 24.

CONFECTION, CONFECTIONERY. See OINTMENTS AND PERFUMES, § 2.

CONFEDERACY, CONFEDERATE. See CONSPIRACY.

CONFESS, CONFESSION (*ὁμολογεῖν* [*ἐξομολογεῖν*], *ὁμολογία*): A term which in the N T has several varieties of meaning. (1) 'To concede,' 'allow' (Jn 1 20; Ac 24 14; He 11 13). (2) 'To acknowledge one's sins'—'confess' in the narrower sense (Mt 3 6; Mk 1 5; Ac 19 18; Ja 5 16; I Jn 1 9). (3) 'To openly acknowledge' or profess one's faith in anything (Ac 23 8 [cf. Gr. of Tit 1 16]), especially in Jesus as the Messiah, Son of God, etc. (Mt 10 32a; Lk 12 8a; Jn 9 22, 12 42; Ro 10 9; II Co 9 13; Ph 2 11; I Ti 6 12 f.; He 3 1, 4 14, 10 23; I Jn 2 23, 4 2 f., 15; II Jn 7). Also of Jesus' acknowledging His own in the judgment (Mt 10 32b; Lk 12 8b; Rev 3 5 [cf. Gr. of Mt 7 23]). In the papyri *ὁμολογεῖν* is the official formula for publicly acknowledging a contract, sale, receipt, etc.; cf. also Mt 14 7; Ac 7 17, where it is used in the sense of a public assurance or promise. (4) Of thankfully and worshipfully acknowledging God, so 'to praise' Him (Ro 14 11, 15 9 [both cited from LXX.]; He 13 15). See SACRIFICE AND OFFERINGS, §§ 8, 16.

S. D.

CONFISCATE, CONFISCATION. See CRIMES AND PUNISHMENTS, § 3 (c).

CONFORM, CONFORMED: The translation of the Gr. *σύμμορφος* (Ro 8 29; Ph 3 21 RV); of the ptcpl. *συμμορφιζόμενος* (Ph 3 10); and of *συσχηματίζεσθαι* (Ro 12 2, "fashioned" RV; cf. Gr. of I P 1 14). It is evident that in the N T the compounds *σύμμορφος* and *συμμορφίζειν* place the emphasis on the internal (moral and intellectual) aspects, while *συνσχηματίζειν* refers primarily to the external (physical and formal) relations.

E. E. N.

CONGREGATION: Predominantly an O T word. In the N T found only in Ac 13 43 AV ("synagogue" RV). The AV uses the term as the translation of a variety of Hebrew words in all of which the notion of meeting is primary. The RV has properly substituted in all cases which designate the place of the meeting of God with the people in the person of their representative Moses (Ex 27 21, etc.) the more accurate form **Tent of Meeting.** Another change introduced in RV, in the interest of greater clearness and uniformity, is the substitution of **assembly** for "congregation" wherever the theocratical convocation of the people is meant, as when the original Heb. is *qāhāl* (Lv 4 14). The term "congregation" (in the RV) is thus almost limited to the designation of the stated meetings of the people for the transaction of political or legislative business. The distinction can not be pressed too closely, but in general it will hold true. The word is preeminently a 'priestly' one, confined almost entirely to the priestly elements of the Hexateuch and to Chronicles–Ezra–Nehemiah. See also ASSEMBLY (5) and (7).

A. C. Z.

CONIAH, co-nai'ā. See JEHOIACHIN.

CONSCIENCE: This word is not used in the O T, (but cf. Ec 10 20 [LXX.] and, in the Apoc., Wis 17 11). In the N T it is used mainly in the Pauline Epistles; twice in Paul's speeches in Acts (23 1, 24 16). Elsewhere it appears only in Hebrews, and in I Peter. Outside its Biblical usages the Greek word (*συνείδησις*) had not yet obtained the fuller meaning given to it in the N T. It was used somewhat vaguely for the consciousness with which a man views his completed act, especially for the feeling aroused as he recalls and contemplates a wrong deed (Cremer's *Lexicon* and P. Ewald). In the N T a distinct development is found.

In Ro 2 14 f., Paul finds a double proof that the law of God is real for the heathen world, first in the very character of their works which imply the

power of making moral distinctions; and, second, in a twofold inner movement described in two independent clauses in the passage.

1. Pauline Usage. The second clause is not explanatory of the first. Their "thoughts" in mutual intercourse (λογισμοί) are not identical with their "conscience." The latter is private conscience and individual; the former are social. The occurrence of συνείδησις here presupposes a well-known meaning which may be found elsewhere. It appears clearly in the two passages in Acts, where Paul, reviewing his past, expresses his consciousness of having always tried to preserve his sense of integrity before God. At this point the NT agrees with extrabiblical usage, except that the religious reference is present. But that is the new element which makes a great change ultimately in the idea of "conscience." In the remaining passages of Romans (9 1, 13 5) the meaning is the same. In fact, it will be found that, as its fundamental meaning, Paul uses the word for that sense of integrity, or of righteous standing before God (or Christ), which accompanies the moral and religious conduct of the believer. All other new meanings of the word grow out of consideration of that function of human Christian consciousness.

The passage where "conscience" occurs most often (I Co 8–10) illustrates the manner in which the conception grew as soon as the fact began to live in the Christian environment. In the presence of a difficult practical problem conscience appears as a complex fact. (1) The Christian man who recognizes God's relation to all things and the nothingness of idols knows that the consecration of food to idols means nothing. He is, therefore, free to eat whatever is set before him. His knowledge of the facts becomes the ground of his integrity before God when he partakes. His conscience is clear and sound. (2) But he recognizes also that his action affects other consciences, of which in this regard there are two classes. (*a*) The weak conscience of a brother "used until now to the idol" (8 7). This man can not rid himself of the feeling that in eating meat he continues a former heathen practise. He eats "as of a thing sacrificed to an idol." He therefore eats with a "weak conscience," because of an unclear judgment of the facts, and therefore with a "defiled" (8 7) or "wounded" (8 12) conscience—that is, with a lack of conscious integrity before God. Now Paul will not despise his ignorance nor merely pity his confused judgment; he will reverence his conscience. For while the conscience is ignorant, lacking knowledge (8 7a), yet it is *conscience*, which if it be forced by example instead of being set free by insight is wounded, and *he* perishes (8 10f.). (*b*) The ignorant conscience of the heathen man (10 27a). If the Christian man purchase his food in the open market he must do so in his own freedom—ignoring the ceremonial connection between meat and idol-worship (10 25f.). But as soon as the relation becomes personal, the problem is changed. If a heathen host (10 27) sets meat before you without remark, your own conscience is free. But as soon as *any one* (τις 10 28) calls attention to the connection of the meat with idol-worship, the feast becomes a sacred meal, a heathen sacrament. That makes abstinence a duty, but only for the sake of the other's conscience. To him your partaking *now* would be a denial of the very thing which you know, that this consecration of the meat is nothing. From this it is clear that the oft-quoted verse (I Co 8 13) does not mean that Paul practised or enjoined permanent abstinence from meat. The abstaining conscience must keep its own dignity and rights by making abstinence wholly relative to the good of others, and must not erect its act into a new law of permanent and universal authority. There is a dangerous tendency in the 'weak' conscience to become censorious (Ro 14 3b, 10a) and in the strong and free conscience to become contemptuous (Ro 14 3a, 10b), and against both the Apostle utters urgent warnings. The guiding principle in this passage (I Co 8–10) is the same as in Ro 14, although in the latter for "knowledge" the Apostle substitutes the word "faith" (14 12). In both passages the awful significance of conscience appears in this that, if a man eat who feels or thinks that it may be against the honor of Christ to do so, he thereby abdicates his own judgment and acts outside of faith. And whoso does this is 'destroyed' (Ro 14 15b) and 'perishes' (I Co 8 11). And in both passages the man who by his example deliberately exerts that compulsion on him is held responsible for the disaster. In II Co "conscience" is applied not to his own approval of his conduct, but to its approval by others (4 2, 5 11). This is a new and most important step in the growth of the general conception. And yet it comes naturally through the intensely social Christian spirit. For it is the same inner power in virtue of which I appraise my own conduct and that of others, and I must do both "in Christ."

In the Pastoral Epistles conscience is named six times; in three cases (I Ti 1 5, 19, 3 9) with "faith" or "heart," as if it had begun to define itself before Christian eyes as a fundamental element or faculty of human nature. In Tit 1 15 it can be, along with the "mind," defiled. And in I Ti 4 2 it is said that certain who fall away from the faith are "branded in their own conscience as with a hot iron." This does not mean that they lose the power of making moral distinctions, a quite un-Pauline idea; but that they suffer the intolerable shame of their defection. It is the intense pain of ineradicable guilt which is theirs.

The three passages in I Peter in which "conscience" occurs yield the same meaning as the Pauline. In the first two (2 19, 3 16) the general context is similar. The

2. The Petrine Usage. believer is amid hostile critics and even persecutors. His strength and peace must be found in the possession of "a good conscience" which must be the inner sense of "a good manner of life in Christ" (3 16). The word is used in a startling way, however, when (2 19) the author speaks of the συνείδησις Θεοῦ, which is variously translated. Is it "conscience toward God," or, as Canon Bigg prefers, "consciousness of God"? The phrase was apparently so constructed because the writer saw that there is no consciousness *of* God, in the Christian sense, without a good conscience *toward* God. It marks the dawn of the great idea

that conscience is the voice of God in us. But here it means that in the sense of uprightness before Him a man already possesses Him. The very difficult passage which almost immediately follows (3 20 f.) repeats the word in a sentence that is grammatically dark. The baptized man is saved 'into God,' as the eight souls into the ark. But this baptism is not concerned with the outward man, "the flesh," but with the inner man. In the baptismal rite "the good conscience" is the matter of inquiry, the decisive fact.

3. Usage in the Epistle to the Hebrews.

In four out of the five places where "conscience" is named in the Epistle to the Hebrews the general topic is the subjective effect of the atonement of Christ. Whatever effect the gifts and sacrifices, the blood-shedding, under the old covenant produced, they did not reach the conscience. The worshiper remained in that regard unperfect (9 9); he still had the conscience of sins (10 2) or dead works (9 14). But the blood of Christ does "cleanse conscience from dead works to serve the living God," and men may have their "hearts sprinkled from an evil conscience," so that they can "draw near with a true heart in fulness of faith" (10 22). It is evident that in all these passages the good conscience is regarded as the sense of righteousness before God (cf. 13 18). Our sense of guilt prevents all approach to God; and that is removed only by the blood of Christ. His work of sacrifice has made it possible for men to enter the holy presence of God with bold hearts and confident prayer—that is, with clear consciences. The conscience is that in us on which forgiveness through atonement operates.

4. The Philosophy of Conscience.

It is evident that in the N T we have no clearly defined doctrine or theory of conscience, nor even a description of it. Like other Greek words *συνείδησις* was passing into a new world, to describe great facts which were now more clearly perceived than was possible for prechristian eyes. Some of these may be stated here. (1) The feeling of guilt or of joyous confidence before God, as in Hebrews, is the deepest fact in human religious experience. The work of Christ deals with that, and it is called "conscience." (2) The believer's feeling of personal integrity and sincerity in conduct before God and man, as in Acts, Romans, Corinthians, is traced to the same inner seat of authority. (3) But this feeling is so closely allied with and dependent upon 'knowledge' or intelligent 'faith' (I Co, I Ti) that the conscience is seen to be a moral scrutinizer of all human conduct. (4) As thus conceived conscience is the supreme, the most sacred fact in human nature, to preserve which is essential and to destroy which can only be the doom of the individual. There can be little doubt that N T writers, by their emphasis upon this phase of human nature, by making it so concrete, and by attaching to it the very highest and most solemn significance in relation to the final destiny of man, presented fresh material and a new stimulus to ethical inquiry. It may be added with some confidence that no theory of conscience can hold its own which takes no account of those aspects of it which are set before us in these brief but momentous N T discussions.

Literature: P. Ewald, *De vocis Συνείδησεως Vi ac Potestate*, 1883; W. Herrmann, *Ethik*,[3] 1904; Martensen, *Christian Ethics* (*Individual*), Translation, 1884, 338 ff.; H. Schultz, *Grundriss d. Evang. Ethik*, 1891; Newman Smyth, *Christian Ethics*, 1892; T. B. Strong, *Christian Ethics*, 1896; B. Weiss, *Bib. Theol. of N T*, Translation, 1893, I, p. 476[n], II, pp. 39–41, 128; G. B. Stevens, *Theol. of N T* 454–456. W. D. M.

CONSECRATE: This term is the correct rendering of the Heb. קָדַשׁ, *qādhēsh* (and cognate words), signifying 'to be holy,' *i.e.*, 'separate' from that which is common or profane (see Holy). But there are a number of passages where the Heb. or Gr. terms are not adequately represented by the Eng. word "consecrate." In Mic 4 13, "devote," in Nu 6 7, 9, 12, "separate," "separation," in He 10 20, "dedicate," and in He 7 28, "perfected," all RV, are more correct renderings. In the majority of instances, however, where "consecrate" (and **consecration**) occur, they render a peculiar Heb. expression meaning literally 'to fill the hand,' or 'filling' with 'hand' understood (cf. Ex 32 29; Jg 17 5, 12 for passages where the force of the literal expression can still be discerned). The expression goes back probably to a remote antiquity when the priests' hands were "filled" with the offerings, etc., from which he derived his income. See Priesthood, § 2a. E. E. N.

CONSOLATION (*παράκλησις*): The "consolation of Israel" (Lk 2 25) was an expression derived probably from Is 40 1 (LXX.). The comfort or consolation there predicted was popularly understood in later times as referring to the Messianic age rather than to the return from the Exile. The "consolation of Israel" was consequently the time when the promises of the prophets would be fulfilled and all—especially the lowly—would rejoice in the rule of righteousness and peace. E. E. N.

CONSPIRE, CONSPIRACY: The only instance where the term "conspiracy" calls for comment is Is 8 12, where AV reads **confederacy**. Here the term *qesher* refers probably to the coalition of N. Israel and Damascus against Judah which was filling all minds with apprehension (cf. 7 1-2). E. E. N.

CONSTELLATION. See Astronomy, § 4.

CONSULT. See Magic and Divination, § 3, and Council, Counsel.

CONSUMMATION. See Eschatology, § 45.

CONSUMPTION. See Disease and Medicine, § 5 (3).

CONTRIBUTION. See Church, § 9.

CONTROVERSY: The Heb. word רִיב, *rībh*, often translated "controversy," means 'a case or suit at law' (Dt 17 8; II S 15 2). In the prophets the term is frequently used for Jehovah's 'case' against Israel. Once (Is 34 8) for the 'case' of Zion against Edom. E. E. N.

CONVERSATION: This word is frequently used in the AV to render various terms signifying 'be-

havior' or 'manner of life.' These or equivalent expressions have, therefore, been substituted in the RV. In Ph 3 20 the Gr. is *πολίτευμα*, 'citizenship' (q.v.). E. E. N.

CONVERSION, CONVERT: The RV retains "convert" only in Ps 51 13 and Ja 5 19 f. The Hebrew and Greek originals are almost uniformly translated 'to turn.' They are applied to inanimate objects or to the movements of living things (cf. Jos 19 12; II S 23 10; Ru 1 16; Mk 5 30, 8 33; Lk 2 39; Jn 21 20; II P 2 22). They are most significantly applied both in the O T and the N T to that act in which the soul turns from unbelief or sin to God. Paul uses *ἐπιστρέφειν* indeed of turning away from the true Gospel (Gal 4 9), and there are two other natural uses (Lk 22 32; cf. 17 4; Ja 5 19 f.). But the N T generally uses it, sometimes in close union with 'repentance,' quasi-technically for the great crises when men respond to God's work of redemption in Christ (I Th 1 9 f.), and His call through the preaching of the Gospel (Ac 11 20 f., 26 17-20). W. D. M.

CONVOCATION. See Fasts and Feasts, § 1, and Assembly.

COOK, COOKING. See Food and Food Utensils, § 11.

COOL: As a noun in Gn 3 8 (Heb. *ruaḥ*, 'wind,' 'breeze') it is evidently used to indicate the time of day when a breeze is apt to arise as the heat declines to its lowest degree before sunset. It was in the cool of the early evening that the Orientals usually roused themselves from their midday rest. A. C. Z.

COOS, cō'ŏs. See Cos.

COPING. See Temple, § 10.

COPPER. See Metals, § 3.

COPPERSMITH. See Artisan Life, § 11.

COR. See Weights and Measures, § 3.

CORAL: The rendering, which is not entirely certain, of the Heb. *rā'mōth* (Job 28 18; Ezk 27 16). In Pr 24 7 the same word is rendered "too high." Coral abounds in the Mediterranean Sea, and the variety thought to be referred to is the red coral. E. E. N.

CORBAN. See Sacrifice and Offerings, § 17.

CORD: The only instance of the occurrence of this word in the Bible that calls for special comment is in Job 30 10, where, however, the sense is obscure, and the text uncertain. See Davidson, *ad loc.*, in *Camb. Bible.* E. E. N.

CORE. See Korah.

CORIANDER SEED. See Manna.

CORINTH (Κόρινθος): The capital of Corinthia. Its location was incomparable strategically and commercially, as it commanded the sole land route by the natural bridge between the continent and Peloponnesus, and was supplied with deep-water harbors (Lechæum, Cenchreæ) on both sides of the Isthmus (3½ m. wide). Thessalian Minyans settled here c. 1350 B.C. and founded Ἐφύρα (later Κόρινθος) on a plateau at the northern foot of the lofty (1,750 ft.) and impregnable Acro-Corinthus, which served as a stronghold and as the site of the temple of Poseidon (the natural patron-god of a seafaring people). The purple-fish of Greek waters early attracted Phœnicians to Corinth. These brought with them their traditions and gods (especially *Astarte-Aphrodite*, whose worship was impure (cf. the *hierodouli* of Cappadocia, q.v.). The Phœnician sun-god Melkarth supplanted Poseidon on Acro-Corinthus, which became sacred to Melkarth (as Helius) conjointly with Astarte (Aphrodite), while the worship of Poseidon was relegated to the Isthmus. They introduced also many manufactures, which made Corinth the center of industrial art at an early period (purple dye, artistic weaving, cloths, rugs, bronze objects, tables, coffers, armor, and pottery). Later, emigrants from Attica became supreme. These probably changed the name to Corinth. They glorified the games in honor of Poseidon at the Isthmus, and opened them to other states.

The Dorian conquest, which occurred under Aletes (c. 1074 B.C.), brought a Dorian element to Corinth. C. was now ruled by Heraclid kings (Bacchiadæ) till 748, when kings were superseded by *prytanes* chosen annually from 200 Bacchiad families. The Dorian conquest did not make Corinth really Dorian; she detested Dorian exclusiveness and remained luxurious, immoral, and commercial. A new era of prosperity was introduced by Cypselus (of Eolian stock), who expelled the Bacchiadæ and reintroduced the monarchy 657–629 B.C. Under Periander (629–585) and Psammetichus (585–582) triremes were invented, and a series of trading-stations (colonies) were established in the W. and N., and relations with Miletus, Mitylene, Lydia, and Egypt were cultivated. The Cypselids were succeeded by the old Dorian conservative aristocracy, under which Corinth became famous for her wealth, luxury, extravagance, and licentiousness (abounding in *hetæræ*, and religious prostitutes). Hence the proverb, "I do not advise every man to visit Corinth." Not only Corinth's position between two seas, but the difficulty of circumnavigating Peloponnesus, and the easy transfer of wares and even ships by a wooden railway (*δίολκος*) across the Isthmus made C. the meeting-place of Occident and Orient, and a commercial and banking center. Being a commercial city, C. was lukewarm in the Persian wars. Later, because of her jealousy of the growing commerce of Athens, C. sided with Sparta, and incited that city to the Peloponnesian War (431), but in 395–387 she joined Athens, Thebes, and Argos in the Corinthian War against Sparta. Philip and Alexander were proclaimed leaders of the Greeks at the Isthmian Games (in 338 and 336). A Macedonian garrison held the Acro-Corinthus (335–243), and though expelled during the existence of the Achean League (243–222) (headed by Aratus) it was later restored (222–199). Corinth and Greece were declared free by Rome at the Games of 196. But it later became the head of a new Achean League, and at the command of the Roman Senate was totally destroyed by Mummius in 146. The

inhabitants were slaughtered or enslaved and the statues, pictures, and furniture sent to Rome. The place was uninhabited for 100 years, and the site was cursed and given to Sicyon for the maintenance of the Isthmian Games. Cæsar in 44 B.C. removed the curse and refounded the city as a Roman colony (Colonia Laus Julia Corinthus). The new city was confined to the northern plateau; temples and public buildings were reconstructed. As the political capital of Achaia and residence of the proconsul during the following 100 years C. regained her former magnificence, luxury, and immorality. It is this Græco-Roman city which Pausanias describes, and it was in this city that Paul lived and wrought, and it was this atmosphere that made possible the excesses reproved by him (cf. Ac 18 5-17, 20 2 f.; I and II Co; see also CORINTHIANS, EP. TO). C. maintained its existence until 1858, when it was annihilated by an earthquake. Since 1896 the site has been gradually bought and excavated by the American School at Athens.

In earliest times Corinth patronized literature, but materialism gained the day and consequently Corinth has no place in literature, though she produced many statesmen. In art she is famous for her early school of painting and for the Corinthian order of architecture. The colonies of C. were Syracuse, Solium, Ambracia, Anactorium, Leucas, Corcyra, Epidamnus, Apollonia, and Potidæa. The results of American excavations have been disappointing, as nothing of prime importance has been found.

J. R. S. S.

CORINTHIANS, EPISTLES TO THE

ANALYSIS OF CONTENTS

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These letters belong to a group of Paul's Epistles (Corinthians, Galatians, and Romans), whose authorship, apart from certain sporadic attacks, conspicuous by their failure (Evanson, 1792; Bruno Bauer, 1852; Dutch Critical School, 1882), has never been questioned. In fact, this group has been made by such radical critics as the Tübingen School (1845) the standard of Pauline literature, over against which the remainder of the canonical Epistles bearing his name were shown, to their satisfaction, to be pious forgeries.

1. Criticism of the Epistles.

As a consequence, the chief matters of interest in these letters center, not in their authorship, but in the conditions of church life in the Apostolic Age and in the relations to that life borne by the work and the personality of Paul.

It is evident from 16 8 f. that I Corinthians was written from Ephesus shortly before Pentecost. As to what year, it is plain that it could not have been that of Paul's first visit to the city, on his return from his second mission tour (Ac 18 19, 52 A.D.), since the Epistle was written after Apollos had been preaching in Corinth (1 12, 16 12), which was subsequent to this time (Ac 18 24–19 1).

2. Date of I Corinthians.

It must have been some year during the longer stay in Ephesus on his third mission tour (53–56 A.D.)—most likely at the end of the period; since it was after Timothy had been sent to Corinth as the representative of the Apostle (4 17, 16 10) and after the Apostle himself had planned a journey soon to follow to the same place (4 19, 16 5, 7) which from Ac 19 10, 21 f. was after he had been two years engaged in his Ephesian work. The probable date may, therefore, be given as late in the winter or early in the spring of 56.

The situation disclosed by I Corinthians is one of marked unspirituality among the members of the Christian community and of distinct pastoral anxiety for their condition on the part of Paul. The people were returning, in a measure, to their old pagan habit of living, as shown particularly in the party spirit which seemed to possess them all (1 10-21, 3 3 f.), the sensuality which existed unrebuked among them (5 1 f.), the skeptical questionings to which they were giving themselves (15 12, 35), and the general attitude of independency in life and worship (8 9-13, 10 27-33, 11 1-6, 20-22, 12–14) which was threatening their respect and reverence for Paul himself (4 3-19, 5 9-11, 9 1-3).

3. Condition of Corinthian Church.

Indeed before I Corinthians the Apostle had been moved by their lack of sensitiveness to moral conditions to write the people bidding them not to keep company with fornicators (5 9). To this they had replied that the command was impracticable, indicating either an indifferent or a designed misunderstanding of it as involving the general population of the city (5 10)—a misunderstanding which Paul corrects by showing them that his reference was to immoral members of the church (5 11).

4. Early Correspondence.

In this reply they also lay before the Apostle other troublesome problems in their church life, such as marriage and divorce (ch. 7), meat offered to idols (chs. 8 and 10), the exercise of spiritual gifts (chs. 12–14), the collection for the Jerusalem poor (16 1-4), and the possible return to them of Apollos (16 12).

In addition to this, oral information had come to him through members of the household of Chloe concerning the wide prevalence in the community of a partizan spirit (1 11)—not that there existed among them clearly defined parties or distinct religious sects, but that the habit of factionalism gathering around claimed excellencies in certain of their ministers and boasted superiority in certain of their members had generally possessed the church.

5. Oral Information as to Partizan Spirit and Other Matters.

Doubtless through the same informants Paul had learned of the aggravated case of immorality in the community (ch. 5) and possibly also of the litigious spirit among them (ch. 6), as well as of their skeptical attitude of mind toward the fact of a general resurrection of the dead (ch. 15).

It was to rebuke this factionalism in its various forms of manifestation, to denounce this skepticism as to the truth, and to discuss the questions laid before him that I Corinthians was written.

6. Motive and Contents of I Corinthians.

I. The Apostle takes up, first of all, the reported factionalism. After telling them how he had come by the news of it, he visits upon it a plain and outspoken reproof, which extends practically through the first three chapters of the Epistle. He shows them that this spirit is contrary to the divine purpose behind the ministry which he had accomplished among them (1 12-17)—in fact, against the spirit of the Gospel itself and God's calling of them to its privileges (1 18-31), that it was opposed to the principle which had controlled his preaching of this Gospel, not only among them (2 1-5) but in general (2 6-16), that it was against the spirit which had actuated himself and Apollos in their ministry to them (3 1-15) and against the true spirituality of the life implanted in them by God (3 16-23).

II. Such plainness of speech, however, calls for apology, which he gives (4 1-5), stating that the reason for his reproof had been his desire for a humbleness of life in them such as was seen in Apollos and himself (4 6-16), to bring which desire to realization he had sent to them Timothy (4 17-21).

III. With his mind relieved on this first point of difficulty between them, he takes up the reported immorality (ch. 5), accusing them not of being themselves immoral, but of not being sensitive to those of their number who were, and that too although the particular case which had been cited to him as condoned by them was one of infamous nature (5 1 f.). He prescribes the punishment in the case, which apparently involved exposing the offender to the infliction of a miraculous death (cf. case of Ananias and Sapphira, Ac 5 1-11), though with the purpose of the saving of his soul in the day of judgment (5 3-5). He then renews his reproof of their lack of moral judgment, taking occasion to remind them of his commands to them on this matter in his former (unpreserved) letter (5 6-13).

IV. In ch. 6 he comes to their irritating habit of going to law in cases of dispute among themselves. He shows them that such a spirit is out of all harmony with the high dignity of their relationship to the world and the true fellowship of their relations to one another (6 1-11), which leads him to a statement of the principle of Christian liberty, though the especial application he makes of the principle is to the matter of immoral relationships (6 12-20).

V. 1. This application presents to him the first of the specific questions laid before him in the letter from the Church—the question concerning marriage. On this he takes high ground. He holds marriage to be wise and honorable (7 1-7)—a bond not to be loosened even where it involves an unbelieving companion (7 8-17). In general, he holds that existing relationships both in and out of wedlock should best remain as they are, though his personal preference is for the unmarried state (7 18-40).

2. The second question concerns the eating of meats offered to idols, in reply to which he urges the principle of a self-denying regard for others' opinion (ch. 8), as illustrative of which principle he refers to his own action in the matter of receiving support from churches, answering objections to his course (9 1-27), and exhorting against a spirit of self-confidence (10 1-13), and against idolatry (10 14-22). To this he adds a fuller statement of the principles of Christian liberty (10 23–11 1).

3. There then follows a rather prolonged discussion of the complicated question of public worship (11 2–14 40). He considers first the matter of appropriate head apparel in their assemblies (11 2-16), from which he proceeds to the vital situation involved in their conduct of the Lord's Supper, which had grown so disorderly as not only to become a scandal but to bring a deadening influence on their spiritual life (11 17-34). Finally he takes up the confusion which had fallen upon their exercise of spiritual gifts, disclosing the spirit of order and mutual service that should actuate it (ch. 12), while he leads them up to a consideration of love as the greatest gift of all (ch. 13) and shows them the practical worth and value of the gift of speaking with tongues (ch. 14).

4. With ch. 15 he apparently digresses to the orally reported difficulties in the Church, and takes up one of the most important and significant of their troubles—their skeptical attitude of mind toward the resurrection. With great earnestness and apologetic skill he meets the objections raised against the doctrine, showing how it is necessitated by the historical fact of the resurrection of Christ (15 1-19) and by principles involved in Christ's relationship to them (15 20-28) and fundamental to their spiritual life (15 29-58).

5. In ch. 16 he returns to the stated questions from the Church—first that concerning the collection ordered among them for the Jerusalem poor, which was evidently languishing for lack of proper method (16 1-4), and finally, after a discussion of his own and Timothy's plans of travel (16 5-11), that concerning their request for the return of Apollos to them—a request which the Apostle himself had favored, but Apollos for the present had declined (16 12).

This ends the Epistle's message, and a few verses bring it to its conclusion (16 13-24).

The Second Epistle was written after Paul had left Ephesus and had come by way of Troas into Macedonia (2 12 f.). He had been despondent about the Corinthian church before leaving Ephesus and had consequently sent Titus (by the short sea route) to Corinth for a betterment of its affairs. Titus had met him in Macedonia, coming north from Corinth (7 5-7; cf. 2 12 f.). If Paul left Ephesus in the spring or the summer of 56, II Corinthians was written in the summer or the autumn of the same year.

7. Date of II Corinthians.

The situation in Corinth at the time II Corinthians was written is a development of that disclosed by the First Epistle. The moral sensitiveness of the community seems to have improved, but the factionalism appears to have concentrated itself in an actual movement of hostility against Paul (1 15-17, 2 5-10, 10 10 f., 11 5-12, 16, 12 11,

8. Condition of the Church.

15-18, 13 1 f., 5-7), emanating seemingly from the Christ party (10 7, 11 13, 22 f., 13 3) and in all likelihood possessing the spirit, if not actuated by the claims, of the Judaizers (11 4 f. [cf. Gal 1 6, 2 6-8], 11 13-15 [cf. Gal 1 8 f.], 11 18-20 [cf. Gal 2 4, 4 3, 9, 5 1]).

That this development endangered the relationship of Paul to the Corinthian Church of course needs no proof. Its seriousness, however, gives significance to several indications in II Corinthians that the Apostle had been personally involved in the process by which it had come to its strength.

9. Sorrowful Visit.

There are, for example, certain passages which seem to show that the visit to Corinth Paul has in mind when writing is to be his third visit to that city (12 14, 13 1-3), while it has promise of being a second visit of sorrow (2 1, 12 21). The explanation formerly given, by which these passages were referred to the Apostle's third plan to go to them, rather than to his third actual visit, is now generally abandoned, and a visit, unrecorded in Acts, is admitted to have been made from Ephesus after I Corinthians. Its occasion was the development of this personal hostility which Timothy, who had been sent to Corinth in connection with the First Epistle, had apparently been unable to hold in check. Its result was unsuccessful (10 10 f.), and the Apostle returned to Ephesus in great despondency of mind, from which he had not recovered when he left the city (2 12 f., 7 5).

10. Painful Letter.

All this is borne out by certain other passages which seem to hint at another letter sent by the Apostle to Corinth—a letter of "many tears," written out of "much affliction and anguish of heart" (2 4, 7 8-12)—a description that can not suit I Corinthians, which, though a letter of censure and shame, was written rather in a balance between anger and meekness (I Co 4 21) than in the abandonment of grief. Added significance to the foregoing description is afforded by the fact that it is found in the passages which refer to events evidently connected with this unrecorded visit (2 1 f. [3 f.], 5-8 [9], 10 f.) and with Titus' mission in the emergency (7 5-7 [8 f.], 10 f. [12], 13-16).

11. II Corinthians a Composite Epistle.

Apart, however, from all such admissions regarding a special letter of tears, though gaining significant interest through them, there has been a growing conviction among scholars that the peculiar difference in tone and contents of chs. 1–9 from chs. 10–13 points to the composite character of II Corinthians. The cheerful and satisfied character of the earlier chapters discloses a situation in the Church of general loyalty to the Apostle; the dissatisfied and anxious character of the latter chapters betrays one of general disloyalty to him. In fact, when we note the peculiar cross-references between 2 3 and 13 10, 1 23 and 13 2, 2 9, and 10 6, it would seem that the states of feeling on the Apostle's part, which in the later passages are considered as threatening the Corinthians, in the earlier passages are regarded as laid aside and removed—as though between the situation referred to in chs. 10–13 and that referred to in chs. 1–9 there had come a change for the better.

In view of these peculiarities it would appear not only that these last four chapters were written before the first nine, but that they contain at least a portion of the painful letter, written after Paul's return to Ephesus from the unsuccessful visit—a position which gains significance from the fact that in the foregoing cross-references those in the earlier chapters (1 23, 2 3, 9) are all taken from the passages which expressly refer to this visit and the letter connected with it.

This theory is strongly confirmed when the contents of these chapters are considered in the order in which this arrangement places them.

In chs. 8 and 9 Paul is urging upon them the collection for the Judæan saints, citing the generous spirit of the Macedonian churches as a stimulus to their own benevolence and disclosing the spiritual rewards that follow upon a liberal giving. Throughout his appeal he leaves no doubt as to his confidence in what they will do in the matter—the chapter ending with a thanksgiving that suggests the hope he has of them.

In contrast to this, ch. 10 begins abruptly with an assertion of his apostolic authority, over against a state of criticism and open hostility toward him such as is not hinted at in any of the preceding chapters (10 1-11). In proof of the fact of his authority he cites three things: (*a*) The independence of his ministry (10 12-18), which united with it a jealousy of affection for them (11 1-15)—an affection which was all the more marked in comparison with the selfishness of his opponents' conduct (11 16-21a), which lacked the background of the labors and sufferings that belonged to all his missionary life (11 21b–33); (*b*) the visions granted him by God (12 1-4), together with the infirmities laid upon him by the same divine hand and the contact with God's strength into which these weaknesses brought him (12 5-10); (*c*) the manifestation of his apostolic power in the working of miracles among them (12 11-13). This assertion of his challenged authority is then followed by a passage which, for the heaviness of heart and bitterness of spirit that it discloses, is unique among Paul's writings (12 14–13 10). It is burdened with anxious fear for the stability of his relations to them (12 14-21), while it is sharp with threatened action against them at his coming (13 1-10). With this his message closes.

When we turn to the first nine chapters this stress and strain would seem to be all over. The opening chapter, to be sure, takes up a criticism which is being urged against him by the people; but the charge is a mild one, concerning simply his delay in coming to them as he had promised, which seemed to them to be a show of fickleness (1 15-17). This charge he meets in a spirit of abounding confidence in his own sincerity and in their loyalty toward him (1 12-14), showing that his delay had been due to his desire to spare them in giving himself time to recover from his sorrow over their condition and themselves time for a change of their condition, indicating that the case of hostility toward him, which they had furnished, should now be forgiven by them, as it practically had already been by himself (1 18–2 10). Then, after showing how his anxiety to hear from them through Titus had left him no peace of mind

on his journey (2 12f.), he comes, by a short transition (2 14-17), to a review of his ministry among them, confirming their renewed approval of it over against such unfriendly element as still remained in the Church. He shows the fruit of service to be the proof of a true ministry (3 1-11), while he displays before them the plainness and honesty of his preaching (3 12–4 6) and at the same time the hardship of his ministry and the secret of his endurance (4 7–5 10), closing with an assertion of the absence from his mind of all spirit of self-glory (5 11-21) and an exhortation to them to make their lives effective in the service to which they were called (6 1-10). This is evidently the end of his message; for there follows upon this simply the practical warning against fellowship with unbelievers (6 11–7 1—unless 6 14–7 1 be a remnant of his first letter to them, referred to in I Co 5 9 f.), a plea for yet closer fellowship with them, with an acknowledgment of the comfort their loyalty toward him had already produced (7 2-16) and the urging on them of the Jerusalem collection (chs. 8 and 9; see above).

It is seen from this that, while in both sections in our II Corinthians there is a personal element in the motive for the writing, there is between them a marked difference of direction in which this motive proceeds. In chs. 10–13 it is straight toward a determination to meet and master the hostility which had manifested itself against the Apostle since I Corinthians, but in chs. 1–9 it is all toward a desire to lay hold of and safeguard the loyalty which had finally shown itself in the church.

With such an understanding of the contents of these two parts of our Epistle and of the purpose which lay behind them, it would seem that the only arrangement of them possible is that of the theory that chs. 10–13 belong to the painful letter written at Ephesus and chs. 1–9 to the letter which followed it on the journey from Ephesus to Corinth.

There would thus be four letters of Paul to the Corinthians: (1) The initial letter of prohibition, referred to in I Co 5 9 f., and possibly preserved in fragment in II Co 6 14–7 1. (2) The letter in answer to the Corinthian communication and preserved in our I Corinthians. (3) The painful letter, preserved in part in II Co 10–13. (4) The final letter, preserved practically entire in II Co 1–9.

It is a fact that there was a correspondence between Paul and the Corinthian church which had not been preserved that led in the latter half of the 2d cent. to the forging of two apocryphal Corinthian letters—one from the church to Paul and the other a reply of Paul to the church. They formed originally a part of the old *Acts of Paul* and were admitted by the ancient Syrian and Armenian churches into the N T which they accepted and read.

12. What the Epistles Show of Paul's Work.

When Paul went into Europe on his second mission tour his work was carried on much more among the Gentiles and was consequently different in its character from what it had been previously. The cities of his first tour, though in Asia Minor, were much nearer Syria and, therefore, more likely to have in them a distinctive Jewish element. In fact, Ac 16 1-4 shows us that, while still having this near-by region in mind as his immediate field of labor, Paul felt the Jewish situation must be especially respected in the way his work was done.

In Europe, however, not only was the Jewish element in the communities less in number and in influence (cf. Ac 16 13, 18 12-17), but in view of the agreement reached at the Jerusalem Council (Gal 2 9) the Gentiles were now much more specifically and admittedly the object of Paul's work. The Corinthian Epistles disclose the character of that European work as it developed in a large city center among people uninstructed in religious principles, whose difficulties and shortcomings were not so much in the direction of doctrinal preconceptions as of sheer ignorance of doctrinal truth and crude conceptions of ethical obligation.

In other words, the Corinthian Christians being predominantly gentile, these Epistles show us that, in spite of the Apostle's long residence among them, they still tended toward a liberalism of Christian living, which seriously threatened their moral character, while they retained enough of the partizan spirit of the old Greek paganism to endanger vitally that Christian brotherhood which was the heart of their religion. It is evident, therefore, that the Corinthian stage of Christianity was not so developed in its knowledge and in its disputes as the stage of the more Jewish churches in Galatia—though it was clearly more developed than that of the gentile church in Thessalonica. Consequently whatever Judaizing element may have entered into the opposition which developed against the Apostle between I and II Corinthians, it must have been of a less advanced kind than that which animated the great controversy in Galatia. For though it is clear that another Gospel was being preached among the people (II Co 11 4, 12 f.; cf. Gal 1 6), there is no evidence that the propaganda of circumcision as necessary to salvation was being carried on. If this was the same movement as the Galatian—as would seem generally to be the fact—it was concerning itself rather with the preliminary personal opposition to Paul's apostleship than with the central debate and controversy over doctrinal truth (cf. II Co 10 1-3, 11 5, 12 11; Gal 1 1, 15, 17, 2 6).

Literature: Among the *N T Introductions* accessible to English readers Jülicher[6], 1906 (Eng. transl. 1904), may be consulted for the more advanced critical views, and the unexampled treasure-house of Zahn[3], 1906 (Eng. transl. 1907), explored for the conservative positions. Consult also the introductions to the *Commentaries* of Schmiedel, 1891; Heinrici, I Co, 1896; II Co 1900; Bachmann, 1905; Findlay, I Co, 1900; Bernard, II Co, 1903 (the last two in *The Expositor's Greek Testament*).

For a description of the Corinthian situation consult, besides Zahn's *Introduction*, von Dobschütz's *Christian Life in the Primitive Church* (chs. 2–4), 1904.

For the composition of II Co, consult Hausrath *Der Vierkapitelbrief des Paulus an die Korinther*, 1870, with reply by Klöpper in his *Commentar über d. zweite Sendschreiben an die Gemeinde in Korinth*, 1874; also Kennedy, *The Second and Third Epistles to the Corinthians*, 1900; and art. "The Problem of Second Corinthians" in *Hermathena*, No. XXIX, 1903, with contrary view in Introduction to Bernard's *Com.* above.

M. W. J.

CORMORANT. See Palestine, § 25.

CORN. See Agriculture, §§ 4–7, and Food, § 1.

CORNELIUS, cōr-nī'li-us (Κορνήλιος): A Roman official referred to in Ac 10 as a centurion of the "Italian band" (q.v.) and resident in Cæsarea, either in connection with his troops stationed there or on detached duty from his command, or even possibly retired altogether from active service, his Roman name probably indicating that he himself was an Italian.

At the same time the terms in which he is religiously described (ver. 2, "a devout man and one that feared God," εὐσεβὴς [differing from "devout," εὐλαβῆς, of Jews, Ac 2 5, 8 2, 22 12] καὶ φοβούμενος τὸν Θεόν; ver. 22, "a righteous man and one that feareth God," δίκαιος καὶ φοβούμενος τὸν Θεόν) show him to have belonged to those half-way followers of Judaism who, though not circumcized (cf. ver. 28 with 11 3) and consequently not members of the congregation of Israel, had in their feeling after the true God adopted certain Jewish practises (cf. vs. 2, 30), in virtue of which they not only came into good favor with the Jews (cf. ver. 22; also Lk 7 4), but were permitted to take part in the worship of the Synagogue (cf. Ac 13 16, 26, 43, 17 17). He was thus of a class who were neither 'proselytes of the gate,' nor 'proselytes of righteousness'; in fact, from the evident conflate reading, Ac 13 43 (τῶν σεβομένων προσηλύτων), not proselytes at all. Under these circumstances the baptized admission of himself and his household into the Christian brotherhood (ver. 47 f.) was such a breach of the Jewish principles which then ruled in the Church that upon his return to Jerusalem Peter was called to account for his connection with the incident (11 2 f.). His justification of his action on the basis of the visions received by himself and Cornelius and the outpouring upon the convert of the gifts of the Holy Spirit was accepted and the case was doubtless treated as exceptional, its significant relation to the ideal racial unity within the Church not being comprehended.

Literature: For the military status of Cornelius in Cæsarea, cf. Ramsay, *Was Christ Born in Bethlehem?* (1898, pp. 260–269); *Expos.*, Sept. and Dec., 1896, Jan., 1897; Rackham, Acts in *Westminster Coms.*, note, p. 146. For the relation to Judaism of the class to which C. belonged cf. Schürer, *HJP.* II, ii., 311–327. For the bearing of the incident on the development of the early Church, cf. works on *Apostolic Age* by Bartlett (1899, p. 41 f.), and McGiffert (1897, p. 107 f.); Rackham, Acts in *Westm. Coms.*; Knowling, Acts in *Expos. Gr. Test.*

M. W. J.

CORNER: The exact equivalent of the Heb. *pinnāh, pānāh, zāwiyyōth,* and the Gr. *γωνία,* the majority of instances where the word occurs. The word is also used to render (1) *pa'am,* 'foot' (Ex 25 12, AV); (2) *miqtsō'a,* 'angle' (Ex 26 23); (3) *pē'āh,* 'quarter' or 'side' (Ex 25 26); (4) *kānāph,* 'wing' (Is 11 12); (5) *kāthēph,* 'shoulder' (II K 11 11, AV); (6) *tsēla',* 'rib' (Ex 30 4, AV); (7) *qātsāh,* 'end' (Ex 27 4); (8) Hoph'al participle of *qāts'a,* 'turn' (Ezk 46 22); and (9) the Gr. *ἀρχή,* 'beginning' (Ac 10 11).

A. C. Z.

CORNER GATE, GATE OF THE CORNER. See Jerusalem, § 32.

CORNER-STONE: In Is 28 16 the "precious corner-stone" that J" is to lay in Zion is the great principle of genuine faith in Him, in contrast to the false confidence exhibited by the prophet's contemporaries. In Ps 118 22 it is Zion (viewed ideally) over against the world (its oppressor) that is the corner-stone of J". In the N T both of these ideas are subordinated to the application of the passages to Christ as fulfilling them in the widest sense possible (Mk 12 10 and ‖s; Ac 4 12; Eph 2 20; I P 2 6 f.).

E. E. N.

CORNET. See Music, § 3 (5).

CORN-FLOOR. See Agriculture, § 6.

CORPSE. See Burial and Burial Customs, § 1, and Purifications, § 6.

CORRECT, CORRECTION. See Chasten.

CORRUPTION, MOUNT OF (II K 23 13): The literal meaning of the Heb. *mashhīth* is 'destroyer,' though it may have been taken in this passage in the sense of 'destruction.' The reference is probably to the S. elevation of the Mount of Olives, afterward called the Mount of Offense.

E. E. N.

COS (Κώς, Coos AV): A long, narrow island between the promontories of Cnidus and Halicarnassus (Ac 21 1). The ancient capital, *Astypalæa,* was supplanted by the town *Cos* (366 B.C.). Cos belonged to the Dorian Hexapolis and the Athenian Confederacy. It was declared free by Claudius. The island was often devastated by earthquakes. Cos was much favored by Herod. It was the birthplace of Apelles, Hippocrates, Aristo, and Ptolemy Philadelphus. It contained a temple of Asklepios and a medical school and was also a banking center.

J. R. S. S.

COSAM (Κωσάμ): One of the ancestors of Jesus (Lk 3 28).

E. E. N.

COSMOGONY

Analysis of Contents

1. The Biblical Accounts of Creation
2. Gn 1[1]–2 [4a]
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1. The Biblical Accounts of Creation.

Besides a number of references in the poetical books (*e.g.*, Job 26, 38; Ps. 24 2, 104), the O T contains two chief accounts of the Creation. (*a*) Gn 1–2 4a belongs to the Priestly narrative (see Hexateuch), whose regard for system is seen in the arrangement of the entire book under ten generations or 'begettings' (2 4a, 5 1, 11 10, etc.). In the case of "the heavens and the earth," the term "generation" is, of course, employed figuratively; and 2 4a probably stood originally before 1 1—*i.e.*, at the beginning of its section, as in the other occurrences of the expression. The characteristic formal arrangement of the Priestly writer is also seen in the recurrence of stereotyped formulas in Gn 1–2 4a: "And God said," "and it was so," "and God saw that it was good," "and there was evening and there was morning, a . . . day." (*b*) Gn 2 4b ff. is from the earlier Jehovistic narrative, and differs from 1–2 4a not

only in being more simple, concrete, and anthropomorphic, but also in its content. It is concerned almost entirely with the creation of man, and the cosmogonic features are secondary.

Turning now to Gn 1–2 4a, we notice that there are eight creative works, distinguished by characteristic formulas; and of these one falls on each day, excepting the third and sixth days, which have two works each.

2. Gn 1¹–2 4a.

Again, the six days are divided into two groups of three each, whose relation of preparation and accomplishment will at once be seen from the following summary:

1. Light.	4. Lights: sun, moon, and stars.
2. The waters divided by the firmament.	5. Living creatures in the waters, and birds that fly in front of (Heb. 'on the face of') the firmament.
3. (*a*) Dry land separated from the seas. (*b*) Vegetation.	6. (*a*) Land animals. (*b*) Man.

7. Sabbath of Rest.

Without attempting a detailed exegesis of Gn 1–2 4a, the following points should be mentioned for their bearing upon the general subject under discussion: The Hebrew word *bārā* ('create,' Gn 1 1), while it here denotes the production by Divine power of something fundamentally new, does not necessarily mean 'to create' *ex nihilo*. An original creation out of nothing is not denied by Gn 1, but the narrative begins no farther back than the picturing of a vast, dark, chaotic, watery mass (cf. II P 3 5), upon the **face** (*i.e.*, surface) of which the spirit (literally 'breath') of God was brooding as a bird over her nest.[1] The syntax of ver. 1 is obscure; it should be translated probably as follows: 'In the beginning of God's creating the heavens and the earth—now the earth was without form and void and darkness was upon the face of the deep—then God said, Let there be light.' The primeval **light** is here represented as something in itself, independent of the luminaries (cf. ver. 14 ff.). Furthermore, **darkness** seems to be thought of as having a distinct existence and abode, and not as the mere absence of light (cf. Gn 1 5, 18 with Job 26 10, 38 19 f.).

It already appears that the conceptions of Gn 1–2 4a are not exactly those of modern astronomy, geology, or paleontology. Other discrepancies might be noted, of which the following are perhaps the most obvious: (1) There is no reason for supposing that the Hebrew word *yōm* in Gn 1 is used in any but its ordinary sense of a **day** of twenty-four hours; but even if the writer used this word figuratively, the periods there mentioned could not possibly be identified with the geological ages. (2) The sun and stars are said to have been created after the earth. (3) According to Gn 1 there is light, and evening and morning, before there is a sun. (4) Plant life precedes sunlight. (5) Birds precede all land animals, and vegetation is complete in its highest forms before any animal life appears.

3. Gn 1¹–2 4a and Modern Science.

[1] See Oxford *Helps*, 'Genesis,' § 5.

Attempts to reconcile these statements with the teachings of modern science have been marked either by a dogmatic denial of scientific truths [1] or by a distortion of the plain meaning of Hebrew and English words. The efforts of the most eminent harmonists[2] are remarkable only for their uniform failure.[3] "Read without prejudice or bias, the narrative of Gn 1 creates an impression *at variance with the facts revealed by science*: the efforts at reconciliation . . . are but different modes of . . . reading into it *a view which it does not express*" (the italics are Canon Driver's). The preeminence of the religious conceptions of the narrative will be dealt with later; but we can not, and need not, escape from the conclusion that here, as elsewhere in the Bible, the inspired writer shares the 'scientific' beliefs of his contemporaries.

The Hebrew conception of the universe or **world** may be briefly stated as follows: The **earth** is the center of all; apparently a circular disk (cf. Is 40 22) resting upon unseen **foundations** (Job 38 6; Zec 12 1). The **firmament** (sky or **heaven**), like a thin, solid dome (cf. Job 22 14, "vault" [**circuit** AV]; Pr 8 27, **circle** [**compass** AV]; Ps 104 9, "bounds"), restrains the waters above it (Gn 1 6), except when its **windows** are opened to let down rain (Gn 7 11). The firmament also rests upon mysterious foundations (II S 22 8; Job 26 11). In it are fastened the luminaries (Gn 1 14-17), which move in their fixed **courses.** Sometimes a plurality of heavens (? seven; cf. II Co 12 2; Eph 4 10) are spoken of (Dt 10 14; Ps 148 4), in the highest of which God dwells (Dt 26 15; II Ch 6 21; Am 9 6, **upper chambers,** rather than "stories" [*i.e.*, 'successive heights'] of AV). Within the mass of the earth is the dark abode of the departed, called **Sheol,** Abaddon, Hades, or the Pit (Nu 16 33; Ps 15 11; Is 38 18; cf. Rev 6 8, 9 11). Beneath the earth is the **great deep** (Is 51 10), whose storehouses and fountains (Gn 7 11) feed the seas.

Such a rapid generalization, however, is apt to give the impression that the O T portrays a very rigid, mechanical universe; and the outlines of the picture need to be softened by a consideration of the following important facts: There is no single connected passage which describes the cosmos as a consistent whole, or even brings together all the fundamental conceptions just mentioned. A very large proportion of the cosmological references are found in formal poetry, and ought not to be interpreted as literal prose; while many others are in highly figurative prophecy or apocalypse. The inspired writers showed no more hesitancy in employing metaphors that were shifting and contradictory than do we in using these very same crystallized figures of speech in our modern poetry and colloquial prose.[4] Along the horizon everything is vague and mysterious; concerning some things all that the Bible tells is

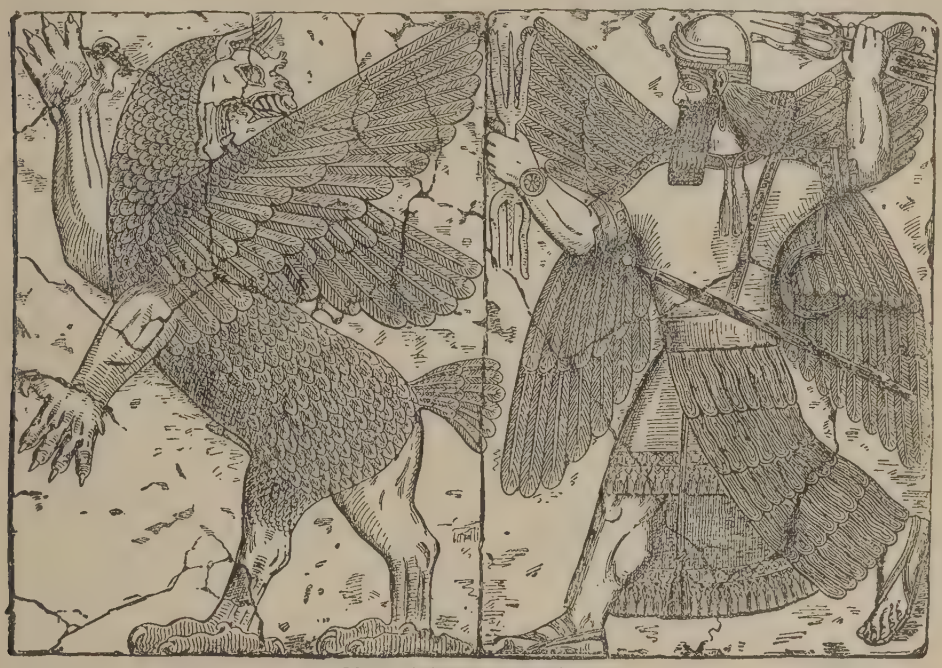
[1] *E.g.*, Keil, *Genesis.*

[2] *E.g.*, Prof. Arnold Guyot, *Creation* (1893); Prof. J. D. Dana, in *Bib. Sacra*, Apl., 1885; Sir J. W. Dawson, *The Origin of the World According to Revelation and Science* (1893); Wm. E. Gladstone, *The Impregnable Rock of Holy Scripture.*

[3] See further H. Morton, 'The Cosmogony of Genesis and Its Reconcilers,' in *B b. Sacra*, Apl. and July, 1897.

[4] To compare 'the sun rises' with Ps 19 4 ff. is the *reductio ad absurdum* for a too mechanical criticism.

that man knows nothing about them; indeed, the whole question of the original creation and present structure of the universe is frequently stated to be beyond the comprehension of the human reason (*e.g.*, Jer 31 37; Is 40; Job 26 14, 36 29, 37 16 f., 38). In other words, the O T does not draw the universe in plan and elevation, but paints it in perspective, seen from man's point of view; the instruments used are not the theodolite and telescope, but the brush and palette of poetic imagery. In the light of such an understanding of the Hebrew cosmology, one class of apologetic problems simply vanishes.



Marduk's Fight with Tiâmat.

The narrative of Gn 1–2 4a has points in common with several ancient cosmogonies;[1] but archeologists are now agreed that its immediate source is to be found in the beliefs concerning the beginning of the universe which were held by the Assyrians and Babylonians.[2] These beliefs have long been known in an incomplete form through Greek-Christian references to the writings of Berossus, a Babylonian priest (c. 300 B.C.); but it was not until 1875 that fragments of a cuneiform account of the Creation were discovered at Nineveh by George Smith. Since then other tablets have been brought to light, until we now have more than enough to indicate the general plan of the Babylonian cosmogony.[3]

4. The Babylonian Creation Epic.

The cuneiform text just mentioned dates from the 7th cent. B.C., but the poem was originally composed probably at least as early as 2000 B.C. This great epic, entitled "When in the Height," from its opening words, consists of 994 lines, divided into seven sections of approximately equal length, each inscribed upon a separate tablet. "The poem embodies the beliefs of the Babylonians and Assyrians concerning the origin of the universe; it describes the coming forth of the gods from chaos, and tells the story of how the forces of disorder, represented by the primeval water-gods, Apsū and Tiâmat, were overthrown by Ea and Marduk respectively, and how Marduk, after completing the triumph of the gods over chaos, proceeded to create the world and man" (King). Its central theme is the glorification of Marduk, the supreme god of Babylon, and the actual account of the creation of the world does not begin till near the end of the Fourth Tablet. The Seventh Tablet gives the fifty titles of Marduk, and ends the poem with a fine hymn of praise. A few lines from the opening and closing are given to illustrate the style of the epic (King's translation):

"WHEN IN THE HEIGHT heaven was not named,
And the earth beneath did not yet bear a name,
And the primeval Apsū, who begat them,
And chaos, Tiâmat, the mother of them both,—
Their waters were mingled together,
And no field was formed, no marsh was to be seen;
When of all the gods none had been called into being,
And none bore a name, and no destinies [were ordained];
Then were created the gods in the midst of [heaven],
Lahmu and Lahamu were called into being [. .].
Ages increased [. . . .],
Then Ansar and Kisar were created. . . ."

[1] See Dillmann, *Genesis* (trans. 1897), pp. 27–94; *EB*, s.v. Creation.

[2] For other parallels between Hebrew and Babylonian narratives, see articles Flood, Paradise, Eden.

[3] See L. W. King, *The Seven Tablets of Creation* (1902), vol. I, translation and notes; also his more popular *Babylonian Religion and Mythology* (1899), pp. 53–120.

EPILOGUE.

'Let them [*i.e.*, the names of Marduk] be held in remembrance, and let the first man proclaim them;
Let the wise and the understanding consider them together!
Let the father repeat them and teach them to his son;
Let them be in the ears of the pastor and the shepherd!
Let a man rejoice in Marduk, the Lord of the gods,
That he may cause his land to be fruitful, and that he himself may have prosperity!" etc.

A study of the entire epic reveals many remarkable parallels between the Hebrew and Babylonian narratives. The general course of the two accounts is the same, and the following specific agreements (among others) are striking: (1) Both narratives begin with a description of primeval chaos. (2) The early creation of light (Gn 1 3) is paralleled in the original form of the Babylonian myth, according to which Marduk was a solar deity. In both accounts there is light before the creation of the luminaries. (3) The deep (*t*ʰ*hōm*) of Gn 1 2 shows even a verbal similarity to the Babylonian chaos-monster, *Tiâmat*; and the occasional personification of the deep as a sullen, couching monster (Dt 33 13; see also SERPENT, DRAGON, RAHAB, LEVIATHAN) is undoubtedly a survival of the Babylonian dragon myth. (4) The creation of a firmament to divide the waters (Gn 1 6) is parallel to the act of Marduk, who used half of the cleft body of Tiâmat for a similar purpose. (5) The Biblical account of the creation of the heavenly bodies (Gn 1 14-19) finds an exceedingly close parallel in the beginning of the Fifth Tablet. (6) In each narrative the culminating act is the creation of man. According to the Babylonian epic, he was made from the blood of Marduk, who spoke thus:

"My blood will I take, and bone will I [fashion],
I will make man, that man may . . . .
I will create man who shall inhabit [the earth?],
That the service of the gods may be established, and that [their] shrines [may be built]."

Finally, though it is not mentioned in what has been recovered of the creation epic, the Sabbath (q.v.) (Gn 2 2 f.) was probably of Babylonian origin.[1]

5. Superiority of the Biblical Account.

To the thoughtful and reverent student, however, these resemblances in the framework of the Hebrew and Babylonian cosmogonies will only serve to emphasize the infinite superiority of the content of the Biblical narrative. The Babylonian epic is verbose in language and grotesque in its polytheism; chaos is anterior to deity, and Marduk gains the supremacy only after a fearful struggle. In Gn 1–2 4a the language is simple yet majestic, God is from the beginning supreme, and the processes of creation are but the orderly working out of His unimpeded plan.[2]

The foregoing considerations lead to two conclusions: (1) Historically: there must have been a long period of naturalization in Palestine to allow the Babylonian cosmogony to be so refined and stripped of all its mythological features. The Babylonian creation legends were probably already current in Canaan when the Israelites entered the Promised Land. (2) While Gn 1–2 4a does not attempt to teach scientific facts which we could find out for ourselves, its revelation of transcendent religious truths evidences the guidance of the Holy Spirit. The general outline of the Babylonian epic survived, together with the common Semitic conception of the universe; but the grossness and polytheism of the earlier cosmogony were divinely transmuted into monotheism and spirituality. By a series of representative pictures we are taught that the universe was not self-originated, but dependent for its existence and present form upon the decrees of the one omnipotent God, whose plan penetrated every detail of creation; while man is shown in his ideal state as head and center of creation and the image of his Maker.

To sum up what has been said: The O T writers certainly shared the ideas of their contemporaries concerning the material universe; and, in particular, the outlines of the Biblical cosmogony were derived from the Babylonian beliefs embodied in the creation epic. Therefore it is impossible to 'reconcile' Genesis with modern science. To insist upon such a reconciliation shows a misconception of the character of divine revelation; and has put a stumbling-block in the path of many an earnest, intelligent inquirer after spiritual truth. The methods of Genesis and geology have nothing in common. The Bible is silent concerning the operation of secondary causes which can be investigated by the human reason. While the more speculative minds of Egypt, Babylonia, and Greece put foundation under foundation and creator behind creator in a vain attempt to provide a firm basis for their cosmogony and ontology, the inspired writers disregarded all intermediate processes in order to press home the supreme truth that "God said . . . and it was so"! Thus the human and temporary framework of the creation story is so subordinate to its permanent religious message that no advance in our scientific knowledge weakens our confidence in the great elemental truths concerning God, man, and the universe, which are so simply and inimitably told in this fitting prelude to the history of redemption.

LITERATURE: The best popular presentation is in Driver's *Genesis* (3d ed., 1905), pp. 19–33 (with a large bibliography). George T. Ladd's *Doctrine of Sacred Scripture* (1883), part II, ch. ii, is scholarly and exhaustive, yet very readable. See also the works mentioned in the foot-notes to this article.

L. G. L.

COTE, SHEEP-. See NOMADIC AND PASTORAL LIFE, § 6.

COTTAGE: (1) In Is 24 20 AV. The Heb. *m*ᵉ*lūnāh* is the same word as that rendered "lodge" in 1 8. The reference is to the frail hut used by the watchman and easily swayed by the wind ("hut" ERV, "hammock" ARV). (2) In Is 1 8 AV. A less correct rendering of *ṣukkāh* than the RV "booth." (3) In Zeph 2 6 the text is probably confused, and the word rendered "cottages" may be a mere duplication of the preceding "pastures." See also LODGE.

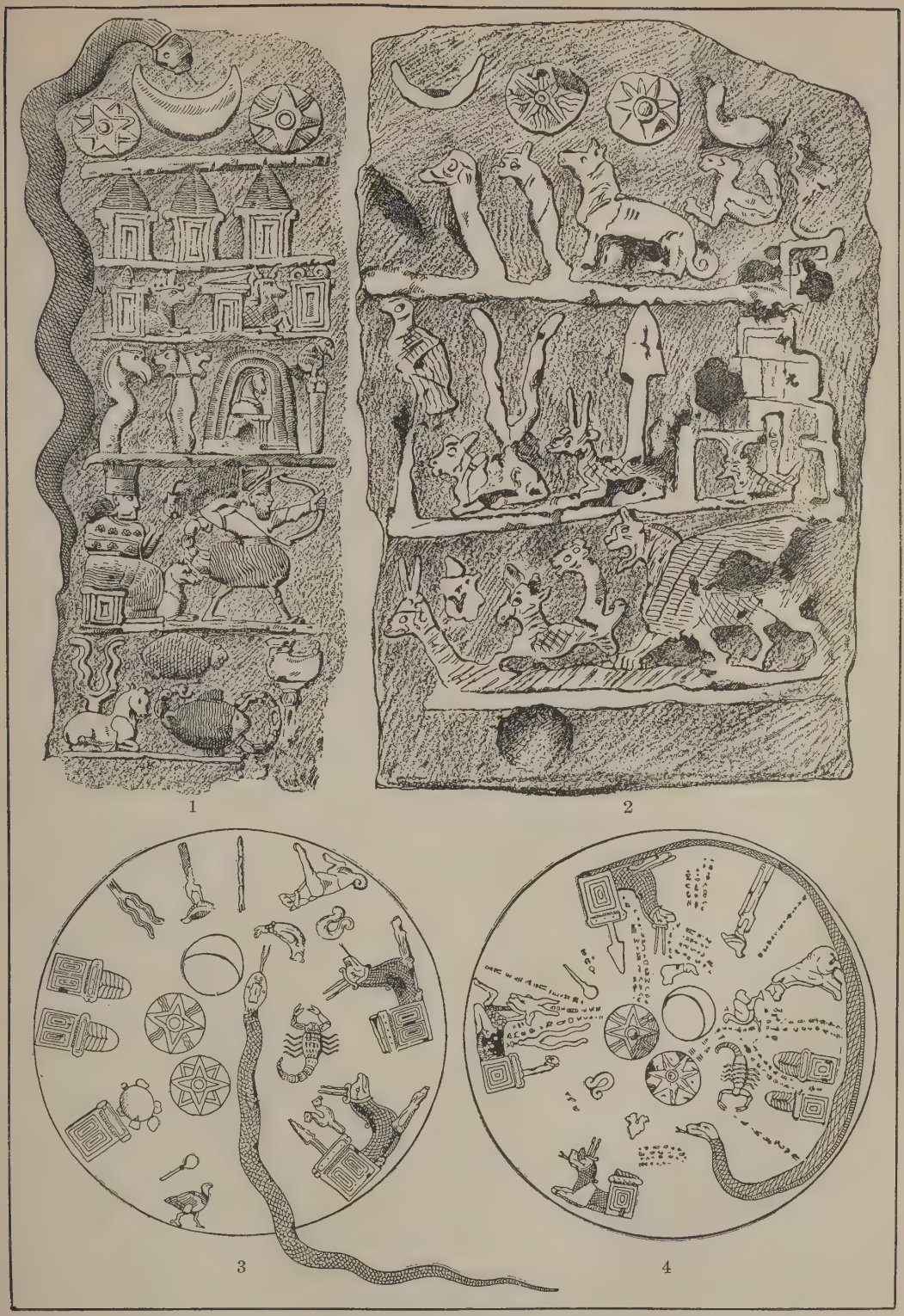
E. E. N.

COUCH. See BED.

COULTER. See PLOW.

[1] In the second creation story (see EDEN) the local coloring is distinctly Babylonian.

[2] The divergences between the Hebrew and Babylonian narratives are emphasized by Morris Jastrow, Jr., in the *Jewish Quarterly Review*, July, 1901, pp. 620–654.



PRIMITIVE BABYLONIAN REPRESENTATIONS OF THE COSMOS (THE SIGNS OF THE ZODIAC).

The serpent of cuts Nos. 1, 3, 4 probably represents the great dragon Tiâmat, i.e., the primeval watery chaos (the "deep" of Gn 1 $_2$, etc.).

COUNCIL: The chief court of the Jews. Under the Romans a measure of self-government was conceded the Jewish nation, both as a religious community and as a race.

1. Origin of Council. The recognized headship of the community was accordingly vested in the council of leaders known in the Jewish writings as *Beth-din hag-gādhōl*, or by the Greek name Συνέδριον, *synedrium*, reduced into the Aramaic Sanhedrin (erroneously *Sanhedrim*). The original of this body lies probably in the Persian period, although it can not be traced clearly farther back than the time of the Greek dominion. In this early stage of its existence, however, it was known only under the name Senate, γερουσία (Ac 5 21; Jos. *Ant.* XII, 3 3). The name Sanhedrin appears first under Herod.

2. Constitution and Membership. The membership of this court was according to the Mishna (*Sanh.* 1 6) fixed at 71 in imitation of the ancient court of elders (Nu 11 16). Those qualified to be members were in general of the priestly house and especially of the Sadducean nobility. But from the days of Queen Alexandra (69–68 B.C.) onward there were with these chief priests also many Pharisees in it under the name of scribes and elders. These three classes are found combined in Mt 27 41; Mk 11 27, 14 43, 53, 15 1. How such members were appointed is not entirely clear. The aristocratic character of the body and the history of its origin forbid the belief that it was by election. Its nucleus probably consisted of the members of certain ancient families, to which, however, from time to time others were added by the secular rulers.

3. High Priest's Place in It. The presiding officer was the high priest, who at first exercised in it more than the authority of a member, claiming a voice equal to that of the rest of the body. But after the reduction of the high priesthood from a hereditary office to one bestowed by the political ruler according to his pleasure, and the frequent changes in the office introduced by the new system, the high priest naturally lost his prestige. Instead of holding in his hands "the government of the nation," he came to be but one of many to share this power; those who had served as high priest, being still in esteem among their nation and having lost their office not for any reason that could be considered valid by the religious sense of the community, exerted a large influence over the decisions of the assembly. In the N T they are regarded as the rulers (Mt 26 59, 27 41; Ac 4 5, 8; Lk 23 13, 35; Jn 7 26), and Josephus' testimony supports this view.

4. Functions. The functions of the Sanhedrin were religious and moral, and also political. In the latter capacity they further exercised administrative as well as judicial functions. As a religious tribunal, the Sanhedrin wielded a potent influence over the whole of the Jewish world (Ac 9 2), but as a court of justice, after the division of the country upon the death of Herod, its jurisdiction was limited to Judæa. Here, however, its power was absolute even to the passing of the sentence of death (Jos. *Ant.* XIV, 9 3, 4; Mt 26 3 f.; Ac 4 5, 6 12, 22 30), although it had no authority to carry the sentence into execution, except as approved and ordered by the representative of the Roman government.

5. The Law It Observed. The law by which the Sanhedrin governed was naturally the Jewish, and in the execution of it this tribunal had a police of its own, and made arrests at its discretion (Mt 26 47). Accordingly, to the extent that the provisions of this law were respected in the trial of Jesus, that trial and execution were legal (but cf. Taylor Innes, *The Trial of Jesus*, 1899; Rosadi, *The Trial of Jesus*, 1905). The trial and stoning of Stephen, however (Ac 6 12 ff.), appear to have been too summary and out of harmony with the procedure prescribed by the law, and therefore illegal.

6. Taxation. Among the administrative duties of the Sanhedrin was the collection of taxes. Under the procurators, the custom had been established throughout the empire of committing the levying of taxes to the local authorities of the subject countries, for the most part to the senates of the towns. In accordance with this practise the Sanhedrin became responsible for the collection in Judæa (Jos. *BJ.* II, 17 1). In carrying out this provision it sold the revenue to tax-purchasers or speculators (publicans).

7. Temporary Limitations of Power. The foregoing holds true of the period between 6–66 A.D., *i.e.*, the period of the Roman procurators. Before the opening of this period restrictions and restorations of the jurisdictions took place alternately. Gambinius, the proconsul of Syria, for instance (57–55 B.C.), subdivided Judæa into five districts, assigning each to a separate council (συνέδριον, σύνοδος, Jos. *Ant.* XIV, 5 4; *BJ.* I, 8 5). Thus he limited the jurisdiction of the Jerusalem council very materially. This was, however, done away with by Julius Cæsar in 47 (*Ant.* XIV, 9 3-5; *BJ.* I, 10 7), and the Sanhedrin was restored to its former supremacy. With the destruction of Jerusalem the council was abolished.

8. Extent of Jurisdiction. While the general authority of the Sanhedrin extended over the whole of Judæa, the towns in the country had local councils of their own (συνέδρια, Mt 5 22, 10 17; Mk 13 9; βουλαί, Jos. *BJ.* II, 14 1) for the administration of local affairs. These were constituted of elders (Lk 7 3), at least 7 in number (Jos. *Ant.* IV, 8 14; *BJ.* II, 20 5), and in some of the largest towns as many as 23. What the relation of these to the central council in Jerusalem was does not appear clearly. They were probably not inferior courts in a uniform system with the right of appeal from the lower to the higher, but rather independent judicatories with a definite recognized work. And yet their independence did not amount to absolute unrelatedness to one another. Some sort of mutual recognition existed among them; for whenever the judges of the local court could not agree it seems that they were in the habit of referring their cases to the Sanhedrin in Jerusalem (Jos. *Ant.* IV, 8 14; Mishna, *Sanh.* 11 2). A. C. Z.

COUNCIL, also COUNSEL: A conference more or less informally held (*ṣōdh*, Ps 55 14; Pr 15 22), but

not necessarily of those who bore no office or responsibility. The council of leaders in Jerusalem (*συμβούλιον*, Mt 12 14; Ac 25 12) included probably members of the Sanhedrin, as well as leading laymen. The act of holding such councils (counsels) is called "consulting" (Ps 83 3) and its finding 'counsels' (*βουλή*, Lk 23 51). A. C. Z.

COUNT: Besides being the usual rendering of *mānāh*, *ṣāphar*, *ψηφίζειν*, and *συμψηφίζειν*, all meaning in general 'to calculate,' the word renders (1) the Heb. *ḥāshabh* = Gr. *λογίζεσθαι*, 'to think' or 'impute' (Gn 15 6; Ro 2 26; Ph 3 13). (2) *pāqadh*, 'to inspect' (I Ch 21 6). (3) *ἔχειν*, 'to hold' (Mt 14 5; Phm 17), and (4) *ἡγεῖσθαι*, 'to account' or 'estimate' (Ph 3 7, 8; He 10 29). A. C. Z.

COUNTENANCE: In most instances this is the rendering of words meaning 'face' or 'appearance.' In Dn 5 6, 9, the original *zīw* means the 'brightness' or 'color' of the face. In I S 16 12 'eye,' in I S 25 3 'form' is the literal meaning of the Heb. E. E. N.

COUNTRY: In most instances the suitable rendering of terms meaning 'land,' 'field,' or 'place.' The following cases call for remark: In Dt 3 14 the original word means a 'district marked off'; in Mk 6 1, 4 and ‖s; Jn 4 44; He 11 14, it means 'fatherland'; in Lv 16 29, 17 15, 24 22; Nu 15 13; Ezk 47 22, the one Heb. word means 'native'; in Mk 12 1 and ‖s and Mt 25 14, "went into a far country" is simply 'went away from home.' In Jos 17 11, Jer 47 4, and Ac 4 36 RV gives the more correct rendering. E. E. N.

COUNTRYMAN: The translation of *γένος*, 'race' (II Co 11 26), and of *συμφυλέτης*, 'of the same tribe' (I Th 2 14). In the first instance Paul is referring to the Jews, in the second to the fellow citizens of the Thessalonian Christians. E. E. N.

COURSE: This term signifies one's way or habit of life (Jer 8 6, 23 10). In Eph 2 2 it renders the Gr. *αἰών*, 'age.' In Acts 13 25, 20 24; II Ti 4 7 the Gr. is *δρόμος*, 'running course,' *i.e.*, the task or mission of life. In Ja 3 6 the Gr. *τροχός*, 'a running thing,' 'a wheel,' refers to one's natural disposition, temperament, tendencies, etc.; in other words, to the entire compass of one's life. Other occurrences need no explanation. (See also Cosmogony, § 3, and Priesthood, § 10.) E. E. N.

COURT. See House, § 6 (f), Palace, and Temple, §§ 6, 20, 27, 29 f.

COUSIN: In AV of Lk 1 36, 58, in the sense of 'kinswoman' or 'relative' (cf. 'cousin' RV); as used to-day, is too definite. In Col 4 10 "cousin," RV, is preferable to "sister's son," AV. E. E. N.

COVENANT (בְּרִית, *b'rith*, Assyr. *biritu*; cf. Zimmern, *Bab. Bussps.*, 59, 82, from a root *bārāh*, 'to determine,' Assyr. *baru*, Gr. *διαθήκη*, 'disposal'): Broadly, a compact or agreement. In this sense covenant is used frequently of contracts among men. Abimelech at Gerar entered into covenant with Abraham (Gn 21 27), and afterward under similar conditions with Isaac (Gn 26 28). Abraham entered into covenant with the Amorites (Gn 14 13), Laban with Jacob (Gn 31 44), Jonathan with David (I S 18 3, 23 18), Solomon with Hiram (I K 5 26), Ahab with Ben-hadad (I K 20 34), etc.

1. General Idea.

But in Biblical usage, this general conception of covenant developed into a much more specific one.

2. The Biblical Covenant.

For (1) as a contract includes a binding element, or creates an obligation, a covenant becomes a bond, imposed by two covenanting parties upon each other, or by one upon himself and the other. Hence in passages such as Gn 15 18 f. the covenant is made by J" (cf. also Jos 24, by Joshua in behalf of J"; Jos 9 7, Joshua with the Gibeonites; II K 11 4 by Jehoiada, and II K 23 3 by Josiah, in behalf of J"). The part of Abram (or those who may be called the second party in the affair) is passive. It is quite proper to speak of it as voluntary; but the covenant is not in these instances entered into by God and man upon absolutely the same terms. (2) The second limitation of the general idea is introduced with the religious element in it. A covenant is not merely a contract as between men and before men. God is invoked in it as a third party. He has a share in its terms and results. Even when the agreement aims at outward material ends, it is not complete until by a religious service J" has been brought into the transaction. To this end an oath, curse, or sacrifice is an indispensable ceremonial accompaniment. When Abimelech (Gn 26 26 ff.), acting for himself, Ahuzzah, and Phicol, proposed to Isaac that they should enter into covenant, he used the formula "Let there now be an oath betwixt us, even betwixt us and thee," and "let us make a covenant" (ver. 28). The word used here for "oath" may also be rendered "curse" (cf. also Gn 31 44 ff., the covenant between Laban and Jacob). (3) A third limitation is the creation of a new relation between the covenanting parties. In the later development of the idea and in some extrabiblical expressions of it, this is symbolized by some act or acts denoting the possession of a common life. The partaking of a sacrificial meal, of salt (which is in such cases the substitute of blood), or of blood itself, either poured out in the form of a libation or used in other emblematic ways (W. Robertson Smith, *Rel. of Sem.*, p. 451), was made to serve as the sign of the new and irrevocable relationship, the object of which was mutual benefit and helpfulness. So far as the covenant was concerned, those who entered upon it were bound to regard each other as members of a new organic entity. So sacred and intimate was the new relation that nothing could surpass the enormity of the sin of covenant-breaking. The sin is loathed and denounced by the prophets in unmeasured terms (cf. Hos 6 7, 8 1, 10 4; Is 24 5; Jer 11 10). On the other hand, it is a sure manifestation of God's perfection that He can not and does not forget His covenants, but remains constant to the rights and obligations created by them (cf. Ro 3 1-4).

Accordingly, the covenant of God with His people is an expression of His love for them. It may be called the divine constitution or ordinance, which is designed to govern human relations with Himself. As such it appears in the record of His dealings with Noah (the Noachian covenant, Gn 9 11 ff.). Even the story of Eden has been read by some in

the terms of the covenant idea. But it is more particularly the Divine mode of defining the relation with the Chosen People. Abraham was taken into covenant at the very beginning (Gn 15 18) with a symbolical and impressive ceremony. With Moses and the new stage of development in the life of the people, Israel as a nation is pictured as entering into covenant with J″ in an even grander and more impressive transaction (the Sinaitic covenant, Ex 34 10, 27, 28). By a covenant with Phinehas an everlasting priesthood was established (Nu 25 12 f.). Other covenants with the same ruling idea are those with Joshua and Israel (Jos 24 25), David (Ps 89 4, 132 12; Jer 33 21), Jehoiada (II K 11 17), Hezekiah (II Ch 29 10), Josiah (II K 23 3), and Ezra (Ezr 10 3).

3. God's Covenant an Expression of His Grace.

It was characteristic of the covenant idea that when entered into it bound not only the individual but his family and posterity, and as a counterpoint the benefits and privileges secured by it were transferred to the offspring of the parties to it. The covenant with Abraham was made with him and with his seed forever (Gn 17 10). Moses was not an individual but a representative of the whole people before J″. The covenant with David was the means of blessing to the whole lineage of the great king (II S 23 5; II Ch 13 5, 21 7; Jer 33 21). The national poetry embodied in glowing terms the conviction that the covenant with David was the ground for the unfailing care on the part of J″ over the royal dynasty as well as over the people ruled by it.

4. Covenant with Collective Bodies.

Israel's experiences with the covenant led the prophets to despair of its continuance, but its lapse would not be final (Hos 1 9 f., 2 2, 23, 3 3). They predict its renovation and reestablishment under better conditions. In this form they called it the New Covenant differing from the old (1) in spirituality. It should be a covenant written on the hearts of God's people (Jer 31 31), and God's people should be not a tribe or nation but a society of individuals who should know Him and keep His covenant. (2) In universality. Through Israel the new religion of God should extend to other nations and the covenant should embrace these too (Is 49 6). (3) Its results would be forgiveness of sin and a new righteousness (Jer 31 34).

5. The Prophetic New Covenant.

The covenant conception having served its purpose in the O T, it disappears from the N T, yielding to the expression of God's relation to man in the terms of an individual fellowship and indwelling. In the Epistle to the Hebrews, however, it is still made to serve the basis of the difference and contrast between the better order of things introduced through Jesus Christ and the old order either under the Abrahamic or the Sinaitic covenants (7 22, 8 6 ff., etc.). A. C. Z.

6. Covenant in N T.

COVERING. See Tabernacle, § 3 b. For usage in Ex 22 27; Job 31 19, cf. Dress and Ornaments, § 3.

COVERT: (1) In I S 25 20 the meaning is that Abigail was concealed from view as she drew near to David and that the meeting between them was sudden. (2) In II K 16 18 RV reads "covered way." The sense of the entire verse is obscure, and what is meant is not known. E. E. N.

COVET, COVETOUSNESS: This term expresses various ideas: (1) Desire to have. As such it is not only innocent, but when its object is worthy, commendable (I Co 12 31, 14 39, "desire" RV). Also, however, (2) desire inordinate and without any ulterior purpose, in which case it is folly (Lk 12 15 ff.) and idolatry (Eph 5 5; Col 3 5). (3) Desire to possess that which belongs to another. Such desire is contrary to the moral law (Ex 20 17, "lust" AV; Ro 7 7). Possibly (4) the effort to secure what one has no right to possess (I Ti 6 10, "to reach after" RV). A. C. Z.

COW. See Nomadic and Pastoral Life, § 4, and Palestine, § 24.

COZ. See Hakkoz.

COZBI (כָּזְבִּי, *kozbī*), 'deceitful': A Midianite princess, slain by Phinehas (Nu 25 7 f., 15, 18). E. E. N.

COZEBA. See Achzir.

CRACKNELS. See Food, § 2.

CRAFT. See Artisan Life, § 1.

CRAFTSMEN, VALLEY OF. See Ge-Harashim and City, § 4.

CRANE. See Palestine, § 25.

CRAWLING THINGS. See Palestine, § 26.

CREATE, CREATION. See Cosmogony, §§ 1–3.

CREDITOR. See Trade and Commerce, § 3.

CREEPING THINGS. See Palestine, § 26.

CRESCENS, cres'senz (Κρήσκης): An early Christian mentioned in II Ti 4 10 as having gone to Gaul (Gr. Γαλατία, which must be rendered 'Gaul,' not "Galatia"; cf. Zahn, *Introd. to N T*, § 33, n. 8). The fact that Titus was sent at the same time to Dalmatia suggests that both journeys may have been undertaken for the purpose of preaching the Gospel in new regions. According to later tradition (see Tillemont, *Mem.* I, 585) C. was the founder of the Church in Vienne and Mainz. J. M. T.

CRESCENTS. See Dress and Ornaments, § 11.

CRETE (Κρήτη): Modern Candia, a rich and beautiful island, one of the chief seats of the worship of Zeus, whose birthplace was Mt. Ida or Dicte. Long before the Phœnician traders came, and even before the Mycenæan Age, the island had a highly developed civilization, which seems to have been buried by invasions from the N. (For excavations now proceeding at Knossos and elsewhere see *Ch. Quar. Rev.*, Jan., 1906.) "The pottery found in southern Palestine is Cretan, confirming the Hebrew tradition that the Philistines were strangers who wandered in from

Crete" (**Caphtor** [Jer 47 4; Am 9 7]. See Breasted, *Hist. of Egypt*, p. 512). The island possessed a large number of independent cities, in some of which, notably Gortyna, many Jews were settled before the middle of the 2d cent. B.C. The Romans occupied Crete in 67 B.C., during the great war with the pirates, and under the Empire it was made a senatorial province along with Cyrene. By universal testimony the Cretans were avaricious, fraudulent, and sensual, as their poet Epimenides (600 B.C.), called by Plato a "divine man" and quoted in Tit 1 12, also affirms. Even in the rich coinage of their cities, which were in a state of constant feud among themselves, "there is always present a substratum of barbarism." If the Gospel was first carried there after Pentecost (Ac 2 11), it did not apparently make headway until the visit of Paul and Titus (Tit 1 5). Fair Havens was touched at by Paul on his way to Rome, and Phœnix was a good harbor to the W. (Ac 27 8, 12). R. A. F.

CRICKETS. See PALESTINE, § 26.

CRIMES AND PUNISHMENTS: The fundamental principle of Hebrew penology is strict retribution. The *lex talionis*, including property as well as the person, is enunciated in all three sections of the Mosaic codes (Ex 21 23-25; Lv 24 17, 19 f.; Dt 19 21). This was an ancient Semitic penal custom, and we find it expressed in the CH [Code of Hammurabi (c. 2250 B.C.)] in phraseology almost identical with Biblical language: son for son, §§ 116, 230, daughter for daughter, § 210, eye for eye, § 196, limb for limb, § 197, tooth for tooth, § 200, life for life, § 229, slave for slave, §§ 219, 231. The punishment of crime had two great purposes: (1) deterring others from similar offenses (Dt 17 13), (2) the extirpation of the evil from Israel (Dt 13 5). In reviewing this subject the historical development of the Hebrews must be kept in mind. In the nomadic state crime was revenged rather than punished, and it was looked upon as an injury done to a tribal brother (see BLOOD, AVENGER OF). When the nation passed into the agricultural and later to the commercial state of society, the object of punishment was to protect life and property. Under the ethical influence of the religion of Jehovah, crime came to be regarded as a violation of the righteousness and holiness of God, and was punished in order to vindicate these Divine attributes. The N T reflects Roman as well as Hebrew ideas in regard to both crimes and punishments.

1. Hebrew Penology.

The more serious infringements of the Law may be grouped into three classes: (a) Injuries to property. Under this group falls theft, which is absolutely prohibited in the Decalogue (Ex 20 15). The CH is more severe than the Biblical codes in its treatment of this evil. In the former, **stealing** is a capital crime—the receiving, purchasing, and selling of stolen goods, the theft of a child, the detention of a slave, brigandage, looting at a fire, appropriating state levies—all being punishable with death (cf. Ex 22 2; Jos 7 25; Ex 21 16). The owner of a vicious bull was liable for any injury inflicted on the slave of another by the goring of the animal (Ex 21 28 ff.). The CH, §§ 250–252, inflicts a fine for a similar case. The practise of **extortion** was no doubt common enough in O T times (Ps 109 11, "extortioner" = 'usurer'), but in the N T (Mt 23 25; Lk 19 8) it refers to a form of blackmail levied by the publicans (q.v.).

2. Crimes.

(b) Injuries to person or life. **Bribery**, also termed a **gift**, not only might prevent justice, but place the person of the accused in jeopardy. The Biblical codes have the former evil in mind (Ex 23 8; Dt 16 19), while the CH contemplates the latter: "If a man in a case bear witness for gain or money, he shall himself bear the penalty imposed in that case" (§ 4). **Lying, forswearing,** and bearing **false witness** also resulted in the miscarriage of justice and were fraught with danger to the accused person. They were prohibited (Ex 20 16; Lv 19 12; cf. Mt 5 33), and the guilty party was to be punished according to the *lex talionis*. In the CH the false charge of a capital crime makes the accuser liable to the death penalty (§ 1), and the slanderer of a priestess or of a married woman was to be branded on the forehead (§ 127). The **breaking of a vow** that had been strengthened by an oath was not permissible (Nu 30 2; cf. Lv 5 1-6; Jg 17 2 ff.). The oath of purgation is required in seven instances by the CH (§§ 131, 227 *et al.*). The O T regards human life as sacred, because it was created in the Divine image (Gn 9 6). **Manslaughter** is carefully distinguished from **murder,** the latter being the result of premeditation and malice, the former of accident (Ex 21 13; Dt 19 4). In the case of manslaughter the offender could find an **asylum** (Nu 35 11, 15; Dt 19 5), but murder was always a capital crime and the penalty could not be commuted by a **ransom** (Nu 35 31 ff.). Parricide and infanticide are not mentioned in the Mosaic codes, but there are many instances of assassination and suicide in the O T (Jg 3 20 ff.; I S 31 4 ff.). The tribal custom of **blood revenge** (see BLOOD, AVENGER OF) which is entirely unknown to the CH, prevailed among the Hebrews in the earlier periods of history, but the attempt was made later to regulate it (Dt 24 16; Nu 35 12-34).

(c) Offenses against the moral order and the fundamental laws of the theocracy: Every improper use of the Divine name (Lv 24 11), speech derogatory to the majesty of God (Mt 26 65), and sins with a high hand—*i.e.*, premeditated transgressions of the basal principles of the theocracy (Nu 9 13, 15 30; Ex 31 14)—were regarded as **blasphemy**; the penalty was death by **stoning** (Lv 24 16). The Mosaic codes dealt with the improper relation of the sexes in detail. To **lie carnally,** and **fornication** are general terms for illicit sexual intercourse (Lv 18 20). The prevalence of **prostitution,** at a later date in Israel as well as in the Græco-Roman world, was appalling (Pr 4 6-19; Ro 1 26), but it was strictly prohibited (Lv 19 29; Dt 23 17 f.). See also HARLOT. The abominable Canaanitic practise of having temple prostitutes (*qᵉdhēshōth*) was forbidden (Dt 23 17). The devotee, or sacred prostitute, enjoyed the privileges of special legislation in the CH (§§ 110, 178, 181, 182). The Mosaic codes, however, debarred a son of harlotry or of fornication from the congregation (Dt 23 2). **Adultery** is a capital crime in the CH (§ 129). **Incest** in its various forms is prohibited in Lv 18 6-18. The CH, §§ 154–158, deals severely with this crime, in one case—a man with his son's wife—drowning

being the penalty, in another—a man with his mother—death at the stake. **Sodomy**, common enough among the Canaanites, is looked upon as an abomination and absolutely prohibited (Lv 18 22; Dt 23 17).

3. Punishments.

The purpose of punishment has been noted above. Torture and barbarous methods of inflicting penalties—*e.g.*, blinding, maiming, tearing out the tongue, and suffocating, which were common in antiquity—are foreign to the spirit of the O T. Torture was first introduced by the Herods. (a) Capital punishment was administered in various ways. **Stoning** was the ordinary method of inflicting the death penalty among the Hebrews (Ex 19 13 ff.; Lv 20 27, 24 10-23; Dt 13 5, 10, 21 21; Ac 7 59). The stoning took place outside of the camp and in the name of the congregation (Lv 24 14), the witnesses casting the first stones. **Beheading** was not known as a judicial penalty in the Mosaic codes, and when death by the sword is mentioned in the O T we are to think of thrusting rather than decapitation. The latter was first introduced among the Jews in the Roman period (Mt 14 10 ff.). The **hanging** of the living was introduced by the Romans; the Hebrews sometimes impaled or hung the lifeless body on a tree (Dt 21 23 ff.; Gal 3 13), the exposure of the body being intended as an added indignity. The Heb. *yāqa'* (translated "hang") is uncertain in meaning (Nu 25 4; II S 21 6). **Gallows** are mentioned as a Persian institution in the story of Haman (Est 2 23, 7 9). According to the CH, § 153, a woman who murders her husband is to be impaled. The Babylonian code imposes **burning** as a penalty for incest (§ 157; cf. Lv 20 14, 21 9), for theft at a fire (§ 25), and upon a priestess for entering or conducting a wine-shop (§ 110). The oft-recurring phrase **cut off** is not a designation for the death penalty, but signifies excommunication (Ex 12 15, 19; Lv 7 20 ff., 23 29; Nu 9 13). **Crucifixion** was a terrible method of punishment adopted by the Romans from the Orient, and used by them only on slaves and the vilest criminals (Cicero: *extremum summumque supplicium*). Roman citizens were always exempt. The shape of the cross upon which our Savior suffered was probably †, the *crux immissa* or Latin cross (T—*crux commissa*). The upright was 7½ ft. to 9 ft. high and remained permanently in the ground; the crosspiece (*patibulum*) was carried by the criminal. A piece of wood (*sedile*) was used as a saddle to support the sufferer. The crime was either proclaimed by a crier or inscribed on a board (*titulus*; see SUPERSCRIPTION) which was nailed to the cross. In the history of the passion of Jesus, we have a detailed account of the procedure at a crucifixion. (See CROSS, I.)

(b) Physical punishments other than capital: From its frequent mention in the O T (Ex 21 20; Pr 10 13, 17 26, 26 3; Jer 20 2, 37 15; Is 50 6), we infer that **beating** was a very common punishment among the Hebrews. According to Dt 25 3 the penalty was inflicted before the judge, with the culprit in a recumbent position. The phrase "cause him to lie down" (Dt 25 2) suggests the bastinado. The humane spirit of the Deuteronomic legislation mitigated the severity of this penalty by restricting the number of strokes to forty. The words **chasten** and **chastise** sometimes refer to corporal punishment (Dt 22 18; I K 12 14). The **scorpion** is mentioned as a terrible instrument of castigation; it consisted probably of thongs armed with pieces of lead (I K 12 14; II Ch 10 14). In the N T the terms **stripe** and **scourge** have a twofold signification. In some passages the writer had in mind the Jewish form of punishment which was administered with a whip of three lashes (II Cor 11 24; cf. Jos. *Ant.* IV, 8 21). Again the reference may be to the Roman custom of beating slaves and criminals (Ac 16 22, 22 25; II Co 11 25). At Philippi Paul alludes to the Porcian law, which exempted Roman citizens from this penalty (Ac 16 37). This is not to be confused with the scourging of Jesus, which was flagellation with thongs. The **branding** of slaves was a common custom (Is 44 5; CH, §§ 226, 227), and, according to Babylonian law, the slanderer of a woman was to be branded on the forehead (§ 127). **Imprisonment** is a penalty unknown to both the CH and the Mosaic codes, but it is mentioned toward the close of the monarchy (Jer 32 2, 37 16), and implied in the mention of **prison garb** (II K 25 29), and use of **chains, fetters,** and **stocks** (II S 3 34; Jer 20 2, 29 26; Ac 16 24). The so-called law of **jealousy** was really an ordeal for a woman suspected of adultery (Nu 5 11-31). In the CH the ordeal by water was employed as a test for a sorcerer and a suspected wife (§§ 2, 132).

(c) Penalties in means or money: **Fines** in our modern sense were unknown, but the injured party received an indemnity for loss or injury from the guilty person. Three instances are given in the O T (Ex 21 32; Dt 22 19, 29), while the CH punishes twenty-one offenses in this way. The **restoration** of things lost, stolen, or injured is a fundamental principle in the Mosaic codes, and is quite prominent in the CH, which contains forty-eight enactments exacting **restitution** in some form. The restitution of a stolen ox must be fivefold, of a sheep fourfold (Ex 22 1; cf. Lk 19 8); in the CH, § 112, goods lost by carrier in transportation must be restored fivefold. For other O T instances see Ex 22 1-9; Lv 6 4 f., 24 21. A Roman jailer or guard allowing a prisoner to escape made himself liable to the penalty imposed on the criminal (Ac 12 19, 16 27). The CH, in fifteen enactments, punishes with **forfeiture,** which is twice mentioned in the O T (Dt 22 9; Ezr 10 8). **Confiscation** was not practised by the Hebrews, but is referred to as a Persian custom (Ezr 7 26).

LITERATURE: Keil, *Biblical Archeology*, II, 337 ff. (1887); Schürer, *History of the Jewish People*, II, 11, 90 ff.; *JE* separate articles on various crimes and punishments; for *The Code of Hammurabi*, see edition of R. F. Harper and article by C. H. W. Johns in *HDB*, Vol. V; in German, the works of Benzinger and Nowack on *Heb. Archäologie* (1894).

J. A. K.

CRIMSON. See COLORS, § 2, and DRESS AND ORNAMENTS, § 5.

CRIPPLE. See DISEASE AND MEDICINE, § 4 (4).

CRISPING PINS. See DRESS AND ORNAMENTS, § 11.

CRISPUS, cris'pus (Κρίσπος): A ruler of the Jewish synagogue in Corinth who with his entire family accepted Christianity (Ac 18 8) and probably was baptized by Paul himself (cf. I Co 1 14). J. M. T.

CROOK-BACKED. See DISEASE AND MEDICINE, § 4 (5).

CROSS (*σταυρός*, probably a 'stake' or 'pole,' radically cognate with *ἵ-στη-μι*): The N T word for the instrument on which Jesus was put to death.

I. Physical: The early usage of the term *σταυρός* corresponded to its primary meaning (cf. *Odyssey*, 14 11, 'poles for fencing'; Xen. *Anab.* V, 2 21, 'stakes for fortification'; Hdt. 5 6, 'foundation piles'). As a means of execution it was first used in its form of a stake (*crux simplex*) for impaling the victim—the custom being practised by the Assyrians, Persians, Phœnicians (Carthaginians), and Egyptians, and passing from the Persians and Carthaginians to the Greeks and Romans. This form was later elaborated into the *crux compacta*, of which there were, in the times of Christ, two varieties—the *crux commissa* ('St. Anthony's cross') shaped like a **T**, and the *crux immissa* (the 'Latin cross') shaped, as we generally know it, like a †. The 'St. Andrew's cross' (*crux decussata*), shaped like an **X**, was of much later origin and of a usage much disputed. The cross used at Jesus' death was almost certainly the *crux immissa*, not only because this is the testimony of the oldest tradition, but because it is impossible otherwise to understand the setting "up over his head" of His "accusation" (Mt 27 37; cf. also ‖s).

The upright (*staticulum*) was of some strong wood and, after implanting in the ground, did not stand more than 9 ft. high. This was left permanently erected outside the walls of the city, only the crossbar (*patibulum*) being carried by the criminal to the place of execution, where it was affixed, with him fastened on it, to the upright. On this upright there was placed a short piece of wood (*sedile* or *cornu*) on which the body rested as on a saddle. Whether there was also a support for the feet (*suppedaneum lignum*; cf. Greg. of Tours, *De Glor. Martyr*, vi) is still in question.

II. Religious: The infamy of such a punishment, together with the primary significance of Jesus' death in His redemptive work, quickly brought the crucifixion into prominence in the thought and preaching of the Apostolic Church (cf. Peter's early references to it, Ac 2 23, 36, 4 10). The Cross thus became not only in its suffering and shame a mark of the self-sacrificing love of Jesus (Ph 2 8; He 12 2), but also in its infamous indignity an assertive symbol of the disciples' faith, in which they gloried (Gal 5 14), for which they were willing to be persecuted (Gal 6 12; cf. He 13 13), to which those of unchristian living were counted enemies (Ph 3 18; cf. He 6 6), and in which, because of its infamous character as a penalty, the unbelieving were scandalized (Gal 5 11) and found nothing but ridicule and contempt (I Co 1 18) —as in fact the disciples themselves were confused and mystified by Jesus' references to His coming death before they realized its necessity (Mk 8 31 f. and ‖s). From this it easily grew to be the term in which Christian work was most strikingly presented in its triumph over the condemnation of the Law (Col 2 14) and its consequent reconciliation of sinners to God (Col 1 20) and to each other (Eph 2 16). In fact, with Paul it came to stand as the sympathetic term for the Gospel of God in Jesus Christ, the proclaiming of which was his consecrated life-work (I Co 1 17; cf. ver. 23, 2 2; Gal 3 1; also vs. 10-13); as a consequence his union with Christ through faith was summed up in his claim to have been crucified with Christ (Gal 2 20) and in this experience to be crucified to the world (Gal 6 14; Ro 6 6; cf. Gal 5 24).

Though Jesus' allusion to the manner of His coming death was unintelligible to the Jews (Jn 12 32 ff.), His warning to His disciples of the necessary cross-bearing which their following of Him would involve (Mk 8 34 and ‖s; Mt 10 38; Lk 14 27) was perfectly clear, in view of the crucifixions inflicted by Antiochus Epiphanes, Alexander Jannæus, Varus, and Titus. There is therefore no anachronism in the statement; while to Jesus Himself it was part of His prophetic consciousness of His death. See CRUCIFIXION.

LITERATURE: Besides works on the Life of Christ and commentaries on the passion narrative in the Gospels, cf. Zöckler, *D. Kreuz Christi* (1875 [Eng. transl. 1878]).

M. W. J.

CROSSWAY. See WAY.

CROW. See TIME, § 1.

CROWN: An ornamental head-dress symbolic of unusual honor or prerogative. Crown, diadem, and fillet are used in the Bible without very strict regard to different shades of meaning. In general, the first of these terms takes the most conspicuous place among them. It is applied (1) in a literal sense: (*a*) to the round border or edge of objects like the ark or the altar (Ex 25 11, 30 3, *zēr*, "rim or molding" RVmg.) and (*b*) to the headgear of persons distinguished from the ordinary as kings and queens (*nēzer*, II K 11 12; *kether*, Est 1 11, etc.; *'ăṭārāh*, II S 12 30; *διάδημα*, AV Rev 19 12; *στέφανος*, Mt 27 29, etc.); also to the emblem of priestly office worn upon the miter (Ex 29 6; cf. also Zec 6 11, Wellhausen and Nowack, however, think Zerubbabel and not Joshua must be meant). Brides and bridegrooms also wore crowns as they do at the present day in Asia Minor (Ezk 16 12; Is 61 10, "garland," RV, but cf. mg.). Victors in athletic contests were crowned (I Co 9 25; cf. PRIZE). (2) Metaphorically, "crown" is the head as that member of the body on which the literal crown is worn (*qodhqōdh*, Job 2 7) and also any cause of justifiable pride (Pr 12 4, 16 31, 17 6; Is 28 5; Ph 4 1; Ja 1 12).

1. Linguistic Usage.

The Egyptian and Assyrian kings wore crowns of definite shape, the former combining the two emblematic head-dresses of the upper and the lower country, and the latter using a truncated cone with a low projecting point on its summit. That the Hebrews had something of a similar nature distinguishing their kings is probable, but no data have survived as to its form. The material of crowns was generally some precious metal (Zec 6 9-15). The date of the introduction of crowns is fixed by Nowack (*Hebr. Arch.*, 1894, I, p. 307) as the reign of Solomon. But if so, II S 1 10 must be regarded as due to a later working over of the narrative.

2. The Royal Crown in Israel.

A. C. Z.

CRUCIFIXION. See JESUS CHRIST, § 16.

CRUCIFY: 1. As a mode of punishment see CRIMES AND PUNISHMENTS, § 3 (a). 2. The term is used figuratively by Paul (Gal 2 20, 5 24, 6 14) to denote his own moral unity with Christ's death as a death unto sin, and by the author of He (6 6) to show the terrible nature of the sin of apostasy. (See CROSS, II.) E. E. N.

CRUSE: The rendering of three different Heb. terms: (1) *baqbūq* (I K 14 3) means a small earthenware flask. (2) *tsᵉlōḥīth* (II K 2 20), an earthenware dish. (3) *tsappaḥath* (I S 26 11 ff.; I K 17 12 ff., 19 6), a bottle-shaped vessel, probably of metal, used on journeys for carrying drinking-water, or for oil, etc. In the N T, RV substitutes "cruse" for AV "box" in Mt 26 7; Mk 14 3; Lk 7 37. A small jar or flask of alabaster is meant. E. E. N.

CRYSTAL. See GLASS.

CUB (כּוּב, *kūbh*, **Chub** AV): Probably a mistake in the Heb. text of Ezk 30 5 for Lud (so LXX.), *i.e.*, Lydia. E. E. N.

CUBIT. See WEIGHTS AND MEASURES, § 2.

CUCKOO, CUCKOW. See PALESTINE, § 25.

CUCUMBER. See FOOD, § 3, and PALESTINE, § 23.

CUMI. See TALITHA-CUMI.

CUMMIN. See PALESTINE, § 23, and FOOD, § 4.

CUN (כֻּן, *kūn*, **Chun** AV): An Aramean city belonging to Hadadezer, taken by David (I Ch 18 8). In the ‖ II S 8 8 **Berothai** is given as the name of the city. The identification is uncertain, but *Kuma* (Cummæ), between Laodicea and Heliopolis, may be the place. E. E. N.

CUNNING: The various words rendering "cunning" in the AV all have the general meaning 'skilful' or 'able to plan and execute' and are accordingly rendered usually in the RV by "skilful." In Is 3 3 the Heb. means 'wise' ("expert" RV). In Dn 1 4 RV renders *yōdhē*, 'knowing,' by "endued with." In Job 5 13 the Heb. *niphtālīm* has in it the idea of fraud or deceit ("cunning" RV, "froward" AV). E. E. N.

CUPBEARER (literally 'drink-giver'; in Gn 40 1–41 9 translated **butler**; cf. "butlership," Gn 40 21): On account of frequent intrigues and attempts at poisoning, the office of cupbearer to an Oriental monarch was one of considerable responsibility and honor. The loyalty of the persons who served the king's wine had to be above suspicion, and they often, like Nehemiah, enjoyed the esteem and confidence of their royal masters. The O T mentions the cupbearers of Pharaoh (Gn 40 1), Solomon (I K 10 5 = II Ch 9 4), and Artaxerxes (Neh 1 11). L. G. L.

CUPS: The exact form and size of some of the vessels called "cups" in EV are uncertain. The ordinary drinking-cup was the *kōs* (Gn 40 11; II S 12 3) or ποτήριον (Mt 10 42; Mk 14 23). The *qaswāh* (I Ch 28 17; Nu 4 7) seems to have been a jug (cf. Ex 25 29 "flagons"). The *gābhīa'* in Benjamin's sack (Gn 44 2) was probably a large goblet (cf. Jer 35 5 "bowls"). The *'aggān* (Is 22 24) and *ṣaph* (Zec 12 2) are both elsewhere translated "basin" (q.v.). L. G. L.

CURE. See DISEASE AND MEDICINE, § 7 f.

CURIOUS: To devise "curious" ("skilful" RV) works (Ex 35 32) means to plan works requiring thought. In Ps 139 15 "curiously" means 'woven together'; the "lowest parts of the earth" being the womb. For **Curious Arts** see MAGIC AND DIVINATION, § 9. E. E. N.

CURSE: In the Bible "curse" means in general an expressed wish or prayer for evil, *i.e.*, an imprecation. It may be pronounced with reference to all sorts of beings, such as the day (Job 3 8). When its object is God it is tantamount to blasphemy (*bārak* [in Piel] Job 1 5, 11, 2 5, 9, AV ["renounce" RV]). More frequently, however, it is a prayer addressed to God for some evil toward another person or thing. As such it may be as vague as a mere oath or invocation of the Divine name, and is properly translated by the English **oath** (Jg 17 2; Is 65 15 ["oath" RVmg.]).

1. In General.

More specifically a curse is an act of **dedication.** Anything (primarily objects taken in war) may be devoted to God. Such an act carried with it the prohibition of appropriating things thus devoted to private uses (*ḥerem* Lv 27 28, etc.). According to a primitive Semitic custom, the inhabitants and goods of a city or territory in time of war were vowed to God as the Lord of Battles and when conquered devoted to Him, each according to its nature. Men and animals were slaughtered in sacrifice (Dt 20 12-14; Jos 6 25 ff.). But virgins and children were redeemed (Nu 31 7 ff.; Dt 21 11 ff.). Things capable of being burned were consigned to the flames (Dt 7 25), and incombustible objects such as metals were taken into the Temple (Jos 6 24). Whoever violated the law of the curse ("devoted thing") was himself made a curse (cf. Achan, Jos 6 18, 7 1 ff.).

2. Devoted Thing.

From the destruction which followed the curse in the narrower sense the **accursed** thing (Jos 6 17, 7 12) was viewed simply as that which was consigned to destruction. The Canaanites were thus put under the ban of extermination (Jos 2 10, 6 17, "devoted," RVmg.). The conception in this form is transferred to the N T as **anathema** (Gal 1 8 f.; Ro 9 3). When Christ is said to have become a curse (Gal 3 13) it is because according to the Law (Dt 21 23) the mode of death which He suffered rendered its subject accursed (devoted his body to destruction). "Curse" and "accursed" seem to be used here as exact synonyms. A. C. Z.

3. Destruction of the Accursed.

CURTAIN: The curtain was a much more necessary and familiar piece of household furniture in Oriental life than elsewhere, especially in the transition from the tent of the nomad to the house of a more settled condition of society. Accordingly it is of frequent occurrence in poetic composition as the

symbol of that which either hides or adorns. Of the latter use Is 40 22; Ps 104 2, and of the former Jer 4 20, 10 20, are illustrations. See also TABERNACLE, § 3. A. C. Z.

CUSH, cush (כּוּשׁ, *kūsh*): **I. 1.** A descendant of Noah, the eldest son of Ham (Gn 10 6, etc.; I Ch 1 8). See ETHNOGRAPHY AND ETHNOLOGY, § 10. **2.** The name of a Benjamite (Ps 7, title) supposed to be the enemy (of David) referred to in the Psalm. A. C. Z.

II. The name of a country. Until recently it was thought that all the occurrences of this word in the Heb. O T (except possibly in Gn 2 13) referred to the same country, viz., Ethiopia, consequently it is often so translated (*e.g.*, Is 11 11, 18 1, etc.). But recent researches (especially by Winckler; cf. *KAT.*[3] p. 144 ff.) have made it probable that two districts were known both to the Assyrians and to the Hebrews under the same name, "Cush." One of them was Ethiopia (q.v.). The other was in the W. and S. of Arabia, not always exactly defined. Winckler considers that the Arabian Cush is meant in the following passages: Gn 2 13, 10 6 ff.; Nu 12 1; II S 18 21; II Ch 14 8 ff., 21 16; Is 20 3, 43 3, 45 14; Hab 3 7; Ps 87 4. E. E. N.

CUSHAN-RISHATHAIM, cū"shan-rish"a-thê'im (כּוּשַׁן רִשְׁעָתַיִם, *kūshan rish'āthayīm*): King of Mesopotamia, *Aram-Naharaim* (AVmg. and RVmg.), who oppressed the children of Israel for 8 years when a rebellion under Othniel, the son of Kenaz and younger brother of Caleb, of the tribe of Judah, put an end to his rule (Jg 3 8-10). It has been questioned whether there is a foundation in tradition for the story as thus given. The reasons for this doubt are (1) the improbability of the subjugation of Canaan at this time by an enemy from such a distance, and (2) the equal improbability that Othniel, a Kenizzite clan in the extreme S., should be the liberator (cf. Moore on Judges, in *Int. Crit. Com.* 1895). But the improbability of an Aramean conquest of Canaan is not conceded in view of the inactivity of Assyria just before the reign of Tiglath-pileser I (1120 B.C.). (Cf. McCurdy, *HP and M.* I, p. 230.) As to the Kenizzite clan of Othniel, it is not certain that it was so insignificant. If there be no corroboration from without of the substantial correctness of the story, there is, on the other hand, nothing to compel its being set aside as untrustworthy. But see JUDGES. A. C. Z.

CUSHI (כּוּשִׁי, *kūshī*): **1.** "The **Cushite**" is the designation of the woman whom Moses married (Nu 12 1); also of the messenger sent by Joab to report to David the death of Absalom (II S 18 21). Probably both persons were of Ethiopian origin (see CUSH, II). **2.** The great-grandfather of Jehudi (Jer 36 14). **3.** The father of Zephaniah (Zeph 1 1). A. C. Z.

CUSHION: This term does not occur in the AV. It has been introduced into the RV (Mk 4 38) as the rendering of προσκεφάλαιον, 'a rest for the head.' A. C. Z.

CUSTOM. See TAX, and LAW AND LEGAL PRACTISE, § 1 (1).

CUT, CUTTING. See MOURNING CUSTOMS, § 3, and SEMITIC RELIGION, § 26.

CUTH, CUTHAH, cuth, cūthā (כּוּת, *kūth*; כּוּתָה, *kūthāh*): A place whence the Assyrians deported colonists to plant them in Samaria (II K 17 24, 30). The same place is mentioned on the Assyr. inscriptions as *Kutū*. It was near Babylon and was the chief center of the worship of Nergal, a god of war, hunting, pestilence, and of the realm of the dead. (Cf. *KAT.*[3] p. 412 ff.) E. E. N.

CUT OFF. See CRIMES AND PUNISHMENTS, § 3 (a).

CYMBAL. See MUSIC, § 3 (1).

CYPRESS. See PALESTINE, § 21, and HOUSE, § 4.

CYPRUS (Κύπρος, 'copper'): An island of 3,584 sq. m., 45 m. from the coast of Asia Minor and 60 m. from that of Syria. A very fertile plain running E. and W. is bounded on the N. and S. by two mountain ranges in which there were formerly rich copper-mines that gave the island its name. There was also a valuable export of timber, which, together with other productions, made a large trade. In the O T its inhabitants were called Kittim (Gn 10 4; Is 23 1, 12; Ezk 27 6) from *Kitti* (Kition = modern *Larnaka*) on the S. coast. In very early days there were Mycenæan settlements on the island, but afterward the Phœnicians took possession, though side by side with them Greeks were found, who, isolated by the Persian rule, organized themselves, in dependence upon Egypt, in autonomous cities according to Greek polity (Mommsen), their coinage being very well known. Paphos, at the W. end of the island, was the home of the wide-spread cult of the Phœnician Astarte, the Greek Aphrodite. After the time of Alexander the Great, Cyprus became one of the most valuable possessions of Egypt. Taken by Rome in 58 B.C. it first came under imperial administration, but was transferred a few years later to the control of the Senate (see PROVINCE) and was in the time of Paul governed by the proconsul Sergius Paulus (Ac 13 7, 12), whose name has been with probability identified on an inscription. Jews had settled in Cyprus in early times and were there in large numbers at the beginning of the Christian era; in the reign of Trajan they massacred thousands of the native Cypriotes and were thereafter forbidden to live on the island. Soon after the persecution that arose on the death of Stephen, Christianity secured a foothold in Cyprus. This island was the first place visited by Saul and Barnabas, a native of Cyprus (Ac 4 36), on their first missionary journey. They landed at Salamis on the E., the largest city of the island, and traversed its entire length to Paphos, the capital, about 100 m. to the W. (Ac 13 4-12). Later, Barnabas, with Mark, returned to the island, evidently to carry on the work already begun (Ac 15 39). It was men of Cyprus and Cyrene who first preached the Gospel to Greeks in Antioch (Ac 11 19 f.), and the early disciple Mnason, with whom Paul lodged in Jerusalem, was a Cypriote (Ac 21 16). Nothing further is known regarding the history of Christianity in Cyprus in the Apostolic Age. But see HEBREWS, EP TO, § 6. R. A. F.

CYRENE, sai-rī'nî (Κυρήνη): The rich and powerful capital city of Cyrenaica (North Africa). It was founded 631 B.C. by people from the island of Thera under Battus. C. was situated on a lofty hill 10 m. from the sea and was a center of Greek learning and culture. It was the birthplace of Aristippus, Carneades, and Callimachus. Its kings took part in the games of Greece (cf. the Charioteer of the group at Delphi). While C. fought successfully against the Libyans and Egyptians, it was worsted by Carthage and became tributary to Cambyses 524 B.C. The Cyrenaic Pentapolis under the protectorate of the Ptolemies was founded in 321 B.C. Under the Ptolemies C. became the home of large numbers of Jews (cf. Ac 6 9). It became an independent kingdom in 117. It was bequeathed to Rome in 96 and with Crete was made a Roman province in 67 B.C. Its ruins are vast in extent, but hostile natives prevent excavations. Simon of Cyrene was not a negro, but a Jew of Cyrene (Lk 23 26, AV "Cyrenian").

J. R. S. S.

CYRENIUS, sai-rī'ni-us. See QUIRINIUS.

CYRUS, sai'rus (כּוֹרֶשׁ, *kōresh*), the Latinized form of Gr. Κῦρος, for the old Persian *Kurush*: The founder of the Persian Empire and the greatest of the kings of W. Asia. He was hereditary prince of Anshan or S. Elam, a dependency of Media at the time of his birth, c. 590 B.C. He was, however, of the Persian royal race, a great-grandson of Achæmenes the founder of the line, Anshan having first come under the control of the petty Persian rulers and then with them under the suzerainty of the Median kings. In 550 he threw off the yoke of Media, the troops of whose king Astyages came over to him without giving battle. He thus became ruler of the great Median Empire, which reached westward to the river Halys. In 546 he took Sardis, the capital of Crœsus, the king of Lydia, and thereby secured the sovereignty of Asia Minor, including its Greek colonies. In 539 war arose between him and Nabonidus, the last native king of Babylonia. After a campaign of two weeks the city of Babylon surrendered to the Persians without resistance. All the lowlands of W. Asia were thus added to his possessions, including Syria and Palestine to the border of Egypt, Babylon being made one of his capitals. He died in 529, probably on some eastern journey or expedition, for his later years were devoted to the organization of his own Iranian peoples. His tomb remains at the oldest Persian capital, Pasargedæ (modern *Murghab*; see Jackson, *Persia Past and Present*, 1906, p. 278 ff.).

Cyrus has a twofold importance in the Bible, being an imposing figure in both prophecy and history. In the former he presents himself to the great prophet of the close of the Exile as the servant and friend of Jehovah Himself, under whose protection and guidance he should destroy the power of Israel's oppressors, restore the captives to their own land, and rebuild the Temple in Jerusalem (Is 41 2 f., 44 28–45 6). In the latter he, in the first year of his reign, actually gives the exiles permission to return, also encouragement and support in their migration (Ezr 1 1 ff.). The fact that the glowing anticipations of the seer were not fulfilled under Cyrus himself does not diminish his significance as a grand prophetic ideal any more than the collapse of his empire under his unworthy son and successor detracts from his greatness as a statesman and consummate ruler of men.

Babylonian inscriptions of Nabonidus and of Cyrus himself materially supplement and correct the traditions and legends of the classical writers. These inscriptions state also that Cyrus, after the capture of Babylon, restored many exiled peoples to their homes.

LITERATURE: Besides the general Oriental histories of Duncker and Meyer, see E. Lindl, *Cyrus*, Munich, 1903. For Old Testament relations see Winckler in *KAT*³ (Index under "Kyros"); McCurdy, *History, Prophecy, and the Monuments*, Vol. III, §§ 1373–1420, where are given translations from the relevant inscriptions, which are dealt with in full by Hagen, in *Beiträge zur Assyriologie*, III, 205–257.

J. F. McC.

D

DABAREH, dab'a-re. See DABERATH.

DABBESHETH, dab'e-sheth (דַּבֶּשֶׁת, *dabbāsheth*, Dabbasheth AV): A place on the border of Zebulon (Jos 19 11). Perhaps the modern *Dabsheh*, Map IV, C 5.

E. E. N.

DABERATH, dab'e-rath (דָּבְרַת, *dābhrath*, Dabareh AV), the mod. *Deburieh*, Map IV, D 7: A town of Issachar on the borders of Zebulon (Jos 19 12) and also a Levitical city (Jos 21 28; I Ch 6 72). Its position is strategic and possibly here the Israelites under Barak gathered for their attack on Sisera (Jg 4 14, 5 15).

E. E. N.

DAGGER. See ARMS AND ARMOR, § 2.

DAGON, dē'gon: A Philistine deity. See SEMITIC RELIGION, § 20.

DALAIAH, dal''a-ai'ā. See DELAIAH.

DALE. See KING'S DALE.

DALMANUTHA, dal''ma-nū'tha. See MAGADAN.

DALMATIA, dal-mē'shi-a (Δαλματία): A province on the eastern shores of the Adriatic Sea, originally a part of Illyricum. It became independent 180 B.C., but was made tributary to Rome in 156 B.C. Augustus made it a Roman province. It now belongs to Austria. It is mentioned once by Paul (II Ti 4 10), but nothing is known of the nature of Titus' mission thither.

J. R. S. S.

DALPHON, dal'fon (דַּלְפוֹן, *dalphōn*): One of the sons of Haman (Est 9 7).

E. E. N.

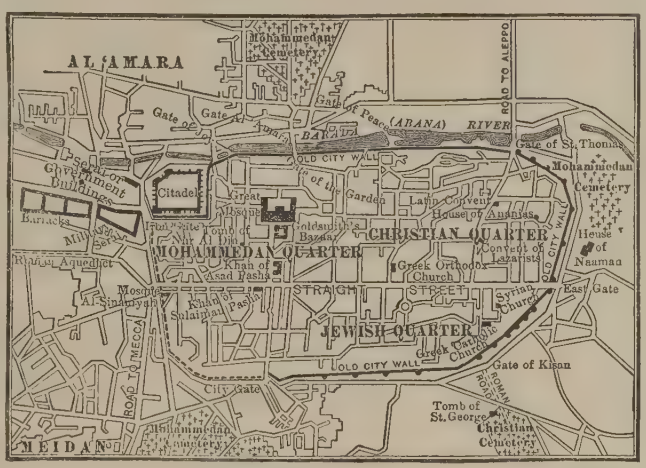
DAMARIS, dam'a-ris (Δάμαρις—possibly Δάμαλις ['heifer'], a frequent feminine name): One of Paul's converts in Athens (Ac 17 34). The title τιμία, 'honorable,' given her in one N T MS (E), was due perhaps to a desire to save her reputation, in

view of the fact that a respectable woman of Athens would not have been present in such a public gathering. Her association with Dionysius may be intended to imply that she was a woman of rank.

J. M. T.

DAMASCUS, da-mas'cus (דַּמֶּשֶׂק, *dammeseq*, but also *darmeseq*, I Ch 18 5, II Ch 28 5, and *dummeseq*, II K 16 10. In the Egyptian lists of the 16th cent. called *timasqu* and of the 13th cent. *ti-ramaski* [W. Max Müller, *Asien u. Eur.*, 1893, pp. 162, 234]. Assyrian, *dimaski*. Etymology obscure): A well-known city located in the NW. end of a fertile plain which the rivers Abana (the modern *Barada*) and Pharpar convert into a beautiful garden spot. The whole plain is exceptionally rich in natural features, and must from the first have offered attractions to travelers between the Mediterranean seaboard and the Mesopotamian valley as a convenient place for rest, and also to the merchants as a suitable site for a center of distribution. It is no wonder that a populous and prosperous town grew up at this point, almost as early as the country on either side was fairly settled.

1. Name and Location.



Plan of Modern City of Damascus.

The origin of the city is not traceable to any definite date or agency, although the belief prevailed among the later Jews that it was founded by Uz, grandson of Shem (Jos. *Ant.* I, 6 4). It is mentioned as existing in the days of Abraham (Gn 14 15). Eliezer, Abraham's steward (Gn 15 2), is called a Damascene. It is very probable that between the 15th cent. B.C. and the 13th Damascus was a subject of warfare between the Egyptians and the Hittites; but it was about the year 1200 that the Syrians (Arameans) secured possession of it and made it the capital of their kingdom. In the days of David the city as well as the kingdom of which it was the capital was made subject to Israel (II S 8 5). But this relationship could not have lasted very long, for soon afterward (c. 950) Rezon (Hezion), son of Eljada, established a strong dynastic rule at Damascus (I K 11 23-25), which lasted until the complete collapse of Syria under the irresistible blows of the Assyrian power in 732.

2. Early History.

Rezon was succeeded by Tabrimmon (I K 15 18), of whom, however, nothing more is known than that he was the father of Ben-hadad I (c. 900). Ben-hadad helped Asa against Baasha and later made war against and defeated Omri of Israel (I K 20 34). Ben-hadad II (870–844, Hadadezer in the inscriptions of Shalmanezer II) came into conflict with Ahab and was by him defeated at the battle of Aphek and compelled to yield the king of Israel the right to "make streets" (*i.e.*, bazaars) for himself in D. Shortly after this, Ben-hadad put himself at the head of a confederacy including Israel and other neighboring states, which was designed to stem the growing power of Assyria in Western Asia. But in this plan the confederacy completely failed, being defeated at the decisive battle of Karkar (854). These reverses undoubtedly rendered Ben-hadad unpopular in his own realm. He was finally slain by Hazael, who assumed his place on the throne (II K 8 15). Under Hazael (844–813) the prestige of Damascus revived in spite of two defeats sustained at the hands of Shalmanezer II (843 and 840). In his wars with Jehu, this king succeeded in wresting from Israel the territory E. of the Jordan and S. as far as the river Arnon (II K 10 32 f.; Am 1 3) and threatened Judah into paying him a large tribute (II K 12 17 f.). Hazael's son and successor (Ben-hadad III, or Mari, 812–770) was obliged to abandon the war against Israel and defend himself against Assyria. In the twenty years between 773 and 753, Damascus suffered five separate attacks, all of which resulted in the exhaustion of its resources. The immediate successor of Mari is not certainly known. The names of Tabeel and Tabrimmon II both occur (770–740). It was under Rezon (740–732) that Damascus finally succumbed to the attacks of Tiglath-pileser III. Its beautiful territory was devastated, its people taken into captivity, and its king put to death (Schrader, *COT.* I, 252).

3. Later History.

For the next five centuries Damascus was simply the residence of Assyrian, Babylonian, or Persian governors. Biblical allusions to it are scarce and doubtful (Jer 49 23-27; Ezk 47 16 ff., 48 1). In the Greek period it even ceased to be the capital of Syria and was supplanted in that capacity by Antioch, though the Seleucids kept possession of it throughout. In 85 B.C. it was captured by the Nabatæan king, Aretas (Jos. *Ant.* XIII, 15 2), and in 65 acknowledged the sovereignty of Rome. When the Apostle Paul fled from it, it was under command of an ethnarch. In N T times, there were evidently many Jews in Damascus (Ac 9 2;

4. Damascus from 732 Onward.

II Co 11 32; Jos. *BJ*. II, 20 2, VII, 8 7). That one of its streets which has acquired fame as the "street which is called straight" (Ac 9 11) was probably flanked by pillars. The houses of Judas and Ananias (Ac 9 10 f.) and the window in the wall through which Paul was let down (II Co 11 33; Ac 9 25) are still shown in the modern city, which has been under Mohammedan rule since 624 A.D. A. C. Z.

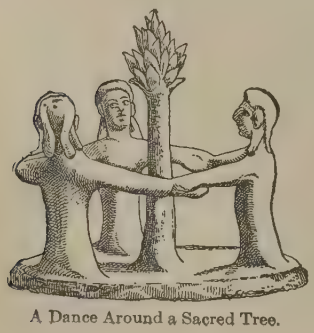
DAMNATION. See ESCHATOLOGY, §§ 18–21, 30, 39, 48, 49.

DAMSEL. See FAMILY AND FAMILY LAW, § 6, and MARRIAGE AND DIVORCE.

DAN (דָּן, *dān*), 'judge': I. A son of Jacob and Bilhah, Rachel's maid, and the ancestor of one of the tribes of Israel. See TRIBES, §§ 2 and 4. II. A city in the extreme N. of Israel's territory, once called Laish (Jg 18 29, "Leshem" by mistake in Jos 19 47), but changed to Dan after its capture by a large section of the tribe of Dan that emigrated thence in the early days of the occupation of Canaan by Israel (Jg 17 f.). The exact site is a matter of dispute, opinions being divided between *Tell el-Ḳādi*, a mound from which flow two of the streams that unite to form the *Nahr Leddan*, or "Little Jordan," and *Banias*, the ancient Paneas, also called Cæsarea Philippi. See Map IV, E 4, F 4. The fact that the Arabic *Ḳādi* is the equivalent of the Hebrew *dān* is strongly in favor of the site of *Tell el-Ḳādi*, and with this agree express statements in Jos. *Ant*. I, 10 1, V, 3 1, VIII, 8 4; *BJ*. IV, 1 1 and in the *Onomasticon* of Eusebius and Jerome perfectly which locate Dan at the source of the 'lesser' Jordan and about 4 m. from Paneas. For the argument for the site of Paneas see G. A. Smith, *HGHL*. p. 472 f. Dan was counted the northern limit of Israel's territory, "from Dan to Beersheba," meaning the whole extent of Israel N. to S. (I S 3 20, etc.). At Dan was one of the most ancient sanctuaries in Israel, over which Jonathan, a grandson of Moses, was said to have first presided (Jg 18 30). As situated near a large spring (the mound being that of an extinct volcano), it was probably always considered a sacred spot. Here, at a later time, was placed one of the two golden calves made by Jeroboam I (I K 12 29). E. E. N.

DAN, DANITE. See TRIBES, § 4.

DANCE: Throughout the O T period down to the Greek era, the dancing in vogue among the Hebrews was predominantly a religious exercise. In very ancient times it was customary for worshipers to engage in a joyous religious procession around the sacred tree or other sacred symbol. (See accompanying cuts.) The common word for dance, *nāḥōl* (from *ḥōl*, 'to move in a circle,'



A Dance Around a Sacred Tree.

'to twist') refers to such circular rhythmic movement (Ex 15 20, 32 19; Jg 11 34, 21 21; I S 21 11, 29 5). This dancing was generally accompanied by music and song. It was engaged in by men, or more often women, or both together (cf. Ps 68 25), frequently in two antiphonal companies (cf. Song 6 13 RVmg.). Other words for dancing as *kārar*, 'to turn' (II S 6

A Sacrificial Ceremony.

The dancers move toward the altar, behind which is seated a woman holding a flower to her nose. Behind her are female musicians.

14, 16), *rāqadh*, 'to leap' (I Ch 15 29; Job 21 11; cf. Is 13 21), and *pāzaz*, 'to spring,' reveal the fact that the motion was violent rather than graceful. The verb *ḥāgag* (I S 30 16, from which *ḥāg*, the ordinary word for a religious "feast" [cf. Ex 5 1], is derived) is evidence for the original religious character of dancing. During the Greek period the Jews became acquainted with professional dancing women, and sometimes did not hesitate to imitate them (cf. Mt 14 6). But the dances most loved by the people retained their primitive character of pure and joyous simplicity. Social dancing, as practised to-day in the Occident, was unknown to the Hebrews.

E. E. N.

DANIEL (דָּנִיֵּאל, *dāniyyēl*), 'God is my judge': 1. Son of David and Abigail, the Carmelitess (I Ch 3 1). 2. Son of Ithamar, one of those who sealed the covenant with Nehemiah (Ezr 8 2; Neh 10 6). 3. A sage whose reputation entitled him to be classed with Noah and Job (Ezk 14 14, 20). In addition to his exemplary piety, he had also acquired a great name for his exceptional wisdom (Ezk 28 3). There is no valid reason for distrusting the traditional identification of this Daniel with the Daniel of the book bearing that name. Neither is there any evidence of the existence of another Daniel at an earlier date. Outside the book, however, the three references in Ezekiel are the only ones made to him until a very much later time (I Mac 2 59 f.; Mt 24 15 [Mt 13 14]; Jos. *Ant*. X, 2 7). But the name of Daniel became the rallying-point of apocryphal and pseudepigraphical writings (*Bel and the Dragon*; *History of Susannah*; *Prayer of Azariah*; *Song of the Three Children*; cf. also Fabric., *Cod. V. T.*, i, 1124).

A. C. Z.

DANIEL, THE BOOK OF

ANALYSIS OF CONTENTS

1. Contents. Part I
2. Contents. Part II
3. Language
4. Date and Authorship; The Rival Views
5. The Exilic Date
6. The Maccabean Date: External Evidence
7. Internal Evidence: Historical Aspects
8. Internal Evidence: Linguistic Aspects
9. Internal Evidence: Type of Religious Thought
10. Authenticity
11. Canonicity
12. Interpretation

1. Content. Part I.

This book consists of two parts easily distinguishable. The first part (chs. 1–6) is narrative in form and has for its theme Daniel as a sage and interpreter of dreams; the subject of the second (chs. 7–12) is a series of visions seen by him. The narrative element in it is at a minimum. The book opens with a portraiture of Daniel and the three young Jewish nobles, who because of ceremonial scruples refused at Babylon to eat the king's food and were prospered for their fidelity to the national law (ch. 1). This incident is followed by an account of Daniel's successful interpretation of Nebuchadrezzar's dream of the composite image (ch. 2). Next comes the story of the refusal of Daniel and his three associates to worship the image set up by the king and their subjection to the ordeal of the fiery furnace (ch. 3). Daniel is then pictured as interpreting the king's dream of a tree (ch. 4). He also plainly explains the meaning of the handwriting on the wall at Belshazzar's banquet (ch. 5), and is promoted by Darius the Mede, but on account of envy is subjected to the ordeal of the lion's den (ch. 6).

2. Part II.

The second part of the book contains an account of four great visions seen by Daniel. The first is an apocalyptic representation of the four great world powers (Babylonian, Medo-Persian, Persian, and Macedonian or Greco-Syrian) in the form of four beasts, followed by the establishment of the "people of the saints of the Most High, whose kingdom is an everlasting kingdom" (ch. 7). The second vision is also an apocalyptic representation, but of the Macedonian power with its fourfold development. Here Alexander the Great appears in the form of a he-goat who overcame the ram (the Persian Empire). From one of the four divisions of the Greek Empire a king arises who proceeds to desecrate the sanctuary (ch. 8). The third vision is given in answer to a prayer of penitence and is cast in the form of a Divine communication through the angel Gabriel, which concerns the Messianic Kingdom to come in 70 weeks (ch. 9). The fourth vision is given by direct angelic visitation assuring Daniel of God's love for His faithful people and detailing the course of events under the tyrannical and sacrilegious king of the N., Antiochus Epiphanes (c. 175–165 B.C., chs. 10–12).

3. Language.

One striking feature of the book is its bilingual character. The portion of it which is included between 2 4 and 7 28 is in Aramaic, all the rest in Hebrew. To account for this fact, it has been assumed (by Meinhold, *Kom. z. B. Dn,* in Strack-Zöckler, pp. 261, 262) that Dn is drawn from sources of which the first, an Aramaic document of c. 300 B.C., furnishes the basis of chs. 1–6, and the second, a Hebrew work of the Maccabean Age, makes up chs. 7–12. But as ch. 1, outside of these natural divisions, is in Hebrew and ch. 7 in Aramaic, Preiswerk (*Der Sprachwechsel im B. Dn,* 1903, pp. 88, 112) alleges that ch. 1 has been translated from Aramaic into Hebrew and ch. 7 from Hebrew into Aramaic. But aside from the support which such an allegation is intended to furnish to the theory of two underlying documents, there is no evidence for it. Moreover, why should the translation of Hebrew and Aramaic respectively stop precisely where it does? Another attempted explanation of the facts is in the theory that the speech of the Chaldean magicians in 2 4 is given in their own language. But as the conversation with the Chaldeans is so brief, the continuation of the narrative in the Aramaic dialect is on this theory unaccounted for. As against these grounds a more satisfying explanation may be found in a comparative use of the two languages at the time of the composition of the book. If this be fixed in a period when Hebrew was being largely supplanted by Aramaic in popular usage, the author may be imagined as resorting to the more intelligible dialect in portraying affairs in Babylonia and turning to the less familiar Hebrew when desirous of limiting the circle of those who could understand his meaning; *i.e.,* in the more purely apocalyptic sections of his book. As this dealt with current affairs, the risk of incurring the displeasure of the Syrian authorities would be thus lessened. At the same time the encouragement and confidence in a speedy relief would be imparted to the narrower circle of the faithful.

4. Date and Authorship; the Rival Views.

Strictly speaking Dn is anonymous. In this it differs from Is, Jer, and Ezk. So far as it contains any traces of the date of its origin and its authorship, the proper use of these data will depend upon a correct conception of its literary form. If this proves to be that of a purely historical prophetical book, these facts can only be read as a claim on the part of the book that it was written in the Exilic period and by the illustrious sage (prophet) who is its chief character. Upon this understanding of it the prophet Daniel would bear the same relation to the book which Ezekiel does to the book bearing his name, etc. But if Dn be an apocalypse, written according to the current methods of composition governing the writing of apocalyptic productions, it is plain that the author lays no claim to giving precise history or accurate minute prediction, but, wishing to convey a message of hope, and to infuse fortitude under trial into the hearts of a persecuted generation, he transfers himself back to the time of a great God-fearing man, and through his figure conveys his message. In so doing he embodies such knowledge as he possesses of the age and environment of his hero. In no case, however, does he, on this supposition, aim to produce the impression that his work is that of the sage himself.

Of these two alternatives, the first prevailed in ancient times, as may be gathered from the treatment of Porphyry's attack on the genuineness of the book and the defense by Christian writers (Jerome,

Præf. in Dan.). In modern times the criticism of Dn begins with doubts regarding the authorship of chs. 1–7 (Spinoza, Newton), which were followed by the view that the Aramaic section (2 4–7 28) was an interpolation (J. D. Michaelis), and were finally supplanted by the theory that the whole book is the work of a Jewish patriot of the time of Antiochus Epiphanes (Corrodi, 1783, followed by Eichhorn, etc.). The argument for the Exilic date of the book is chiefly based on the alleged traditional acceptance of it as such from the earliest days. It is, however, also supported by such features of it as come into view in the effort to defend this traditional theory against attacks from the critical view-points. The weakness of the argument is that the tradition, when traced to its earliest date, becomes quite uncertain. The *Baba-Bathra* (146) ascribes the writing of Dn not to Daniel but, along with that of some other books, to "the men of the great synagogue." The first portion of the book, at least, bears out the assertion that Daniel is rather the hero and subject of it than the author. Of the latest advocates of this position the ablest are C. H. H. Wright, *Daniel and His Prophecies* (1906); Kennedy, *Daniel from the Christian Point of View* (1898).

5. The Exilic Date.

The Maccabean date of Dn is supported by considerations both external and internal. Of the former (1) the place of the book in the Hebrew canon between Esther and Ezra in the group of Hagiographa, and not with the prophets, shows that it was composed after the second group of the canon (the *Nᵉbhi'īm*) had been closed. The effort to break the force of this fact by pointing to the Psalter, which is also put among the Hagiographa, although completed before the second division of the canon had been closed, is unavailing, because from the nature of the case the Book of Psalms could not have been put either in the first division (Pentateuch) or in the second (Prophets). A better analogy is furnished by the Book of Jonah, which, though in every respect exactly like Dn, found a place among the prophets simply because it was composed before the collection of the *Nᵉbhi'īm* had been completed. (2) The silence of Ben Sira regarding the prophet indicates that Daniel was not prominently before the mind of the faithful Hebrew, as would have been the case had such an account of him as Dn presents been published (Sir 49). According to Ben Sira no man has arisen like Joseph since Joseph's day, but as Koenig points out (*Einl.*, p. 386) Daniel is such a perfect analogue to Joseph, especially in the matter of rising to a first place in a foreign realm because of the successful interpretation of dreams, that the failure to recognize him is unaccountable upon the Exilic dating of the book. (3) The total absence of any trace of the influence of Dn upon subsequent affairs is also a fact not accounted for by the theory of its Exilic date.

6. The Maccabean Date: External Evidence.

The internal grounds for the Maccabean date may be grouped as (1) those which are drawn from the nature of the historical details included in the book. These show that to the author the conditions of the Exile were not the familiar environment of his own day but an atmosphere and surrounding into which he had mentally transferred himself. On the other hand, the history of the Maccabean Age as reflected in the book is minute and accurate (cf. Farrar on Dn in *Expositor's Bible*, pp. 38–62). (2) The fact that the author touches upon the conditions of the Exile, passes over the entire period between Cyrus and Alexander, and, glancing at that conqueror as a landmark, proceeds at once into a minute description of events during the reign of Antiochus Epiphanes is accounted for best by the Maccabean dating of the book. The historical conditions of the Exile were necessary as the literary framework for his great hero. The intermediate period was irrelevant and therefore omitted. The details of the Maccabean Age were introduced because they were of all-absorbing interest. Upon the theory of an Exilic date such a selection of historical material is unexplainable.

7. Internal Evidence: Historical Aspects.

The linguistic aspects of Dn point to the Maccabean Age. The language of the Hebrew section affiliates it with that of Esther and Chronicles, the latest books of the O T (Driver, *LOT*⁶, p. 504 ff.). Its Aramaic is not the Babylonian but the Palestinian variety of that language (cf. Koenig, *Einl.*, p. 387; Driver, *op. cit.*, p. 502). Certain Persian words (about 10 to 15) fix the earliest limit for the composition of the book as c. 500 B.C., while the Greek terms for musical instruments used in 3 4 f. point to a date subsequent to 331 B.C. The explanation sometimes offered for the intrusion of these words in a book of the 6th cent. B.C. which assumes that they might be stray names introduced through occasional intercourse between Babylonia and the Greeks of Asia Minor is inadequate, inasmuch as two of them at least belong to a much later age. *Sūmpōnyāh* ("dulcimer," *συμφωνία*) is first found in Plato, and *psantērīn* ("psaltery," *ψαλτήριον*) by its change of *l* into *n* betrays the influence of the Macedonian dialect and must therefore be later than the conquest of Alexander.

8. Internal Evidence: Linguistic Aspects.

The type of religious thought which prevails in the book confirms the conclusion pointed to by the considerations already adduced. The theology of the book is akin to that of the Books of the Maccabees and quite different from that of the Exilic productions or even from that of the writings of Haggai, Zechariah, Ezra, and Nehemiah.

9. Internal Evidence: Type of Religious Thought.

If Dn was not intended to be taken as the work of the man whose name it bears but as an apocalypse in which the prophet's figure was used as the vehicle of a Divine message to the persecuted generation of Jews who lived in the middle of the 2d cent., there can be no question of its authenticity. For the question of authenticity can arise only when facts are discovered that point to a conclusion contradicting the claim of authorship made by a book for itself. As a book cast into the apocalyptic form, Dn could not but be put, in accordance with the legitimate literary principles governing such forms, into the mold in which it is

10. Authenticity.

found. Even such a statement as 12 4 belongs to the literary framework, and does not constitute a claim of Danielic authorship.

11. Canonicity. Whether Dn deserves a place in the canon of Scripture does not depend either upon the personality of the author or the species of literature he may have chosen for his message, but upon the recognition of the book by the spiritual consciousness of God's people as containing a real message of permanent value. This recognition was accorded to the book in the days of Jesus and by Jesus Himself. It has been concurred in by almost the unanimous body of believers. No investigation of a literary historical character can shake its place in the rule of faith.

12. Interpretation. Much of the difficulty experienced with the meaning of Dn is lost when it is recognized as a product of the reign of Antiochus Epiphanes. Ch. 11 especially, with its four world kingdoms, is wonderfully cleared when viewed from this standpoint. The third of these kingdoms is explicitly named as the Persian (11 2); the fourth to follow is evidently the Greek (Macedonian). Of this the Syrian (Seleucid) kingdom is considered the northern branch. The same fourfold division of history appears in the earlier part of the book (cf. ch. 2, the image of Nebuchadrezzar's dream) and in both cases the fourfold world-power is succeeded by the kingdom of the Messiah, specifically represented in 7 9 ff. as the reign of the Son of Man.

LITERATURE: Driver, *LOT*[6]; J. D. Prince, *A Crit. Com. on the Book of Dn*, 1899; Driver, *Camb. Bib. for Schools and Coll., Dn*, 1900; Behrmann, *Hand-Kom. z. Dn*, 1894.

A. C. Z.

DANIEL, APOCRYPHAL ADDITIONS TO: In the Greek text of the Book of Daniel are found the following additions: (1) The Prayer of Azariah and the Thanksgiving of the Three Children in the Fiery Furnace. (2) The History of Susannah. (3) The Story of Bel and the Dragon. The first of these has a much closer relation to the Book of Daniel than the other two.

1. The Song of the Three Children. This is an apocryphal addition of 67 verses to the Book of Daniel inserted after 3 23. The title does not fully express all the contents of the section, for it contains also the Prayer of Azariah (1-22), and a brief narrative (23-27) of the heating of the furnace, and of the coming of the Angel of the Lord to the rescue. Codex B has the headings "The Prayer of Azariah" and "The Hymn of the Three." It has been often noted that the prayer, which is really as if a nation was speaking, confessing its past sins and seeking mercy, is singularly inappropriate to the circumstances. So too the Hymn is quite as unlikely in such a situation. It is more like a litany, and seems to be modeled after Ps 136. Both are unauthentic amplifications of the story in the canonical Dn, that are meant to fill out the account of the miraculous deliverance of the three Hebrews by giving the prayer which one of them offered, beseeching God for deliverance, and the hymn of praise which they sang when they saw that this prayer was answered. It is entirely unknown who composed them. Their date also is unknown. They have been preserved for us in the Greek Bible and in the versions made from it. It has been much discussed whether the original of this section was Hebrew or Greek. The question is not easy of settlement, since every extant version is based on the LXX. As yet there is no unanimity in the matter.

2. The History of Susannah. This apocryphal addition to the Book of Daniel is entitled in some MSS. "The Judgment of Daniel." In Greek MSS. and in the Old Latin version it is placed before Dn ch. 1; in the Vulgate it stands at the end as Dn ch. 13. The Greek text is extant in two recensions, the LXX. and that of Theodotion, which differ from each other in some details. There are several Syriac versions of the book. The story is as follows: Susannah, the wife of a wealthy Babylonian Jew, was accustomed to walk daily in her garden. Two elders, who had been recently appointed judges, becoming enamored of her beauty, concealed themselves one day in the garden and when Susannah was taking her bath suddenly appeared and made shameless proposals to her. Her outcry discovered them, and to save themselves they publicly accused Susannah of adultery with a young man whom they had found in the garden. The innocent woman was condemned to death, but was saved by Daniel, who by sharp cross-questioning exposed the falsity of the elders and secured their punishment.

This narrative can not be regarded as historical. It is full of improbabilities. Ball (*Speaker's Bible*, Apoc. II: 325) following Brühl finds the origin and motive of the Susannah story in a tradition of two elders of the time of the Captivity, who by promising women that they would become the mothers of great prophets led them astray, and he suggests that in the time of Ben Shetach (100 B.C.) we can find reasons for the presentation of the story in the form in which it here appears with the trial attached. If this theory be correct, several important teachings are exemplified in the story. Julius Africanus was the first to dispute its canonicity. It is still regarded by the Roman Catholic Church as canonical.

3. Bel and the Dragon. These are two distinct stories which have been added to the Book of Daniel in the Greek and other versions. They both have as their aim, along with the glorification of Daniel, the exhibition of the emptiness and deception of idolatry. In the story of Bel, Cyrus the Persian king discovers that Daniel does not worship the Babylonian idol Bel, and calls him to account for his conduct. Daniel denies that Bel is a living god, and offers to prove it. The test is to be made in reference to the daily offerings of meat and drink which Bel was supposed to consume. If it should be found that these were made away with by other means than by the god himself, then Daniel was to be honored. Upon the floor of the temple Daniel had spread a thin coating of fine ashes and after the food had been deposited before the god, the king himself shut and sealed the door. The next morning when the door was opened the food was gone, but the marks of human feet were upon the pavement. This led to the discovery of a secret door, through which the priests with their

wives and children had entered the room. The proof was irrefutable, the false priests were slain, and Daniel was honored.

In the Story of the Dragon the same question was at issue as to whether it was a living god. Daniel denied it and offered to slay him. The king gave him permission to try, and Daniel making lumps "of pitch, and fat, and hair" gave them to the dragon to eat, whereupon he burst asunder. Babylon was indignant at the death of their god and compelling the king to give up Daniel cast him into the lions' den, where he was miraculously kept unharmed. The king's wonder at this led him to honor the prophet and to acknowledge the prophet's God.

Neither of these stories, of course, is authentic, but each is framed from material taken from current legends and ideas. The dragon myth had wide circulation. As in the case of the History of Susannah, the two Greek recensions, that of the LXX. and that of Theodotion, differ in details. The original language of these stories has generally been considered to be Greek. Gaster's discovery of an Aramaic text of the Story of the Dragon in the Chronicles of Jerahmeel gives strong support to the few who have stood for an Aramaic original and has started again the question of Aramaic originals for them both, but as yet a clear decision is not possible.

The Roman and Greek Churches accept these stories as canonical; the Protestant Church holds them to be apocryphal. J. S. R.

DANJAAN, dan''jê'ɑn (דָּנָה יַעַן, *dānāh ya'an*) (II S 24 6): The text here seems to be corrupt. The LXX. is unintelligible, but indicates that 'Dan' occurred twice. Some would amend: "And from Dan they went round to Sidon." Others would read "and to Ijon" for "Jaan." E. E. N.

DANNAH, dan'ā (דָּנָּה, *dannāh*): A city in the hill-country of Judah (Jos 15 49). Map II, D 2. E. E. N.

DARDA, dār'dɑ (דַּרְדַּע, *darda'*): A person famous for his wisdom (I K 4 31). He is called a son of Mahol, but in I Ch 2 6, where the same set of names occurs, he is called **Dara** and counted as a son of Zerah, son of Judah. Mahol may have been the name of a family of the clan of Zerah, a subdivision of the tribe of Judah. E. E. N.

DARIC. A Persian coin. See MONEY, § 8.

DARIUS, dɑ-rai'ʊs (דָּרְיָוֶשׁ, *dāryāwesh*): 1. D. Hystaspes, King of Persia (521–485 B.C.), the restorer of the empire of Cyrus, who followed the policy of the founder in his treatment of the subject states, and acted generously toward the Jewish settlement in Palestine which had been made under Cyrus. He commanded by a special decree, in his second year, that all those who had hindered the rebuilding of the Temple of Jerusalem should cease their obstruction, and that money and material for sacrifices should be granted from the revenue of the province (Ezr 6 6-12; cf. Hag. 1 1, 15, 2 10; Zech 1 1, 7). "Darius the Persian," whose reign is mentioned in Neh 12 22 as the date of registration of certain priests, was probably also the great Darius. 2. "Darius the Mede" is named in Dn 5 31 as succeeding Belshazzar, at the age of sixty-two, on the throne of Babylon. In 9 1 he is said, in addition, to have been "the son of Ahasuerus of the seed of the Medes" (cf. 11 1). Both of these alleged personages are unhistorical; and, judging from the character of the other references to matters of history in the Book of Daniel, it is perhaps not necessary to assume that the author, writing nearly four centuries after the fall of Babylon, had any definite individuals in mind. Fortunately, the cuneiform inscriptions have given us the history of the Babylonian succession after the fall of the native dynasty. The last Chaldean ruler was Nabonidus, not Belshazzar, who was the crown prince. After the surrender of Babylon, and the formal entry of Cyrus three months later, his son Cambyses, as it would appear, was made king, but only for less than a year; thereafter Cyrus himself assuming the title and function. It is barely possible that some tradition of Gobryas, the Median general of Cyrus who occupied the city till his sovereign came to take possession, may have lain at the foundation of the references in Daniel. But this hypothesis would at best be only another illustration of the author's notion of the relative unimportance of the minute details of history. J. F. McC.

DARKNESS: In figurative language darkness often appears as the symbol of mystery (Ps 139 12; I Co 4 5), of ignorance (Is 42 7; Ps 82 5), and oftener of moral evil or sin (Is 5 20; Mt 4 16; Jn 3 19). Cases of physical darkness are alluded to in connection with the creation, the plagues in Egypt, the crucifixion of Jesus (Mt 27 45), and the last day (cf. ESCHATOLOGY, § 39). A. C. Z.

DARKON, dār'ken (דַּרְקוֹן, *darqōn*): The ancestral head of a subdivision of "Solomon's servants" in post-exilic days (Ezr 2 56; Neh 7 58). E. E. N.

DARK SAYING. See PROVERB.

DARLING: The rendering of the Heb. יָחִיד, *yāḥīdh*, 'only,' 'only one,' in Ps 22 20, 35 17, where it is used poetically for one's life or soul. E. E. N.

DART. See ARMS AND ARMOR, § 1.

DART IN THE LIVER. See DISEASE, § 6 (3).

DATHAN, dê'thɑn (דָּתָן, *dāthān*): A Reubenite and a leader in a rebellion against Moses (Nu 16). See KORAH. E. E. N.

DAUGHTER. See FAMILY AND FAMILY LAW, §§ 5, 6.

DAVID

ANALYSIS OF CONTENTS

1. Name
2. Sources for the History of David
3. David's Life
4. Estimate of David's Reign and Work

The name David (דָּוִד, דָּוִיד, *dāwīdh*) is probably related to הוֹד, *dōdh*, 'beloved one.' Some take it to mean 'paternal uncle' (cf. Gray,

1. Name. *Heb. Pr. Names*, p. 83). Others refer it to *Dodo*, the name of a deity.

In the Biblical material relating to David later and earlier narratives have been fused together in

the accounts in the Books of Samuel and in I K 1–2. The account in I Chronicles is based for its main facts on the earlier account in Samuel and Kings. While the Chronicler may have had access in a few instances to other ancient sources of information, most of the remarkable differences between his narrative and that in the earlier books must be laid to his unhistorical imagination. He projected back into David's time the fully developed liturgical and other arrangements of the Temple service in his own day. Compare, *e.g.*, the account of the bringing of the Ark to Jerusalem in I Ch 15 with the earlier account in II S 6, and the difference in point of view will at once be apparent. See CHRONICLES.

2. Sources for the History of David.

We are thus practically limited to the accounts in I and II S and I K 1–2 for our knowledge of David. This material will be found, on examination, to consist of excerpts from older and originally independent narratives in addition to editorial notes of various kinds. See SAMUEL, BOOKS OF.

David is introduced, for example, in I S 16. The account in 16 1-13 is a natural sequence to ch. 15. But at 16 14 a new strand of narrative appears. Saul is persuaded to send for David, already famous as "skilful in playing, a mighty man of valor, and a man of war," etc., as one who by his playing on the harp might soothe the troubled spirit of the king. David comes to Saul, who likes him, makes him his armor-bearer and provides for his permanent stay at court. The sequence to this narrative is certainly to be found in such a passage as 18 6 ff. (note that in ver. 6 the correct reading is "Philistines" [plural] and the reference originally may not have been to the Goliath story). But instead of this we have next the account of David and Goliath, ch. 17–18 5, in which David is introduced, as if for the first time (cf. vs. 12-16, in which ver. 15 is evidently a harmonizing insertion). Here David is very young (vs. 14, 33), knows practically nothing about war (33 ff.), is unknown to Saul (33 ff., 55 ff.), and his place at court is due to his great deed of valor in slaying Goliath (18 1-5). Similarly the statement in 20 2 is irreconcilable with that in 19 1 ff., and the account in ch. 24 is practically a duplicate of that in ch. 26. Such clear indications of different strands of narrative will be found, on close examination, to be supported by so many others that little difficulty is experienced in making out separate accounts of David's early career.

(1) One of these (which we will call A), the one beginning (so far as David is concerned) with 16 14, is a sober, straightforward narrative, a fine example of Hebrew prose, in which the facts are left largely to speak for themselves. No attempt is made to idealize David, and the religious coloring is not conspicuous. Its outline is as follows: David's introduction to Saul (16 14-23). Saul, jealous because of David's success and popularity (18 6-8), attempts to kill him, first privately (18 9-11), then through the offer of Michal to David as wife, provided David (at the risk of his life) furnishes the stipulated dowry (18 20-29). David now flees (19 11-17) after revealing Saul's murderous intent to Jonathan, who is surprised, but finds that it is so and takes an affectionate farewell of David (20 1b-42). David goes to Nob, where he secures bread (21 1-7) and then becomes the head of a band of relatives and malcontents (22 1-2). Saul slays all the priests at Nob but Abiathar (22 6-23) and hunts for David from place to place (23 1-14, 24-29, 24 1-22). During these experiences David marries Abigail, the rich widow of Nabal of Carmel, SE. of Hebron (25 2-42), also Ahinoam (25 43 f.). David finally seeks the protection of Achish of Gath and is given Ziklag, on the SW. border of Palestine (27 1-12). Summoned by Achish to march against Saul (28 1-2), he is sent back because of the opposition of the Philistine nobles (29 1-11). Returning to Ziklag he finds it plundered and burned by Amalekites. He overtakes and routs the robbers, and makes a shrewd use of part of the spoil by sending presents to leading men in Judah and elsewhere (30 1-31). An account of Saul's defeat and death follows (31 1-13) and of David's grief at the news (II S 1 1-16), also the beautiful elegy he composed on the occasion (1 17-27). David now moves to Hebron and is chosen king of Judah (2 1-4). A message to Jabesh-gilead has no immediate effect (2 5-7). Abner gradually regains control of N. Israel for the house of Saul (2 8-10). War breaking out between David and the house of Saul, David is victorious and Abner capitulates (2 11–3 21). The murder of Abner by Joab (3 22-39) and of Ishbosheth, Saul's son (4 1-12), does not prevent the crowning of David as king of all Israel at Hebron (5 1-2). The Philistines now attempt to crush David, but are defeated (5 17-25). A brief account of David's other wars follows (8 1-14) and the narrative closes with a summary statement regarding David's government (8 15-18).

(2) Interwoven with A is another account (which we will call B), in which David, a mere lad, is anointed by Samuel (I S 16 1-13) after Saul has forfeited all rights to the throne. David comes into public view, still a mere youth and unknown to the king, by his triumph over Goliath (17 1-58). At the court he and Jonathan become fast friends (18 1-5), but Saul becomes jealous and tries in various ways to kill David (18 12-19, 30). Jonathan brings about a reconciliation (19 1-7), but when Saul again attempts to kill him (19 8-10) David flees to Samuel (19 18–20 1a), then goes to Nob and gets the sword of Goliath (21 8 f.) and thence flees to Achish (21 10-15). Taking his parents to Moab, David next finds refuge in the forest of Hereth (22 3-5). Samuel dies (25 1), after which David spares Saul's life in the wilderness of Ziph (26 1-25). Saul in despair and hard pressed by the Philistines has recourse to the witch of Endor, in order to get a message from Samuel, from whom he hears his doom (28 3-25). These passages are marked by the tendency to idealize David and to show how it was the Divine will to take the kingdom from Saul and give it to his successor. See SAMUEL, BOOKS OF.

(3) The most of II Samuel is from an ancient history of David as king in Jerusalem (symbol Da^J), perhaps the oldest piece of consecutive historical narrative in the O T. This began, apparently, with 5 3, telling of the union of the tribes under David. The capture of Jerusalem follows (5 6-10), then the building of David's palace and a note regarding his family (5 11-16). The basis of ch. 6 (the Ark brought to

Jerusalem) and of ch. 7 (the Divine promise regarding David's dynasty) belonged to this source. Chs. 9–20, practically entire, constituted a large section of this ancient history, concerned mainly with internal affairs. Only in ch. 10 (the parallel to 8 3-12) and 12 26-31 is any notice given to foreign affairs. Here 10 6-19 awaken suspicion as perhaps being a later insertion. After relating David's kindness to Jonathan's son Mephibosheth (ch. 9), the trouble with the Ammonites is recounted (10 1-5, 11 1) mainly as a setting for the story of David's sin with Bathsheba (11 2-27), followed by the rebuke of David by Nathan (12 1-15), the death of Bathsheba's child (12 15-23), the birth of Solomon (12 24 f.), and the successful issue of the war with Ammon (12 26-31). The story of Absalom's rebellion is traced from its beginnings in the trouble between Absalom and Amnon to its conclusion in the death of Absalom and David's restoration to his throne (13–19). As a sequel we have the story of Sheba's unsuccessful rebellion (20 1-22). The notice (20 23-26) concerning David's cabinet seems to have closed the account of David's active reign, while I K 1–2 (in the main) probably formed the closing section of this history.

(4) Finally we have a little collection of material in II S 21–24 of various dates and inserted by the compilers of II S in their present position. It contains (a) an old notice of a famine and the execution of the sons of Saul to satisfy the Gibeonites (21 1-14). (b) A group of stories of heroic deeds by David and his men in the Philistine wars, in which Goliath's death is accredited to Elhanan, not David (21 15-22). (c) A late psalm of praise attributed to David (ch. 22 = Ps 18). (d) An ancient poem, "the last words of David" (23 1-7). (e) An old list of David's heroes (23 8-39). (f) The story of the census, with its disastrous result, and its incidental but important sequel, the purchase of the threshing-floor of Araunah as a place of sacrifice, the site of the later Temple-altar (24).

Of these sources Da^J is probably the oldest. It was written out of full information, in a spirit of remarkable impartiality, David's faults and limitations being set forth with no apologies. It was compiled not long after David's death and before the dominance of the tendency to idealize him, so marked in later Hebrew literature. Narrative A is of almost equal antiquity and impartial objectivity. Most of the material in II S 21–24 is also old and historically trustworthy. On the other hand, narrative B is late and belongs to the time when David was looked back to as the ideal man and king. See the discussion of this narrative in SAMUEL, BOOKS OF. We possess, therefore, an abundance of good material wherewith to construct a history of the life and work of David.

3. David's Life.

David was born c. 1040 (see CHRONOLOGY OF O T), the son of Jesse, a farmer of Bethlehem. His early life, that of a shepherd lad, gave him opportunity to develop his musical talents. The border warfare with the Philistines early attracted his daring spirit, and he had already gained some renown when he was called to quiet the spirit of the afflicted king by his skill on the harp. At the court (such as it was) David soon became very popular. Between him and Jonathan, Saul's eldest son, a warm friendship grew up. In war David performed such deeds of valor that in popular song his name was placed above Saul's. These things at last aroused Saul to a violent jealousy, and he determined to kill David. Saul saw in David an enemy to his house and felt that his death was a public necessity. David acted with forbearance and magnanimity in this trying situation. His marriage to Michal, Saul's daughter, only made his position more dangerous. At last David saw that he must leave court and, after an affectionate farewell to Jonathan, he resorted to the life of a freebooter. Gradually a band of like-minded spirits gathered about him, some of them wild, lawless men, a condition of affairs made possible only through Saul's inefficient government. These years were years of valuable discipline for David, giving him lessons in war and strategy, in command of others, and in self-reliance that proved valuable in later years. At the end of this period David had won for himself a strong hold on the affections of the clans of Judah, had materially increased his personal possessions, and was head of a band of about 600 trusty followers who placed allegiance to him above that to any other person or cause.

David's recourse to Achish of Gath was the only solution of a difficulty. He had become too strong to live any longer in Judah without becoming involved in civil war with Saul. By taking a position in the S. at Ziklag, under a nominal vassalage to Achish, David was free from entanglements and could patiently await the issue of circumstances.

With the defeat of Israel by the Philistines and the death of Saul and his sons on Mt. Gilboa came David's opportunity. But he moved cautiously. He was still the vassal of Achish. The move from Ziklag to Hebron, there to be recognized by the tribe of Judah as king, was not significant enough in the eyes of the Philistines to provoke hostilities. The Philistines were concerned with controlling Central Israel rather than Judah. The court at Hebron was not a magnificent establishment, nor did the power of David at first appear formidable. David's polite message to Jabesh-gilead met with no response. N. Israel was not yet ready to accept David as king. But when Abner, after five years of patient effort, had succeeded in putting N. Israel on an independent basis (against the Philistines) and had placed Ishbosheth, Saul's youngest son, on the throne, a civil conflict was inevitable. Two kingdoms in Israel, with such a man as David at the head of one, were impossible. The conflict lasted about two years. Joab's treacherous murder of Abner, and the murder of Ishbosheth by two traitors threatened to interfere with the plans for consolidation, but David succeeded in proving his innocence, and the inevitable goal of the whole course of events in Israel for ten or more years was reached when the elders or representatives of the tribes met at Hebron and there constituted David king of all Israel. This was done on the basis of a covenant or agreement, the particulars of which are not given. Of this we may be sure, that N. Israel accepted David as king over them not because he was king of Judah, but for what he was in himself. There was no recognition

of a suzerainty of Judah over the other tribes in this transaction. The Philistines were quick to see the significance of what had taken place at Hebron and attempted to crush David before he had fully organized his kingdom. Two signal defeats (II S 5 17-25; cf. 23 13-17), followed by others (II S 8 1, 21 15-18, 23 9-12), taught them that Israel under David was supreme in Palestine.

Unlike Saul, David saw the need of a strongly centralized government. To this end a capital, centrally located and capable of being strongly fortified, was a necessity. Such a location was at hand in the old Canaanite fortress of Jerusalem (q.v.), still unconquered and occupied by the Jebusites. One of David's first acts was the capture of this strong position and the establishment here of his seat of government. Here he built a palace, otherwise improved and more strongly fortified the city, and, as adding both dignity and sanctity to his capital as well as doing honor to the national religion, to this place he brought the Ark, the most ancient symbol of the national faith.

David's wars with neighboring nations all occurred probably in the first decade of his reign. The occasion of the war with Ammon is explicitly given (II S 10 1-5). The Syrian wars were an outgrowth of the Ammonite war (10 6-19; cf. 8 3-12). The reasons for the conflicts with Moab and Edom are not stated. The outcome of these campaigns was to give Israel the foremost place among the small nationalities between the Euphrates and Egypt. The overlordship of Israel, involving the payment of annual tribute, was recognized by Edom, Moab, Ammon, and a number of the petty Syrian kingdoms to the NE.

Following these wars was a period, probably of ten to fifteen years' duration, of peace and prosperity. The central government was strong and efficient. The king was a supreme court of appeal, open to every Israelite, where impartial justice was sure to be decreed. The spoils of war and the tribute of conquered nations brought in a revenue more than sufficient to meet all demands without heavy internal taxation. The king was popular, the people happy and contented. Seeds of future trouble indeed were being sown, but that harvest was not all to be reaped in David's day. It was in this period that Nathan the prophet declared the unique significance of David's dynasty, laying the foundation of the prophetic view of the Messianic significance of that dynasty (II S 7).

Absalom's rebellion, though prompted mainly by his own ambition, was made possible only through the presence of certain elements of disaffection in Judah, David's own tribe. That Absalom won over to his cause Ahithophel of Giloh in Judah and that he organized his rebellion in Hebron, David's old capital, shows that it was in Judah that the opposition to David was strongest, though at no time was the majority of the population on Absalom's side. David's strict adherence to the terms of the covenant arrangement, in not favoring Judah unduly at the expense of Israel, may have caused resentment in Judah. Into the details of the story so fully told in II S 13–20 we do not need to enter. Nowhere else do David's greater qualities appear so conspicuously. The story of the quarrel between N. Israel and Judah after the defeat of Absalom's forces, while it reveals the jealousy between these two parts of Israel, also shows the strong affection felt for David in the nation as a whole.

Absalom's rebellion occurred probably in the last decade of David's life. It was a severe ordeal and after his restoration David entrusted most of the duties of government to others. This gave Adonijah his opportunity for his unsuccessful attempt to prevent the succession of Solomon, whom David had already designated his successor. With the installation of Solomon, son of Bathsheba, as his successor, David's public life closed. Not long after he died, 70 years of age.

4. Estimate of David's Reign and Work.

David's work for Israel was of greatest importance. In a sense he but completed what had been partially accomplished by Samuel and Saul. But even with this reservation his fame will endure as Israel's greatest ruler after Moses. He not only reunited Israel and gave it for the first time a strong, well-organized, and well-administered government, but he gave it a new national consciousness. Under him Israel attained to a true sense of her national significance among the small nationalities of SW. Asia. It was due to David that Israel emerged from the condition of a body of loosely confederated tribes to that of a nation acting as a unit along well-defined lines of national policy. The Davidic Age was an age of awakening for Israel, and David was its incarnation. Under him for the first time Israel had a capital city, a central government, a standing army, a court, and a supreme court of justice.

That all this was without influence upon Israel's religion is unthinkable. David himself was sincerely loyal to Jehovah, Israel's God. His battles were fought and his victories won in the name of J″. None of his public acts was marked by any disloyalty or unfaithfulness to J″, as such things were understood at the time. In his royal sanctuary at Jerusalem the most ancient and revered symbol of the national faith was highly honored and carefully guarded. It is probable that the worship at this sanctuary was somewhat elaborate and dignified, and that the later view of David as the founder of the Temple liturgy was not entirely without foundation. Through David the popular conception of the power of J″ must have been greatly strengthened.

Of the personal character of David an estimate founded mainly on the objective account of Da^{J} and of the old elements in A and in II S 21–24 can not be far from correct. He was a child of his age, and his faults, as they appear to us, were mainly the faults of his age. This is the only just way to judge of his readiness to accept Saul's stipulations regarding his marriage to Michal (I S 18 25 ff.); of his harsh treatment of conquered enemies (II S 12 31, mild in comparison with those of Assyria at a later date); of his yielding to the demands of the Gibeonites for blood revenge on Saul's house (II S 21), since by refusing he would bring the same nemesis upon his own house; or of his charge to Solomon to see that Joab paid the just penalty for his murders of innocent men (I K 2 5 f.). For his criminal connection with

Bathsheba there is no excuse. David sinned grievously and knew that he was doing wrong. But the real nature of the man is best seen in his sincere repentance at the rebuke of Nathan. That David was a man of strong natural passions the narrative makes clear. But he was not a man of unbridled lust. His large harem was altogether in harmony with an age when all rulers had many wives, mainly from motives of state policy.

David was a man of strong feelings. He was a musician and a poet. His lament over Saul and Jonathan (II S 1 19-27) is one of the gems of the world's literature and perhaps more truly reveals the real David than anything else we know of him. One who could thus write of the man who had sought his life was a rare spirit indeed. Though none of the Psalms was certainly written by him, he was capable of writing some of those attributed to him.

David was brave, generous, and magnanimous. He was a master-spirit who drew others to him and for whom they would gladly lay down their lives (cf. II S 23 13-18). He was a discerner of men and knew how to use each in the place for which he was best fitted. As a king he showed a kingly dignity and bearing, but was withal affable and approachable. Politically he was shrewd and far-seeing, and his military skill gave him victory in all his wars. His people trusted and loved him as a just ruler. In his family life his affection for his children often got the better of his judgment, and yet his bitter cry, "Would I had died for thee, O Absalom, my son, my son!" must touch every parent's heart.

It was then not without reason that later Israel looked back to David as the ideal man and king, and made him the type of the ideal Head of the Messianic Age.

Literature: Kittel, *History of the Hebrews* (1883, transl. 1895-6), §§ 43–46; McCurdy, *History, Prophecy, and the Monuments*, vol. II (2d ed. 1897), §§ 518, 522, 523; vol. I (3d ed. 1898), pp. 238–253; Guthe, *Geschichte Israels* (1899), pp. 74–109 (a most excellent discussion); Wade, *Old Testament History* (1901), pp. 224–276 (a very complete account). The art. on David by H. A. White in *HDB.* is of high merit. E. E. N.

DAVID, CITY OF. See Jerusalem, § 15.

DAY. The uses other than literal of the term day are: (1) A period of time (Dt 16 3), and in the plural (I K 10 21). (2) Some outstanding single day, such as the birthday of an individual (Job 3 1; Hos 7 5) or the day of death (Ps 37 13; Jer 50 31) or of a great battle (Is 9 4; Ps 137 7). (3) An apocalyptic measure of time (Dn 12 11, etc.; Rev 2 10, etc.), and (4) figuratively (Jn 9 4; I Th 5 5, 8). A. C. Z.

DAY OF ATONEMENT. See Fasts and Feasts, § 9.

DAY OF JUDGMENT. See Eschatology, §§ 5, 36, 49.

DAY OF THE LORD. See Eschatology, §§ 4–7.

DAY'S JOURNEY. See Weights and Measures, § 2.

DAY'S MAN (Job 9 33), **Umpire** RV: The Heb. term (מוֹכִיחַ) means 'one who judges' or 'decides.' Job longs for some one to come between him and God and decide the case impartially (cf. the same expression in Gn 31 37). E. E. N.

DAY SPRING (שַׁחַר, *shaḥar*): Literally, 'the dawn,' in Job 38 12. The Gr. ἀνατολή (*i.e.*, the 'rising' of the sun or a star) is applied in Lk 1 78 figuratively to the new light of the Messianic Era, full of spiritual comfort. E. E. N.

DAY-STAR: This term is applied to (1) the king of Babylon, because he had exalted himself to the highest heights (Is 14 12 *hēlēl*, **Lucifer** AV); and (2) to Christ, as the light-giver (II P 1 19, φωσφόρος). The heavenly body underlying the figure of speech may be either Venus or the sun. A. C. Z.

DEACON, DEACONESS. See Church, §§ 3 and 8.

DEAD, THE. See Burial and Burial Customs, and Eschatology, §§ 15–21, 37–39, 42–44, and 49.

DEAD BODY. See Burial and Burial Customs, §§ 1–5.

DEAD SEA (יָם, *yām*, 'sea' [Am 8 12; Mic 7 12]; יָם הַמֶּלַח, *yām hammelaḥ*, **Salt Sea** [Gn 14 3; Nu 34 12]; יָם הָעֲרָבָה, *yām ha-'ărābhāh*,

1. Name. "the sea of the Arabah," "sea of the plain," AV [Dt 3 17, 4 49]; יָם הַקַּדְמֹנִי, *yām haqqadhmōnī*, **east sea, former sea** AV [Ezk 47 18; Jl 2 20; Zec 14 8]): In extrabiblical sources Ἀσφαλτῖτις, 'Sea of Asphalt' (Pliny, *HN.* V, 15 15; Diod Sic. 2 48, 19 98; Josephus often; also Σοδομῖτις, 'Sea of Sodom' *Ant.* V, 1 22). In Arab. *Bahr-Lut*, Sea of Lot (?). The name "Dead Sea" is not Biblical; and in the N T there is no reference to it whatever.

2. Physical Features. The Dead Sea is the most striking of the geographical features of Palestine, or at any rate the most remarkable of its inland bodies of water. It is 40 m. in length and 9 to 10 m. in width. It is divided into two unequal parts by a small peninsula projecting from the E. shore in its southern part. This peninsula is called *lisān* ('tongue'), but offers no specially interesting features. The lake is surrounded by high cliffs on the W. side, rising sometimes to the elevation of 1,500 ft., and by mountains on the E. side, the highest of which reach up to 2,500 ft. above the water. It has no outlet to the S., and receives the waters of the Jordan from the N. The constant evaporation caused by the intense heat and the great depth of the valley below the surrounding country is so rapid as to counterbalance the accession of water from the Jordan and the other affluents and to maintain the level exactly. The basin of the Dead Sea is made up by the junction of two valleys running respectively from N. to S. and from S. to N., and becoming deeper as they approach each other. The soil of these valleys abounds in certain saline substances (chlorides of sodium, calcium, and magnesium, to which must be added certain compounds of bromium). These give the water its bitter and its salt taste and its oily consistency, as well as its great density. Owing to this last feature,

eggs will float on the surface of the sea, and the human body is borne up, only the head showing a tendency to sink, which makes swimming difficult.

It is an error to imagine that the shores of the Dead Sea derive their barrenness from the quality of its waters. The truth is rather that the characteristics of the water are due to the nature of the soil. As this furnishes so much mineral material for solution in the water, it is impossible for any form of life to flourish within the sea or on the shores about it. Even salt-water fish are unable to live in these waters. For the same reason, the mineral ingredients of the soil around the Dead Sea basin make it impossible for vegetation to flourish. The idea, however, that aside from the quality of these mineral elements there is anything pestiferous either in the atmosphere or in the water of the Dead Sea is an unfounded superstition. See also PALESTINE, § 12 (b). A. C. Z.

3. Incorrect Notions.

DEAF, DEAFNESS. See DISEASE, § 5 (4).

DEARTH. See FAMINE.

DEATH. See BURIAL AND BURIAL CUSTOMS, § 1; ESCHATOLOGY, § 15 ff.; and MOURNING CUSTOMS.

DEATH, SECOND. See ESCHATOLOGY, § 48.

DEBIR, dî'bẹr (דְּבִיר, *dᵉbhīr*): I. An Amorite, king of Eglon, one of the five who formed a confederation against Israel, and were defeated and put to death by Joshua (Jos 10 3).

II. 1. A city in the S. of Judah (Jos 10 38), also called Kiriath-sepher (Jos 15 15; Jg 1 11), supposed to be in the neighborhood of Hebron, but its exact identification with any modern site seems impossible (cf. Map II, D 3). In history it figures as first captured by Joshua (Jos 10 38) and afterward by Othniel, perhaps with a temporarily successful effort at independence during the interval (Jg 1 11-15). 2. Another city of the name appears in Jos 15 7, located in the NE. section of Judah, but the text seems confused and the LXX. translates as if from an original דִּבְעִית instead of דְּבִיר. 3. For the Debir in Jos 13 26 ("Lidebir" RVmg.) see LODEBAR. A. C. Z.

DEBORAH, deb'o-rā (דְּבוֹרָה, *dᵉbhōrāh*), 'bee': 1. The associate and inspirer of Barak in the conflict with the Canaanites under Jabin and Sisera (Jg 4). She is described as the prophetess who judged Israel during the period, holding her court at a place named after herself between Ramah and Bethel in the hill-country of Ephraim. When the oppression became intolerable, Deborah sent for Barak and together they planned the campaign which culminated in the overthrow of the Canaanites at the battle of Kishon. The victory won by Israel in this battle is the subject of a poem of great fervor and vivid imagery entitled "The Song of Deborah" (Jg 5). (Cf. G. A. Cooke, *The History and Song of Deborah*, 1892.) 2. The name of Rebecca's nurse (Gn 35 8). A. C. Z.

DEBT, DEBTOR. See TRADE AND COMMERCE, § 3.

DECALOGUE (Δέκα Λόγοι, the **Ten Words,** EVmg. Ex 34 28; Dt 4 13, 10 4, more commonly the **Ten Commandments**): The moral code prefixed to the Book of the Covenant (Ex 21–23). The account of the giving of the Decalogue is recorded in Ex 19, and need not be recounted. The text as given in Ex 20 3-17 has been called the Classic Decalogue and has always been regarded as the summary of O T ethical teaching. Another version of it appears in Dt 5 6-21.

1. Two Versions.

The arrangement of the moral precepts in the form of ten commandments was neither demanded by the nature of the subject nor suggested by logical or philosophical considerations. It is the result of deference to the popular regard and conventional value of the number ten, recognized at the time. There are traces of the use of this number in the construction of similar decalogues, *e.g.* Ex 34 10-26, the decalogue pointed out by Goethe and further defined by Wellhausen (*Comp. d. Hex.*, p. 331; Smend, *AT lche. Religionsgeschichte*, p. 47, and Stade, *GVI.* I, p. 457, and called the Jahvistic Decalogue. Ten such decalogues are pointed out by Paton, *JBLE.* 1893, pp. 79–93). The ten words were inscribed upon two tables of stone, but just how many upon each table does not appear. It has been customary since the days of Philo and the Christian Fathers to make one pentad of the first five commandments under the head of "Precepts of Piety" and another of the last five under that of "Laws of Probity." There has been further a difference of practise as to the numbering of the commandments. The Roman Catholic Church, following Augustine, includes the one prohibiting the making of images with the first and preserves the original number by subdividing the last commandment. Among the Jews, whom the Greek Church and Protestants (except Luther) generally follow, the arrangement naturally suggested in the EVV is held to be correct.

2. Arrangement.

The Classical and Deuteronomic versions of the Decalogue are substantially the same; they differ mainly in the reasons annexed to the fourth and fifth, and in the arrangement of the tenth commandment. Upon the ground of this difference and the historical situation reflected, which shows not a ritualistic but an ethical setting, some have judged that the Classical Decalogue was not a product of the Mosaic, but of the early Prophetic Age. The pre-Prophetic Age could produce only a ritualistic decalogue such as that of Ex 34 16-26 (so Wellh., etc.). As a middle ground between this view and the traditional, it has been held that a decalogue was given in a simple and rudimentary form in the Mosaic Age as follows:

3. Original Form.

1. Thou shalt have no other gods besides me.
2. Thou shalt not make unto thee any (graven) image.
3. Thou shalt not take the name of J" thy God for a vain end.
4. Remember the Sabbath-day to hallow it.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.

8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet thy neighbor's home.

This simple decalogue was then enlarged to its present form between 800 and 625 B.C. This view is supported by the considerations (1) that an original of this compass would best account for the textual variations of the Classical and Deuteronomic Decalogues, (2) that it may best be divided into two nearly equal pentads as inscribed on two tables, and (3) that it was best calculated to be remembered as a fundamental law.

4. The Decalogue in the N T. In the N T the Decalogue is recognized as of Divine authority. But from the first Jesus called attention to the vital element in it by recasting its substance into the new form of two positive commandments of love (Mt 22 36-40; cf. Ro 13 8, 10; Ja 2 8).

LITERATURE: Driver, *Com. on Deut.* (1895); Meisner, *Der Dekalog* (1893); W. R. Smith, *Decalogue* in *Enc. Brit.*

A. C. Z.

DECAPOLIS, dę-cap'o-lis (Δεκάπολις): The name applied in Roman times to a region E. of the Jordan including parts of Gilead, Gôlân, and Ammonitis, with Scythopolis (W. of the Jordan). The boundaries of D. were never defined geographically, as it was not a geographical unit with connected territory, but consisted of city districts, most of which were, indeed, contiguous. In the wake of Alexander's conquest many Greek colonies were planted E. of the Jordan on those high plateaux which Israel had used for pasturage. These Hellenistic colonies had a common history: that of independent civic communities under the Seleucids and Ptolemies, to whom they merely owed allegiance, and paid taxes and contributions.

Most of them were annexed to Judæa by Alexander Jannæus (king of the Jews, 104–78 B.C.). When Pompey conquered and reorganized Palestine in 62 B.C. he restored their freedom to these cities, which about this time formed a league consisting originally of ten cities (δέκα, 'ten,' πόλις, 'city'). The exact date of this event is uncertain, but as the term Decapolis appears only in Roman times, and as the era of most of these cities began in 62 B.C., the League dates probably from the reorganization by Pompey. The cities were subject to the Roman Senate, but administered their own affairs, had the right of coinage, their own courts, financial budgets, and era. The number and names of the cities composing the Decapolis are given variously and the title was preserved even after other cities were added to the list. Pliny gives (as perhaps the original ten): Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippus, Dium, Pella, Gerasa, Canatha. Ptolemy's list omits Raphana and adds Abila, Abila Lysaniæ, Capitolias (perhaps Raphana), Saana, Ina, Samulis, Heliopolis, Adra, and Gadora. From other sources we know of Canata and Bosra (Bostra). Scythopolis commanded the trade-route and was the outlet to the sea for the Decapolis. Hippus and Gadara were given to Herod by Augustus, Abila to Agrippa II by Nero, but the League was not dissolved until the third century, when Philadelphia, Gerasa, Canatha, Canata were incorporated into the *Provincia Arabia*. Gadara was the birthplace of Philodemus (Epicurean), Meleager (epigrammatist), Menippus (satirist), and Theodorus (rhetorician). In the time of Christ the Decapolis was a great intellectual and commercial center, Greek being everywhere spoken.

J. R. S. S.

DECISION, VALLEY OF: See JEHOSHAPHAT, VALLEY OF.

DECREE: (1) In Dn 6 7-15, *'ĕṣār*, "decree" AV, is rightly changed in RV to "interdict." (2) In Dn 4 17-24 *gᵉzērāh* means 'decision.' (3) In Dn 2 9, 13, 15, and in Est, chs. 2, 3, 4, 8, 9, *dāth* means 'law.' (4) In Ezr 5 13, etc., and in Dn 3 10, 29, 4 6, 6 26, *tᵉ'ēm*; in Est 1 20 *pithgām*; in Jon 3 7 *ta'am*; in Lk 2 1; Ac 17 7, δόγμα mean 'edict.' (5) In all other instances but two the term rendered "decree" has the sense of 'statute,' *i.e.*, something fixed by authority. In II Ch 30 5 *dābhār* means no more than 'agreement,' and in Est 9 32 *ma'ămār* refers to Esther's letter ("commandment" RV).

E. E. N.

DEDAN, dē'dan (דְּדָן, *dᵉdhān* [*pl.* **DEDANIM,** ded'a-nim, **DEDANITES**]): A Cushite or N. Arabian people (Gn 10 7, 25 3; Is 21 3, etc.). See ETHNOGRAPHY AND ETHNOLOGY, § 11.

E. E. N.

DEDICATE, DEDICATION. See SACRIFICE AND OFFERINGS, § 18.

DEDICATION, FEAST OF. See FASTS AND FEASTS, § 2.

DEED: In the account of the transference of a piece of property to Jeremiah by his cousin (Jer 32 6 ff.), there is a reference to the "deed" (vs. 10 ff., Heb. *ṣēpher*, 'writing,' "evidence" AV) which was signed by Jeremiah and witnessed by competent witnesses. As there is no statement as to an official record or register of the deed, it is probable that no such custom was in vogue, the deed alone properly witnessed being sufficient evidence of ownership. For additional security a copy was made, which was not sealed but left "open," and in this case deposited with the sealed deed in an earthen jar for safe-keeping. The "open" deed would be the one ordinarily consulted; only in case of serious dispute would the seals of the other one be broken.

This is the only instance in the O T where such details are mentioned, but it may be taken as a fair illustration of common procedure.

E. E. N.

DEEP, THE. See COSMOGONY, § 3.

DEER, FALLOW. See PALESTINE, § 24.

DEFENSE, DEFENSED CITY. See CITY, § 3.

DEFILEMENT. See PURIFICATION.

DEGREE. See DIAL.

DEGREES, SONGS OF: A title applied in AV to Psalms 120–134 (Song of Ascents, RV). See PSALMS.

E. E. N.

DEHAITES, dę-hē'aits (דְּהָוֵא, *dehāwē'*, **Dehavites,** dę-hē'vaits, AV): Apparently the name of a

people (Ezr 4 9). No satisfactory identification has been reached. Probably we should read with LXX. (B) "Shushanchites, that is (= *dehāwē'*) Elamites," a reading which the original Aramaic permits.

E. E. N.

DEKAR, dī'kär. See BEN-DEKER.

DELAIAH, dę-lē'yā (דְּלָיָה, *dᵉlāyāh*), 'J" has drawn out' (?): 1. A descendant of David, I Ch 3 24 (Dalaiah AV). 2. The ancestral head of the 23d course of priests (I Ch 24 18). 3. The son of Shemaiah and one of the princes who entreated King Jehoiakim not to burn the roll on which the prophecies of Jeremiah were written (Jer 36 12, 25). 4. The ancestor of a post-exilic family (Ezr 2 60; Neh 7 62). 5. The father of Shemaiah and son of Mehetabel (Neh 6 10). E. E. N.

DELILAH, dę-lī'lā (דְּלִילָה, *dᵉlīlāh*): A Philistine woman, Samson's mistress (Jg 16 4 ff.). E. E. N.

DEMAS, dī'mas (Δημᾶς): A companion and fellow worker of Paul, mentioned in the salutations of the Epistles to the Colossians (4 14), and to Philemon (ver. 24) and, consequently, known in Christian circles in Asia. At the writing of these Epistles he was with Paul in Rome. Later, at the time of Paul's second imprisonment, he forsook him and apparently gave up his faith (II Ti 4 10). Nothing more is known of him. E. E. N.

DEMETRIUS, dę-mī'tri-ŭs (Δημήτριος, *i.e.*, 'belonging to Demeter'): 1. The name of a number of Seleucid kings of Antioch (cf. I Mac 7 1-4, 10 67 ff.; Jos. *Ant.* XIII, 13 4). 2. A silversmith in Ephesus, one of the chief instigators of the movement against Paul, on the ground that his preaching interfered with the sale of miniature silver models of the great temple of Artemis in Ephesus (see DIANA), Ac 19 24 f. 3. A Christian mentioned in III Jn (ver. 12), where it is said that he is "commended by all and by the truth itself." He may have been the bearer of the Epistle. J. M. T.

DEMON, DEMONOLOGY: Belief in the existence of superhuman good and malevolent spirits is probably as old as any form of religious belief, and is the survival of primitive religion. This is doubtless true in the case of the earlier Hebrews. The oldest form of such belief seems to have included "hairy *sᵉ'īrīm*" (rendered "wild goats"), which correspond in a way to the satyrs of the Greeks and the jinns of the Arabs (cf. Lv 17 7; Is 13 21). These demons were believed to inhabit the deserts. Another class was composed of the storm-demons, the *shēdhīm* (Dt 32 17), who were supposed to bring destruction to the people. Most of these demons were malevolent and were supposed to have come from the underworld rather than from heaven. Belief in such was evidently inherited by the Hebrews from their Semitic ancestors, if not from the ancient Sumerian religion. There was early a further tendency among the Hebrews to identify various diseases with demons, as in the case of the evil spirit that troubled Saul in I S 16 14-16. Generally, however, in the O T diseases are conceived of as sent from J" and are not attributed to demons.

1. Early Hebrew Belief.

A new period of belief in demons began when Israel came into contact with the Babylonians and the Persians. All such survivals of primitive religion among the Hebrews were evolved under the influence of the highly developed demonology of Babylonia of this period. Through this influence the supernatural beings came to be sharply separated into two classes, the good, or angels, and the bad, or devils. There was, in fact, a tendency to associate with each the mythology of Babylonia. (See DRAGON.)

2. Influence of Babylonian and Persian Beliefs.

In the Grecian period, particularly in the two centuries immediately preceding the Christian Era, demonology developed very rapidly because of the general polytheistic spirit of the day. The Jews of this period, though consistent monotheists, saw no inconsistency in a highly developed belief in an unseen world peopled with angels and demons. They came to believe also more distinctly in the influence of these superhuman beings upon men. Angels watched over the birth and subsequently cared for the welfare of individuals (cf. Mt 18 10 and see ANGELS). The popular belief that demons (devils AV) caused sickness of various sorts, both physical and psychical, is well illustrated in the story of young Tobias (To 3 7 ff., 6 7, etc.), and in the statements in the Gospels of their entering into men and "possessing" them (cf. Mt 8 28 ff.). Diseases attributed to such possession were to be cured by exorcism (cf. Ac 19 13-16; Mt 12 27). This was particularly the case in nervous affections. The rabbinical method of healing was in accordance with the general processes of magic and involved the use of various noxious materials and magical names and formulas (cf. Jos. *Ant.* VIII, 2 5). While it is not true that all diseases were regarded by the Jews of Jesus' day as caused by evil spirits, there can be no doubt that such a belief formed a very large, if not a controlling, element in therapeutics. Similar beliefs are still common among primitive peoples and among those nations like the Chinese which have not come under the influence of modern scientific conceptions.

3. Development in the Greek Period.

These evil spirits came to be regarded as forming a kingdom by itself with a supreme ruler, Satan. To cast evil spirits out from those whom they possessed was therefore an attack upon the kingdom of Satan (Mk 3 23 ff.). It was believed that when the Messiah finally came to judge the world and to save his people, he would be involved in a final struggle with this kingdom of Satan and would destroy it and the demons who with Satan would be cast into the lake of fire (cf. Mt 25 41; *Eth. Enoch*, 55 4; *Test. Levi*, 18).

4. Satan.

The Christianity of the N T does not materially modify the belief in demonology of the people of its time. Jesus is represented as struggling with Satan in His casting out of demons (cf. Mk 3 27), and the power to perform the latter act was made coordinate in His instruction to the Apostles with the injunction to preach the coming of the kingdom of God (Mk 6 7). The demonology of the N T is not concerned with the moral character of an unfortu-

5. N T Conceptions.

nate man or woman. The demoniac was not necessarily a bad man. He was rather a diseased man, one to be cured rather than to be converted, although in many cases the moral recovery followed the physical. The early Church believed that a man could come under the possession of an evil spirit as well as under that of the Holy Spirit. Sometimes so similar were the phenomena of the two possessions that it was impossible to tell just which spirit was in control of the personality until it was tested by the question as to the lordship of Jesus (I Jn 4 1; I Co 12 3, 10).

In all this there is no evidence that Jesus and His disciples consciously accommodated themselves to current beliefs they knew to be erroneous. They seem rather to have shared in the popular demonology, although they never committed themselves to the absurdities which marked some of the rabbinical teachers. In this fact may be seen another illustration of the survival of elements of Judaism in early Christianity. S. M.

DEN: Palestine was hilly and abounded in caves and rocky fastnesses where wild beasts and robbers could make their hiding-places. References to such places abound in the O T. The den of lions, in Dn ch. 6, was a pit or cave fenced in where the royal lions were kept. E. E. N.

DENOUNCE: In Dt 30 18 this word is used in the sense of 'declaring fully or plainly' the real meaning of the Lat. *denuntiare*. E. E. N.

DEPUTY: An officer of lower rank than the governor of a province (*satrap*), whose exact functions are, however, not clearly to be defined from the data available. The word renders *nātsābh* (I K 22 47) and *peḥāh* (Est 8 9, 9 3 AV; Ezk 23 6 RVmg.). See also PROCONSUL for N T references. A. C. Z.

DERBE, dẽr'bẽ (Δέρβη): A city of Lycaonia on the frontiers of Isauria. It is first known as the residence of the robber-prince Antipater (friend of Cicero, about 54 B.C.), who was killed by Amyntas (King of Galatia, etc.), who annexed Derbe to Galatia (36 B.C.). After the death of Amyntas, Derbe (in 25 B.C.) passed to Rome. It received the title *Claudio-Derbe* in 41 A.D. The early site is to be sought in the mountains of *Hadji Baba Dagh*, the later site at *Güdelissin*. D. was a center of early Christian activity, being visited by Paul, c. 46 A.D. (Ac 14 6, 20) and later (Ac 16 1). It was the birthplace of Timothy (Ac 16 1) and also, probably, of Gaius (Ac 20 4). J. R. S. S.

DESCRY: A term that means 'to catch sight of,' especially from a distance, as does a scout or spy: used in Jg 1 23 AV in the sense of 'to investigate,' 'spy out,' or 'explore.' E. E. N.

DESERT. See WILDERNESS.

DESIRE (noun): On Ec 12 5, see DISEASE AND MEDICINE, § 7 (2), and also PALESTINE, § 21.

DESOLATE, DESOLATION: In the O T, especially in the Prophets, these terms occur frequently. In the great majority of cases they stand for Heb. words signifying literally 'terror' or 'astonishment,' *i.e.*, at the awful waste and deserted condition. Only in two instances does the original term mean literally 'desolate,' *i.e.*, 'solitary' or 'forsaken' (Job 15 28; Is 27 10). In a number of cases the Heb. means 'dry' or 'waste.' For all these 'desolate,' 'desolation' are satisfactory renderings.

The following instances need explanation: In Is 7 19 the meaning is 'cut off,' *i.e.*, 'steep' valleys. In Job 15 34, Is 49 21, the Heb. means 'unfruitful,' 'barren.' In Ps 34 21 f., Is 24 6, Hos 13 16, and Jl 1 18, the AV is wrong, for the Heb. means 'guilty,' cf. RV. In Is 13 22 and Ezk 19 7 'palaces' is the correct rendering.

In the N T passages the idea is that of a 'waste,' 'desert' condition, except in I Ti 5 5, where the Gr. means 'to be alone.' See also ABOMINATION OF DESOLATION. E. E. N.

DESTINY: As used in Is 65 11 (RV) the word refers possibly to a Semitic deity (see SEMITIC RELIGION, § 22). E. E. N.

DESTRUCTION. See ABADDON.

DETESTABLE THINGS: The rendering of *shiqqūts*, often translated "abomination," in Jer 16 18; Ezk 5 11, 7 20, 11 18, 21, 37 23. The term is always applied to idol-worship as something utterly abhorrent to the true Israelite. E. E. N.

DEUEL, dū'el (דְּעוּאֵל, *dᵉʿū'ēl*): A Gadite, the father of Eliasaph, a prince of Israel (Nu 1 14, 7 42, 47, 10 20, called **Reuel** in 2 14). E. E. N.

DEUTERONOMY

ANALYSIS OF CONTENTS

1. Name
2. Synopsis of Contents
3. The Unity of Deuteronomy
4. The Relation of Deuteronomy to the Preceding Books of the Pentateuch
5. Date of Deuteronomy
6. Purpose and Sources of Deuteronomy
7. Author
8. Ruling Ideas
9. The Influence of Deuteronomy

The fifth book of the Bible, called by the Jews *'ēle dibhrīm* or *dibhrīm* (from its first words). The name Deuteronomy is from the Greek

1. Name. δευτερονόμιον, found in 17 18 in the sense of a duplicate copy of the law there referred to. It was applied to the whole Book of Deuteronomy by the Alexandrian Jews, probably because they considered it to be a restatement of the whole preceding legislation (in Exodus, Leviticus, Numbers).

2. Synopsis of Contents. The questions of the authorship, date, etc., of Deuteronomy can be discussed only on the basis of a clear view of the contents of the book. These can be exhibited as follows:

I. Introductory, chs. 1–4 [43]
  1. Narrative—a résumé of Israel's experiences from Horeb to the Plains of Moab (chs. 1–3)
  2. A hortatory section, somewhat reminiscent, urging whole-hearted loyalty to Jehovah (4 [1-40])
  3. A minor notice as to cities of refuge (4 [41-43])
II. The Law given to Israel by Moses, 4 [44-26] (also 28 [1–29 1])
  Introductory statement as to the place and time (4[44-49])

1. The Ten Commandments, with an exposition and application, especially of the first two (chs. 5–11)
   (1) The Commandments stated, the circumstances of their promulgation recalled, with an urgent plea that they be obeyed (ch. 5)
   (2) The fundamental principle that Jehovah is one God to be supremely loved and honored and obeyed (ch. 6)
   (3) No compromise whatever with the Canaanite worship (ch. 7)
   (4) Promises, warnings, reminiscences, and appeal (chs. 8–11)
2. The Code, chs. 12–26
   The arrangement of the Code is unsystematic. There are a number of long sections dealing with important subjects, and on the other hand there are many brief sentences, each dealing with a specific subject. The following analysis is based upon that given by Carpenter-Harford (*Comp. of the Hex.*, p. 474 ff.):

A. Laws Governing the Main Theocratic Institutions (chs. 12–18 and ch. 26)
   (1) Centralization of worship (12 1-27)
   (2) Apostasy (12 29–13 18)
   (3) Ceremonial Purity (14 1-21)
   (4) Tithes (14 22-29)
   (5) Debtors and Slaves (15 1-18)
   (6) Firstlings (15 19-23)
   (7) A Sacred Calendar (16 1-17)
   (8) Administration of Justice (16 18-20)
   (9) Offenses against Religion (16 21–17 7; cf. (2) above)
   (10) Judgment and Rule (17 8-20)
   (11) Priests and Prophets (18)
   (12) The Offering of First-fruits and the Tithe (26; cf. (4) above)

B. A Miscellaneous Collection of Laws (chs. 19–25)
   (1) Administration of Justice (19 1-21, 21 1-9, 22f.)
   (2) Warfare (20 1-20, 21 10-14)
   (3) The Family and Purity (21 15-21, 22 13-30, 23 17f.)
   (4) Kindness and Humanity (22 1-8, 23 19f., 24 10,21)
   (5) A large number of other laws difficult to classify (cf. the passages not included above)

3. Concluding peroration, with solemn warnings against disobedience (28 1–29 1)

III. Additional Material, not Closely Connected with the Foregoing (27 and 29 2–34 12)
1. The directions by Moses *and the elders* (ver. 1) or the *priests* (ver. 9) regarding the blessing and the curse (ch. 27)
2. A supplementary discourse, reminiscent and hortatory, with warning and promise (29 2–30 20)
3. The last words and work of Moses (31 1–34 12)
   (1) Encouragement (31 1-8)
   (2) Direction to teach the Law (31 9-13)
   (3) Moses and Joshua at the Tent to receive a charge (31 14f., 23)
   (4) The Song of Moses, with directions concerning it (31 16-22, 24-30, 32 1-47)
   (5) Moses commanded to ascend Mount Nebo to die (32 48-52)
   (6) The Blessing of Moses (ch. 33)
   (7) Moses' Death (34 1-12)

3. The Unity of Deuteronomy.

With the exception of the two long poems in chs. 32 and 33 Deuteronomy is marked by a generally uniform style throughout. But this fact is not in itself sufficient to establish the unity of the book as altogether the work of one hand. The analysis given above reveals a number of facts that tell strongly against this. (1) In the first place there are evidently two introductions to the Code. One (4 44–11 32) is very closely linked to the Code, while the other (1 1–4 43) is not. (2) Ch. 27 breaks the connection between chs. 26 and 28. (3) The whole section from 29 2 to the end of the book is marked by many abrupt transitions and changes and by much confusion as to the order of thought and events. (4) If small sections, such as 2 10-12, 20-23, 3 9, 11, 10 6 f., are evidently later insertions, it is *a priori* probable that other material in the book is also due to editorial work on it subsequent to its original publication.

There is a quite general agreement among scholars that chs. 5–26 and 28 contain the kernel of the original book; that is, that Deuteronomy in its original form purported to give the fundamental law of Israel together with a hortatory address of Moses urging loyal obedience to this law with warnings as to the danger of apostasy.

To this nucleus there were added from time to time (all, however, within a comparatively short period and from the same literary and religious circle or 'school') the second introduction (chs. 1–4), the supplementary address and notices, and the Song at the end (chs. 29–32 and 34 11 f.). When this book in this form was combined with JE (see HEXATEUCH, § 20), excerpts from JE (27 5-7a, 31 14 f., 23, 33, 34 1b-5a, 6, 10) were inserted in its text. When JED were finally combined with P (see HEXATEUCH, § 30) a few additional statements from P were added (1 3, 32 48-52, 34 1a, 5b, 7b-9).

4. The Relation of Deuteronomy to the Preceding Books of the Pentateuch.

The Book of Deuteronomy, whether we think only of the original kernel or of its final enlarged form, is a distinct, separate work only loosely connected with the preceding Book of Numbers or the following Book of Joshua. At Nu 27 12 ff. Moses is ready to ascend the mountain to die just as in the case at Dt 31 14 ff., 32 48 ff. It is in only the few extracts from JE and P (see the preceding section) that the connection is made between the history in Numbers and that in Joshua.

The book, as a whole, makes no claim to Mosaic authorship, but the addresses and the law are referred directly to him. The nature of this reference must be estimated in the light of the following facts: (1) The lack of unity in the book, which limits the question to the portions assigned directly to Moses. (2) The peculiar literary style of these portions, which is very marked and such as to strongly distinguish Deuteronomy from the other books of the Pentateuch. This is apparent, even in a translation such as we have in the English Bible, and is more apparent in the Hebrew. The hypothesis of the actual Mosaic authorship of both the material in Genesis-Numbers and that in Deuteronomy involves an insoluble literary puzzle. A satisfactory solution is possible only when actual Mosaic authorship is posited in neither case. (3) There are discrepancies between the narrative of Exodus-Numbers and that in Deuteronomy. Compare, *e.g.*, Dt 1 9-13 with Ex 18 13-26; Dt 1 22-23 with Nu 13 1-3; or Dt 10 1-4 with Ex 25 10 f., 36 2, 37 1 (as to the time of the making of the Ark). These are only a few of a number of such discrepancies (see the list in Driver, *Int. Crit. Com.*, pp. xxxv ff.). (4) The narrative in Deuteronomy presupposes the JE but not the P portions of the Pentateuch. This is true notwithstanding the discrepancies just alluded to, which only tell against identity of authorship. The general view of the Exodus-wilderness history and the events noted are just such as would be expected

from one who knew JE, but felt at liberty both to quote it *verbatim* and to handle its contents somewhat freely. But in no case is any dependence on P evident, and the general view of Deuteronomy is decidedly not that of P. (5) The kernel of Deuteronomy is an expansion of the code of JE (Ex 20–23 and 34 12-26). The whole of this code (with the exception of the long section on penalties, Ex 21 15, 17-22, and 20 25 f., 22 29b) is taken up, enlarged, commented on, and added to in Deuteronomy, in such a way as to create the impression that in Deuteronomy we have a revision of ancient law in order to adapt it more perfectly to changed conditions, *i.e.*, to a more advanced social and economic stage of national life. The relation of Deuteronomy to the code of P is very different. Deuteronomy, indeed, touches many points which are also included in P. But in many of these cases the legislation of Deuteronomy is different, both in letter and spirit, from that of P. Cf., *e.g.*, the law as to the place of sacrifice, Dt 12 1-28 with Lv 17 1-9 (in this same connection note the different views as to ordinary slaughter and sacrifice) or the law concerning the eating of the firstlings, Dt 15 19-23 (where the worshipers eat them) with Nu 18 17 ff. (where the priests have the flesh as a part of their revenue). In Deuteronomy all Levites are priests and there is no reference (except in the insertion in 10 6) to the Aaronic priesthood, while in P only the sons of Aaron are priests and the Levites are their assistants. The elaborate cultus-system of P with its emphasis on the Tabernacle (only mentioned once in Deuteronomy in the JE passage 31 14 f.), the priesthood, the sacrificial system, finds no emphasis in Deuteronomy. In its sacred calendar (ch. 16) the Day of Atonement (cf. Lev 16 and 23) is not mentioned. These and many other similar facts lead to the inference that Deuteronomy has no knowledge of the fully developed code of P and stands midway between the ancient legislation in JE and the later code in P, in which, naturally, much of the previous legislation would be embodied.

5. Date of Deuteronomy. Indications serving to give us a general date for Deuteronomy (in its original form) may be found, in addition to the inference just noted, (1) in the relation of Deuteronomy to the other literature of the O T. There is no definite trace of the presence or influence of Deuteronomy in the literature of the O T before Jeremiah. The early writing prophets, Amos, Hosea, Isaiah, and Micah, show no acquaintance with the book, nor do the early narratives embodied in Judges-II Kings, or the J and E elements of the Pentateuch. On the other hand, Jeremiah and the editorial material of Joshua-II Kings are full of traces of the influence of Deuteronomy both in phraseology and in ideas. (2) In connection with the narrative in II K 22 8 ff., where we read of "the book of the law" being found in the Temple and of the reform of Josiah (621 B.C.) based on that book. It has long been recognized that the reforms of Josiah were of just that character that Deuteronomy might have inspired and that the warnings and exhortations of Deuteronomy were just such as might have aroused the king to action. No other part of the Pentateuch answers to the demands of the situation in II K 22 8–23 25 as Deuteronomy does. (3) In the religious conditions of Manasseh's reign (c. 690–640 B.C.), a period of religious decline, which must have caused much anxious thought on the part of many who were loyal to the religion of Jehovah. Such conditions would naturally lead to an attempt to restate and reenforce the fundamental principles of Israel's religion. It is likely, therefore, that Deuteronomy was written in the reign of Manasseh, some time near 650 B.C.

6. Purpose and Sources of Deuteronomy. The purpose of Deuteronomy was to set forth the true nature of Israel's religious foundation, and thus counteract the disintegrating and corrupting influences then so powerful. The prophetic teachings of Amos, Hosea, Isaiah, and Micah had both broadened and deepened the views concerning the religion of Jehovah and Israel's true character. Deuteronomy sought to combine the teachings of prophecy with the traditional practises of religious and social life. It was an earnest, serious, worthy purpose. Since Moses was traditionally considered the source of all Israel's law, and as there was probably a tradition of a farewell address by Moses, it was natural that the whole presentation was not only made in the name of Moses but that he was represented as actually speaking it. In antiquity the standards of literary usage were not the same as they are to-day.

The sources at the disposal of the author (or authors) of Deuteronomy were: the JE history (probably already combined into one work), the traditional law, especially as it had been developed at the great sanctuary at Jerusalem; and the teachings of prophecy. All these sources were handled with freedom in consonance with the fundamental purpose to produce a comprehensive national constitution rather than a priestly manual or law-book.

7. Author. Naturally the author of Deuteronomy is no longer known. It may have been the joint product of several writers, although the uniformity of style is more favorable to single authorship. It is also impossible to say to what class the author belonged. He was well acquainted with priestly law, but may not have been himself a priest. Some person or persons connected with the Temple must have made some use of the book, otherwise its being found there is inexplicable.

8. Ruling Ideas. The religious value and significance of Deuteronomy are very great. Its ruling ideas can perhaps be summed up as follows: (1) The absolute unity and supremacy of Jehovah. (2) The centralization of all formal worship at one sanctuary (*i.e.*, Jerusalem). (3) The heinousness and dangers of all Caananite forms of worship and of all familiar intercourse with Canaanites (under these terms the pressing religious dangers of the times were indicated). (4) The definite regulation of the whole moral and religious life of the people by the principle of loyalty to Jehovah. These ideas are urged upon the conscience of the people with a fervor and earnestness that are truly remarkable.

After its discovery and sanction by Josiah, the Book of Deuteronomy at once seems to have become very influential. It was read and studied by Jeremiah,

though he was not in agreement with all its ideas. It profoundly influenced also the historians who worked up the ancient records into the historical books now known as Judges, Samuel, and Kings (see above, § 5 (1)). It seems to have been soon issued in a second enlarged edition. In the course of time it was combined with the JE history, and in this form was the most influential book of exilic and post-exilic Judaism, until the 'priestly' school supplanted it with a new and more comprehensive presentation of Israel's law, now known as the 'Priest's Code' (P).

9. The Influence of Deuteronomy.

LITERATURE: A full and adequate discussion of Deuteronomy will be found in Driver, *Int. Crit. Com.* on Deuteronomy, and in Carpenter-Harford's *The Composition of the Hexateuch* (1899, 1904). E. E. N.

DEVIL. See DEMON, DEMONOLOGY, § 3, and SATAN.

DEVOTED THINGS. See CURSE, § 2.

DEVOTIONS (*τὰ σεβάσματα*, Ac 17 23): A term that does not designate 'religious services,' but "objects of your worship"; therefore, the AVmg. "gods that ye worship," though a paraphrase, conveys the meaning exactly. J. R. S. S.

DEW. See PALESTINE, §§ 19, 20.

DIADEM, dai'ə-dem (from *δια-δεῖν*, 'to bind around'): A band or fillet worn around the headgear by the kings of Persia; hence a badge of royalty. The term is used in the O T (AV) to render (1) *tsānpēh*, 'turban,' in general (Job 29 14 [cf. RVmg.]; Is 62 3). (2) *Mitsnepheth*, the high priestly turban, in particular (Ezk 21 26, "mitre" RV), and *tsᵉphīrāh*, "chaplet" (Is 28 5). In the N T the Gr. *διάδημα*, "diadem" ("crown" AV), occurs in Rev 12 3, 13 1, 19 12. A. C. Z.

DIAL (מַעֲלוֹת, *ma'ălōth*), 'steps': The word several times rendered **degrees** (AV) and **steps** (RV) is exactly the same as that rendered "dial" in II K 20 8-11 and Is 38 8 (**sundial,** Is 38 8 AV). The shadow is spoken of as 'going up' or 'down' the 'steps,' which were at least ten in number. Some have thought that a pillar on a pedestal graduated into a number of successive steps was meant. E. E. N.

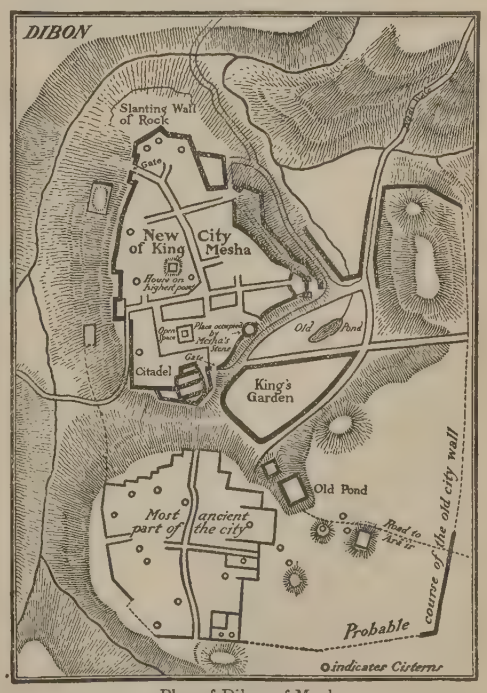
DIAMOND. See STONES, PRECIOUS, § 3.

DIANA, dai-an'ə (Gr. *Ἄρτεμις*, Artemis): A goddess of Ephesus, worshiped under the form of a meteoric stone (which "fell down from Jupiter," Ac 19 23-40). She was the great Asiatic nursing mother, the patroness of the sexual instinct, and the mother and nurse of gods, men, animals, and plants. She was worshiped under various names: Ishtar, Ma, Cybele, Anaïtis, Artemis Ephesia. Her identification with the Greek Artemis was appropriate only in that Artemis was protectress of men and animals. But as the Artemis of historical times was always a virgin, never a mother, the identification proves that in prehistoric times the Greek Artemis was a mother-goddess, not a virgin, and that the virginity dogma arose with the worship of Apollo. The representations of the Ephesian Artemis in art and her entire cult were in no sense Greek, but persistently Asiatic. The famous statue of the Ephesian Artemis, with its many breasts and symbols, is an Asiatic idol, not conceivable by a Greek brain, for Greeks detested the ugly. Her cult was equally un-Greek, equally Oriental, wild, orgiastic, and impure. Girls gained dowries by religious prostitution in her temple, in which there was an army of eunuch priests, also priestesses of three grades (who gave rise to the Amazon myth), and *hierodouli* (male and female). The priests' titles were also Asiatic (*Μεγάβυζος*, *Ἐσσήν*). Associated with the chief of eunuchs, or archpriest, was an archpriestess. This Artemis was never really Hellenized, though her priests tried hard to effect it, by associating the pure Greek Apollo with their impure goddess, by claiming that Apollo and Artemis were born and nurtured on the outskirts of Ephesus, by building a succession of Greek temples in her honor, by decorating them with works of Greek art, and by introducing Greek games; but the goddess and her worship remained Asiatic. (See EPHESUS.) J. R. S. S.

DIBLAH, dib'lā (דִּבְלָה, *dibhlāh*, **Diblath,** dib'lath, AV) (Ezk 6 14): No such place is known and the true reading may be 'to Riblah' in the extreme N. of the Lebanon region, making the whole expression mean: 'from S. to N.,' *i.e.*, from one end of the land to the other. E. E. N.

DIBLAIM, dib-lē'im (דִּבְלָיִם, *dibhlayim*): Father of Hosea's wife, Gomer (Hos 1 3). E. E. N.

DIBON, dai'bən (דִּיבוֹן, *dībhōn*): **1.** A city of Moab, Map II, J 3, situated on two knolls covered to-day by



Plan of Dibon of Moab.

ruins of no small extent and significance. D. was in the territory wrested from Moab by Sihon, which,

when Israel conquered Sihon, became the possession of the tribes of Reuben and Gad (Nu 32 3, 31-34; Jos 13 8 f., 17). The presence of the Gadites in Dibon is witnessed to not only by the name **Dibon-Gad** (Nu 33 45 f.), but also by the Moabite stone (see MESHA). It again came into the possession of Moab in the days of Mesha (q.v.) and was one of the prominent cities of his kingdom, as its extensive ruins still testify (cf. Is 15 2, 9; Jer 48 18, 22). It was here that the famous stone of Mesha was discovered. In Is 15 9 **Dimon** is evidently a mistake for Dibon. **2.** A city of Judah (Neh 11 25), probably the same as **Dimonah** (Jos 15 22). Site unknown. E. E. N.

DIBRI, dib'rai (דִּבְרִי, *dibhrī*): The father of Shelomith (Lv 24 11). E. E. N.

DIDYMUS, did'i-mus. See THOMAS.

DIKLAH, dik'lā (דִּקְלָה, *diqlāh*), 'date-palm': A region of Arabia (Gn 10 27). See ETHNOGRAPHY AND ETHNOLOGY, § 11. E. E. N.

DILEAN, dil'ē-an, (דִּלְעָן, *dil'ān*, **Dilan** ERV): A town of Judah in the Shephelah (Jos 15 38). Site unknown. E. E. N.

DIMNAH, dim'nā (דִּמְנָה, *dimnāh*): A Levitical city in Zebulon (Jos 21 35), perhaps the same as **Rimmono** (I Ch 6 77). See RIMMON. E. E. N.

DIMNESS (Is 8 22, 9 1 AV, but "gloom" RV): The idea of dimness is in the original quite secondary and incidental. A. C. Z.

DIMON, dai'mon, **DIMONAH,** di-mō'nā. See DIBON.

DINAH, dai'nā (דִּינָה, *dīnāh*): According to the text of Gn (30 21) as it now stands, D. was a daughter of Jacob by Leah, and after Jacob moved from Aram into Canaan she was violated by Shechem, son of Hamor (ch. 34). On hearing of this the sons of Jacob, but more particularly Simeon and Levi, avenged the deed by slaying the inhabitants of Shechem and rescuing their sister. Nothing further is said of her.

The narrative in ch. 34 is composite, the oldest elements, in which the personal rather than tribal or political features are prominent, being from J (see HEXATEUCH and Comm. on Genesis). The majority of modern scholars are inclined to view the Dinah incident as a piece of tribal rather than personal history, told in personal form. According to this view Simeon and Levi—tribes—had trouble in early days with the Shechemites because of some wrong done to 'Dinah'—a small Israelite clan. In the attempt to avenge this wrong, Simeon and Levi were not supported by the rest of Israel (34 30 f.; cf. 49 5 ff.). Some scholars are inclined to rule out all the references to Dinah as unhistorical (see Driver, *Genesis*, pp. 302–308, and *EB.* s.v. Dinah).
J. A. K.

DINAITES, dai'na-aits: The older commentators regarded the Dinaites as colonists who were transported by Osnappar (Assurbanipal) to Samaria from *Dîn-Sarru*, a city near Susa. Recent writers, both historians and exegetes, are generally agreed that the word is an official title. The Aramaic term, which should be pronounced *dayyānayā'*, means 'judges,' and consequently the Dinaites were Persian officials who attempted to hinder the rebuilding of the Temple by writing to Artaxerxes (Ezr 4 9). J. A. K.

DINE, DINNER. See MEALS, § 1.

DINHABAH, din'ha-bā (דִּנְהָבָה, *dinhābhāh*): Capital city of Bela, King of Edom (Gn 36 32). No such place has yet been identified in Edom. E. E. N.

DIONYSIUS, THE AREOPAGITE, ar''ē-ep'a-gait (Διονύσιος ὁ Ἀρεοπαγίτης): One of Paul's converts in Athens mentioned in Ac 17 34 with Damaris (q.v.). Nothing further is said of him in the N T. The writer of Ac is fond of magnifying the influence of Christianity among men of rank (cf. Ac 13 12, 26 28, 29, 28 8), which may account for the mention of D. here. According to Eusebius (*HE.* III, 4, IV 23), quoting Dionysius of Corinth (about 170 A.D.), D. was the first bishop of Athens. In the later tradition he is confused with St. Denis, the patron saint of France. In this way, perhaps, his name came to be associated with the Neo-Platonic Pseudo-Dionysian writings, which exerted such wide influence in the early Middle Ages.
J. M. T.

DIOTREPHES, dai-ot'rē-fiz (Διοτρέφης): Described in III Jn 9 as one "who loveth to have the preeminence among them." He had evidently refused to heed the Elder's written instructions and to "receive" the brethren. From the fact that he 'forbids' and 'casts out' of the Church, it is evident that he occupied some position of authority which might bring him into conflict with his brethren and the Elder. J. M. T.

DIP. See MEALS, § 2, and SACRIFICE AND OFFERINGS, § 16.

DIPHATH, dai'fath. See RIPHATH.

DISCERNING OF SPIRITS. See CHURCH, § 6.

DISCIPLE (*μαθητής*, 'learner'): Predominantly a N T word (but cf. 'learner,' *limmūdh*, Is 8 16 and Is 50 4, 54 13, RVmg.). In the N T the conception of learner is maintained, but broadened so that it expresses the relation of learner to teacher as one of companionship and dependence; hence the accessory meaning of 'follower,' 'partizan' (Mt 10 24; Jn 9 28, "disciples of Moses"; Mt 9 14, of John; Mt 22 16, of the Pharisees). A. C. Z.

DISCIPLINE (*παιδεία*): This word, especially in Pr, LXX., Sir, and Wis, is used of moral education by God, leading to true wisdom (cf. Wis 1 5, 6 17). See CHASTEN, and EDUCATION, § 8. R. A. F.

DISEASE AND MEDICINE: In the E. disease is generally attributed to influences from the unseen world, often directly from God. The common name for an insane person is *majnûn*, which means 'possessed by a jinn or evil spirit.' Such a person is also sometimes said to be *mamsûs*, which signifies 'touched' (by an evil spirit). Many deformities and defects are attributed to the 'evil eye.' By it is intended the eye of envy.

1. Oriental Ideas Regarding Disease.

If one looks on a beautiful child, and wishes it were his, it is believed that the child will be smitten by some disease or die. If some object of value is looked upon by another with covetousness, its value to its owner is believed to be lost. To avert this he who speaks of an object of desire, first utters the name of God, to signify that His protection is invoked against envy and covetousness. Thus, instead of saying to a mother, "What a pretty child!" one should say, "The name of God upon him, how beautiful he is!" Rupture is known as 'a wind.' Rheumatism bears the same name. Epilepsy is known by the name 'wrestling,' as if one had been overcome in a struggle. Certain catarrhal and inflammatory troubles are called *nizĕl*, which signifies a 'descent' from somewhere in the regions above. If you see a man eating, you should say "two healths!" meaning "may God give you two healths!" If you see him working, you say "rest," that is, "may God give you rest!" It is generally believed that God strikes men blind for their sins. One of the most common curses is the word "blindness!" that is, "may God strike you blind!" Also it is believed that God punishes by sudden death. So there is the curse, "may he cut off your age!" In a general way Orientals are disposed to look for occult causes for disease. When none can be found, they say that the affection is "from God." And when disease is supposed to be incurable, or is very intractable, one says "may God cure you!" If a person is asked how he recovered from a disease, he is apt to reply "God," that is, "God cured me." It is therefore in strict accordance with the current and ancient Semitic belief that God sends specific diseases and general pestilences as punishment for individual and national sins. The scathing denunciations of Dt 28 59-66 are such as would appeal to the Oriental mind with the vividness of conviction. It is noteworthy that besides the specific diseases (Dt 28 22), and the general pestilences (ver. 59), and the diseases of Egypt (ver. 60), God threatened them with "every sickness and every plague which is not written in the book of this law" (ver. 61). Here He no doubt alludes to the great variety of diseases arising from the diversity of climate and the physical features of the country to which they were going, and of those lands in which they should thereafter be scattered.

2. Relation of Climate and Habits of Life to Disease.

In no part of the world is there so great a variety of physical features and climate as in Palestine and Syria. The seacoast plain has a subtropical climate, and is the home of the palm, the orange, and the banana. The sunny hills of Palestine and the lower slopes of Lebanon have a temperate climate, and produce peaches, plums, apples, grapes, wheat, and barley. On the alpine ranges of Lebanon flourish the cedar and the juniper, and above them on the bleak mountaintops are the eternal snowdrifts. Beyond Lebanon are the plateaux of the interior, breezy tablelands, stretching away to Mesopotamia and Persia, with a climate hot and dry in summer, cold in winter. Deep in a cleft between the hills of Palestine on the one side, and those of Bashan, Gilead, and Moab on the other, is the Jordan Valley, which at its southern end is 1,300 feet below the Mediterranean. In this chasm the climate is tropical. Around the borders of Palestine and Syria are the deserts, generally dry and hot, but swept in winter by bleak, cold winds.

It must be plain that in a country, small though it be, with such a variety of soil, climate, and exposure, there must be many types of disease. Thus, in the irrigated plains fevers and dysenteries prevail; in the damp, ill-ventilated, and ill-drained cities rheumatism, and contagious and infectious diseases, and tuberculosis in all its forms; in the dry, dusty, sunny regions ophthalmia; while in the pure air of the plateaux and deserts where germs are few, those diseases prevail which are due to exposure and fatigue under the blazing sun, and in the keen, biting winds.

The filthy habits of Asiatic peoples produce skin-diseases and ophthalmia. The free use of raw meat causes worms. Raw pork often begets trichinosis. From this Hebrews and Mohammedans are, of course, free. The large amount of fruit, often hard and unripe, of vegetables fried in fat, butter, or oil, and of salads, engenders dyspepsia, diarrhea, and dysentery. Violent temper produces cerebral congestion and many nervous diseases. Unbridled passion produces nervous prostration. Intensity of grief often wrecks the health or brings about insanity.

3. Medical Knowledge in the East.

It is useless to expect to find a system of medicine in the Bible. During the fifteen hundred years occupied in the preparation of the sixty-six books of the O T and N T the nation which furnished all the sacred writers was successively under the influence of Egypt, Syria, Assyria, Babylon, Persia, Greece, and Rome, most of which were renowned for their learning and their cultivation of the healing art. It is presumable that the Hebrews borrowed from their conquerors many of their ideas of disease and methods of treatment, and that Hebrew medicine, at any particular epoch, reflected the views of the prevailing systems of that day. We have no reason to suppose that the Hebrews made any advances on the learning and skill of their masters. Of one thing we are certain: There was from the earliest period of the Hebrew state a medical profession. In Egypt medicine had made great advances before the Israelites left that country, and they doubtless carried some of the wisdom of the Egyptian physicians with them. Their theories of physiology and pathology were crude. Their knowledge of anatomy was imperfect. Their materia medica had in it many remedies long since disused. They employed bleeding, blisters, setons, moxas, cauteries, and many other painful processes. There were physicians in Gilead (Jer 8 22). Oriental tradition makes Solomon a master of the healing art. There are several allusions to medical matters in Pr (17 22, 20 30). Luke was a physician (Col 4 14). It was said that "they that are whole have no need of a physician" (Mt 9 12). The woman "had suffered many things of many physicians" (Mk 5 26). "Asa sought not to Jehovah but to the physicians" (II Ch 16 12). Job said of his comforters, "Ye are all physicians of no value" (Job 13 4). The proverb said, "Physician, heal thyself" (Lk 4 23).

The allusions to medical topics in Scripture are not numerous, and few of them shed clear light on the opinions and practise of physicians or of the public. Such information as is given is presented below under the following heads:

I. Physical Abnormalities; II. Diseases and Infirmities; III. Injuries; IV. Remedies; V. Hygiene.

I. Physical Abnormalities.

(1) **Baldness.** It occurs naturally from advancing age or skin-disease, or is produced by shaving, as is common among Moslems, or by use of medicines which cause the hair to fall out. This disqualified from the priesthood (Lv 21 5). (2) **Blemishes** (Lv 21 17). Among them are mother's marks, freckles, party-colored hair, albinism, squint, white spots on the cornea, staphyloma, red nose, harelip, moles. None of these is mentioned in Scripture.

4. Physical Abnormalities.

(3) **Broken Feet** and **Broken Hands** (Lv 21 19). This doubtless refers to ill-united or non-united fractures, or to unreduced dislocations, which deform the members and thus rendered their victims ineligible to the priesthood.

(4) **Crippling Deformities** (**Cripple** Ac 14 8) are such as incapacitate a person from walking (**Lame** Ac 3 2), or such as embarrass his movements by imperfect development of limbs, by clubfeet, club-hand, rickety limbs, knock-knees, bow-legs, bandy-legs, congenital dislocations of the hips. All these would doubtless have disqualified from the priesthood.

(5) **Crooked Back** (Lv 21 20). This is of two kinds, lateral curvature, a sort of screw formation of the spine, and angular curvature, arising from tubercular disease of the vertebræ or from injury. These disqualified from the priesthood.

(6) Dwarfishness (**Dwarf** Lv 21 20). Of this there are two varieties, one in which the whole body is reduced in size, the other in which the trunk and head are of normal size, but the legs, and usually the arms, are shorter than natural. No person suffering therefrom could enter the sacred office.

(7) **Flat Nose** (Lv 21 18) results from injury or disease, causing a sinking or loss of all or a part of the bones and cartilages of the nose.

(8) **Lameness** (Lv 21 18) is caused by wounds, paralysis, ununited or badly united fracture, stiffness of joints or muscles, or some of the deformities mentioned above. The victim is said to be **halt.**

(9) Maiming (**Maimed** Mt 18 8) is mutilation by loss of a limb or a part of one, or of any part of the body, as the eye, or the loss of any function (Lv 21 20) by injury or disease. Adoni-bezek had seventy kings whose thumbs and great toes he caused to be cut off. By the irony of fate he suffered the same mutilation (Jg 1 6 f.).

(10) **Superfluous Parts** (Lv 21 18). Such are a sixth finger on a hand, or a sixth toe on a foot (II S 21 20). The writer has seen eight somewhat rudimentary fingers webbed together on each hand, and six toes on each foot of the same individual. Sometimes the nails become hypertrophied and deformed, resembling bird's claws (Dn 4 33). Horns are sometimes produced on various parts of the body.

(11) **Withered Limbs** (Mt 12 10) are those in which the muscles are wasting, owing to spinal disease, to injury to the nerve supplying the part, to congenital deficiency in the number of fingers and toes, or to anything which stiffens joints and leads to their disuse.

II. Diseases and Infirmities.

(1) **Diseases of the Bones.** Many of the diseases of the bones have been alluded to under Physical Abnormalities. Besides these the Bible mentions dislocations (Ps 22 14), atrophy (Ps 31 10), fracture (Is 38 13), caries (Hab 3 16), inflammation (Jer 20 9).

5. Diseases and Infirmities.

(2) **Diseases of the Bowels. Bloody Flux** is **Dysentery,** a disease caused by parasites in the intestine, and producing colic and mucous discharges, with great straining and distress, and prolapse of the bowel (II Ch 21 19), and often resulting in abscess of the liver. It is one of the dangerous diseases of warm climates.

(3) **Constitutional Diseases. Burning Ague** (**Fever** Lv 26 16 RV) is a malarial affection, very injurious to the system, and destructive to life. It may have a paroxysm each day, or every other day, or every third, or seventh, or fourteenth day. In some of the more malignant forms of it the brain, lungs, liver, spleen, kidneys, or other organs may be congested, and the patient dies speedily from the severity of the infection. In most he is sick for a long while, and may either recover or die worn out by the induced disease of one or more of the vital organs. **Consumption** (Lv 26 16) may refer to tubercular disease in its protean forms, or to wasting from any chronic disorder. Tubercular disease is exceedingly common, especially among Moslems and Jews, owing to close intermarriage, to the seclusion of women, to the filth of the narrow lanes and high walls by which all houses in the quarters inhabited by these people are shut in from sun and air. It was probably as common in Biblical times, as cities were then very compactly built, and hygienic laws disregarded. **Dropsy** is rather a symptom than a disease. It is the accumulation of watery fluid in the limbs or cavities of the body, from weakness or disease of the heart, kidneys, or other organs, or pressure on veins, or injuries, or diseases of nerves, or disorders of the lymphatics. It is curable when its cause is curable, otherwise it is usually a sign of approaching death. **Extreme Burning** (**Fiery Heat** Dt 28 22 RV) or **Fever** is a symptom of inflammation, or the result of microbial infection. Of the latter class are typhus, typhoid, and malarial fevers, all of which are common, especially the last. **Inflammation** (Dt 28 22) is too much blood in a part, usually caused by microbes, and causing fever. If not cured, it leads to permanent injury and destruction of the inflamed part, or to blood-poisoning. It often destroys life. **Pining away** (Lv 26 39) is a failure of nourishment and loss of vitality, sometimes due to organic disease and sometimes to mental despondency, as in the case of the imprisoned and banished,

or the afflicted and bereaved. **Scurvy** (Lv 21 20, 22 22) results from too much salt meat, too little vegetable food, bad air, privation of light, and crowded, filthy quarters. It is characterized by tender, swollen, bleeding gums, falling of the teeth, purplish or livid spots on the skin, ulcers, swelling of joints, fever, and often death. It is probable, however, that the Hebrew word here used, which is also used in Dt 28 27 and translated **Scab** AV, "scurvy" RV, refers to a skin-disease [see below under (9)].

(4) **Diseases of the Ears. Deafness** is spoken of without specification of form or cause. Stopping of the ears (Zec 7 11) refers to plugging them with the fingers or any other stopper. Unstopping of the ears of the deaf (Is 35 5) refers probably to the removal of ear-wax, which causes partial deafness.

(5) **Diseases of the Eyes.** Diseases of the eyes are numerous and common in the East. Few are mentioned in Scripture in such a way as to indicate their nature. **Blindness** is often alluded to, but few hints of its form and causes are given. Some are born blind. Others have had their eyes put out. Others, as Paul, have lost their sight temporarily, or, as Jacob, permanently. Jacob had **Dimness** of eyes (Gn 48 10; cf. 27 1), perhaps from cataract, or from extreme presbyopia, for which in those days glasses had not been invented. **Failing of Eyes** (Dt 28 65) would refer to asthenopia from excessive weeping, and anemia from general debility. **Redness of Eyes** (Pr 23 29) is not ophthalmia, but the congestion of alcoholism. **Scales** falling from the eyes (Ac 9 18) may refer to crusts of dried discharge which had glued the lids together. **Tender Eyes** (Gn 29 17) refer probably to trachoma (granular lids), a disease very common in the East.

(6) **Diseases of the Feet.** Asa's disease (II Ch 16 12) may have been senile gangrene or elephantiasis.

(7) **Diseases of the Heart** and blood-vessels. **Emerods**, or piles, are dilated veins, due to congestion caused by constipation, which prevails very extensively in the indolent East. They lead to exhausting, sometimes fatal, hemorrhage. **Faintness** (Lv 26 36) may be due to mental causes, as fear or despair, or to physical, as hunger, thirst, overheating, fatigue, or pain, or to loss of blood (La 2 12), or to disease of the heart, in which case it is often fatal. **Issue of Blood** (Mt 9 20) refers to chronic and exhausting hemorrhage from the womb. **Trembling Heart** (Dt 28 65) may be palpitation, or arrhythmic beat.

(8) **Diseases of the Nervous System. Epilepsy** is the RV term for **Lunacy** AV (Mt 4 24), a disease in which the patient loses consciousness, and has convulsions similar to those in demoniacal possession. **Madness** (insanity) was feigned by David (I S 21 13). God threatened with madness those who should forsake Him (Dt 28 34). Festus charged Paul with it (Ac 26 24). Nebuchadrezzar was insane (Dn 4 33); also Saul. **Palsy** is a loss of nerve power, and, by consequence, of muscular power, resulting from injury or disease of the brain, spinal cord, or nerves. A variety of it is trembling palsy (Jer 23 9), in which the patient suffers from irregular movement, beyond the control of the will. **Trance** (Ac 10 10) or **Deep Sleep** (Gn 2 21; Mk 5 39) is a state of suspended consciousness in which the subject may do or experience certain things, which he afterward remembers. It differs little from dreams or visions (cf. II Co 12 1-4).

(9) **Diseases of the Skin. Blains** were a malignant form of ulceration, sent as a plague (Ex 9 9). **Boils** (Ex 9 9) are very common in warm climates. Hezekiah's boil (II K 20 7) was doubtless a carbuncle, which differs from a boil in its greater extent, and its numerous and large cores. For such an affection a lump of figs, not a single fig, would be required as a poultice. **Botch** (**Boil** RV) of Egypt (Dt 28 27) is probably the preliminary swelling of a boil or abscess, before suppuration or sloughing. (For Plague of Boils see under Murrain below.) Broken and loathsome skin (Job 7 5) may refer to the filthy state of the skin around and among boils from incrustation of dry matter or to eruptions as eczema, impetigo, and the like. **Canker** (II Ti 2 17 AV) is **Gangrene** RV, not cancer. There are several forms of gangrene. The one here alluded to is probably that of the aged, a disease which spreads usually from a toe to the rest of the foot, then to the leg, and sometimes to the thigh. It ultimately kills its victim by exhaustion or blood-poisoning. Few recover from it. **Freckled Spot** (Lv 13 39 AV) may refer to freckles or to **Tetter** RV; that is, vesicles like fever-blisters. **Fretting Leprosy** (Lv 13 51 f.) seems to refer to some fungus growth or mildew that rots garments. **Itch** (Dt 28 27) is a tormenting, pustular eruption, caused by a minute insect, which bores into the skin. Although it can be cured by assiduous treatment, it is exceedingly intractable to native methods. If *gārābh*, Lv 21 20, 22 22; Dt 28 27 be itch (see below), the word here translated "itch," *ḥeres*, may refer to pruritus, another tormenting skin-disease, exceedingly common in the East and characterized by intense, insupportable itching which leads the sufferer to tear his skin with his nails. **Leprosy.** The leprosy of the Bible is characterized by scabs, bright spots, and hairs changed in color, and spreading in the skin. A part affected by it has a whitish appearance, sometimes compared to snow. It did not disable its victim, and is never spoken of as a fatal disorder. Naaman was able to exercise the function of a general while a leper. Apparently the lepers went about as easily as others. When a man was covered with the eruptions he could enter the Tabernacle or the Temple. These symptoms and facts point to some disease such as psoriasis or simple lepra. The ceremonial uncleanness of the leper seems to have been connected with the idea of diversity of surface and dissimilarity of color, and when the patient, by a spread of the disease over the whole surface of his body, became homogeneous in his aspect, he was ceremonially clean. There were many such prescriptions in the Levitical law. Piebald cattle, patched garments, party-colored stuff or walls, mildewed tissues, and, in general, what lacked simplicity and equality, as shaven or clipped beards and hair, or bald spots, or freckles or pimples, were ceremonially unclean. The fact that a complete leper was permitted to mingle with the people, and enter the sanctuary, is proof positive that the disease was not regarded as contagious. This form of leprosy has no resemblance to the other affection known

under the name of leprosy, the *elephantiasis Græcorum* of medicine. The latter is contagious, is characterized by nodes under and in the skin, by a dusky, lurid hue, by a leonine expression of the countenance, by deep ulcerations, caries of the bones, destruction of joints, dropping off of fingers and toes, deformities of the limbs, and fever. These grave symptoms cripple the patient, and ultimately destroy his life. The confusion between these widely diverse diseases is a signal instance of the persistence of an error founded on the existence of the same name for totally different things. **Murrain** of cattle, the fifth plague (Ex 9 1-7), may well have been anthrax, the splenic fever of our days. The plague immediately following it was one of boils on men. These may refer to malignant pustule, which is the result in men of the infection with the anthrax bacillus of splenic fever. **Plague** or **Pestilence** (Ps 91 6, 10) is probably general, referring to epidemics, as distinguished from sporadic diseases. While it is possible that the bubonic **plague** existed in Biblical times, we have no account in the Bible of symptoms which would enable us to be sure that this disease is intended in the many passages alluding to pestilence. Of the epidemic diseases common in the East we may mention cholera, which seems to have been endemic in India from remote times, typhus, typhoid, smallpox, and measles. **Scab** and **Scall** are patches of cuticle, separating from the skin, and are given among the characteristics of leprosy. There are innumerable scabby diseases prevailing in the East, as the various forms of lepra or dry **tetter,** dandruff, the scabby stages of impetigo, eczema, **Boils**, 'Aleppo Buttons,' etc. **Scurvy** (Dt 28 27 RV, "scab" AV) may perhaps be *Favus* (ψώρα LXX.). This is a disgusting disease of the scalp, very common among the poorer classes. The Hebrew word *gārābh*, which is also used (Lv 21 20, 22 22), is found in the cognate Arabic, in which it signifies 'itch.' **Sores** are ulcers, or tubercular, cancerous, or syphilitic lesions of the skin and the tissues beneath it. They are very common in the East, and often very disgusting and distressing, and frequently fatal. **Putrefying sores** (Is 1 6 AV) are gangrenous areas. **Running Issue** (Lv 15 2) may refer to a discharging sinus or fistula, or to gonorrhea. **Wen** is a sac containing fatty matter, situated in or under the skin.

(10) **Diseases of the Tongue and Throat.** **Dumbness** is usually associated with **Deafness.** But in Scripture this fact is seldom alluded to (Mk 7 32-35, 9 25). In some cases, as that of Zacharias (Lk 1 20), it is pointed out that the temporarily dumb could hear. In one place (Is 35 5 f.) the deaf and the dumb are separated. Stammering is referred to the tongue (Is 33 19). Mispronunciation (Jg 12 6), as saying "sibboleth" for "shibboleth," is a fault of habit rather than a disease, and can usually be corrected. **Dry Throat** (Ps 69 3). The vehemence of passion and its expression in the East often lead to serious disease. Thus, in the agony of grief women tear the skin of their faces and breasts with their nails, pull out their hair by handfuls, beat their heads against the wall, abstain from food. In wailing they often strain the vocal cords, or bring about inflammation of the throat, which results in permanent hoarseness. To such a state the Psalmist doubtless refers under the expression "my throat is dried."

(11) **Worms,** probably maggots, devoured Herod alive (Ac 12 23).

III. Injuries.

6. Injuries.

(1) **Bruises** are frequently alluded to. They are the result of blunt instruments, which crush the flesh. They are not infrequently followed by gangrene.

(2) **Burns.** David alludes to burning coals falling on his enemies (Ps 140 10). Figuratively, he who does good to an enemy heaps coals of fire upon his head (Ro 12 20). The Levitical law prescribed burning for burning (Ex 21 25).

(3) **Dart in Liver** (Pr 7 23) seems figurative. It does not refer to any disease due to debauchery. But wounds of the liver are generally fatal, and to such are compared the consequences of vice.

(4) **Dislocations** are mentioned, of the shoulder (Job 31 22), foot (Pr 25 19), thigh (Gn 32 25), and of all the bones (Ps 22 14).

(5) **Fractures** are mentioned, of the arm (Job 31 22), teeth (Ps 3 7; Pr 25 19), heart (Ps 34 18, figurative), skull (Jg 9 53). The object of breaking the legs of the two thieves on the cross (Jn 19 31-36) was to hasten, by the shock of a new injury, the death which threatened not to take place before the sunset of Friday.

(6) **Miscarriage** from injury (Ex 21 22) was punished by assessing the injurer, or by his execution, if the result were fatal.

(7) **Moonstroke** (Ps 121 6). Orientals often carry umbrellas to protect them from the moon. They do not seem to know what evil they thus seek to avert.

(8) **Sunstroke** (Ps 121 6; II K 4 19; Jon 4 8) is sometimes fatal, more generally evanescent.

(9) **Wounds.** They were produced by arrows, darts, javelins, spears, swords, knives, stones, clubs, and bones. Frequent allusion is made to the pain, bleeding, inflammation, putrefaction, and healing of wounds, and to death resulting from them. Among wounds were those from the teeth of beasts, and poisoned wounds from serpents (Dt 32 24).

IV. Remedies.

7. Remedies.

It is clear that **medicines** were largely used. "A cheerful heart is a good medicine" (Pr 17 22). "Thou hast no healing medicines" (Jer 30 13). "In vain dost thou use many medicines" (Jer 46 11). "The leaf thereof for healing" (Ezk 47 12; cf. Rev 22 2). Dioscorides gives 90 mineral, 700 vegetable, and 166 animal substances used as remedies. Moses was learned in all the wisdom of the Egyptians, and among the other branches of this knowledge medicine was largely cultivated. Assyria and Babylon were learned in the medical science of that day. There was a legal provision for the surgical care of the wounded Hebrew (Ex 21 19). Asa had medical treatment for his feet (II Ch 16 12). King Joram went back to be healed of his wounds (II K 8 29). Of details of treatment and materia medica we have the following:

(1) **Balm** for the treatment of wounds (Jer 8 22).

(2) **Caperberry** (RVmg. for **desire,** Ec 12 5), a medicine in repute in ancient times as an aphrodisiac (love-philter).

(3) **Eye Salve** (Rev 3 18). The mention of this means of treating the eye implies the use of other remedies for the very numerous and wide-spread diseases of the eye.

(4) Food medicines. Mint, anise, cummin, as carminatives; honey, figs, and the like, as laxatives; nutrients, as meat (Lk 8 55).

(5) **Mandrake** (Gn 30 14) was in repute as an aphrodisiac.

(6) Midwifery (Ex 1 15) implies the use of such means as the women who practised it understood.

(7) **Oil** was used in the treatment of wounds (Lk 10 34), and for anointing the sick (Ja 5 14).

(8) **Ointments** were used in the treatment of ulcers and wounds (Is 1 6).

(9) Poultices of **figs,** and doubtless of other emollients, were used for boils and abscesses (II K 20 7).

(10) Stimulants, consisting of **wine** and strong drink, were given in cases of exhaustion (Pr 31 6), or of debility and gastric disturbance (I Ti 5 23). Wine was used as an antiseptic and stimulant in the treatment of wounds (Lk 10 34).

(11) Surgery was early recognized as an art. Joram went to be healed of his wounds (II K 8 29). The good Samaritan understood the principles of emergency treatment of recent injuries (Lk 10 34). The frequent allusions to God as the healer of wounds implies that the art of healing was widely recognized.

(12) **Water of bitterness** (**bitter water** AV) (Nu 5 18-27) was not a remedy for disease, but a ceremonial test for conjugal infidelity in a woman. It may be compared to the test for witchcraft, by use of the Calabar bean, still prevalent in some parts of Africa.

V. Hygiene.

Among the hygienic measures inaugurated by Moses were:

8. Hygiene.

(1) **Bathing** (Lv 15 5 ff.; Nu 19 19) was frequent and ceremonially obligatory. The habit thus acquired doubtless led to ablutions other than those enjoined.

(2) **Circumcision** is an ordinance of great hygienic benefit in warm climates, and contributes to the prevention of various diseases, and is to be recommended for general adoption.

(3) The Marriage laws of Moses prohibiting incest and close consanguinity were of the greatest wisdom and benefit to the physical development of the Chosen People; likewise the regulation of certain details of the marital relations.

(4) **Paddles** or Shovels (Dt 23 13) on the weapons were an excellent precaution in camp life, and argue an attention to sanitation highly distinctive in that age.

(5) The Sabbath Rest, and the frequent feasts, during which the people enjoyed a combination of bodily repose and spiritual edification, were perhaps the most distinctive and beneficial of all the Mosaic provisions for the physical and moral well-being of the Hebrew people. G. E. P.

DISH. See Food, § 11, and Meals, § 2.

DISHAN, dai'shan, **DISHON,** dai'shon (דִּישָׁן, *dīshān,* דִּישֹׁן, *dīshōn*): A name (or names) occurring several times in the list of Horite clans (Gn 36 21 ff.; I Ch 1 38 ff.). In all cases probably the same clan (represented genealogically as an individual) is meant. E. E. N.

DISPENSATION. See Kingdom of God.

DISPERSION, DISPERSED: In the N T period the Gr. term διάσπορα (*diaspora*) had come to have a quite distinctive meaning. It stood for that vast multitude of Jews who lived outside of Palestine, scattered throughout the Gentile world, though still constituting one religiously united people, sharing the same hopes, and looking to Jerusalem as their spiritual capital and to the Temple as their one house of worship. (See Israel.) It is in this sense that the term is used in Jn 7 35. In Ja 1 1 it is evidently applied to Jewish Christians in Palestine and Syria as being apart from the mother-church in Jerusalem; but in the remaining passage, I P 1 1, it is apparently used in a spiritual sense of Gentile Christians as constituting the true Israel, who as pilgrims in this world (1 17, 2 11) are as yet removed from their heavenly home. E. E. N.

DISPOSITION (διαταγή) (only in Ac 7 53 AV ["as it was ordained by angels" RV "as the ordinance of angels" RVmg.]): The meaning is that the law given by God in its essence was put into orderly form by angelic mediation. A. C. Z.

DISTAFF. See Artisan Life, § 13.

DISTRIBUTION. See Church, § 2.

DIVIDE (ὀρθοτομεῖν, "handling" RV): Used in II Ti 2 15 of the skilful application of parts or aspects of the truth adapted to affect persons specially in need of such instruction. A. C. Z.

DIVINATION. See in general Magic and Divination.

DIVORCE, DIVORCEMENT. See Marriage and Divorce.

DIZAHAB, diz'a-hab (דִּיזָהָב, *dīzāhābh*), 'of gold': One of the five places that define the territory within which Israel is said to have rested when Moses delivered the discourses recorded in Dt (1 1). Some difficulty is experienced in identifying these places. The suggestion that Dizahab is the same as the modern *Mina-edh-Dhahab* (Burkhardt) has not found universal acceptance. A. C. Z.

DOCTOR. See Education, § 8, and Law and Legal Practise, § 2 (5).

DOCTRINE. See Church, § 2, and Education, § 10.

DODAI, DODO, dō'dai, dō'do (דּוֹדוֹ, דֹּדוֹ, דּוֹדַי, *dōdhay, dōdhō*): **1.** The grandfather of Tola, one of the 'judges' (Jg 10 1). **2.** One of David's heroes (II S 23 9; I Ch 11 12), in command of one of the divisions of the army, according to I Ch 27 4. **3.** One of David's mighty men (see II S 23 24; I Ch 11 26).

Here there has been, possibly, some confusion with David in connection with the Goliath episode (cf. II S 21 19).

The name Dodo appears to be an old Canaanite name (of a deity?), being found on the Tel-el-Amarna tablets and on the Moabite stone, line 12. See MESHA, STONE OF. E. E. N.

DODANIM, dō'da-nim (דֹּדָנִים, *dōdhānīm*): A Japhetic people (Gn 10 4). See ETHNOGRAPHY AND ETHNOLOGY, § 11. E. E. N.

DODAVAHU, dō''da-vā'ū (דֹּדָוָהוּ, *dōdhāwāhū*, Dodavah AV): Father of Eliezer (II Ch 20 37). E. E. N.

DOE. See PALESTINE, § 24, and FOOD, § 10.

DOEG, dō'eg (דֹּאֵג, *dō'ēg*): An Edomite, a servant of Saul, who executed Saul's command to slay the priests of Nob (I S 21 7, 22 9-18, 22). The account is obscure at two points: (1) As to the position held by D. The Heb. of I S 21 7 reads "the mightiest of Saul's shepherds"—a most unusual expression. The conjecture that 'runners' be read instead of "shepherds" has been widely accepted. The LXX. reads "tending the mules," *i.e.*, in charge of Saul's mules or asses. (2) As to the reason why D. was at Nob "detained before Jehovah." The most natural supposition is that D. was ceremonially unclean and was at Nob for purposes of purification. Or he may have been awaiting an oracle.

The reference to D. in Ps 52 (title) has no historical value. E. E. N.

DOG. See PALESTINE, § 24; CITY, § 4; and FOOD, § 4.

DOK, dok (Δώκ): A small fortress 4 m. NW. of Jericho, built by Ptolemy, son-in-law of Simon the Maccabee. Here Simon and two of his sons were treacherously murdered by Ptolemy (I Mac 16 15 ff.). The modern *'Ain Dûk*. Map III, G 5. E. E. N.

DOMINION. See KINGDOM OF GOD, § 3, and ANGEL, ANGELOLOGY, § 5.

DOOR. See HOUSE, § 6 (k).

DOORKEEPER: In Ps 84 10 "doorkeeper" is not a technical term. It means simply one who lies or waits in an humble attitude at the door of the sanctuary. See also PORTER. E. E. N.

DOOR-POST: Only in Ezk 41 16 AV, where "threshold," RV, is more correct. E. E. N.

DOPHKAH, dof'kā (דָּפְקָה, *dophqāh*): A station on the Exodus-route between the Red Sea and Sinai (Nu 33 12 f.). Not identified. E. E. N.

DOR, dōr (דֹּאר, *dō'r*): An ancient Canaanite town on the Mediterranean coast a little S. of Carmel. The first historical notice of Dor we find in the *Papyrus Golenischeff* (c. 1050 B.C.), which shows that it was then occupied by the *Ta Kara*, a subdivision of the Philistines who had taken possession of the coast land S. of Carmel a century or so earlier. The Israelites did not gain control of Dor until Solomon's day (Jg 1 27 [which shows the unhistorical character of the later notices, Jos 11 2, 12 23]; I K 4 11). It was counted as belonging to Manasseh (Jos 17 11). Dor retained its importance during the checkered history of the following centuries. It was closely allied with the Phœnician towns and was given to Eshmunazar, King of Sidon, by one of the early Ptolemies (c. 300 B.C.). Its prosperity declined after the first century A.D. The modern village *Tanṭurah* is small and insignificant. E. E. N.

DORCAS, dōr'cas (Δορκάς): The Greek name of a Christian disciple in Joppa whom Peter, according to Ac 9 36-43, raised from the dead. The Aramaic original, which is recorded in the same passage and doubtless is the name she bore, is *Ṭ'bītha'* (Eng. Tabitha) = 'a roe,' which is sometimes used in the O T as a term of endearment (cf. Song 2 9 *ṣᵉbhī*). J. M. T.

DOTHAN, dō'than (דֹּתָן, *dōthān*): The name both of a plain and a town. See Map III, F 2. The former is a convenient pass from the coast plain to the Plain of Esdraelon, and is traversed by an ancient and still-used caravan route. Its pasturage is very fine (Gn 37 17; II K 6 13). E. E. N.

DOUGH. See FOOD, § 2.

DOVE: There is no positive evidence that the dove was regarded as a sacred bird among the Israelites; but from slight indications it may be inferred that some sort of distinction was given it in its class. It was offered in sacrifice (Lv 1 14). Jesus calls it harmless (Mt 10 16) and it is made the symbol of the Divine Spirit at His baptism (Lk 3 22). See also PALESTINE, § 25. A. C. Z.

DOVE'S DUNG (II K 6 26): This appears to be the meaning of the Heb. text. A slight change would permit the rendering 'carob-pods,' the "husks" of Lk 15 16. E. E. N.

DOWRY. See MARRIAGE AND DIVORCE and FAMILY AND FAMILY LAW, § 3.

DOXOLOGY. See PRAISE, § 5.

DRAG. See NET.

DRAGON: The word "dragon" is used very frequently in the AV to render *tannīm* and *tannīn*, which are more correctly rendered in RV by "jackals" and "monster." The latter term, however, seems often to have a semimythological significance (cf. Ps 74 13; Is 27 1, 51 9). The dragon was a figure of frequent occurrence in the mythologies of all nations. Considering the relation of Jewish to Babylonian life, it was natural that such a figure should be adopted and used in the Biblical portraiture of non-material realities. The figure of the dragon or "monster" was, however, developed strictly within Biblical limits, first along the direction of symbolizing enmity against J" and His people (cf. Ezk 29 3, etc.), and then, with much greater definiteness of outline and color, in the formation of the apocalyptic conception of Antichrist (Rv 12 3 ff.). Here he is finally identified with the arch-enemy of God, "the old serpent" (20 2). See also PALESTINE, § 26, and COSMOGONY, § 4. A. C. Z.

DRAGON'S WELL. See JERUSALEM, § 10.

DRAM, dram (AV): A Persian coin, the same as the Daric (RV). See MONEY, § 8. E. E. N.

DRAUGHT-HOUSE: A place of refuse or garbage (II K 10 27). Baal's temple was converted into such a place to make it altogether unclean and contemptible. E. E. N.

DRAWER OF WATER. See WELL.

DREAM, DREAMER. See REVELATION, and MAGIC AND DIVINATION, § 6.

DRESS AND ORNAMENTS

ANALYSIS OF CONTENTS

I. DRESS
1. Earliest Form
2. The Tunic
3. The Cloak
4. The Robe
5. The Material
6. Dress of Women
7. Foot-wear
8. Head-dress
9. Mourning Garments
II. ORNAMENTS
1. Worn by Men
2. Worn by Women

I. DRESS. The clothing, *lᵉbhūsh, malbhūsh, begedh,* of the Israelites could not have been essentially different from that of the Syrian peas-

1. Earliest Form. antry of to-day. The earliest known piece of wearing-apparel was the "girdle," *i.e.,* the hip or loin apron, *ḥăgōrāh* (cf. Jer 13 1 ff.), whose origin is ascribed to the awakened feeling of shame in primitive man (Gn 3 7). Frequently it was the only article of clothing worn while at work. Among the nomads it was made of the skin of an animal, *'ēzōr 'ōr* (II K 1 8), and was often longer than the ordinary apron; consequently we have in Gn 25 25 the expression "hairy garment," *'addereth sē'ār.* Such was the mantle worn by Elijah and Elisha (II K 1 8, 2 8), who wished thereby to symbolize a return to the ancient shepherd life approved by J″ (Gn 4 2-4, 25 27).

From the apron was developed the ordinary peasant's garment, *kᵉthōneth,* or *kuttōneth,* "coat" or "garment" (N T χιτών, "coat"; cf. Lk

2. The Tunic. 6 29), which in some respects corresponds to the modern *tōb.* It was a sleeveless woolen or linen garment reaching down to the knees and worn next to the skin (Gn 9 21; II S 6 20). With the wealthier class it was made of fine white linen, *badh,* later *būts* (cf. Targ. and Syr.) or of Egyptian material, *shēsh.* In Is 3 23, Jg 14 12, mention is also made of garments of "fine linen," *sᵉdhīnīm.* A girdle, *ḥăgōrāh,* or *'ēzōr,* of linen (Jer 13 1) or of leather (II K 1 8) held it together. Into this the garment was tucked in rapid walking or at work. At night it was taken off (Song 5 3). Inasmuch as in quick motion such as leaping and dancing, or in case of accident, one was liable to be exposed (Gn 9 21; II S 6 20), those who were well-to-do adopted a garment reaching down to the ankles and provided with sleeves, *kᵉthōneth passīm* (Gn 37 3). One clothed only with this tunic was considered naked, *'ārōm* (Is 20 2 f.; Jn 21 7).

Ordinarily another garment, the *simlāh* ("clothes," "garment," "raiment"), was worn over this, corresponding substantially to the *'abāje* of the present day. This consists of a rectangular, seamless piece of coarse woolen so folded and sewed together that the front is left open on either side

3. The Cloak. and large holes provided for the free movement of the arms. This garment was used as it is to-day for a cover at night (Ex 22 25 f.; Dt 24 12 f.), or as a saddle in riding (Mt 21 7), or as a rug (II K 9 13), or as a general receptacle in which things may be bundled and carried (Ex 12 34; II K 4 39; Hag 2 12). Probably in ancient times amulets were hung on the hems, which in later days were adorned with fringes, *gᵉdhīlīm, tsīts̄īth* (Dt 22 12; Nu 15 38 f.). Upon the breast the garment formed a puffy fold, *ḥēq* (Ex 4 6), in which all kinds of articles were placed (II K 4 39; Hag 2 12). At work the *simlāh* was taken off (Ac 7 58, 22 23), or left at home (Mt 24 18). On account of the importance of this piece of apparel, common law prescribed that, if taken as a pledge, it should be returned to the owner before nightfall (Ex 22 25 f.; Dt 24 12 f.). It is this garment that is probably referred to in the word ἱμάτιον, "cloak" (Lk 6 29).

Men of means wore over the tunic a more dressy garment — the robe, *mᵉ'īl* (I S 18 4, 24 5), which is mentioned as worn also by women (II

4. The Robe. S 13 18, perhaps the same as the mantle, *ma'ăṭāphāh,* referred to in Is 3 22). Female slaves carried the train of such a dress (cf. Ad. Est. 15 3 f.). According to Ex 28 4, 31, the priests wore a robe of dark purple and, on account of the shortness of the tunic, also linen breeches (*miknāsīm,* Ex 28 42; Lv 16 4), which were peculiar to the priesthood.

The *simlāh* and the tunic were made of the same material, *i.e.,* wool, *tsemer,* linen, *pishtīm,* and byssus, *shēsh,* or *būts.* After Ezekiel's

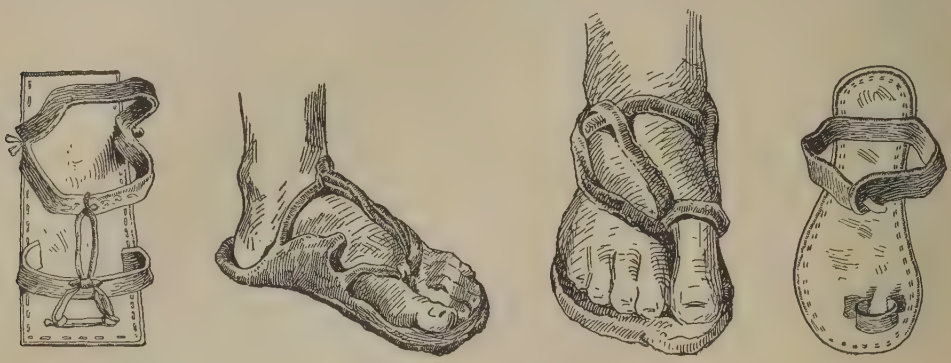
5. The Material. time silk, *meshī* (Ezk 16 10), variegated materials, *rīqmāh* (Ezk 16 10), and **purple** cloth (also called **crimson** and **scarlet**), *shānīm,* also gold embroidered cloth, *mishbᵉtsōth* (cf. Ps 45 13), were used.

The wealthy preferred pure white garments (cf. Est 8 15) and, therefore, had several **changes,** *ḥălīphōth* (Gn 45 22; Jg 14 12). Probably also expensive garments, rich in colors, such as are found portrayed on the Egyptian monuments as worn by the Syrians, were known. Inasmuch, however, as they were worn only on public and special occasions and taken off at home, they were called **festival robes** (*maḥălātsōth,* Is 3 22). Kings and princes kept them in a special room, *meltāḥāh,* robe-chamber, or "**wardrobe**" (II K 10 22) over which a special officer had charge (II K 22 14). At the same time it is not improbable that the custom of festal apparel had its primitive root in worship. It was felt that one should not appear before the Deity in ordinary garments.

The dress of the women corresponded essentially to that of the men, although, according to Dt 22 5, there must have existed some difference.

6. Dress of Women. Probably the garments of women were longer (cf. the **train** or **skirt,** *shōbhel, shūlīm,* Nah 3 5; Jer 13 22; Is 47 2), provided with sleeves, also broader and, therefore, better designed to conceal the form. Furthermore the clothing of wealthy women was distinguished

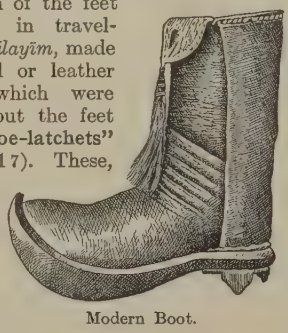
by a greater richness and ornamentation than that of men, and also scented with expensive perfumes (Ps 45 9; Song 4 11). In Is 3 16 ff. there is a long list of such costly female garments, an exact knowledge of some of which — particularly the robes, *p'thīgīl*, the sashes, *qishshūrīm*, and the shawls, *miṭpāḥoth*—can no longer be recovered. To the present day a similar luxury in the matter of clothing has been preserved among women of the Orient.



Various Forms of Sandals.

7. Footwear.

For the protection of the feet **sandals** were worn in traveling, *na'ălayīm*, made of wood or leather strips, which were tied about the feet with thongs or "shoe-latchets" (*s'rōk*, Gn 14 23; Mk 1 7). These, however, were not worn indoors (Lk 7 38) any more than in holy places (Ex 3 5; Jos 5 15). Accordingly priests were required to perform their work **barefoot** (*yāḥēph*). Ordinarily walking without sandals was a sign of great poverty (Dt 25 10), or of deep mourning (II S 15 30; Ezk 24 17, 23).



Modern Boot.

Modern Shoe.

8. Headdress.

As to the headgear of the Israelites there is almost no information in the earlier writings. Only in I K 20 31 is mention made of ropes upon the head in connection with sackcloth on the loins. This suggests the portraiture of Syrians on Egyptian monuments, who appear with a cord tied about their long flowing hair. Inasmuch, however, as this would afford no protection against the rays of the sun, to which the peasants were much exposed, this probably very old custom did not survive. It is likely that the Israelites used a head-covering similar to that of the modern Bedouin. It consisted of a rectangular piece of woolen *keffîje*, which is folded into triangular form diagonally and placed over the head in such a manner as to let the middle portion hang over the neck and thus protect it, while the two ends are drawn under the chin and thrown behind the head. A thick cord of wool, *'okâl*, holds the piece upon the head. In later times it was the custom of the Israelites, both men and women, to wear a head-covering more like the turban of the fellaheen of to-day. These wear a piece of cotton, folded twice or thrice and worked into the form of a small cap, *ṭakîje*, which protects the other parts of the headgear from perspiration.

Over this is laid one, sometimes two, felt caps (*lobbade*) and the Turkish national headwear of a red *tarbush* or fez. About this finally is wound a piece of unbleached cotton cloth with red stripes and fringes, or a colored flowered kerchief, or a yellow and red striped *keffîje*, or a black cashmere shawl, or a piece of white muslin, or a piece of green cloth. Such a piece of headwear not only protects the head from the rays of the sun, but serves as a pillow and is a hiding-place for all sorts of valuables. This sort of head-covering is referred to in the **turban, hood,** RV of Is 3 23 (cf. Job 29 14 "diadem"). For the act of putting on, the term "cover," *ḥābhash* (Ezk 16 10; Ex 29 9; Jon 2 6), is ordinarily used. But this properly signifies nothing more than 'to bind about,' while *tsānaph* means 'to roll up after the fashion of a coil' (cf. Is 22 18). How the winding of the miter, *tsānīph* (Zec 3 5), of the high priest differed from the common process is not known.

The bridegroom was distinguished by a decoration of the head called **headtire,** *p'ēr* (Ezk 24 17, 23; Is 3 20, **bonnet** AV 61 3; **garland** RV), which consisted of kerchiefs wound together and was probably worn over the turban (Ex 39 28, "bonnet" AV). In ancient times the veil was used by women only in certain cases. In fact, the only mention of it is when the bride veiled herself before the bridegroom (Gn 24 65, 29 22 ff.). In later days, the veil and similar articles of apparel under foreign influences became more customary among the upper classes (Is 3 16 ff.). The **veil,** *tsā'îph*, is properly nothing but a square piece of cloth (Gn 24 65). **Mufflers,** *r'ā'ālōth* (Is 3 19), are probably veils consisting of two pieces, of which the one began over the eyes and was carried backward over the head, thus falling on the neck, while the other began under the eyes and hung down over the breast.

Sackcloth, *saq,* was the distinctive apparel of mourners in all ages. It was a garment woven from either goat's or **camel's hair** and was worn next the skin (Job 16 15), either as the only piece of clothing (I K 20 31, 21 27; Is 3 24, 32 11) or as an undergarment (II K 6 30). It was held together by a girdle (Ezk 7 18; Is 20 2). See also Mourning Customs.

9. Mourning Garments.

II. Ornaments. From the earliest days, it was the habit of men for the purpose of display to carry a **staff** (*maṭṭeh*) and a **signet-ring** (*ḥōtham*). According to Herodotus (I, 195) and Strabo (XVI, i, 20) every Babylonian carried a seal-ring and a staff, the head of which was ornamented with a carved flower. From Gn 38 18 the same may be inferred regarding the ancient Israelite. The signet-ring, *ḥōthām* or *ṭabbā'ōth,* was important, because the imprint of the seal took the place of the personal signature. It was

1. Worn by Men.

Signet-Ring.

not worn, as among the Egyptians, on the finger, but in the earlier days hung by a cord from the neck (Gn 38 18). Only later was it put on the finger of the right hand (Jer 22 24).

Much more numerous were the articles of personal adornment among women, as to-day in the Orient. Specially

Female Head with Nose-Ring.

2. Worn by common Women.

is the mention of **ear-** and **nose-rings** (*nezem,* Pr 25 12; Is 3 21). Earrings, on account of their round form, are called *'āgīl* (Nu 31 50) and on account of their drop-like shape, *nᵉṭīphōth* (**pendants** Is 3 19, **chains** AV; Jg 8 26, **collars** AV). For these pearls were used. According to Gn 35 4, Jg 8 24 f., men also wore such earrings, which served as **amulets** (*lᵉḥāshīm,* Is 3 20), as did also other articles of adornment. The **nose-ring,** or **nose-jewel,** was fastened to the nose as at present in the Orient, where either one of the nostrils or the partition between them is pierced

Amulets Collected in Cyprus.

for this purpose (cf. Gn 24 47; Is 3 21; Ezk 16 12; Pr 11 22).

Necklaces, *ḥălī* (Pr 25 12; Song 7 2, **earrings** RV), *ḥelyāh* (Hos 2 15, "earring" RV), and *'ănāq* (Song 4 9; Pr 1 9, **chains** RV), were worn by women (Ezk 16 11; Song 4 9) and by men (Pr 1 9, 3 3). These were often not simply single silver or golden

Golden Necklace

rings, but chains and cords, adapted to neckwear (cf. Song 4 9). More frequently pearls or corals, also disks of metal, were strung on a cord (cf. Song 1 10). On such neck-chains other articles of adornment were fastened, *e.g.,* **perfume-boxes** or flasks, *battē nephesh* (Is 3 20), **crescents,** *sahărōnīm* (Is 3 18), and perhaps miniature suns, **cauls** RV, *shᵉbhisīm.* These are found also in the decoration of camels (Jg 8 21, 26). They evidently served the

Woman's Girdle with Bells.

purpose of amulets. Probably the **armlets,** *kūmāz,* of Ex 35 22, Nu 31 50, were also neck-ornaments—possibly beads of gold strung together in a chain.

What was the appearance of the **neck-chain,** *rebhīdh* (Gn 41 42), we do not know.

Bracelets, *tsāmīdh,* are mentioned several times (Gn 24 22 ff.; Ezk 16 11, 23 42). How these differed from the *'ets'ādhāh* (Nu 31 50; II S 1 10) is not known. Probably the latter encircled the upper arm and the former the wrist. The bracelets or "chains" of Is 3 19 (RVmg.) were in any case an adornment of the arms like the *shērōth* of the present day. **Finger-rings,** *ṭabbā'ōth,* were also worn by women (Is 3 21).

On the girdle were often carried all sorts of articles of adornment such as perfume-flasks and purses or **satchels** (Is 3 22, **crisping-pins** AV), *ḥărīṭīm,* which, however, more often served an ornamental rather than a useful purpose.

Foot with Anklet- and Toe-Rings.

On the feet were worn spangles, *'ăkhāṣīm* (Is 3 18, **anklets**). These were fastened to the ankles and hung over the feet. The spangles of the two feet were linked together by a chain, in order to measure off the steps taken by the wearer. The tinkling of these chains is referred to in Is 3 16 (cf. I K 14 6).

LITERATURE: Cf. Schroeder, *De Vestitu Mulierum,* Lugd. Batav., 1745; Hartmann, *Die Hebräerin am Putztische u. als Braut,* 3 Bde., Amsterd., 1809, 1810; H. Weiss, *Kostümkunde,* Erste Abt. *Die Völker d. Ostens,* Stuttg., 1860.
W. N.

DRINK. See FOOD, II.

DRINK, STRONG. See DRUNKENNESS, and FOOD, § 13.

DRINK OFFERING. See SACRIFICE, and OFFERING, § 14.

DROMEDARY. See PALESTINE, § 24, and CAMEL.

DROPSY. See DISEASE, § 5 (3).

DROUGHT. See FAMINE, and PALESTINE, §§ 19, 20.

DRUNKENNESS: This was not an uncommon vice in ancient Israel. Noah, Lot, and Nabal are mentioned as being drunken, and in Isaiah's day prophets and priests seem to have been addicted to too free a use of intoxicants (Is 28 7). That Eli should accuse Hannah of being drunk implies that women did not escape the allurements of this vice (I S 1 13). The many warnings of the Wise man (Pr 20 1, 23 31) and the figures of speech based upon the staggering of the drunken man (Ps 107 27; Job 12 25; Is 19 14) are evidences of the frequency of the evil and its power in Hebrew society. That the Savior was termed a wine-bibber, that the Apostles should be accused of being drunk with new wine on the Day of Pentecost, indicate that this vice prevailed also in N T times (Ac 2 13). Among the Hebrews the rich rather than the poor seem to have fallen easy victims to this evil (Is 5 11). The intoxicant is usually termed **strong drink** (Heb. *shēkhār,* Gr. *σικέρα,* Lk 1 15), although wine is also mentioned as an inebriating beverage. The *shēkhār* was usually made from fruits—grapes, pomegranates, apples, and dates; but also from grain and honey. A Nazirite was strictly forbidden to use any form of strong drink (Nu 6 3, 8), and the priests were not allowed to use it while on duty (Lv 10 9; cf. Ezk 44 21). Under certain circumstances it could be used as a libation (Nu 28 7; Dt 14 26). In a similar manner the Babylonians used *šikaru* (strong drink) in their ritual.
J. A. K.

DRUSILLA, dru-sil'a (Δρουσίλλα): Granddaughter of Herod the Great and wife of Felix (Ac 24 24). See HEROD, § 11.
E. E. N.

DRY THROAT. See DISEASE AND MEDICINE, § 5 (10).

DUKE: The chieftain of a tribe (see TRIBES, § 1).
E. E. N.

DULCIMER, dŭl'si-mẹr. See MUSIC, § 3 (5).

DUMAH, dū'mā (דּוּמָה, *dūmāh*), 'silence': **I.** A son of Ishmael (Gn 25 15; I Ch 1 30), regarded commonly, however, as a tribal or geographical designation. Mohammedan writers identify it with *Dumat al-Jandal* in N. Arabia, which Burckhardt discovered in the *Joj* (*Travels in Syria,* p. 662 f.).

II. 1. In Is 21 11, Dumah is rendered by LXX. as Ἰδουμαία, and may be either an undesigned corruption of Edom or more probably a mystic name for Idumæa. According to still another view, the word in this passage is not a proper noun but an appellative, *Massā' dūmāh* = 'Oracle of Silence' (Dillmann). **2.** A city in the mountains of Judæa (Jos 15 52). According to Eusebius (*Onomast.,* 250) a large village in the Daroma, 17 m. from Eleutheropolis (*Beit Jibrin*), modern *Daume,* where important ruins, foundation-walls, rock tombs, and cisterns are to be found (Guérin, *Judée,* iii. 359 f.). Map II, D 3.
A. C. Z.

DUMB. See DISEASE AND MEDICINE, § 5 (10).

DUNG: This term is frequently used as expressing contempt, worthlessness, or humiliation (*e.g.,* II K 9 37; Ps 83 10; Mal 2 3; and cf. AV rendering of Ph 3 8, "refuse" RV). The reference in Ezk 4 12 ff. is to the common use of the dung of cattle as fuel in the East.
E. E. N.

DUNGEON. See PRISON.

DUNG GATE. See JERUSALEM, § 38.

DURA, dū'ra (דּוּרָא): The name of the plain where Nebuchadrezzar set up his golden image (Dn 3 1). The word *dūrā'* may be the same as the Assyr. *dūru,* 'wall.' Three places of this name are mentioned in the Assyr. inscriptions. There is also a small river Dura about 6 m. S. of Babylon, on the banks of which are some mounds called the Mounds of Dura. No closer identification of the place mentioned in Dn is as yet possible.
E. E. N.

DUST: In a few passages (Ex 9 9; Dt 28 24 ["powder"]; Is 5 24, 29 5; Nah 1 3; Ezk 26 10) the Heb. means literally 'fine dust.' In most O T instances the Heb. word is *'āphār,* the fine soil of the earth's

surface, often used figuratively. To 'shake off the dust of one's feet' was symbolical of freedom from further responsibility or intercourse (Mt 10 14, etc.). See also MOURNING CUSTOMS, § 2. E. E. N.

DWARF. See DISEASE AND MEDICINE, § 4 (6).

DWELL, DWELLING-PLACE. See HOUSE; TABERNACLE; and HEAVEN, § 4.

DYE, DYEING, DYER. See ARTISAN LIFE, § 17.

DYSENTERY. See DISEASE AND MEDICINE, § 5 (2).

E

EAGLE: A bird noted for its swift flight and its untamable temper, and, therefore, made the figure of rapidity of motion (II S 1 23; La 4 19; Rev 12 14), of pride and indomitable spirit (Job 39 27; Pr 30 19), and of strength (Ps 103 5). It appears also in apocalyptic passages symbolically embodying the ideas of strength and keenness of vision (Ezk 10 14; Rev 4 7). See also PALESTINE, § 25. A. C. Z.

EAR: The ear was often made the symbol of willingness to obey God's law. In the ceremony of the consecration of the priest the tip of the ear was anointed with oil in token of readiness to listen to the voice of God (Lv 8 23 f.). The opposite of willingness to receive God's will and to do it is called the "uncircumcised ear" (Jer 6 10; Ac 7 51), or the "heavy ear" (Is 6 10). To "incline the ear" (Ps 17 6) or "bow down the ear" (Ps 31 2) is to show a favorable disposition toward a petitioner. See also SLAVERY. A. C. Z.

EAR OF GRAIN (Gn 41 5; Mk 2 23 and ‖s, etc.): Since the grain of Bible lands was not corn, as this word is commonly used in America (*i.e.*, maize), but barley, rye, or wheat, the "ears" spoken of are the heads containing the grains E. E. N.

EAR, TO, and EARING: Terms that are used several times in the AV (*e.g.*, in I S 8 12; Dt 21 4; Is 30 24; Gn 45 6; Ex 34 21) in their old sense of 'to plow' or 'till'; cf. RV and see AGRICULTURE, § 4, and also TIME, § 4. E. E. N.

EARLY: To "rise up early" is a favorite phrase in Jer (7 13, 11 7, 25 4, etc.; cf. also Pr 27 14), and is used to express great eagerness and diligence in effort. A. C. Z.

EARNEST: This represents *ἀρραβών*, a Semitic word, עֵרָבוֹן (cf. Gn 38 17 f.), introduced into Greek and Latin, probably by the Phœnicians, as a term of trade, and meaning the portion of purchase money in commercial transactions which is given in advance as a pledge for the payment of the remainder, English 'caution-money,' 'arles penny.' In II Co 1 22, 5 5, Eph 1 14, it is used of the Holy Spirit as the "foretaste and pledge" of the Christian's heavenly inheritance. In ecclesiastical Greek it is sometimes used also of baptism and betrothal. S. D.

EAR-RING. See DRESS AND ORNAMENTS, § 11.

EARTH, EARTHEN, EARTHY: The terms rendered are: (1) *'erets*, which is the most comprehensive term, meaning 'the earth' as distinct from the heavens (Gn 1 1), but also used in a great variety of applications. (2) *'ădhāmāh*, the earth as tillable, or habitable, often used in a more general sense, and also of the soil or ground. (3) *'āphār*, 'soil' or 'dust' (in only a few passages). (4) *γῆ* (in the N T), which combines the usage of (1) and (2). (5) *ḥeres*, 'earthenware,' is sometimes rendered "of earth" or "earthen" in the O T, as is also the corresponding Greek term in the N T (II Co 4 7; II Ti 2 20). In Dn 2 10 the Aram. means 'dry land.' In RV *tēbhēl*, 'world,' is occasionally rendered "earth." In I Co 15 47 ff., *χοϊκός*, "earthy," means 'of the material of the earth.' E. E. N.

EARTHQUAKE* (*ra'ash*, *σεισμός*): Palestine and Syria have always been subject to frequent seismic disturbances, ranging from the grand convulsions of prehistoric ages to slight shocks during the present decade. The recorded earthquakes have sometimes been very destructive, but have usually been most violent in the N.; so that while Antioch, Aleppo, Baalbek, Beirût, and other cities of Syria have often been overthrown with fearful loss of life, Jerusalem has suffered comparatively little. The most terrible earthquake that Palestine has known during modern times occurred Jan. 1, 1837, when Safed was wholly destroyed with a loss of 4,000 lives, and the shocks traveled, with decreasing force, as far as Hebron.

According to Josephus (*Ant.* IX, 10 4) the famous earthquake during the reign of Uzziah (Am 1 1; Zec 14 5) was considered a result of the king's sacrilege (II Ch 26 16 f.). See also I S 14 15. There were miraculous earthquakes at the Crucifixion (Mt 27 54) and Resurrection (Mt 28 2), the former being accompanied by darkness (Mt 27 45) and fissures (Mt 27 51; cf. Nu 16 31 f.). A 'great earthquake' shook the prison-house at Philippi (Ac 16 26). Possibly the subsidence of the Vale of Siddim (q.v.) was due to seismic action. Most of the Biblical earthquakes, however, either accompany theophanies (Ex 19 18; cf. Jg 5 4 f.; Ps 68 8; I K 19 11), or else are employed in poetic or prophetic imagery as the most terrible symbols of Divine majesty and judgment (Ps 18 7; Is 29 6; Mt 24 7; Rev 8 5, etc.). Probably all earthquakes were thought to be directly caused by God (Job 9 6; Jer 10 10). L. G. L.

EAST (as the determinative point of the compass): With the Hebrews, as with other Orientals, the E. was the determining point of the compass, probably because it was the place of the sunrising. While the E. is often called *mizrāḥ*, 'the sunrising,' it is also called *qedhem* — *i.e.*, 'before' or 'the front.' To look toward the place of the sunrising was to look 'before' one.

* The noun occurs much less frequently than the verbs 'quake,' 'tremble,' 'shake,' etc.

The **West** was 'behind one,' though, since the Mediterranean Sea lay W. of Palestine, the usual expression for W. was 'seaward' (cf. Ezk 47 20 with Dt. 11 24).

The **South** lay on the 'right hand' (cf. I S 23 24), though other terms for S. were used, as *dārōm* and *negebh* (the "South" in RV [*e.g.*, Gn 12 9], lit. the dry, waste land S. of Judah).

The **North** was occasionally called 'the left,' as in Jos 19 27, etc., but the usual word for N. is *tsāphōn*, 'the hidden,' as the northern regions were the most unknown and full of mystery. In Job 23 8 f. will be found a complete illustration of the Heb. usage of the terms 'before,' 'behind,' 'left,' 'right' as equivalent to E., W., N., S. (cf. also Ezk 47 15-20). See also GEOGRAPHY, § 3. E. E. N.

EAST, EAST COUNTRY, CHILDREN OF THE EAST: These terms were often used in a somewhat loose sense, politically, to designate (1) the inhabitants of the country E. (and NE., cf. Gn 29 1) of Palestine, especially the nomadic tribes (Ezk 25 4; Jer 49 29) of the Syrian Desert, which correspond to the modern Bedouin. Some, if not all, of these peoples were regarded as descending from the concubines of Abraham (Gn 25 6), and therefore closely related to the Israelites. The *B'nē-qedhem* include Kedar (Jer 49 28), are coupled with Midian and Amalek (Jg 6 3 ff.), and were neighbors and conquerors of Ammon and Moab (Ezk 25 4, 10). They were famous for their wisdom (I K 4 30), and the scene of the Book of Job is therefore laid among them (Job 1 3).—L. G. L. (2) The farther East beyond the Euphrates, the seat of the Assyrian, Babylonian, and Persian monarchies (cf. Is 43 5; Zec 8 7; Dn 11 44; Mt 2 1). E. E. N.

EAST GATE. See TEMPLE, § 23.

EAST SEA. See DEAD SEA.

EAST WIND: The hot, dry wind from the desert, that fills the air with dust and is exceedingly unpleasant for man and often fatal to young vegetation. It blows generally in the spring. It is frequently referred to in the OT. On Hab 1 9 (AV) cf. RV. E. E. N.

EASTER. See FASTS AND FEASTS, § 7.

EAT: The moral aspects of eating are taken account of in a series of prescriptions and prohibitions on the manner, time, and articles to be eaten (cf. PURIFICATION). "Eating together" was a sign of community of life, and symbolized either adoption into the household (II S 9 7; Jer 52 33), or entrance into irrevocable covenant (Jer 41 1). This conception underlies the sacrificial meal in which God is taken as a participant (Ex 24 11). It was the worst form of treason, therefore, to break a covenant entered into through the ceremony of eating together (Ps 41 9; Jn 13 18). Another moral bearing of eating was seen in the unsatisfying nature of it when not connected with a righteous life (Mic 6 14; Ezk 12 18). Figuratively, to "eat up" is to destroy (Ps 53 4). See also MEALS. A. C. Z.

EBAL, ī'bal (עֵיבָל, *'ēbhāl*): 1. A 'son' of Joktan, son of Eber (I Ch 1 22, called **Obal** in Gn 10 28); see ETHNOGRAPHY AND ETHNOLOGY, § 11. 2. The ancestral head of a Horite clan (Gn 36 23). E. E. N.

EBAL, ī'bal, **MOUNT.** See PALESTINE, § 7 (d).

EBED, ī'bed (עֶבֶד, *'ebhedh*), 'servant': 1. The father of Gaal (Jg 9 26 ff.). 2. A leader of the "sons of Adin," who returned from Babylon with Ezra (Ezr 8 6). E. E. N.

EBED-MELECH, ī''bed-mī'lec (עֶבֶד־מֶלֶךְ, *'ebhedh melekh*), 'servant of the king' or, possibly, 'servant of Melech' (a name for deity): An Ethiopian (Cushite) who was in the service of Zedekiah. He took compassion on the prophet Jeremiah, who had been thrown into a cistern to die of starvation, and obtained permission from the king to rescue him. For his faith in J'' he was promised a safe escape in the destruction of Jerusalem (Jer 38 7-12, 39 15-18). E. E. N.

EBENEZER, eb''ęn-ī'zęr (אֶבֶן הָעֵזֶר, *'ebhen hā 'āzer*), 'stone of [the] help': A stone set up by Samuel to commemorate a victory over the Philistines upon the site of the battle where it was obtained (I S 7 12). It was situated a few miles N. of Jerusalem between Mizpah and Shen, and became a familiar landmark in local descriptions (I S 4 1, 5 1). A. C. Z.

EBER, ī'bęr (עֵבֶר, *'ēbher*): 1. The legendary ancestor of one of the (geographical) divisions of the Semitic race (Gn 10 21, etc., also Nu 24 24). See ETHNOGRAPHY AND ETHNOLOGY, § 11. 2. The ancestral head of one of the Gadite clans (I Ch 5 13; **Heber** AV). 3. A son of Elpaal, a Benjamite (I Ch 8 12). 4. A son of Shashak, a Benjamite (I Ch 8 22; **Heber** AV). 5. A priest, head of the family of Amok (Neh 12 20). E. E. N.

EBEZ, ī'bez (אֶבֶץ, *'ābhēts*; **Abez** AV): A town in Issachar (Jos 19 20) not certainly identified. E. E. N.

EBIASAPH, ę-bai'a-saf (אֶבְיָסָף, *'ebhyāṣāph*), 'the father gathers' (or 'adds'). The correct form is **Abiasaph** as in AV at Ex 6 24: A Korahite Levite, represented in Ex 6 24; I Ch 9 19 as 'son' of Korah, in other passages (I Ch 6 22 f., 37) as a more remote descendant. He was probably considered the ancestor of a division of Levites of post-exilic days. E. E. N.

EBONY. See PALESTINE, § 21.

EBRON, ī'bron (עֶבְרֹן, *'ebhrōn*): A town of Asher, wrongly called **Hebron** in AV (Jos 19 28); perhaps the same as Abdon. Map IV, B 5. E. E. N.

EBRONAH, eb-rō'nā. See ABRONAH.

ECCLESIASTES, ec-lī''zi-as'tîz: "Ecclesiastes, or the **Preacher,**" is derived from the LXX. translation. The Hebrew title is "Qōhéleth," or, in full, "The words of Qōhéleth, son of David, king in Jerusalem." The LXX. translators regarded Q. as meaning 'one who is a member of, or who addresses an Ecclesia (*ἐκκλησία*),' an assembly of people of any kind, and therefore named the book Ecclesiastes (Ἐκκλησιαστής). The real meaning of Q. is unknown. Its root suggests

1. Title.

the assembling of persons. It is used in the book as a masculine proper name, a nickname, for Solomon, and was certainly meant to be intelligible in that sense to the first readers. Probably it alludes to some story about Solomon now lost. The different renderings, "collector of sayings," "convener," "Wisdom" personified in Solomon, "great orator," have no real basis.

2. Plan of Book. Ecclesiastes is unique in the extant literature of the Hebrews in that it is a self-communion on the part of the author, something between reflections jotted down as they arose and an ordered philosophy of life. Evidently it was written in the first place by the author for himself, or, perhaps, his friends, and came to the wider public only through some accident. Thus it falls in the class of the "Pensées" of Pascal, the "Religio Medici" of Sir Thomas Browne, and the "Meditations" of Marcus Aurelius. But it goes beyond these in that it has a dramatic element, and tries to reconstruct a historical character. The author takes the figure of Solomon, who had asked of God wisdom and had had added thereto riches, whom the unchanging tradition of the East describes as a preeminently successful man, whatever the religious might say of him, and he asks what such a man, in the end, got out of life. So he creates for us Solomon philosophizing, reciting what he had done, how much had been really worth while, and how the scheme of the universe struck him. But Solomon, speaking thus from the dead ("I . . . *was* king," 1 11), is only a mask for the author himself, and after the first two chapters he takes off the mask and, except for an occasional "Qōhéleth," speaks of himself, his own times and vicissitudes. Apart from this, the book is planless; one idea suggests another, but there is no orderly development. Yet, toward the end, as often in Hebrew books, come a couple of chapters which hold fairly together with some continuity of thought, leading naturally to a finish in the same phrase as that at the opening.

3. Date. One or two allusions seem historical (4 13 ff., 9 14 ff.), but have not been satisfactorily identified. The general atmosphere suggests a time of oppression and the overturning of old things when the wise man will find safety in quiet withdrawal; but also to be remembered are the aristocratic aloofness and philosophic disdain of the author. Finally, the language is unique in the O T, resembling its latest parts, and even post-biblical Hebrew of the time of the Mishna. Sometimes it is very clumsy, simply scribbled; at others it is handled with elaborate and loving literary skill. Here, too, the strongly subjective personality of the author must be considered; he may easily have been an antiquarian in language, or a lover of the phrases of the market-place. Possible dates range from the later Persian through the Greek period, perhaps even down to Herod the Great in the Roman period. It is certainly after Malachi (Mal 2 7; cf. Ec 5 6), and most probably before Ecclesiasticus (c. 200 B.C.); almost certainly before the Maccabæan revival (168–142 B.C.). There may be general Greek influence, but specific philosophical influence is still unproved. The bases of his thought are Semitic and Hebrew.

4. Fundamental Ideas. (a) Theoretical. (i) The author does not dream of questioning the existence of a personal Being, omnipotent, omniscient, who is absolute ruler of the universe. This, for him, is beyond question. This Being he calls God (*'Elōhīm*), not *Yāhweh* (Jehovah), and His relations are with the entire human race; there is no thought of an elect family or of any process of revelation. In one or two places the author gives advice expressly opposed to the Mosaic code (6 9, 9 9; cf. Nu 15 39; Dt 29 19). His references to public religious functions are general and suggest that men should rather refrain therefrom (5 1 ff.). (ii) Between Genesis and Paul he is the only Biblical writer to refer to the Fall. It and its consequences were, for him, of the first importance. Through the Fall man became an object of apprehension to God. The fear of God had to be impressed upon him lest he climb further. Thus it was not a Fall to the author but a step upward which brought loss of tranquillity. So God has arranged all the workings of the universe in circles, and appointed to each event its due season. The circles are too great for man to trace them, but they negate all real progress, and explain how good things and bad come each in their turn. Thus all life is transitory (vain), is recurrent, and is incalculable. Judgment is the turning of the wheel, with its opposites, and the coming of each thing in its turn (3 17, 11 9). But still further to confuse the scheme of the world for man and thus keep him down, God has put something in his heart (3 11). What this is is obscure. One rendering is 'eternity,' another is the 'world'; a probable conjecture is 'toil.' Man has become like God, knowing good and evil, and to prevent him going further he is put under the curse of toil. So man can not help toiling, although against his primary nature, and must puzzle himself over the problems of the world; such puzzling is in his blood. God made men simple, but they have made for themselves many reckonings of life (7 29; cf. 25, 27). (iii) The rule of God is non-moral. The circlings bring now good, now bad; each from God. Sin is a mistake in one's attitude toward God, by which He is angered; the good man is he who is good before God. Whence comes the absolute moral sense in man which revolts against this, the author does not state. (iv) With this world life is over. This, too, is based on the early stories in Genesis. Man is dust out of the ground; God breathed into him the breath of life; at death the dust returns to the dust and the breath sinks back into God; all is over (12 7). There is no difference in this between man and the beasts (3 18 ff.). Yet in his time there evidently existed a doctrine of spiritual existence after death which he did not accept.

5. (b) Practical. (i) It is for man to accept the universe, including all this, as he finds it. He can not change it. Above all, he must fear God, who, if angered, may destroy him. His attitude should be that toward an absolute earthly monarch; compare 5 1 ff. and 8 1 ff. (ii) It is for man to make the best of this—that is, to enjoy in a temperate, decent manner the good things which life offers, and, above all, to work and find pleasure in working; he will never have any in the

results of working. Work, and joy in the working is his gospel; also not to worry over the government of things, over good and evil. That way lies madness, and the wise man must shut his eyes and take what God sends him, happy if God grants him with it the power to enjoy. Thus he may overcome the curse in a fashion, but he can never escape from his prison-house. (iii) For all this wisdom is an advantage, if only that the wise man sees the path he treads and the end to which he goes. It teaches him to beware of excess and to meet each situation with the fitting action, good or evil. All life is of God, and the fearer of God will do his duty by all (7 13-18).

6. The Man and His Book. He is intensely personal; the last product of the old Wisdom School; deeply impressed by the older wisdom writer who molded the stories of the Fall in Genesis. Only sympathetic reading will make him and his book intelligible. To some both will always be repellent. But probably no other book of the O T creates so friendly a relationship with those who care for it. We feel that this man is real; he is talking out himself. He has the gift, too, of charm in his style. He could not have written to publish. How that came about we can not tell. For all this Sir Thomas Browne is his nearest parallel. Very possibly 12 9-14 were added by his editor; they can not be by himself. Apart from this epilogue the text is generally sound. 8 12 f. is certainly a timid gloss. In 3 17 read, "for he hath appointed a time." In 5 20 read, "God busies him with." In 6 3 read, "even though he have a burial." In 11 1 read margin; the reference is to prudent business enterprise. In 12 1 read "remember thy well," compare Pr 5 15-18 and 9 9. Throughout understand 'vain,' 'vanity,' as 'transitory,' 'transitoriness.'

LITERATURE: For exegesis the English reader will find most trustworthy the translation of Delitzsch's commentary. For the book as a whole and for further bibliography he should use Davidson's article in *EB*. Most English commentaries are unsatisfactory. The best is by Barton, *Int. Crit. Com.* (1908).

D. B. M.

ECCLESIASTICUS

ANALYSIS OF CONTENTS

1. Title
2. Author
3. Date
4. Contents
5. Text
6. Canonicity
7. Real Value

1. Title. The Book of Ecclesiasticus, in some respects the most important of the O T Apoc, has been known by various names. In the Greek MSS. (A and ℵ) it is entitled **Wisdom of Jesus, Son of Sirach,** in B **Wisdom of Sirach.** The Latin Church Fathers, beginning with Cyprian, referred to it as "Ecclesiasticus," *i.e.*, the 'church book,' because of its frequent use in the churches for catechetical instruction. The Greek Church Fathers called it "The All-Virtuous Wisdom" (*Πανάρετος Σοφία*). In the Talmudic period, the Jews spoke of it as the "Book of Ben Sira."

2. The Author. Near the close of the book (50 27) the author says of himself: "Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge." Very little is known of this "Ben Sira" as he is called in later Jewish writings. The opinions that he was a priest or that he was a physician have not been clearly established. Certainly he was a man of culture and wide experience. This we learn not only from the statements of the prologue, but from the book itself. From this latter source we know that he traveled quite extensively (34 11), and that he was exposed to danger (51 12). While faithful to the Law, he shows sympathy with some customs which he encountered in his travels, and reveals his contact with Hellenistic thought. He was a Jewish philosopher firmly convinced of the superiority and worth of his own faith, and yet liberal enough to recognize what was strong and worthy outside the bounds of Judaism (39 1-5).

3. Date. The two data used in determining the date of Ecclesiasticus are: (a) the reference to Simon, the high priest, the son of Onias (50 1), and (b) the statement in the prologue that the translator of the book arrived in Egypt "in the eighth and thirtieth year when Euergetes was king." The first datum has been the subject of much discussion, owing to the fact that there were two high priests—each of them "Simon the son of Onias." The first was Simon "the Just," who flourished c. 310–291 B.C.; the second was Simon II, son of Onias II, 219–199 B.C. The balance of evidence brought out in this discussion seems to favor Simon II. The second datum is much more definite. The Euergetes referred to in the Prologue was Ptolemy VII, Physcon, called Euergetes II. Ptolemy III (247–222 B.C.), who also bore the title of Euergetes, reigned only 25 years, while Physcon reigned 54 years in all, being coregent with his brother for 25 years (170–145 B.C.). In the thirty-eighth year of Physcon's reign (this seems the more natural application of the reckoning) the grandson went to Egypt, and shortly after made the translation of his grandfather's work, perhaps in c. 131 B.C. Two generations carry us back to the early part of the 2d cent. B.C. as the probable date of the book. Schürer fixes the time as 190–170 B.C.

4. Contents. The great theme of the book is Wisdom. It is therefore to be classified with the Wisdom literature, whose purpose was to give "a universal moral-religious criticism of life." The book may be divided into two great divisions. Part I, including chapters 1–43, is devoted to the consideration of Wisdom in both its doctrinal and practical aspects. Part II, including chapters 44–50, is given to the praise of famous men. There seems to be no special definite plan controlling the material. The writer seeks to set forth the bearing and value of Wisdom in every relation of life. The most convenient division of Part I is that suggested by Deane (*Expos.* 1883), in accordance with which chapters 1–22 form the first subdivision and the prayer in 23 1-6 brings it to a close. The second subdivision extends to 35 20 and also closes with a prayer, 36 1-17. The third ends with the hymn of praise on the works of creation, 42 15–43. The first verse of the book is virtually the text for the whole. "All wisdom cometh from the Lord and is with him forever." In the mind of the author Wisdom begins in the fear of the Lord and

continues in the constant recognition of man's two-fold relationship—to God and to man. No life can be wise that is not in accord with the Divine commandments. There is no earthly condition or relationship where Wisdom should not manifest itself, and so the author traverses in thought every human situation — sorrow, joy, fortune, misfortune, poverty, riches, sickness, health, the family, business, government — telling what Wisdom should be and accomplish in them all. It is in these particulars that we catch a view of the customs and culture of his time. He speaks as a man of his time who, with ripe culture and earnest spirit, seeks to lift the life about him. Nor is it alone on the human side that he considers this great reality, Wisdom. Wisdom is ever with God, the first-born of His creatures, the archetype for all the works of God. Wisdom is from the beginning and is immanent in God. Because God is Wisdom, man can not comprehend Him. Wisdom is the creative power of the world (24 3) and is eternal (1 1). As in the Book of Wisdom, so here Wisdom is personified and hypostatized. For man there could be no higher setting forth of this Wisdom than in the Law, hence man must be faithful to the Law. Thereby he can and will manifest the fruits of Wisdom. When it comes to the consideration of the problems made by the conception of Divine Wisdom, and the inequalities of life, little attempt is made at explanation. The writer is a predestinarian (16 26, 23 20, 33 10-13). He does not fail, however, to emphasize both the justice and mercy of God. He has nothing to say of the immortality of the soul nor of the resurrection of the body. While he accepts the facts of sin, he estimates its punishment as well as the rewards of righteousness chiefly in terms of this life (11 28, 21 4, 23 24-27). Forgiveness of sin is dependent chiefly on almsgiving and prayer (3 30, 17 25, 29 12). Despite what might be expected from the declaration that Wisdom begins in the fear of the Lord, there is in the book a certain external satisfaction of the demands of righteousness which does not accord with a truly wise life. Observances of rites, expectations of earthly gain, and personal comfort are considered at times apart from any real spiritual association. It may be justly said that with all its exalted teaching, the book lacks in spiritual tone. In this way it presents some striking contradictions. It extols purity, sympathy, truthfulness, and kindness, and yet note the author's aversion to women (9 2), his treatment of an enemy (12 10-11), and how he would punish a servant (42 5). These are but samples of the Wisdom which has not yet learned the deepest meaning of "fearing the Lord." Widely varying estimates have been made of the tone of the book, but it may with truth be said that the general tone "is worthy of the first contact between the two great civilizations of the ancient world (Jewish and Hellenistic), and it breathes a spirit which an Isaiah would not have condemned nor a Sophocles or a Theophrastus have despised."

5. The Text. Until a few years ago Ecclesiasticus was known only from the Greek and Syriac versions, and such translations as were made from them. The original was in Hebrew, as the translator in the Prologue declares. Jerome knew a Hebrew text and in rabbinic writings there are citations from the Hebrew. Until recently this original was lost. In 1896 came the good news that a fragment of it had been discovered among manuscripts brought by Mrs. Lewis and Mrs. Gibson, two English ladies, from the East. This discovery was followed by another of nine leaves from the same volume to which the Lewis fragment belonged. As these came from Cairo, means were taken to make further search and as a result to-day the following portions of the Hebrew original are known: 3 6-16, 26; 4 23b, 30-31; 5 4-8, 9-13; 6 18-19, 28, 35; 7 1, 4, 6, 17, 20-21, 23-25; 18 30-31; 19 1-2; 20 4-6, 12; 25 7c, 8c, 8a, 12, 16-23; 26 1-2; 27 5-6, 16; 30 11-33 3; 35 9-38 27; 39 15-51 30. There are varied readings recorded in the margins, but the work in the main is the original of Ben Sira. The critical value of these fragments is well summed up by Toy (*EB* IV, 4651): "So far they have not contributed much to the restitution of the original text, in passages in which the versions are obscure. They often confirm one or more of the versions and sometimes correct or explain words or lines, but in general the text of Ben Sira remains nearly as it was before the discovery of the fragment." Much yet remains to be done to secure a satisfactory text.

6. Recognition of Ecclesiasticus. Although never regarded as canonical by the Jews, Ecclesiasticus was held by them in high esteem. It is often cited in the Talmud, and in one passage (Bab. Talmud, *Berackhoth*, 48a), with the formula "it is written" applied elsewhere to acknowledged books. There are no citations from it in the N T. Resemblances of thought are found between it and the Epistle of James, but direct quotation from it on the part of James can not be established. Direct quotations begin with Clement of Alexandria, who uses the formula ἡ γραφὴ λέγει. Origen uses the same. Augustine and Jerome both distinguish it from canonical books, but give it a high place for purposes of moral instruction.

From the end of the 2d cent. the book has been much used in the Church. By some its authorship was given to Solomon; by all it was cited with respect. The numerous versions of it testify to the honor in which it was held. In the MSS. of the Greek Bibles it was generally grouped with the other poetical works of the O T. So in the Western Church it was at an early date grouped with Proverbs, Ecclesiastes, Canticles, Wisdom, and attributed to Solomon. The Councils of Hippo (393) and Carthage (397) included in it the Hebrew canon. The Council of Trent (1546) declared it canonical. While in Protestantism it has been reckoned uncanonical, its worth has always had full recognition.

7. Its Real Value. Apart from the high moral instruction which it contains the book has an especial value for the following reasons: (a) It gives us a picture of manners, customs, and thinking in a time otherwise not much known. (b) It shows us how a broad-minded Jew looked upon the questions which a complex civilization brought. The book shows traces of Greek influence. Nestle speaks of the book as "the chief monument of primitive Sadduceeism" (*HDB* IV, 549). (c) It contributes testimony to the formation of the Hebrew canon, especially in the ar-

rangement of the "Hymn of the Fathers." Chs. 44–50.

LITERATURE: Commentaries: Edersheim in *Speaker's Commentary on Apocrypha*, edited by Wace; Bissell in *Lange's Commentary on Apocrypha*; Fritzsche in *Kgf. exeg. Handbuch zu d. Apokryphen*. See also the articles in *HDB* and in *EB*. Cowley and Neubauer have published a translation of the Hebrew text, 3915–4911 (Clarendon Press, Oxford). Articles on the Hebrew texts will also be found in the *Expository Times*, vols. VII–XI.

J. S. R.

ECSTASY. See TRANCE.

ED (עֵד, *'ēdh*), 'witness' (Jos 22 34): The Hebrew text here is not in order. It reads literally, "They called the altar 'it is a witness between us that J" is God.'" The Syriac reads, "and they made an altar of witness," using the Aramaic expression we find in Gn 31 47. E. E. N.

EDAR, ʿēdār. See EDER.

EDEN (עֵדֶן, *'ēdhen*), 'delight': **I. 1.** The original residence of the first human pair (Gn 2 8, 15, 3 23, 24); it is also called "the garden of God" (Ezk 28 13, 31 9), "the garden of Jehovah" (Is 51 3), and in non-Biblical usage, **Paradise.** According to Gn 2 8 ff. God Himself prepared it and it was abundantly irrigated, furnished with a luxuriance of vegetation, and made the home of all the animals created by God, which here recognized man as their lord. The location of E. has been the subject of many speculations, some of which have nothing but their grotesqueness to give them interest. Palestine, Syria, Armenia, Mongolia, Kashmir, Merv, Australia, Mesopotamia, and even the North Pole have all been suggested as the site. Of these Lower Mesopotamia and Armenia alone deserve consideration (cf. W. F. Warren, *Paradise Found*, 1886), and the former seems to correspond more nearly to the description in Gn 2 (cf. Delitzsch, *Wo lag das Paradies?* 1881). The description must, however, in any case be regarded as conceived more or less ideally. There is no spot on earth from which one vast river branches into four channels that encircle such tracts of land as are here named. The fact that the Gihon is said to compass the whole land of Cush may be taken as a reason for thinking that the Nile was meant, especially as the sources of the Nile were supposed by many to be located in Asia (cf. Pausanias, II, 5 2; and Strabo, XV, 1 25). The identity of the Pishon is involved with that of the land of Havilah, and as Havilah is said to yield the best quality of gold and precious stones, either India or Arabia could be taken for it. If it were the former, the Pishon must be the Indus; otherwise it is the sea around the Arabian peninsula, which was supposed to be a very wide river (cf. Worcester, *Genesis in the Light of Modern Knowledge*, 1901). **2.** An Aramæan kingdom on the right bank of the Euphrates, SW. of Haran (II K 19 12; Is 37 12; Ezk 27 23; Am 1 5). It was conquered by Asshurbanipal, King of Assyria (668–626 B.C.). A. C. Z.

II. A Levite in the days of Hezekiah (II Ch 29 12, 31 15). E. E. N.

EDER, ʿēdēr (עֵדֶר, *'ēdher*), 'flock': **I.** The head of a Levite family (I Ch 23 23).

II. 1. A town of Judah near the southwestern frontier (Jos 15 21), identified by Conder with *Kh. el-'Adâr*, near Gaza. **2. Tower of Eder,** or 'flock-tower' (Gn 35 21), lying between Beth-lehem and Hebron, or possibly a village near Ephrath. Its name indicates that it was used as a watch-tower to protect the flocks against robbers. I. M. P.

EDOM, ʿēdōm (אֱדֹם, *'ĕdhōm*), 'red': The name given to the land SE. of Palestine (Jer 49 17; Ezk 25 12); also called Seir (Gn 32 3; Nu 24 18; Dt 1 44, etc.). The inhabitants were called **Edomites** (I S 21 7). Its boundaries are somewhat vaguely designated, but at the time of its greatest extension it reached from the Dead Sea S. to Elath and Ezion-geber, while on the E. the Arabian Desert and on the W. the River of Egypt furnished its natural limits. Its length from N. to S. was about 100 m. It is slightly higher at the central portion, sloping on one side toward the Dead Sea and on the other toward the Ælanitic branch of the Red Sea (Gulf of Akabah). At the highest point it rises to 600 ft. above sea-level. It derives its name from the color of the red sandstone of its precipitous hills.

The earliest contact of E. with Israel is that mentioned in Nu 20 14 ff.; Jg 11 17, when the kings of the country refused the Israelites permission to go through their land, thus compelling them to take the circuitous route to Palestine through Moab. David reduced E. to a tributary of Israel (II S 8 14; Ps 60, title). After the division of the kingdom, Judah maintained its supremacy over E.: for the most part, however, through vassal kings of Edomite stock (II K 3 9; but cf. I K 22 47). Under Joram (849) E. obtained independence (II K 8 20 f.), but lost it again fifty years later when Amaziah routed an army of Edomites and captured their city, Sela (II K 14 7). In 775 Uzziah extended his authority farther south, taking even the harbor city, Elath (II K 14 22). At this point the Biblical narrative fails us for a period. The cuneiform inscriptions, however, furnish data from which it appears that Tiglath-pileser III (734) subjugated its king, Kaushmalaka, and in 701 Sennacherib conquered Malikrammu and annexed E. to the Assyrian empire. Though making common cause with Judah against Nebuchadrezzar in 609 (Jer 27 3), the Edomites broke out in a new flame of hatred against their former allies, at the time of the destruction of Jerusalem (La 4 21; Ob ver. 8 ff.; Ezk 25 12 ff.; Is 34 5, 63 1 ff.). Nothing more is known of their history until 300 B.C., when the E. portion of the land was seized by the Nabatæans, with Petra as the capital. The W. portion, now known as **Idumæa,** was attacked by Judas Maccabæus (I Mac 5 3) in 164. In 109 John Hyrcanus conquered it, and compelled its inhabitants to be circumcised (Jos. *Ant.* XIII, 9 1; *BJ* I, 2 6). By this act the race of Esau was absorbed into that of Jacob. In the N T Idumæa is mentioned only in Mk 3 8; but it was noted as the native land of the Herodian dynasty. In Roman times it was accounted one of the eleven toparchies of Judæa (Jos. *BJ* III, 3 5). See also ESAU.

LITERATURE: Buhl, *Geschichte der Edomiter* (1893); Hoskins and Libbey, *The Jordan Valley and Petra* (1905).

A. C. Z.

EDREI, ed'rē-ai (אֶדְרֶעִי, *'edhre'ī*): **1.** One of the residences of Og, King of Bashan (Jos 12 4; Nu 21 33), now the large town of *ed-Der'ât*, between *el-Mezeirîb* and *Boṣrah*. Map I, H 5. Numerous

ruins and inscriptions have been found at Edrei, besides a remarkable series of ancient subterranean dwellings, apparently excavated to serve as a refuge in time of siege (Schumacher, *Across the Jordan*, pp. 121–148). 2. A city of Naphtali (Jos 19 37), perhaps *Ya'ter*, 12 m. SE. of Tyre. L. G. L.

EDUCATION

Analysis of Contents

1. In the Earliest Times
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In pre-Deuteronomic Israel, the training of the young appears to have been entirely in the hands of their parents, especially the fathers.

1. In the Earliest Times. No trace of any institution resembling the modern school is to be found; nor is there evidence of any help available to the parent in the form of a familiar method, model, or means of instruction. Both the subject and the method of education were absolutely at his discretion. It is safe to assume, however, that even from the earliest days the instruction of the young included the inculcation, first of religious ideas, and second, of the traditions of the nation (chiefly the story of the Exodus). The discipline of chastening inflicted by the parent is an image of that inflicted on Israel by J" (Dt 8 5).

With the promulgation of Deuteronomy, a crystallized body of precepts was put into the hands of the parent to communicate to his children, and a definite injunction placed upon him to be faithful in this task (Dt 4 9, 6 7). The method of instruction was naturally oral, and the times and conditions, as well as the effectiveness with which the task was performed, depended on the circumstances of each case. It was a great gain, however, to have a definite substance of teaching to impart.

2. From Deuteronomy to the Exile.

This condition of things lasted with very little practical change until after the Exile. Reading and writing were during this period the accomplishment of the few (II K 5 7, 22 8 ff., 23 2). When Ezra undertook to render the Law (Torah) the organic principle of the national life, he gave the whole subject of education a new impulse. In order to accomplish his end, it was necessary very largely to extend the circle of those who could read the Law, and further to make provision for the circulation of copies of it among the people. Ezra himself was a "ready scribe" (Ezr 7 6). The number of accredited teachers was greatly increased (Ezr 8 16).

3. Under Ezra.

Meantime, in the pre-exilic period, a class of men had appeared who under the name of "the Wise" (Sages) cultivated a type of erudition with results that survive in the so-called Wisdom Literature of the O T. These, together with the copyists and expounders of the Torah (the Scribes), now became the teachers of Israel. While the substance of the teaching developed into three parts (*i.e.*, the Law, the Traditions (History), and Wisdom), it was all generally under the direction of the same class of teachers. See Wisdom.

4. The Wise Men as Teachers.

The Book of Proverbs, of which the Wisdom of the Son of Sirach is a later reflection, furnishes, under the name instruction, *mūsār* (1 2, etc.), a mass of details of the educational ideas of this period. First of all, the instructors of the children were still in the main their parents (Pr 1 8, 4 1-4, 6 20, 13 1, 30 17). The chief substance of the teaching concerned religious matters. The fear of J" is the beginning ("the chief part" RVmg.) of knowledge (Pr 1 7). Education is of the greatest importance. It means the expulsion of an innate folly (Pr 22 15, cf. 14 7, 18). It is, therefore, a source of great delight to have one's offspring come under its influence (Pr 10 1, 23 24). As a means of enforcing the lessons of life the rod may be used (13 24, 23 13), but with moderation (Pr 19 18 RV).

5. Proverbs and Its Light on the Subject.

It was during the post-exilic period that professional teachers made their appearance, and also that a place for the meeting of groups of children for instruction was found in the synagogue (to-day called *Schule* in Yiddish, and *Scola* by the Portuguese Jews). Details, however, as to the beginning of the system are scanty. It is probable that after the synagogue-school was organized the children in it were made to memorize the precepts of the Torah verbatim. To this end resort must have been had, as in all primitive countries and in the Orient to-day, to mnemonic helps, such as acrostics and numerical proverbs (cf. Pr 30 and 31).

6. Post-exilic Period.

The fullest development of the educational system of Palestine, however, is to be found in the Roman period, *i.e.*, from 75 B.C. to 70 A.D. It is a question as to whether Simon ben Shetaḥ or Joshua ben Gamla (Gamaliel) deserves the credit of inaugurating the new system (Schürer stands for the latter, Kennedy [in *HDB*] and Box [in *EB*] for the former). Whoever introduced it, it was based upon compulsory attendance of all children. It is certain that under Gamaliel the age for attendance was fixed at from six to seven.

7. School System Established.

The school was held either in the synagogue-room or in a separate building on the same premises (*Berakh.* 17a). The further expansion of the system involved the separation of the students of higher branches from high schools and colleges. Of the synagogues of Jerusalem it is said that each had a *Beth Sepher* and a *Beth Talmud*, *i.e.*, a primary and a higher school for the more advanced scholars who might wish to become learned in the Law; a still higher institution (professional) was developed, known as the *Beth hammidrash* (*Yalkut Jes.* 257; Jos. *Ant.* XVIII, 10 5; *BJ*, I, 3 72). Similarly, teachers were classed in three groups, the highest grade being that of Sage (*Ḥakima*), the second that of Scribe (*Saphir*), and the third the Master (*Ḥazzan*). All together are evidently included in the N T terms

8. The System at Work.

doctor (Lk 2 46, **teachers**), or "doctors of the law" (Ac 5 34). These were found in every village (Lk 5 17) and were called **Rabbis** (Jn 3 2). The method of procedure in such schools could not have been different from what may be witnessed in the great Moslem universities at the present day (cf. Ac 22 3). Here scholars seated on the ground in a circle face the teacher, who occupies a seat raised slightly above the pupils. From this position he imparts instruction which the pupil is required to repeat accurately over and over again until he is thoroughly familiar with it. Repetition was so thoroughly identified with this process that both teaching and learning came to be called *Mishna*, 'repetition.' That the home, however, continued a means of religious training is evident from expressions such as II Ti 3 14.

9. "Schoolmaster."

The task of taking children to school primarily devolved on the parent (*Kidd.* 30a); but in certain communities the fear lest on account of lukewarmness the parents should neglect this duty led to the choice of special officials to perform it (*maphtir kenessīōth* [*Cholin* 51a]). Among the Greeks the same duty devolved on a special servant who, from the nature of it, was called the 'child-conductor' (Gal 3 24 **tutor, schoolmaster** AV).

10. Doctrine.

The substance of instruction was from the earliest days viewed as something to be seized hold of (*leqah*, "doctrine," Dt 32 2; Job 11 4; Pr 4 2); also what is heard (*shᵉmū'āh*, Is 28 9, but "message" RV, "report" RVmg. But in the N T the Gr. διδαχή and διδασκαλία, probably 'teaching,' are rendered by "doctrine" in AV (also in RV in I Ti 5 17; Mt 7 28).

11. Non-Jewish Learning.

The question of instruction in other than the Hebrew language, or in other subjects than the wisdom of the Fathers is not a simple one. Officially, nothing but the traditional system was recognized; and yet there are traces of the introduction of Hellenic methods and even of the existence of an institution in Jerusalem which was designed to convey and disseminate Greek philosophy and Greek ideals. In one of these Herod the Great was a student (Jos. *Ant.* XV, 10 6). At any rate, many Jews did certainly acquire a considerable amount of Greek learning. Some familiarity with it was a necessary qualification for membership in the Sanhedrin, and the Apostle Paul seems to have been versed in it. The distinctive feature of Greek education, which involved the appearance of the pupils in public gymnasia in nude form, was distasteful and offensive to the Jewish sense of modesty (I Mac 1 14 ff.; II Mac 4 10).

12. Education of Women.

When education passed out of its household stage its development was almost exclusively with reference to the male members of society. The training of girls remained a task of the mother and had for its main object their preparation for ideal motherhood (Pr 31 27-29).

LITERATURE: Art. Erziehung in Hamburger, *RE.*; Kitto, art. Education in Kitto, *Bibl. Cycl.*³; Edersheim, *LTJM.* (1896), I, p. 225; Schürer, *HJP.*, II, ii, pp. 46–52; art. by Kennedy in *HDB.*, and by Box in *EB.* A. C. Z.

EGGS. See FOOD, § 10.

EGLAH, eg'lā (עֶגְלָה, *'eglāh*), 'heifer': One of David's wives, mother of Ithream (II S 3 5; I Ch 3 3). The expression "David's wife" in these passages awakens the suspicion that originally the name of a former husband was read, as in the case of Abigail, "wife of Nabal" (II S 3 3). E. E. N.

EGLAIM, eg'la-im (אֶגְלַיִם, *'eglayim*): A city of Moab (Is 15 8). It has not been identified, but probably is the *Agallim* mentioned by Eusebius, 8 Roman m. S. of Kir (see Map II, H 4), a region abounding in ruins. E. E. N.

EGLATH-SHELISHIYAH, eg"lath-shel"i-shai'yā (עֶגְלַת שְׁלִשִׁיָּה, *'eglath shᵉlishiyyāh*): A term used in Is 15 5; Jer 48 34, apparently as a place-name as in RV, although 'the third Eglath' would be a very unusual form for a proper name. Many scholars suspect a corruption of the text. E. E. N.

EGLON, eg'lon (עֶגְלוֹן, *'eglōn*), 'circle': **I.** A king of Moab who formed an alliance with Ammon and Amalek against Israel in the period of the Judges, and having overcome, held the Israelites in subjection for 18 years (Jg 3 12-14). When his tyranny became intolerable, Ehud, the left-handed Benjamite, upon the pretext of bringing him the annual tribute, secured a private interview and assassinated him (Jg 3 15-25). Cf. Moore in *Int. Crit. Com.*

II. A city of the Amorites in the Shephelah. Its king, Debir, joined the alliance of the five cities against Joshua (Jos 10 3). With the collapse of the allies, it fell into the hands of Joshua and was destroyed (Jos 10 16-27). See Map II, C 2.

A. C. Z.

EGYPT

ANALYSIS OF CONTENTS

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I. INTRODUCTORY.—The word Egypt is from the Gr. ἡ Αἴγυπτος (whence the modern *Copt*, through the Arab. *Kibt*). In the O T it corresponds geographically to the Hebrew מִצְרַיִם (English, **Mizraim** as in Gn 10 6, etc.), which is the common Semitic word for Egypt with an old Hebrew locative ending.

1. The Territory.

Each of the above names designates the region stretching northward from the first Cataract of the Nile at Assouan (Syene) to the Mediterranean coast-line, a distance of over 600 miles by the river. The division into Lower and Upper Egypt (the former including the Delta and the region of Memphis), which is known to have existed even in prehistoric days, is marked in Hebrew literature by the use of the name **Pathros** to designate the latter (Is 11 11; Jer 44 1, 15; Ezk 29 14, 30 14), the inhabitants being called **Pathrusim** (Gn 10 14). This name is Egyptian, meaning the 'Land of the South.' The

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breadth of the Nile valley which forms the real Egyptian country as marked off from the desert, varies from 3 to 10 m. S. of the Delta, which near the sea attains a breadth of 120 m. The soil of the valley is of great fertility. The dark-colored mud brought down by the Nile suggested the native Egyptian name of the country, *Kemt*, the 'black land,' as distinguished from the bright-colored soil of the desert.

2. The Inhabitants. It is now generally agreed that the ancient Egyptians had close Semitic affinities. The points of contact that are surest are the linguistic. The languages of both races have nearly the same set of pronominal suffixes, the same endings for genders, and also most of their numerals alike. They have besides in common the use of a construct state, as well as several analogies in verb-inflection. More fundamental still is the practical identity of the consonants, including the peculiar Semitic gutturals. The vocabularies, however, are disappointing, showing very few close resemblances. It is also very questionable whether the original ideographic systems of writing have a common origin. But grammatical analogies are the surest test of relationship, and they point here to a kinship radical even if very remote. But both the physiognomy of the monumental sculptures and the racial peculiarities betray the presence of an additional, non-Semitic element in the population, which is neither negro nor negroid. We are forced to the conclusion that the missing components are to be sought among some of the vanished races of Northern Africa, of which the Libyans NW. of Egypt, and the Cushites to the S., may be regarded as representative.

3. Chronology. On the very difficult subject of chronology the chief sources of information are the ancient lists of kings with more or less definite notations of time attached to them. The current division of historical time is that of Manetho, an Egyptian priest who wrote in Greek about 270 B.C., and whose work has been fairly well preserved in summaries or references by Josephus, Africanus, and Eusebius. He made out 31 dynasties of kings, with the length of each dynasty in years. A supplement is afforded by monumental lists in temples, in tombs, or on papyri. These do not give the regnal years. Annals of kings inscribed in temples or in tombs give important data. In spite of these helps, there is no agreement among scholars as to the lengths of the earlier dynasties. Consequently also the total length of Egyptian history is still a matter of conjecture. A table of "minimal dates" compiled by Edouard Meyer makes the first dynasty to have begun in 3180 B.C. Petrie puts it at 4777 B.C. Perhaps the beginning of the history of Egypt as a unified state may be put a century or two after 4000 B.C. Back to the 16th cent. B.C. a reasonable degree of accuracy has been gained, and astronomical calculations have aided in fixing a few important epochs.

II. History.—Two stages may be inferentially traced in the antecedents of the history proper. At first there was the formation of numerous small communities, each with its own tutelary deities. Then the natural division of the country (§ 1) favored for a time the existence of two dominant kingdoms. Ancient authorities agree unanimously that the first historic dynasty of united Egypt was that of King Menes, whose tomb is thought to have been discovered just N. of Thebes in 1897. Already the political center was established at Memphis in Lower Egypt. In the fourth dynasty the civilization of Egypt comes before us as a finished product. This is the dynasty of the great pyramid-builders, the largest pyramid being that of Cheops (*Chufu*), the second of the line. The fifth dynasty was little distinguished. The sixth has left written and artistic memorials all through Egypt, with records of expeditions to Nubia and NW. Arabia. Of the dynasties from the seventh to the twelfth we know little directly. It is clear, however, that the rulers of Memphis were unable to hold that city as their capital, since they transferred their residence to Heracleopolis, S. of the Fayûm. Here they failed to maintain themselves against the princes of Thebes, to whom they at length gave their allegiance.

4. The Old Empire.

With the tenth dynasty the "Old Kingdom" came to an end. The "Middle Kingdom," which lasted from the eleventh dynasty to the fourteenth, showed great vigor and enterprise in its earlier stages. The period is signalized by the predominance of Thebes. Of the twelfth dynasty monuments are found everywhere as far up the Nile as the Second Cataract. A complete conquest of Nubia was now effected, with a great increase of wealth in gold, slaves, and fighting men.

5. The Middle Empire.

In the thirteenth dynasty began that steady influx of the Asiatics which resulted finally in the rule of the Hyksos, as Manetho terms them. Their origin is not yet fully made out. The invaders were, it is certain, largely Semites from Palestine and Syria; but they possibly may have been impelled by non-Semites from Asia Minor. It was in the eastern part of the Delta that the strangers had their headquarters, whence at length they made their authority felt throughout Egypt proper. A marked result of their sway was the introduction of Semitic words into the language of the Egyptians and of Semitic gods into their worship. Upper Egypt was naturally least contented under the foreign rule, and long resistance on its part gradually changed into aggression, so that finally at the close of the seventeenth dynasty the Hyksos were almost wholly expelled from the country.

6. The Hyksos.

7. New Empire. 18th Dynasty.

With the eighteenth dynasty (c. 1587–1400 B.C.) begins the "New Kingdom," Thebes being again the capital. Egypt now attains to the summit of its power. It was found that the only sure means of excluding the troublesome Asiatics was to occupy their territory, and so campaigns in Western Asia became the order of the day. Two of the greatest conquerors of the time were Thothmes I, the third ruler of the dynasty, and Thothmes III, the sixth of the line. The latter extended his sway as far as the Euphrates. In the first 20 years of his rule he conducted fifteen campaigns in Asia; but the remainder of his long reign (1503–

1449 B.C.) was mainly devoted to the arts of peace. He was the most powerful of all the Pharaohs. It was really a new Egypt that he ruled. Horses and chariots, imported from Asia, had changed the aspect of war and made it a new profession. Asiatic wives, customs, and gods became fashionable. The closest relations were maintained with all Western Asia. Wealth and luxury increased enormously. The official class grew at the expense of the tillers of the soil, and of that class the priesthood was the greatest gainer. At length, the fourth ruler after Thothmes III, Amenophis IV, "the heretic king," being tired of the priestly yoke, determined to found a new and more manageable religion—the sole worship of the sun's disk (*Aten*). To this end he chose a new capital on the site of the modern Tell-el-Amarna, halfway between Thebes and the old capital Memphis. The attempt was unsuccessful. A few years later the dynasty itself came to an end with Thebes once more the seat of government (c. 1380 B.C.). A great discovery has made known to us the Asiatic relations of this dynasty. At El-Amarna were found in 1887 over 300 letters, on tablets bearing cuneiform characters, from Babylonia, Assyria, N. Mesopotamia (Mitani), Syria, and Palestine. From the two countries last named native governors, appointed by the Egyptian court, describe the precarious condition of their garrisons during the reigns of Amenophis III and IV. Among the familiar localities from which letters were written were Tyre, Beirût, Accho, Gaza, Askalon, and Jerusalem.

8. Nineteenth Dynasty.

The no less famous nineteenth dynasty had not only to set Egypt right internally but also to reestablish its power in Asia. The Hittites, now a strong confederacy, completely occupied Syria and were threatening Palestine. Seti I, the third king of the line, after much fighting, was fain to treat with the Hittite king. They agreed that the Egyptians might rule as far as Lebanon and the Hittites thence northward. Seti's successor, Rameses II (c. 1340–1273), spent the first 21 of the 67 years of his reign in desperate conflicts with the Hittites, which left him very nearly where he began. A treaty with the Hittites, a very elaborate affair, was then made, which was long faithfully kept on both sides. Rameses spent the most of his reign in beautifying and strengthening his kingdom. To carry out his designs he made use of the populations of the conquered tribes. Among others were the Hebrew people who had settled and prospered on the E. of the Delta. During the Asiatic invasions their lot was naturally grievous. Rameses in particular pressed them hard with his rigorous system of forced labor. Pithom (q.v.) and Raamses (q.v.) were two of the military stations which they helped to construct in order to make sure the hold of Egypt upon N. Arabia and Palestine. But the most dangerous enemies did not come from the old roving tribes of the eastern desert and its oases. Meneptah, the son of Rameses II, found his reckoning with the western Libyans the most serious business of his reign. With them were allied pirates and land robbers from various parts of the eastern and northern shores and islands of the Mediterranean, who had already wrought much destruction on the Syrian and Phœnician coast. The combination was defeated, and Egypt was saved for a time. In Palestine Meneptah had no very secure dominion. Among the peoples whom he claims to have subdued in that region Israel is given a place—the only mention of the name, so far as is yet known, upon the Egyptian monuments. It is doubtful whether the Hebrew "Exodus" had then (c. 1260 B.C.) taken place. The closing years of the dynasty were marked by confusion and anarchy.

9. Loss of Palestine.

Something like order was effected by Rameses III (c. 1220–1190), the founder with his father of the twentieth dynasty. He had to repel renewed attacks from the Libyans; also a more formidable incursion of the maritime barbarians, who were defeated near the very border of Egypt. Their devastations broke up the remnants of the Hittite empire in Syria and made Palestine more insecure than ever for the Egyptians.

10. The Libyan Régime.

The New Kingdom now gave place to foreign domination, which lasted from the twenty-second to the twenty-fifth dynasty. The founder of the new order was Sheshonk (Shishak), a Libyan who had been commander of the army. It was he who gave shelter to Jeroboam as a fugitive from King Solomon. But in the reigns of Jeroboam and Rehoboam he made a raid upon the two kingdoms of Israel. Though Jerusalem was occupied and plundered, the Egyptians soon disappeared. Not long thereafter, the Ethiopians began the invasion which made them masters of the whole of Egypt. The end of the Libyan régime found 20 independent princes in the Delta. These were subdued by Pianchi, the Ethiopian king, who wisely left to them their petty realms on condition of vassalage. Hence the twenty-third and twenty-fourth dynasties are named after Egyptian kings. But the twenty-fifth under Sabako, grandson of Pianchi, is titularly Ethiopian (728–645 B.C.).

11. Ethiopian Dynasty.

The princes of the Delta accordingly followed the lead of the Ethiopians, though seeming often to act an independent part. Thus one of them, named Seve ("So," II K 17 4), allied himself with the Philistines of Gaza and Hoshea of Israel against Assyria. As a result, however, Egypt narrowly escaped invasion. When the Assyrian Sennacherib came against Palestine (701 B.C.), the Ethiopian Tirhaka (702–662 B.C.) marched to the relief of Hezekiah, King of Judah, and was defeated.

12. Assyrian Domination.

But Tirhaka remained a constant obstacle to Assyria until Esarhaddon, son of Sennacherib, carried the war into Africa, and in 670 annexed the country as far as Thebes. A rebellion against his successor, Asshurbanipal, was put down with great severity. Thebes was taken, and met with a cruel fate at the hands of the Assyrians (cf. Nah 3 8 ff.). A final defeat in Nubia itself made an end of the Ethiopian dynasty. The Assyrian triumph was promoted by Necho I, a powerful prince of the Delta, who after the flight and death of Tirhaka went over to the conquerors. But the son of Necho, Psammetichus I, with the help of troops sent by Gyges,

King of Lydia, rebelled against Assyria, and by 645 B.C. Asshurbanipal had to relinquish Egypt, where his people had been in control a quarter of a century.

Thus Psammetichus became the founder of the twenty-sixth dynasty, under which the power of Egypt revived greatly. He and his successor, Necho II, favored the immigration of Greek settlers and developed a great maritime commerce. The decline of Assyria encouraged the hope that Egypt might found a new Asiatic empire. Just before the fall of Nineveh, Necho struck into Palestine and Syria (608 B.C.). Josiah of Judah, as a vassal of Assyria, intercepted his march and was slain at Megiddo. His kingdom came under Egyptian control. Syria was also soon subdued by Necho. But the whole country had to be given up after his defeat at Carchemish (604 B.C.) by Nebuchadrezzar, the Chaldean crown prince. Yet Egyptian intrigues in Asia were still continued. Jehoiakim of Judah, once an Egyptian vassal, and the last king, Zedekiah, were induced to revolt against Babylon. The promised help was precarious, and the two captivities of Judah were the result. Some time after the fall of Jerusalem, Egypt was overrun by Nebuchadrezzar (cf. Jer 46 13 f.), but was not long occupied by him. Generally Egypt prospered until after the rise of Persia under Cyrus the Great. In his time Amasis (Ahmes II) was on the throne. To check the progress of Cyrus he made a futile league with Crœsus, King of Lydia, and Nabonidus, the last native king of Babylon.

13. Revival of Native Rule.

Cambyses, son of Cyrus, subdued Egypt and Ethiopia in 525. The Persian dominion thus established lasted for more than 100 years. The great statesman Darius Hystaspes (521–486) tried with success to administer Egypt on its old religious and, locally, on its old political lines. A few revolts at intervals failed; but an outbreak against Darius II in 414 made the country once more independent. It maintained itself under three nominal dynasties (twenty-eighth to thirtieth) till the vigorous Artaxerxes III of Persia (Ochus) subdued it after a desperate struggle (about 349 B.C.). The brief reigns of Ochus and Darius Codomannus are reckoned as the thirty-first dynasty.

14. Persian Régime, Followed by Brief Native Rule.

Alexander of Macedon, after the final defeat of Darius (331), went over into Egypt. With the founding of Alexandria he established also that Hellenic culture which tolerated and at length superseded the old Egyptian civilization. Hence when Egypt again became independent under the Ptolemies (323–31 B.C.) its ancient form and spirit were changed forever.

15. Egypt Hellenized.

The religion of Egypt is in its early stages very obscure. It is also mysterious all through the dynastic ages. The basis of the popular religion was, as elsewhere, partly animistic and partly mythological. The former element is relatively much stronger than in the purely Semitic religions. That is to say, the worship of spirits—in men and animals—had practically more sway than had the personification of objects of nature, as in myths of the sun-god, darkness, clouds, and rain, or in the deification of the hidden powers residing in trees or rivers and fountains or in haunted or uncanny neighborhoods. Thus the doctrine of immortality early took hold of the people and gave character to their religion everywhere. The polytheism of Egypt—originally to a great extent a polydemonism—arose from the combination of many local cults. This in its turn was due to the political alliance and ultimate union of the "nomes" or the districts into which the country was very early divided (§ 4). Further back we see in each of the surviving divinities a tribal deity which was doubtless in many cases the totem of a family or clan. At the other extreme we see how Ptaḥ, the deity of Memphis, became, with the rise of that city, a great national god; and a like honor was conferred later upon Amon as the god of Thebes ("No-amon," Jer 46 25; cf. Nah 3 8). Again, the various leading deities are grouped about one or the other of the two imperial gods Ra and Osiris; the one giving and controlling life, the other ruling the world of the dead. Along with those four was Hapi, the god of the Nile. Other famous deities, not easily classified, were Horus, Hathor, Nest, Isis, and Set. The rampant animism of the religion is shown in the prevailing notions as to human existence. Besides the soul, the spirit, and the shadow of the man, there was the most important of all, his *Ka*, or 'double.' The counterpart of each individual was held to survive with him after death as long as the body remained incorrupt. Hence the need and practise of embalming the dead. The various divinities were worshiped, we may presume, partly as emblems, partly as survivals of primitive totem superstition, and partly because certain sacred objects, beneficent or maleficent, had to be propitiated. The religion of Egypt, like its language and political system, was too singular and unsympathetic to exercise any appreciable influence on the people of any other country or race.

16. Religion of Egypt.

LITERATURE: The most useful general works on Egypt are Erman, *Aegypten u. aegyptisches Leben*, 1885 (Eng. tr., *Egyptian Life*, 1894), and Baedeker's *Handbook* (ed. by Steindorff, 1902). These works contain historical sections, and excellent histories have been written by Ed. Meyer, 1887; Wiedemann, 1891 (valuable for O T study); Petrie, 1894, 1896; Breasted, 1905. The last-named has published *Historical Records of Egypt*, 5 vols., 1906–7.

There are also two good primers of Egypt, one by Wendel, 1887, and the other by Murison, in *Bible Class Primers*, 1902. The articles by Crum in *DB* and W. M. Müller in *EB* are very valuable summaries. All these have much to say about the religion and art of Egypt. The latter is dealt with in the special work of Perrot and Chipiez, *Histoire de l'Art*, vol. I, 1882.

J. F. McC.

EGYPT, RIVER OF. See RIVER OF EGYPT.

EHI, ē'hī (אֵחִי, *'ēḥī*): The ancestor of a Benjamite clan (Gn 46 21). But the text here is corrupt and should be changed according to Nu 26 38 f., so that for Ehi we should read **Ahiram** (q.v.). E. E. N.

EHUD, ē'hud (אֵהוּד, *'ēhūdh*), 'strong': **1.** A great-grandson of Benjamin (I Ch 7 10, 8 6). **2.** A son of Gera, a left-handed Benjamite leader of Israel, one of the earlier judges. He delivered Israel from the oppression of Eglon, the Moabite tyrant (Jg 3 15–4 1), by assassinating him. A. C. Z.

EKER, ē'kẹr (עֵקֶר, *'ēqer*): A grandson of Jerahmeel (I Ch 2 27). E. E. N.

EKRON, ek'rọn (עֶקְרוֹן, *'eqrōn*), gentilic Ekronite (Jos 13 3): The northernmost of the five cities of the Philistines, Map III, C 5. In the division of the land under Joshua it was assigned to Judah (Jos 15 45), but also later to Dan (Jos 19 43). It is about 25 m. SW. of Jerusalem and 9 m. from the sea (mod. *Akir*). It had a shrine of Baalzebub (II K 1 2, 3, 6), where the Ark of J" was for a time held by the Philistines (I S 5 10, 6 16). The city is mentioned but once in the Egyptian records. In the Assyrian inscriptions, however, from Sennacherib and later (cf. Schrader, *COT*, II, 164), its kings are often named. A. C. Z.

EL: The Hebrew אֵל, *'ēl*, means God, *i.e.*, deity. It is frequently a part of compound proper names, in some instances prefixed, in others postfixed to the other element. It is often found in the form *eli*, *e.g.*, Eliab (see also Abi, names with), which may mean 'my God is father' or simply 'God is father' — the *i* being merely connective. These names express a great variety of relations. See Gray, *Hebrew Proper Names*, and the article Names in *EB*, 24–39. E. E. N.

ELA, ē'lą (אֵלָא, *'ēlā'*; **Elah** AV): The father of Shimei, one of Solomon's prefects (I K 4 18). E. E. N.

ELADAH, el'ą-dā. See Eleadah.

ELAH, ē'lā (אֵלָה, *'ēlāh*): **I. 1.** The son and successor of Baasha, King of Israel (I K 16 6-14). After a reign of a little more than a year he was murdered while in a state of intoxication by Zimri, one of the officers of his army. **2.** One of the chiefs ("dukes" AV) of Edom (Gn 36 41). **3.** The father of Shimei (I K 4 18). **4.** The father of Hoshea, last king of Israel (II K 15 30). **5.** A son of Caleb, the son of Jephunneh (I Ch 4 15). **6.** A Benjamite (I Ch 9 8).

II. A valley where David slew Goliath (I S 17 2), near Shocoh, Map II, D 1. A. C. Z.

ELAM, ē'lam (עֵילָם, *'ēlām*), Babyl. *Elamtu*, Gr. Ἐλυμαΐς, *Elymais*: **I.** The Hebrew name of a region lying to the E. of Babylonia and extending, in the days of its greatest prosperity, well up into the lower ranges of the mountains of Media to the NE., and along the Persian Gulf to the borders of the ancient Persis in the S. The chief divisions were Elam proper in the N., and Anzan or Anshan in the S., the latter at first being an independent kingdom, then long incorporated with Elam, and finally annexed by the rising power of Persia (about 600 B.C.; cf. Jer 49 34 ff.), Cyrus the Great being hereditary "Prince of Anshan." The capital of E. was Susa (**Shushan**, q.v.). The Elamites were a non-Semitic people, probably akin to the Cosseans on the N., and possibly also to the so-called Sumerians of early S. Babylonia. In Gn 10 22 they are called children of Shem, apparently on account of their close relations with the Babylonians (see **Arpachshad**, under Ethnography and Ethnology, §11).

1. The Country and People.

2. History.

E. was normally a rival of Babylonia, and in the 23d cent. B.C. reduced the latter to subjection, occupied the country, and gained thereby the suzerainty of the western Semites (cf. Gn 14 1 ff.). This dominion was subverted by a subject prince, the great Hammurabi (Amraphel, Gn 14 1), about 2240 B.C., and the Elamites never again became lords of all Babylonia. After the Assyrians began to subdue Babylonia E. was drawn into sympathy with the latter for self-preservation, and became for a time its steadfast ally. With the complete subversion of Babylonian autonomy by the Assyrian Assurbanipal E. fell a prey to the conqueror (645 B.C.). Susa was taken, and many of the people deported to Samaria (Ezr 4 9 f.). Upon the breaking up of the Assyrian empire N. Elam fell to the Medes, and Anshan, as already mentioned, to the Persians. In Is 21 2 E. is made equivalent to the rising kingdom of Persia. J. F. McC.

II. 1. A son of Shem (Gn 10 22; I Ch 1 17), ancestor of the Elamites (see I, above). **2.** A Benjamite (I Ch 8 24). **3.** A Korahite doorkeeper of the time of David (I Ch 26 3). **4.** The name of a family, of which 1,254 returned with Zerubbabel (Ezr 2 7; Neh 7 12) and 71 with Ezra (Ezr 8 7). One of this family urged Ezra to put an end to mixed marriages (Ezr 10 2); as a result, six of the family put away their wives (Ezr 10 26). In Neh 10 14 a chief of the family, who sealed the covenant. **5.** "The other Elam" (Ezr 2 31; Neh 7 34), probably the same as **4.** **6.** A priest who assisted in the dedication of the wall of Jerusalem (Neh 12 42). C. S. T.

ELASAH, el'ą-sā. See Eleasah.

ELATH, ē'lath (אֵילַת, *'ēlath*), also **ELOTH:** A town on the NE. arm of the Red Sea (cf. I K 9 26). The name, meaning 'palms' or 'oaks' (*i.e.*, large sacred trees), probably indicates that it was a very ancient seat of worship. By **El Paran** (Gn 14 6) and **Elah** (Gn 36 41) perhaps the same place is meant. Its commercial importance, which lasted through the Roman period, is attested by the notices in I K 9 26; II K 14 22, 16 6 (where read "Edomites" for "Syrians"). From the Greek names Αἰλών, Αἰλάν, etc., due to the Aram. *'ilānā* (= Heb. *'elath*), comes the name of the Ælanitic Gulf. The modern name is *'Aḳabah*. See Guthe, *PRE*[3], vol. 5, pp. 285–287. E. E. N.

EL-BERITH. el"-bī'rith. See Baal-Berith.

EL-BETHEL, el-beth'el. See Bethel.

ELDAAH, el-dē'ā (אֶלְדָּעָה, *'eldā'āh*): The ancestor of a Midianite tribe (Gn 25 4; I Ch 1 33). See also Ethnography and Ethnology, § 11. E. E. N.

ELDAD, el'dad (אֶלְדָּד, *'eldādh*), 'God is a friend': One of the two elders who exercised the prophetic gifts thought to be the exclusive privilege of Moses (Nu 11 26 f.). While their doing so was an occasion of suspicion to others, Moses rejoiced in it. A. C. Z.

ELDAD AND MODAD, BOOK OF. See Apocalyptic Literature, § 3.

ELDER: The unit of primitive Semitic society was the clan, or large family, whose eldest representatives constituted the ruling element of the clan. In primitive Israel the elders of the clans represented the nation as a whole. When Israel conquered Canaan and adopted the agricultural mode of life, it was an easy transition for the clan-elders to become the elders of the city or town communities, which were composed (at first) mainly of members of the same clan. It was this fundamental element of the ancient Hebrew society that formed the basis of the later extension of the significance of the term to indicate the chief men of a community, the wise men, the leading men of the synagogue, or of the local church, the influential leaders of the Jewish nation, etc. See CHURCH, §§ 3, 8; CITY, § 5; FAMILY AND FAMILY LAW, §§ 4, 8, and LAW AND LEGAL PRACTISE, §§ 1 (1), 2 (1). E. E. N.

ELEAD, el'ē-ad (אֶלְעָד, *'el'ādh*), 'God has witnessed' or 'God is witness' (I Ch 7 20 ff.): The passage is very interesting—a specimen of the fragments of ancient folk-lore which occur here and there in the genealogical lists of the O T. Elead was evidently an Ephraimitic clan that was destroyed by the men of Gath—probably in the days of the Judges, its fate causing great sorrow in the tribe. E. E. N.

ELEADAH, el''ē-ē'dā (אֶלְעָדָה, *'el'ādhāh*): The head of an Ephraimite family (I Ch 7 20; Eladah AV; cf. ELEAD). E. E. N.

ELEALEH, ĭ'lē-ē'le *or* ē''le-ā'lê (אֶלְעָלֵה, *'el'ālēh*): A town of Moab, near Heshbon. Map II, J 1. It became the possession of the Reubenites at the time of the Conquest (Nu 32 3, 37), but the Moabites afterward reoccupied it (Is 15 4, 16 9; Jer 48 34). E. E. N.

ELEASAH, el''ē-ē'sā (אֶלְעָשָׂה, *'el'āsāh*). More correctly **Elasah,** 'God has made' or 'done': **1.** An official under King Zedekiah, entrusted with a message to Nebuchadrezzar (Jer 29 3). **2.** A descendant of Judah (I Ch 2 39). **3.** A descendant of Jonathan (I Ch 8 37, 9 43). **4.** One of the "sons of Pashhur" who had taken a foreign wife (Ezr 10 22). E. E. N.

ELEAZAR, el''ē-ē'zar (אֶלְעָזָר, *'el'āzār*), 'God has helped': **1.** The third son and successor of Aaron in the high-priestly office (Nu 20 25 ff.) which he held under Moses and Joshua (Jos 24 33). **2.** A son of Abinadab, appointed guardian of the Ark of the Covenant in the days of Samuel (I S 7 1 ff.). **3.** A son of Dodai and one of David's three heroes (II S 23 9). **4.** One of the sons of Merari of the tribe of Levi (I Ch 23 21). **5.** A priest and musician in Nehemiah's time (Neh 12 42). **6.** A priest in Ezra's time (Ezr 8 33). **7.** One of the "sons of Parosh" who had taken a foreign wife (Ezr 10 25). **8.** One of the ancestors of Joseph, the husband of Mary (Mt 1 15). A. C. Z.

ELECT. See ELECTION; also PETER, FIRST EPISTLE OF, §§ 2, 3.

ELECTION: The religion of revelation regards God as active from the beginning and throughout the whole course of history. The notion that man has been employed, on the religious side, in seeking out an otiose deity or that deity is a universal impersonal principle, to discover which is the acme of human effort, has no place in the whole course of history described by the Bible. There God is constantly presented as the One whose action is the cause of religious experiences, as truly as of the natural world itself. That human nature is active, too, goes without saying. But this human activity, the life of a free spiritual being, does not abolish, it merely determines the form of the Divine action. Hence the fully developed view of God in the later prophets of the O T looks upon Him as the actual Lord of all peoples. Egypt and Assyria no less than Israel and Judah, a Pharaoh (Gn 41 28-32; Ex 6 1, 7 3) and Cyrus (Is 44 28, 45 1) no less than Moses and David, are the servants of His will. But this universal authority and power of God are not characterized by mere sameness of interest and operation toward all. The Divine will defines its purpose with each race and with each man. This definiteness of God's will, this selective action, has appeared most clearly along one central line of history, viz., in His dealings with Israel and above all in the person and gospel of Jesus Christ. The will of God is set forth as the continuous working out of a purpose of grace, which at last is to include all nations within its sweep (Gn 12 3; Is 45 6, 49 1-7, 66 19; Mal 1 11; Acts 3 24 f.; Gal 3 8, etc.). But, as in the consummation God's grace must apprehend and perfect each man, so in its whole historical course it operates deliberately, selectively. It is God's will which directs all the steps toward that far-off goal.

1. In the O T.

These steps appear, as to the O T, (1) in the choice of a people through whom the end is to be achieved (Dt 4 37, 7 6-8, 10 15, 14 2; I K 3 8; Is 14 1; Hag 2 4, 5). Hence Israel is even called "my chosen" (Is 42 1, 45 4, 65 9, 22), and we speak of them as "the Chosen People." (2) In the choice within that people of individuals, etc., as the special organs of revelation (as kings, I S 10 24, 12 13; II S 6 21; I K 8 16; I Ch 28 5, 29 1; prophets, I S 3 4 ff.; Is 6 8, 9; Jer 1 4 ff.; Ezk 2 1-3; Am 7 15; place of worship, Dt 12 11; etc.). (3) In the dealings of God with each soul, as to its own relations to Him. This aspect of experience is of course described with special fulness throughout the Book of Psalms. There the sense of relationship with J" is always as of one who depends wholly upon the Divine righteousness, mercy, and encompassing wisdom and power.

The idea of the Divine initiative is expressed by the use of two words, *bāḥar,* 'to choose,' and *qārā',* 'to call'; the one looking at the matter from the side of God's will and the other from the side of that overt act in which His will becomes known to the human mind. But some of the references given above, especially as to the prophets, show that this Divine initiative is often most powerfully set forth, where neither word is used, but where the circumstances are stated through which the Divine will became manifest.

In the N T this aspect of God's relations to men is, if possible, made still more prominent. Again, two words are used to describe the fact in its two elements, of choice (ἐκλέγεσθαι, ἐκλογή, ἐκλεκτός) and

call (κλῆσις, κλητός). Of Jesus it is never said that He was "called," except in a quotation (Mt 2 15; cf. Hos 11 1). But He is said to have been chosen (Lk 9 35; Jn 1 34 [?]). Jesus again is said to have both chosen (Lk 6 13; Jn 6 70, 13 18, 15 16, 19) and called (Mt 4 21; Mk 1 20) His disciples. The famous saying "Many are called but few chosen" (Mt. 22 14) is so difficult because it seems to contrast the words in a manner quite unparalleled in Scripture. Our Lord says of Himself that He came to call sinners to repentance (Mt 9 13 and ‖). In His parables He freely represents God as inviting (or calling) men into the kingdom, under the picture of a host inviting his guests (Mt 22 1-14; Lk 14 7-24). This call some accept and some even contemptuously reject. As a whole, the teaching of Jesus represents God as moving toward every human soul to whom salvation comes. There is no suggestion (unless we so interpret Lk 15 17) that the initiative is to be found in the human heart.

2. Teaching of Jesus.

When we turn to the Epistles we find that the words under discussion have assumed an almost startling importance. For the apostolic consciousness two facts stand out above all others: that in Christ God has saved the world, and that every individual believer in Christ has been directly approached, and dealt with, by this determinate will and authoritative purpose of God. The idea of the Divine initiative reaches its climax here. The whole work of determining a man's salvation, in its method, inception, and outcome, is in the hands of the living God. No man can account for it, either as a universal gospel or a personal experience. It flows from the inexplicable nature of mercy. Hence, when speaking out of this new consciousness, the obvious words are that a man has been "called" of God and, if called, he has beyond doubt been "chosen." The familiar and fluent terms begin to assume a technical character quite naturally and inevitably. Those who are in Christ are "the called" (κλητοί, Ro 1 6, 7, 8 28; I Co 1 1, 2; Jude ver. 1; Rev 17 14), and "elect" (ἐκλεκτοί, Ro 8 33, 16 13; Col 3 12; Tit 1 1; I P 1 1, 2 9; II Jn vs. 1, 13; Rev 17 14); and derivatives are used for the Divine act and the resulting human condition (ἐκλογή, Ac 9 15; Ro 9 11; II P 1 10; κλῆσις, Ro 11 29; I Co 1 26; Eph 4 1, 4; He 3 1; II P 1 10). There is in the N T no attempt to discuss the metaphysics of this view of the relations of God and man. Once the idea of election is carried up into eternity (Eph 1 4), and thus for later minds the great and anxious problem was raised. It is taken for granted throughout the whole of Scripture that the call of God can be and is rejected by the choices of men. The election is conditioned by its material. Nowhere does this appear more clearly than in the Apostle's profound and passionate discussion of the position of Israel after the rejection of Christ (Ro chs. 9–11). The original election seems to have been frustrated, the Divine will overthrown. Not so, the Apostle affirms. The Divine will must reach its end, if not in one way, then in another. The material may be recalcitrant, but it can not finally defeat that eternal wisdom and power. Thus we are brought face to face with theological attempts to understand the fact of election in its relation to the fact of freedom. Compare the article PREDESTINATION.

3. Pauline Usage.

LITERATURE: For fuller list see *HDB*, article Predestination, also article Election (by Dr. J. O. F. Murray). On the N T, Sanday and Headlam on Romans (pp. 225–350) in *Int. Crit. Com.* is indispensable. See also the various works on N T Theology by Weiss (Eng. transl.), Holtzmann, Stevens; also Bruce, *St. Paul's Conception of Christianity*, ch. 17, and Ed. Reuss, *Hist. de la Théol. Chrétienne*, livre V, ch. 12. W. D. M.

ELECT LADY. See JOHN, EPISTLES OF.

EL-ELOHE-ISRAEL, el″-el″o-hî-iz′ra-el (אֵל אֱלֹהֵי יִשְׂרָאֵל), 'God, the God of Israel': The name of an altar near Shechem, whose erection was ascribed in Israel's tradition to the patriarch Jacob (Gn 33 20). E. E. N.

ELEMENT, ELEMENTS (στοιχεῖον, literally 'belonging to a row' [στοῖχος], pl. στοιχεῖα, 'the letters of the alphabet,' the 'A B C' [elements] of anything): (1) In II P 3 10, 12, the reference is probably to the physical elements. Others, however, prefer here (3, below). (2) The same word is correctly translated "rudiments" in He 5 12, owing to the presence of the modifying phrase "of the first principles of the oracles of God." (3) In Gal 4 3, 9 ("elements" AV, "rudiments" RV), and Col 2 8, 20 ("rudiments" AV and RV), the sense is more doubtful. Many explain it similarly to (2, above) of the 'rudiments of religious instruction,' especially of the ritual and ceremonial observances, which were characteristic of both Judaism and heathenism, and which were 'elementary' when compared with Christianity, and a bondage in comparison with the freedom of redemption in Christ. This is, however, reading a great deal into the phrase (στοιχεῖα τοῦ κόσμου) which is not in the words themselves and does not do justice to the contrasts in the contexts, which seem to point to a personal meaning for στοιχεῖα. Probably the best explanation is that Paul here refers to those elemental spirits which, according to Jewish conception, animated everything, especially the heavenly bodies, according to whose movements the feasts and seasons of both Jew and Gentile were calculated (for quotations from Jewish writers illustrating this belief cf. Everling, *Paulinische Angelol. und Dämonol.*, 1888, p. 71 ff.). This meaning of στοιχεῖον is greatly substantiated by the fact that the word is used by Byzantine writers for 'genius,' 'talisman,' etc., and has survived in modern Greek with the sense 'ghost,' 'spook,' 'sprite,' 'fairy,' etc. That Paul believed in a hierarchy of intermediate spiritual beings can be seen from Ro 8 38; I Co 2 6-8, 8 4-6, 10 20 ff., 15 24 f., 40; Eph 1 21, 2 2, 3 10; Col 1 16, 2 15; cf. also He 2 5; Jude vs. 6, 9; Rev 7 1, 14 18, 16 5, 19 17.

In Gal 4 3, 9, Paul apparently refers to the bondage of the Jew to the Law and therefore to the angels by whom it was ordained (3 19), and of the Gentiles to their heathen divinities who "by nature are no gods" (4 8), and in comparison with the true God are "weak and beggarly" (ver. 9).

Similarly in Col 2 8, 20 the στοιχεῖα are angelic beings who are contrasted with Christ (the "principalities and powers" of vs. 10 and 15) and whom perhaps the Colossians were in danger of mistakenly worshiping (ver. 18). S. D.

ELEPH, ĭ'lef (אֶלְעָלֵה, *'eleph*, with article): A town in Benjamin, mentioned just before Jerusalem (Jos 18 28). Probably the modern *Lifta*, about 2 m. NW. of Jerusalem. C. S. T.

ELEVEN. See Apostle.

ELHANAN, el-hē'nan (אֶלְחָנָן, *'elḥānān*), 'God is gracious': **1.** A son of Jair, a Bethlehemite, who slew Goliah the Gittite (II S 21 19). In II Ch 20 5 the text has been altered, apparently to avoid contradicting I S ch. 17. **2.** Another Bethlehemite, also one of David's heroes, son of Dodo (II S 23 24; I Ch 11 26), perhaps the same as **1**, since the reference of both to Bethlehem awakens suspicion. See also Goliath. E. E. N.

ELI, ĭ'lai (עֵלִי, *'ēlī*), 'high': A high priest (I S chs. 1–4) reputed to have been of the line of Ithamar, which, however, is not explicitly stated anywhere. He combined with his priestly office that of judge. He must have rendered valuable services in order to secure this additional office. No facts, however, of his earlier life are recorded. He appears in the narrative as a very old man, unable to control his own sons during the critical period of the first conflicts with the Philistines. After training Samuel in the priestly service, he witnessed the subjection of his people to the Philistines, the death in battle of his two sons, and the capture of the Ark of the Covenant. The news of this last event is given as the occasion of his death. A. C. Z.

ELI, ELI, LAMA SABACHTHANI. See Eloi, Eloi, lama sabachthani.

ELIAB, ę-lai'ab (אֱלִיאָב, *'ĕlī'āḇh*), 'God is father': **1.** A son of Helon, a Zebulonite leader (Nu 1 9, 2 7, etc.). **2.** A son of Pallu, and father of Dathan and Abiram, a Reubenite (Nu 16 1, 12). **3.** The eldest son of Jesse and brother of David (I S 16 6). **4.** A Levite musician (I Ch 15 18, 20). **5.** A Gadite warrior in the reign of David (I Ch 12 9). **6.** An ancestor of Samuel the prophet, son of Nathan the Kohathite, also called Eliel in I Ch 6 34, and Elihu in I S 1 1. A. C. Z.

ELIADA, ELIADAH, ę-lai'a-da, -dā (אֶלְיָדָע, *'elyādhā'*), 'God knows': **1.** A son of David (II S 5 16; I Ch 3 8), called **Beeliada** in I Ch 14 7 (since Baal was used in the sense of God at one time in Israel, Baaliada may have been the original form). **2.** The father of Rezon of Zobah (I K 11 23). **3.** A Benjamite chief captain in Jehoshaphat's time (II Ch 17 17). E. E. N.

ELIAH, ę-lai'ā. See Elijah.

ELIAHBA, ĭ"lai-ā'ba (אֶלְיַחְבָּא, *'elyaḥbā'*), 'God hides': One of David's heroes (II S 23 32; I Ch 11 33). E. E. N.

ELIAKIM, ę-lai'a-kim (אֶלְיָקִים, *'elyāqīm*), 'God establishes': **1.** A son of Hilkiah and steward of the palace under Hezekiah (II K 18 18; Is 36 3, 37 2). **2.** A son of Josiah, whom Pharaoh Necho put on the throne of Judah after the death of Josiah, changing his name to Johoiakim (q.v., cf. II K 23 34). **3.** A priest in the time of Nehemiah (Neh 12 41). **4.** An ancestor of Joseph, the husband of Mary (Mt 1 13). **5.** An ancestor of Jesus (Lk 3 30). A. C. Z.

ELIAM, ę-lai'am (אֱלִיעָם, *'ĕlī'ām*), 'God is kinsman': **1.** The father of Bath-sheba (II S 11 3), the same as Ammiel (I Ch 3 5). **2.** A son of Ahithophel the Gilonite, and one of David's thirty heroes (II S 23 34); possibly the same as **1.** This identity may explain the disloyalty of Ahithophel. C. S. T.

ELIAS, ę-lai'as. See Elijah.

ELIAS, APOCALYPSE OF. See Apocalyptic Literature, § 3.

ELIASAPH, ę-lai'a-saf (אֶלְיָסָף, *'elyāṣāph*), 'God adds': **1.** One of the census-takers, representing the tribe of Gad (Nu 1 14, etc.). **2.** The head of the Gershonite Levites (Nu 3 24). E. E. N.

ELIASHIB, ę-lai'a-shib (אֶלְיָשִׁיב, *'elyāshībh*), 'God brings back,' or 'God returns': **1.** The ancestral head of a priestly family in the reign of David (I Ch 24 12). **2.** A son of Elioenai, and descendant of the royal line of Zerubbabel (I Ch 3 24). **3.** The high priest in the days of Nehemiah (Neh 3 1, 20 f., 13 4, 7). **4.** A Levite singer who had taken a foreign wife (Ezr 10 24). **5.** One of the "sons of Zattu" who had taken a foreign wife (Ezr 10 27). **6.** One of the "sons of Bani" who had taken a foreign wife (Ezr 10 36). **7.** The father of Jehohanan (Ezr 10 6), probably identical with **3.** A. C. Z.

ELIATHAH, ę-lai'a-thā (אֱלִיאָתָה, *'ĕlī'āthāh*), 'God comes': The ancestral head of one of the courses of Temple singers (I Ch 25 4, 27). E. E. N.

ELIDAD, ę-lai'dad (אֱלִידָד, *'ĕlīdhādh*), 'God has loved' (or 'God is uncle'?): The representative of Benjamin in the allotment of tribal lands (Nu 34 21). E. E. N.

ELIEHOENAI, ę-lai"ę-hō'ę-nai (אֶלְיְהוֹעֵינַי, *'elyᶜhō-'ēnī*), 'to J" are my eyes,' a proper name of frequent occurrence in the post-exilic lists of Ch, Ezr, Neh: In most instances the form is **Elioenai,** once **Elienai** (I Ch 8 20). The passages designate: **1.** One of the descendants of David through Zerubbabel (I Ch 3 23 f.). **2.** The head of a Simeonite family (I Ch 4 36). **3.** The ancestral head of a Benjamite family (I Ch 7 8). **4.** The ancestral head of a Benjamite family (I Ch 8 20). **5.** The son of Meshelemiah (I Ch 26 3). **6.** A priest who had married a foreign wife (Ezr 10 22 = Neh 12 41). **7.** A leader of 200 of the "sons of Pahath-moab," who returned with Ezra from Babylon (Ezr 8 4). **8.** One of the "sons of Zattu" who married a foreign wife (Ezr 10 27). E. E. N.

ELIEL, ę-lai'el (אֱלִיאֵל, *'ĕlī'ēl*), 'El is God,' or 'my God is El': **1.** A chief of the half-tribe of Manasseh, E. of the Jordan (I Ch 5 24). **2.** A Kohathite (I Ch 6 34) = Eliab (I Ch 6 27) = Elihu (I S 1 1), the great-grandfather of Samuel. **3, 4.** Two chiefs of Benjamin (I Ch 8 20, 22). **5, 6, 7.** Three of David's mighty men (I Ch 11 46 f., 12 11). **8.** A Levite who assisted in bringing the Ark from the house of Obed-Edom to Jerusalem (I Ch 15 9, 11). **9.** A Levite in the time of Hezekiah (II Ch 31 13). C. S. T.

ELIENAI, el"i-ĭ'nai. See Eliehoenai.

ELIEZER, ĭ″lai-ĭ′zẽr (אֱלִיעֶזֶר, *'ĕlī'ezer*), 'God is helper': **1.** A native of Damascus who was the steward of Abraham (Gn 15 2). **2.** The second son of Moses and Zipporah (Ex 18 4; cf. I Ch 23 15). **3.** A son of Dodavahu of Mareshah, a prophet of Jehovah in the days of Jehoshaphat (II Ch 20 37). **4.** The head of a Benjamite family (I Ch 7 8). **5.** One of the priests that accompanied the Ark on its removal to Jerusalem (I Ch 15 24). **6.** A Reubenite ruler (I Ch 27 16). **7.** A messenger of Ezra (Ezr 8 16). **8–10.** A priest, a Levite, and one of the "sons of Harim," each of whom married foreign wives (Ezr 10 18, 23, 31). **11.** An ancestor of Jesus (Lk 3 29). A. C. Z.

ELIHOREPH, el″i-hō′ref (אֱלִיחֹרֶף, *'ĕlīḥōreph*): One of Solomon's scribes or secretaries (I K 4 3). E. E. N.

ELIHU, ę-lai′hiū (אֱלִיהוּ [or אֱלִיהוּא], *'ĕlīhū*), 'my God is he': **1.** An Ephraimite, the great-grandfather of Samuel (I S 1 1) = Eliel (I Ch 6 34) = Eliab (I Ch 6 27). **2.** A man of Manasseh, captain of a thousand, who joined himself to David at Ziklag (I Ch 12 20). **3.** A Korahite doorkeeper (I Ch 26 7). **4.** The eldest brother of David (I Ch 27 18, instead of Eliab, as in I S 16 6). **5.** The youngest of the four friends of Job, who speaks in chs. 32–37. Not being mentioned in the prologue or epilogue, he and his words are thought by some to be a later addition to the Book of Job (q.v.). C. S. T.

ELIJAH (אֵלִיָּהוּ, *'ēlīyāhū*, **Elias** in the AV of NT): 'J″ is God': **1.** The greatest prophet of the N. kingdom, and the first after Moses to combine fervor of spiritual and ethical conviction with keen insight into the practical bearing of it on national destiny, and hence eventually the preserver of Israel's distinctiveness. The story of his unique work is contained in I K chs. 17–19, 21 17-28; II K ch. 1 f., which are probably excerpts from one or more fuller accounts of the period. The prophet made his appearance before Ahab the king (876–854 B.C.). His message was a clear and uncompromising declaration that J″ was the sole God of Israel, and paved the way for the later development of ethical monotheism by the great prophets of the following century, Amos, Hosea, Isaiah, and Micah.

1. Introductory.

That the Elijah narratives in their present form are of considerably later date than the prophet is hardly open to question. But from the fact that in one case (chs. 17–19) the thought of the prophet is presented as of a more primitive type than that of Hosea and Amos, for instance, as well as from some historical allusions (19 3), it may be inferred that the historian of this section was a man of the beginning of the 8th cent. at the latest. As to II K ch. 1 f., these chapters are of later origin, but efforts to date them from the exilic period (Rösch, *Stud. u. Kr.*, 1892), or give them a totally different character from I K chs. 17–19, 21 (Well., Kuenen), are based on unsatisfactory reasons (cf. König, *Einl.*, p. 266).

2. The Sources of the History.

The narratives furnish no data as to E.'s ancestry or tribal connections. The only item they give is contained in the adjective "The Tishbite" which introduces him. This makes him either a native or former resident of Tishbeh in Gilead. Later traditions assign him a priestly connection, but do not appear to be trustworthy. The rest of his biography is interwoven with the account of his work.

3. Elijah the Man.

The appearance of E. on the scene coincides with a crisis in the history of Israel. Ahab had taken for a wife Jezebel, the daughter of Ethbaal, King of Tyre, and ex-priest of Astarte. Under the demonic influence of this princess, he had not only introduced Baal worship into the realm in its most blatant form, but had gone to the extreme of subjecting the prophets of J″ to bloody persecution. The first recorded act of the prophet is that of confronting the apostate king, charging him with his sin before J″, and predicting that as a consequence the land should suffer from a complete drought, not to be ended except by his word as a prophet of J″. Having uttered this prophecy, E. left the king's presence and lived in a deep and picturesque ravine (gorge) through which the brook Cherith made its way to the Jordan. From this refuge he removed to Zarephath near Zidon, where he performed the miracle of perpetuating the contents of the widow's jar of meal, and cruse of oil, and of restoring her son to life.

4. The Conditions of the Time.

5. The Early Ministry of Elijah.

On appearing before Ahab the second time, the prophet put an end to the drought, but brought about a spectacular and impressive contest between himself and the prophets of Baal, whose outcome was the exposure of their impotence and their slaughter. The reaction which followed this event sent the prophet into solitude and despondency on Mount Horeb.

6. The Contest on the Kishon.

From the retirement at Horeb E. came forth with the commission to anoint Hazael as king of Syria, Jehu as king of Israel, and Elisha as his own successor. Of these he accomplished the last. He then came before Ahab for a third time to denounce the king's sin in the affair of Naboth's vineyard (I K 21 17-29). After Ahab's death it was the prophet's duty to rebuke Ahaziah for sending to Baalzebub, the god of Ekron, to inquire regarding the issue of injuries received in an accident (II K 1 2-17). The last accounts of the prophet are those connected with his ascension (II K 2 1-11).

7. Later Ministry.

According to II Ch 21 12-15, E. sent "a writing" to King Jehoram of Judah pronouncing the judgment of J″ on him for his failure to live up to the standard set by his ancestors David, Asa, and Jehoshaphat. But as the ascension of E. precedes the accession of Jehoram to the throne, the statement in Chronicles must mean either that such a letter was sent the king in the name of E., or it is based on a confusion, textual or otherwise.

8. Elijah's Letter to Jehoram.

In the history of Hebrew prophecy, E.'s place

is at the head of the earlier group. His method is that of the destroyer. His most striking characteristics are simplicity, directness, fearlessness, and sternness. His contemporaries required firm handling and unmistakable language, and he gave them both.

9. Elijah's Place and Character.

In the later history of Israel, the expectation that E. himself would return and herald, as well as prepare, the way for the ideal king became an integral part of the Messianic hope (Mal 4 5 f.). In the N T he is looked upon as the prototype of John the Baptist, whose mission was to break down an evil condition of things and restore a better one (Mt 17 11).

10. Elijah in the N T.

LITERATURE: For further discussion cf. Cornill, *Proph. Isr.*, pp. 12, 15, 20, 29–36; Kittel, *Hist. of Heb.*, II, pp. 213, 266 ff., 275; Montefiore, *Hibbert Lectures*, p. 91 f.; Milligan, *Elijah* (in Men of the Bible Series).

2. A son of Jeroboam, a Benjamite (I Ch 8 27, Eliah AV) **3.** One of the "sons of Harim," a priest (Ezr 10 21). **4.** One of the "sons of Elam" (Ezr 10 26). A. C. Z.

ELIKA, ę-lī'kȧ (אֱלִיקָא, *'ĕlīqā'*): One of David's heroes (II S 23 25). E. E. N.

ELIM, ī'lim (אִילִם, *'ēlīm*): The second station of the Israelites after crossing the Red Sea (Ex 15 27; Nu 33 9), commonly identified with the *Wady Ghurundel*, 63 m. from Suez and 7 m. from *Ain Hawwara* (*Ordnance Survey of Sinai*, I, 151), an oasis whose natural features agree with those described in the text. A. C. Z.

ELIMELECH, ę-lim'ę-lec (אֱלִימֶלֶךְ, *'ĕlīmelekh*), 'God is king': A Bethlehemite, husband of Naomi, who migrated to Moab in a time of famine, and died there. One of his sons married Ruth, ancestress of David (Ru 1 2 ff.). E. E. N.

ELIOENAI, el''i-o-ī'nȧi. See ELIEHOENAI.

ELIPHAL, ę-lȧi'fal. See ELIPHELET.

ELIPHALET, ę-lif'ȧ-let. See ELIPHELET.

ELIPHAZ, el'i-faz (אֱלִיפַז, *'ĕlīphaz*), 'God is fine gold' (?): **1.** In the Edomite genealogy (Gn 36 4, 10, 15; I Ch 1 35 f.), E. appears as the 'son' of Esau by Adah (Gn 36 5, 10), and 'father' of Teman and others. **2.** The first-mentioned and perhaps the oldest friend of Job (2 11), called "the Temanite." Teman, a district of Idumæa (Jer 49 20), was noted for its wisdom (Jer 49 7). C. S. T.

ELIPHELEHU, ę-lif''ę-lī'hū (אֱלִיפְלֵהוּ, *'ĕlīphᵉlēhū*, Eliphelelh, ę-lif'ę-le, AV): A musician of the Temple choir (I Ch 15 18, 21). E. E. N.

ELIPHELET, ę-lif'ę-let (אֱלִיפֶלֶט, *'ĕlīphelet*), 'God delivers.' Other forms of the same name are **Eliphal** (I Ch 11 35), **Eliphalet, Elpalet,** and **Elpelet** (I Ch 14 5): **1.** A son of David (II S 5 16; I Ch 3 6, 8, 14 5, 7 [the double occurrence is probably a mistake]). **2.** One of David's heroes (II S 23 34; I Ch 11 35). **3.** A son of Eshek, descendant of Saul (I Ch 8 39). **4.** One of the "sons of Adonikam"; returned from Babylon with Ezra (Ezr 8 13). **5.** One of the "sons of Hashum" who took a foreign wife (Ezr 10 33). E. E. N.

ELISABETH, ę-liz'ȧ-beth (Ἐλεισάβετ, Ἐλισάβετ, WH): The wife of Zacharias (q.v.), and herself of priestly lineage (Lk 1 5). She was the mother of John the Baptist (Lk 1 57) and a kinswoman (*συγγενίς*, Lk 1 36) of the mother of Jesus. There is nothing to indicate the degree of relationship. J. M. T.

ELISEUS, el''i-sī'ŭs. See ELISHA.

ELISHA, ę-lȧi'shȧ (אֱלִישָׁע, *'ĕlīshā'*), 'God is salvation,' **Eliseus** in the AV of N T: The successor and perpetuator of Elijah's work, by whom he was ordained and anointed to this end (I K 19 16, 19) (854–802 B.C.). He was a native of Abel-Meholah, situated on the southern side of the plain of Beth-shean, not far from the Jordan. Here his father Shaphat was evidently the owner of a considerable landed estate. He "was plowing with twelve yoke of oxen before him, and he with the twelfth" when Elijah found him and by the symbolic throwing of his mantle on him called him to the work of the prophet. Henceforth E. became Elijah's disciple and servant (II K 3 11). In his last sickness he was visited by King Joash, to whom he showed in a symbolic transaction, through the shooting of arrows, that he was to conquer Syria three times and might have inflicted on her a crushing defeat, had his faith been stronger (II K 13 14-19). The last mention of his name relates to the case of a man brought for burial and cast hastily into the grave in which E.'s bones were found, and by the mere touch of the corpse with the bones of its restoration to life (II K 13 20-21).

1. Prophetic Call.

The narratives upon which knowledge of E.'s life and work is based are given in II K 2 1-25, 4 1-44, 5 1–6 32, 7 1–8 5, and 13 14-21. They bear marks of diversity of origin and of some chronological displacement. In view of the healing of Naaman's leprosy (II K ch. 5), it does not seem likely that the war between Israel and Syria mentioned in 6 8 ff. can be given in its true order. Gehazi too is represented (8 4) as familiarly conversing with the king, though smitten with leprosy (5 26). These narratives were probably found in an early collection of incidents relating to the prophet. Their approximate date of origin may be set as later than the Elijah fragments, and possibly 700 B.C.

2. Sources of History.

In the main, E.'s work is that of the patriotic preacher of righteousness. While within Israel he did not by a hair's breadth abate the opposition to Baal worship preached by Elijah, he gave attention to the international relations of Israel. Even Jehoram, the last of the dynasty of Ahaz, was constrained to recognize his prophetic influence, and sent for him for advice in the campaign against Mesha of Moab (II K 2 12). But E. sternly declined to have personal dealings with Jehoram (II K 3 14), and it was in the overthrow of the dynasty which this king represented that his

3. Elisha's Work within Israel.

statesmanship achieved its master stroke. Sending one of the "sons of the prophets" to Jehu, a restless and ambitious warrior, he symbolically intimated to him, through the act of anointing with oil, that he was called to wrest the scepter from the hands of the descendants of Jezebel (II K 9 1-10). The task was one committed to by him Elijah (I K 19 16), and its accomplishment proved the end of official Baal worship in Israel.

4. Elisha and Foreign Affairs.

Even through the reign of Jehoram, E. acted the patriot's part in all the wars of Israel with Moab and Syria. In the few incidents recorded of the campaign of Ben-hadad II against Samaria, he rendered indispensable aid to the cause of Israel (II K 6 8 ff.). But here too his chief service was the fulfilling of a commission originally given to Elijah, *i.e.*, the changing of the ruling dynasty in Damascus by anointing Hazael as successor to Ben-hadad (cf. I K 19 15; II K 8 7 f.).

5. Elisha's Miracles.

The miraculous element is quite prominent in the accounts of Elisha. He first healed with salt the waters of Jericho (II K 2 19 f.). Next he brought sudden punishment upon the 42 children who mocked him (II K 2 23-25). During a famine he increased oil, saving a poor widow from distress (II K 4 1-7), cured some gourds of poisonous effects (II K 4 38-41), multiplied bread (4 42-44), and caused an ax head to "swim" in water (6 1-7). He restored to life the child of the Shunamite woman (4 8-37) and cured the leprosy of Naaman (ch. 5). These miracles constitute a group, and though differing from those of Elijah (I K 17 14, 17; II K 1 4), may be taken with them as making up an exceptional period in the history of prophecy.

6. Elisha and Elijah.

E. not only inherited the task of Elijah, but he also very much resembled him in character. The chief difference between the two prophets was that the first, as a pioneer, showed greater originality. But to balance this E. was in nearer touch with the people, being accessible to them (cf. II K 4 23, ch. 5) and in better position to have his influence diffused. A. C. Z.

ELISHAH, ę-lai'shā. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

ELISHAMA, ę-lish'a-ma (אֱלִישָׁמָע, *'ĕlīshāmā'*), 'God has heard': **1.** One of the chiefs of Ephraim (Nu 1 10, etc.). **2.** A son of David (II S 5 16; I Ch 3 8, 14 7, confounded with Elishua in I Ch 3 6). **3.** A Judahite, son of Jekamiah (I Ch 2 41). **4.** A priest, teacher of the people in Jehoshaphat's time (II Ch 17 8). **5.** A scribe of King Jehoiakim (Jer 36 12 ff.). **6.** The grandfather of Ishmael the rival of Gedaliah (II K 25 25; Jer 41 1). E. E. N.

ELISHAPHAT, ę-lish'a-fat (אֱלִישָׁפָט, *'ĕlīshāphāṭ*), 'God has judged': One of the captains assisting Jehoiada in deposing Athaliah (II Ch 23 1). E. E. N.

ELISHEBA, ę-lish'ę-ba (אֱלִישֶׁבַע, *'ĕlīshebha'*), 'God has sworn': The wife of Aaron (Ex 6 23). E. E. N.

ELISHUA, el''i-shū'a (אֱלִישׁוּעַ, *'ĕlīshūa'*), 'God is help': A son of David (II S 5 15; I Ch 14 5; by mistake called Elishama in I Ch 3 6). E. E. N.

ELIUD, ę-lai'ud (Ἐλιούδ = O T Elihud): An ancestor of Joseph (Mt 1 14 f.). E. E. N.

ELIZAPHAN, el''i-zę'fan (אֱלִיצָפָן, *'ĕlītsāphān*), 'God hides' or 'protects': **1.** The ancestral head of one of the main divisions of the Levites (Nu 3 30; I Ch 15 8; II Ch 29 13; also called Elzaphan, Ex 6 22; Lv 10 4). **2.** A "prince" of Zebulun (Nu 34 25). E. E. N.

ELIZUR, ę-lai'zūr (אֱלִיצוּר, *'ĕlītsūr*), 'God is a rock': "Prince" of Reuben (Nu 1 5, etc.). E. E. N.

ELKANAH, el-kę'nā (אֶלְקָנָה, *'elqānāh*), 'God has possessed': **1.** A son of Jehoram, and father of Samuel (I S 1 1; I Ch 6 27, 34). **2.** A son of Joel, descendant of 4 (I Ch 6 36). **3.** A Levite, the son of Mahath (I Ch 6 26, 35). **4.** A grandson of Korah and eponym of one of the Korahite families (Ex 6 24; I Ch 6 23). **5.** A doorkeeper of the tent in which David placed the Ark (I Ch 15 23). **6.** A Levite, the grandfather of Berechiah (I Ch 9 16). **7.** One of David's heroes (I Ch 12 6). **8.** A high official under Ahaz, slain in Pekah's attack on Jerusalem (II Ch 28 7). A. C. Z.

ELKOSHITE, el'kesh-ait: The patronymic of Nahum (Nah 1 1). See NAHUM, BOOK OF.

ELLASAR, el''lę'[*or*-lā']sār (אֶלָּסַר, *'ellāṣār*): The city of which Arioch, one of the confederates of Chedorlaomer (Gn 14 1), was king. Correctly identified as the Larsa of the Babylonian inscriptions, the modern *Senkereh* of lower Babylonia, of which Eri-Aku (Arioch), or Semitic Rim-Sin, was king. I. M. P.

ELM: Properly an oak or terebinth (Hos 4 13 AV; cf. RV). See PALESTINE, § 21. E. E. N.

ELMADAM, el-mę'dam (Ἐλμαδάμ, **Elmodam** AV): An ancestor of Jesus (Lk 3 28). E. E. N.

ELNAAM, el-nę'am (אֶלְנַעַם, *'elna'am*), 'God is graciousness': One of David's warriors (I Ch 11 46). E. E. N.

ELNATHAN, el-nę'than (אֶלְנָתָן, *'elnāthān*), 'God has given': **1.** The father of Nehushta, mother of Jehoiakim (II K 24 8). **2.** A prince of Judah in the reign of Jehoiakim—possibly the same as **1** (Jer 26 22, 36 12, 25). **3–5.** The name of three men sent by Ezra on a mission after Levites (Ezr 8 16). The text here may be corrupt, due to dittography. E. E. N.

ELOI, ELOI, LAMA SABACHTHANI, ę-lō'ai, lā'ma sa-bac'tha-nai (*ἐλωί, ἐλωί, λαμὰ σαβαχθανεί*): Jesus' cry on the cross, according to Mk 15 34. In Mt 27 46 the form is Eli, Eli, etc. The expression in Mark is altogether Aramaic. In Matthew the first two words are as much Hebrew as Aramaic. The Markan form is the Aramaic equivalent of the Hebrew of Ps 22 1, and shows incidentally how familiar Jesus was with the vernacular Aramaic version of the O T. E. E. N.

ELON, ī'lon (אֵלוֹן, *'ēlōn*), 'terebinth': **I.** 1. A Zebulunite, one of the minor judges of Israel (Jg 12 11 f.). 2. A "son" of Zebulun (Gn 46 14), head of the family of Elonites (Nu 26 26). 3. A Hittite, the father-in-law of Esau (Gn 26 34, 36 2). **II.** A town in the territory of Dan (Jos 19 43). See next title.
A. C. Z.

ELON-BETH-HANAN, -beth''-hē'nan (אֵלוֹן בֵּית חָנָן, *'ēlōn bēth ḥānān*) (I K 4 9): Possibly two names, Elon and Beth-hanan, were the original reading. If one place was meant, it must have been the same as Elon (q.v.). No satisfactory identification has been proposed. E. E. N.

ELOTH, ī'loth. See ELATH.

ELPAAL, el-pē'al (אֶלְפָּעַל, *'elpa'al*), 'God has done': An ancestor of a Benjamite family (I Ch 8 11 f., 18). E. E. N.

ELPARAN, el-pē'ran (אֵיל פָּארָן, *'ēl pā'rān*): A place in Edom (Gn 14 6). See ELATH and PARAN.
E. E. N.

ELPELET, el-pī'let (אֶלְפֶּלֶט, *'elpeleṭ*, **Elpalet** AV). See ELIPHELET.

ELTEKEH, el'tę-ke (אֶלְתְּקֵא and אֶלְתְּקֵה, *elt'qē'* and *'elt'qēh*): A city of Dan, mentioned after Ekron (Jos 19 44) and a Levitical city (Jos 21 23). Near Eltekeh (*Altaku*) Sennacherib won a victory over the combined forces of Palestinians, Egyptians, and others (cf. II K 18 13 ff., 19 8 ff.) and afterward despoiled E. and its neighboring town Timnath (Prism inscrip. of Sen. Col II 69 ff.). Consequently E. must have been situated near Timnath, probably between Timnath and Ekron. The identification Map III, E 5, is probably incorrect. E. E. N.

ELTEKON, el'tę-kon (אֶלְתְּקֹן, *'elt'qōn*): A city in the highlands of Judah (Jos 15 59). Not yet identified. E. E. N.

ELTOLAD, el-tō'lad (אֶלְתּוֹלַד, *'eltōladh*): A city in the extreme S. of Judah (Jos 15 30), also assigned to Simeon (Jos 19 4). Elsewhere called **Tolad** (I Ch 4 29). Not yet identified. E. E. N.

ELUL, ī'lul: The sixth month of the Jewish year. See TIME, § 3. E. E. N.

ELUZAI, ę-lū'zai (אֶלְעוּזַי, *'el'ūzay*): 'God my refuge' (?): One of those who deserted Saul for David (I Ch 12 5). E. E. N.

ELYMAS, el'i-mas. See BAR JESUS.

ELZABAD, el-zē'bad (אֶלְזָבָד, *'elzābhādh*), 'God has given': 1. A Gadite who attached himself to David (I Ch 12 12). 2. A doorkeeper of the Temple (I Ch 26 7). E. E. N.

ELZAPHAN, el-zē'fan (אֶלְצָפָן, *'eltsāphān*), 'God protects,' also called Elizaphan: 1. A son of Uzziel, kinsman of Moses and Aaron, and servant in the Tabernacle (Ex 6 22; Lv 10 4; Nu 3 30). 2. See ELIZAPHAN, 1. 3. The head of a family of Levites (II Ch 29 13). A. C. Z.

EMBALM, EMBALMING. See BURIAL AND BURIAL CUSTOMS, § 2.

EMBROIDER, EMBROIDERY. See ARTISAN LIFE, § 16.

EMEK-KEZIZ, ī''mek-ke-ziz' (עֵמֶק קְצִיץ, *'ēmeq qtsīts*) (**Valley of Keziz** AV): A vale in the territory of Benjamin, near the Jordan Valley (Jos 18 21). Site unknown. E. E. N.

EMERALD. See STONES, PRECIOUS, § 2.

EMERODS. See DISEASE AND MEDICINE, § 5 (7).

EMIM, ī'mim (אֵימִים, *'ēmīm*, **Emim** AV): The name given to the prehistoric race that once occupied the land E. of the Jordan. They were called also **Rephaim.** According to tradition they were of gigantic stature (Gn 14 5; Dt 2 10 f.). E. E. N.

EMINENT PLACE: The Heb. *gabh*, rendered "eminent place" (Ezk 16 24, 31, 39 AV; "lofty" RV), is rendered "high-place" (q.v.) in other passages. Here it indicates a place on which an altar for illicit worship was built. In Ezk 17 22, as the AV translation of another Hebrew word, *thālūl*, it means 'lofty,' so RV. C. S. T.

EMMANUEL, em-man'yu-el. See IMMANUEL.

EMMAUS, em'a-us (Ἐμμαούς): A village mentioned in Lk 24 13. According to the best reading (ABD) 60 stadia distant from Jerusalem. An Emmaus (Ἀμμαοῦς, 60 stadia from Jerusalem) is mentioned by Josephus (*BJ*, VII, 6 6), who says that Titus had a colony of soldiers there. This suggests the modern *Kulōnieh*, which is approximately this distance from Jerusalem. Map II, E 1. E. has also been identified with Nicopolis (I Mac 3 40, 57, 4 3-25), the modern *'Amwās* in the Shephelah, 20 m. from Jerusalem, Map III, D 5, but this distance is too great. J. M. T.

EMMOR, em'ęr. See HAMMOR.

EN- (עֵין, *'ēn*): The prefix 'En' in Hebrew proper names stands for the word meaning 'spring' or 'fountain,' in opposition to a well or cistern. Places with names compounded with 'En' were almost certainly located near a spring. E. E. N.

ENAIM, ę-nē'im (עֵינַיִם, *'ēnayim*): A town of Judah (Jos 15 34, where it is spelled **Enam**). According to Gn 38 14 it was situated on the road to Timnah and was the scene of Judah's incest with Tamar. Driver locates it in the Shephelah; Conder identifies it with *Kh. Wady Alin*. Map III, D 1.
J. A. K.

ENAN, ī'nan (עֵינָן, *'ēnān*): The father of Ahira (Nu 1 15). E. E. N.

ENCAMP. See WARFARE, § 3.

ENCAMPMENT BY THE SEA: A station on the Exodus route named after Marah and Elim (Nu 33 10), not to be confused with the place mentioned in Ex 14 2 ff. It lay on the E. shore of the sea.
E. E. N.

ENCHANTER, ENCHANTMENT. See MAGIC AND DIVINATION, § 3.

ENDOR (עֵין דֹּר, *'ēn dōr*), 'fountain of dor': A city in the territory of Manasseh, 4 m. S. of Tabor, made famous as the residence of the witch to whom Saul resorted (I S 28 7). Its modern successor, *Endūr*, is built upon a rock full of caves (cf. Socin, in Baedeker, *Palestine*², p. 460 f.). Map III, G 1.
A. C. Z.

ENEAS, ê-nî'as. See ÆNEAS.

EN-EGLAIM, en-eg'la-im (עֵין עֶגְלַיִם, *'ēn 'eglayim*), 'fount of the two calves' (Ezk 47 10): From the context it is likely that En-eglaim lay N. of En-gedi, near the mouth of the Jordan. It has not been identified. Some suspect an error for Beth-hoglah (q.v.).
E. E. N.

EN-GANNIM, en-gan'im (עֵין גַּנִּים, *'ēn gannīm*), 'fountain of gardens': **1.** A city of Judah (Jos 15 34). Map II, D 1. **2.** A Levitical city of Issachar (Jos 19 21, 21 29), called **Anem** in I Ch 6 73. The modern town *Jenin* is characterized by numerous gardens watered by a spring near by. Map III, F 2.
E. E. N.

ENGEDI, en-gî'dai (עֵין גֶּדִי, *'ēn gedhī*), 'spring of the kid': The name of a fertile region on the Dead Sea located about the middle of its W. shore. Map II, G 3. It was so called from a warm spring which issues out of the cliffs at this point. The earlier name of the spot was **Hazazon-tamar** (II Ch 20 2). The modern *Ain Jidi* is the Arabic equivalent of the Biblical term. It was famous as the place where David took refuge when fleeing from Saul, and also for its natural beauty and fertility (I S 23 29; Song 1 14; cf. G. A. Smith, *HGHL*, p. 269 ff.; Sayce, *Patriarchal Palestine*, p. 40).
A. C. Z.

ENGINE OF WAR: A general term to designate the heavier implements used in siege-work, both offensive (Ezk 26 9) and defensive (II Ch 26 15).
E. E. N.

ENGRAFTED: Only in Ja 1 21 AV. The Greek ἔμφυτος means usually 'inborn,' 'innate.' The RV "implanted" is better. The "word," like seed (Mt 13 3-23), 'roots' itself in the heart and life (cf. Mt 15 13; I Co 3 6).
S. D.

ENGRAVE, ENGRAVER, ENGRAVING. See ARTISAN LIFE, § 3.

EN-HADDAH (עֵין הַדָּה, *'ēn haddāh*): A place in Issachar (Jos 19 21). Perhaps the modern *Kefr Adān*. Map III, F 2.
E. E. N.

EN-HAKKORE, en-hak'o-rę (עֵין־הַקּוֹרֵא, *'ēn haqqōrē'*), 'spring of the partridge.' The context, however, gives the meaning 'spring of him who called': The name of a spring in Lehi, from which Samson quenched his thirst after slaying the Philistines with the jaw-bone of an ass. Location unknown (Jg 15 19).
C. S. T.

EN-HAZOR, en-hê'zer (עֵין חָצוֹר, *'ēn ḥātsōr*), 'spring of Hazor': A town in Naphtali (Jos 19 37). The site is not certain, but may be the same as the modern *Kh. Hazîreh* (Map IV, D 5).
E. E. N.

EN-MISHPAT, en-mish'pat. See KADESH.

ENOCH, î'nęc (חֲנוֹךְ, *ḥānōkh*, **Henoch** AV, I Ch 1 3): **I. 1.** The eldest son of Cain, mentioned in Gn 4 17 f. as the builder of a city which he called after himself. This points to a place that bore the name, which can not now be identified. **2.** Son of Jared and father of Methuselah, descendant of Seth (Gn 5 18-24). The absence of the usual formula "And he died" at the end of the account given of him and the substitution of the phrase, "And he was not because God took him," gave occasion to a great number of speculations and comments in later times (cf. Shürer, *HJP*, II, i. 342, iii. 70). The translation of Enoch is paralleled in Assyrian mythology by the translation of Sit-Napisti(m). **II.** A city (cf. **1**, above).
A. C. Z.

ENOCH, BOOKS OF

ANALYSIS OF CONTENTS

I. THE ETHIOPIC ENOCH
1. History of the Modern Editions
2. Literary Analysis
3. Contents of the Original Book of Enoch
4. The Book of Similitudes
5. Noachic Fragments
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II. THE SLAVONIC ENOCH
1. Recovery in Modern Times
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The name of Enoch appears at the head of two apocalyptic books, called respectively from the languages in which they are extant the **Ethiopic** and the **Slavonic** Enoch.

I. THE ETHIOPIC ENOCH.—This book first became known in modern times through copies brought from Abyssinia in 1773 by J. Bruce, the traveler. It was known to the Fathers from Jude 14 f. that certain prophetic utterances passed under the name of Enoch (cf. also *Ep. Barn.* 4 3, 16 5), but all traces of these in book form had disappeared until the date above named. It was in 1821, however, that the Ethiopic text of Enoch was translated by Bishop Lawrence into English, and through Dillmann's studies and translation of it into German (1851–53) its nature, contents, and significance for Bible study were measurably realized. In 1886–87 a portion of the Greek text of the book was made public by H. B. Swete.

1. History of the Modern Editions.

This book contains 107 chapters, but is not a unit. It consists of at least three primary works, fused together by a redactor as follows: (1) The original *Book of Enoch*, comprising chs. 1–36 and 72–105. (2) The *Book of Similitudes*, comprising chs. 37–71, and (3) *The Apocalypse of Noah*, or, more correctly, certain fragments of a book which probably existed as a whole under some title ascribed to Noah. These fragments are inserted within the other two parts of Enoch, and are to be found in chs. 54 7–55 2, 60, 65 1–69 25, and 106–107.

2. Literary Analysis.

The original *Book of Enoch* has its starting-point in Gn 6 2 f., and recounts the punishment of the sinning angels. In the course of giving information about the places of this punishment, Enoch narrates his extensive travels throughout the universe (1–36). A second section is called *The Book of the*

Luminaries of Heaven, and consists of chs. 78–82, treating of geographical and cosmological matters such as the course of the sun and the stars, of the winds and the four quarters of heaven, and the changes which are destined to come over these things in the last days. A third section, consisting of chs. 83–90, narrates two visions of Enoch, both prophetic in form, but together known as the historical part of the book, because they portray in a general way the history as it transpired and is recorded in the O T. The first vision is a picture of the Deluge; the second covers the whole course of Israel's career under the symbolical form of a warfare of the clean animals (sheep, lambs, and goats = Israel) with unclean animals (dogs, swine, foxes, and birds of prey = Israel's enemies). From the fact that Israel was put under the care of 70 angels, this portion of the work has been also called the *Vision of the Seventy Shepherds.* At the close of the section the Messiah appears, born in the form of a white bull. The last section (91–105) is called the *Book of Exhortations* and seems to bring the story to a practical conclusion. Enoch commits matters into the hands of his son Methusaleh preparatory to his ascension. Another special section occurs toward the beginning of this part and is called the *Ten Weeks* (91 12-17, 93).

3. Contents of Original Enoch.

The *Book of Similitudes* (chs. 37–71) is Messianic or Christological. It takes its name from the fact that it consists of three parables (similitudes): (1) Chs. 37–44; (2) 45–54, and (3) 55–71. All these are vividly apocalyptic and eschatological. It is in this section that the Messiah is pictured (46, 47) under the name "the Son of Man," standing beside the "Head of Days," and that his character and task as the conqueror of the heathen are plainly set forth.

4. Book of Similitudes.

In the Noachic fragments, the subject of the flood is pictured as an event in the future (from the viewpoint of Enoch, of course), including various accounts of Leviathan, Behemoth, and various nature-elements which come into play in the great catastrophe. To this is added a revelation to Noah of the punishment of the fallen angels and of the judgment of men by the Son of Man. The last of these fragments (106, 107) contains an account of the marvels which should accompany the birth of Noah himself, and is made as a revelation to Enoch.

5. Noachic Fragments.

That the first of these three documents of which the Ethiopic Enoch consists was composed during the period 200–175 B.C. is not generally disputed. As to the third, its fragmentary character gives very little ground for a successful investigation of the circumstances and date of its origin. The *Book of Similitudes* has naturally furnished a bone of contention for critics. Its undoubted relation to the N T and its importance from this point of view have called forth careful study; but no definite consensus has yet been reached. It is contended on one side that it must have been written in the Maccabæn Age (Ewald). Others date it from 95 B.C. (Dillmann, Charles); others from the days of Herod (Baldensperger, Beer); still others from the 2d cent. A.D.; and others, finally, claim that it may have been published as a Jewish apocalypse before the Christian Era, but that it was revised by a Christian who interpolated into it the Son of Man passages. The truth probably lies nearer the view which makes it a prechristian writing. The occurrence in it of the phrase "Son of Man" does not interfere with this conclusion, as this phrase is not altogether a distinctively Christian expression and should not be regarded as the sign of a Christian author or redactor (cf. Baldensperger, *Selbstbewusstsein Jesu*², p. 90; Dalman, *Words of Jesus,* p. 234 f.). The best edition, with introduction and notes for English readers, is by Charles (*Book of Enoch,* 1893).

6. Dates of the Several Sections.

II. The Slavonic Enoch.—Under this name has come to be known a book first made accessible in modern times in 1896 by Professor Charles and Mr. Morfill. Its existence in a Slavonic text was hinted at by Russian scholars and seized upon as a subject of investigation with the result that the book was fully recovered.

1. Recovery in Modern Times.

The Slavonic Enoch is divided into 68 chapters, which may be grouped under three large sections as follows: (1) Chs. 1–38. This section gives an account of the ascension of Enoch into the seven heavens and his travels and experiences there. (2) Chs. 39–56 describe Enoch's return to earth and give his admonitions and instructions to his children. (3) Chs. 57–68 contain a rehearsal of some additional instructions, closing with the account of a solemn scene in which before an assembly of 2,000 people Enoch is taken up into heaven (Gn 5 24). But just before this took place, a thick darkness fell upon the earth, so that the manner of his assumption was accomplished unwitnessed by mortal eye (ch. 67).

2. Contents.

The original language of the Slavonic Enoch was undoubtedly Greek. This is clear from the explanation of the name Adam given in it, which depends altogether upon the Greek spelling of the name.* The date of the composition can not be earlier than that of the Ethiopic Enoch (*Book of Similitudes*), or later than 70 A.D. The former date is established by the evident references to the Ethiopic Enoch, the latter by the fact that the Temple was still standing when this book was written. There are also evidences that the author was an Alexandrian Jew. Further than this, little is known of its origin or history.

3. Origin.

The most interesting feature of the book is the explicit form in which there is presented in it the doctrine of the seven heavens. This doctrine not only became a fixed article of faith in medieval lore, but also passed into some forms of N T expression, and left its traces even in the thought of the Apostle Paul (II Co 12 2). The best edition of the book is that by Charles and Morfill (*The Book of the Secrets of Enoch,* 1896). A. C. Z.

4. The Seven Heavens.

ENOSH, ī'nesh (אֱנוֹשׁ, *'ĕnōsh,* Enos AV), 'man': The son of Seth (Gn 4 26, etc.). E. E. N.

* The letters of the name are the initials of the four points of the compass: Α(νατολή) Δ(ύσις), Α(ρκτος), Μ(εσημβρία).

ENQUIRE. See MAGIC AND DIVINATION, § 3, and REVELATION, § 7.

EN-RIMMON, en-rim'ŏn (עֵין־רִמּוֹן, *'ēn rimmōn*), 'spring of pomegranates': A town in Judah (Neh 11 29), probably the Rimmon of Zech 14 10. "Ain and Rimmon" in Judah (Jos 15 32) and "Ain, Rimmon" in Simeon's territory (Jos 19 7; I Ch 4 32) should probably be read En-Rimmon. ("Ain" in Jos 21 16 and "Ashan" in I Ch 6 59 [44].) Map II, D 3. C. S. T.

EN-ROGEL, en-rō'gĕl. See JERUSALEM, § 10.

ENROLMENT (*ἀπογραφή*), **taxing** AV, literally 'registering' for any purpose, hence a census: The Romans made such censuses for the purpose of taxation periodically (Lk 2 2; Ac 5 37; cf. Ramsay, *Was Christ Born at Bethlehem?* 1898). See also CHRONOLOGY OF THE N T. A. C. Z.

EN-SHEMESH, en-shĭ'mesh (עֵין־שֶׁמֶשׁ, *'ēn shemesh*), 'fountain of the Sun': A place on the border of Judah between En-rogel (near Jerusalem) and Adummim. The usual identification (Map II, F 1) is far from certain. E. E. N.

ENSIGN. See BANNER, and SHIPS AND NAVIGATION, § 2.

ENSUE: In I P 3 11 AV. The correct rendering is "pursue," as in RV. E. E. N.

EN-TAPPUAH, en-tap'yu-ā (עֵין־תַּפּוּחַ, *'ēn tappūaḥ*), 'fountain of Tappuach.' See TAPPUACH.

ENTERING IN: Used in AV (1) of the approaches to a town (cf. Jg 3 3; Am 6 14, "entrance" RV); (2) of the gate of any enclosed place (cf. Ex 35 15, "door" RV); or (3) of the act of introduction (I Th 1 9). A. C. Z.

EPÆNETUS, ē-pĭ'nē-tŭs (*Ἐπαίνετος*, **Epenetus** AV), 'approved,' 'praised': A Christian brother mentioned by Paul in Ro 16 5 as "my beloved, who is the first-fruit of Asia unto Christ," probably, therefore, the first one converted by Paul at Ephesus. E. E. N.

EPAPHRAS, ep'a-fras (*Ἐπαφρᾶς*): A name intimately associated with the Colossian Church (*ὁ ἐξ ὑμῶν*, Col 4 12). Its bearer was probably the founder of this and neighboring churches (4 13). He was also a faithful friend and possibly a fellow-prisoner of Paul's (Phm 24). J. M. T.

EPAPHRODITUS, ep-af''ro-dī'tŭs (*Ἐπαφρόδιτος*): A messenger of the Philippian Church by whom their gifts were delivered to Paul (Ph 4 18). He fell sick in Rome (Ph 2 25-30) and upon recovery was sent back with the Philippian Epistle. J. M. T.

EPHAH, ĭ'fā (עֵיפָה, *'ēphāh*): **1.** A concubine of Caleb (I Ch 2 46). **2.** A 'son' of Jahdai (I Ch 2 47). **3.** A 'son' of Midian (Gn 25 4, etc.). See ETHNOGRAPHY AND ETHNOLOGY, § 11. **4.** A measure. See WEIGHTS AND MEASURES, § 3. C. S. T.

EPHAI, ĭ'fāi (עֵיפַי, *'ēphay*): A Netophathite (Jer 40 8). E. E. N.

EPHER, ĭ'fẽr (עֵפֶר, *'ēpher*), 'young deer' or 'fawn': **1.** The ancestral head of a Midianite clan or tribe (Gn 25 4; I Ch 1 33). See ETHNOGRAPHY AND ETHNOLOGY, § 11. **2.** The head of a family of Judah (I Ch 4 17). **3.** The head of a family of Manasseh (I Ch 5 24). E. E. N.

EPHES-DAMMIM, ĭ''fez-dam'im (אֶפֶס דַּמִּים, *'ephes dammīm*): The place where the Philistines encamped in the Valley of Elah, between Socoh and Azekah (I S 17 1), Map II, D 1. The name is given as **Pas-Dammim** in I Ch 11 13. The exact site is uncertain. E. E. N.

EPHESIANS

ANALYSIS OF CONTENTS

1. Introductory
2. Contents
3. Peculiarities
   (1) Lack of Local Color
   (2) Absence of Personal Tone
   (3) Emphasis on Christian Unity
   (4) Literary Affinity to Colossians
4. Relation to Paul's Work
5. Readers

One of Paul's letters written in connection with the Epistle to the Colossians during his first Roman imprisonment.

1. Introductory.

From the time of the Reformation (Erasmus, 1516) Ephesians has attracted attention because of its peculiarities of diction and its unusualness of thought, from a Pauline point of view. In fact, it was definitely rejected as the work of the Apostle (De Wette, 1826) even before the advent of the Tübingen School (1835), whose critical presuppositions that all the N T writings which lacked the note of controversy and attributed to the Apostolic Age must have been produced in the 2d cent. made the Epistle's characteristic presentation of the idea of church unity an easy mark for attack. In spite of the failure of this school to maintain its views, this Epistle is still quite generally disowned as Paul's, though scholars like Jülicher (*N T Introd.*) balance in an opinion for and against, while Harnack (*History of Dogma*) considers the weight of external evidence in its favor sufficient to offset the unfavorable evidence from the letter itself.

2. Contents.

Few letters of the N T consequently demand a more careful study of their contents. After a brief greeting (1 1 f.) the Apostle begins his main thought (1 3–6 18) with a long and involved doxological passage (1 3-14) embodying a thanksgiving for the spiritual blessings of the plan of salvation. At the head of this plan is the great fact of our election and redemption by the death of Christ (1 4-8), and through it is revealed the mystery of His will (1 9), the consummation of which is the establishment of the Headship of Christ (1 10), in whom God's people are secured in their inheritance through faith—the Gentile equally with the Jew (1 11-14).

In view of all this, as it applies to the readers, Paul gives thanks for their Christian life and prays for their progress in spiritual knowledge (1 15-18)—especially in the knowledge of the Divine power exercised toward them in spiritual things, the greatness of which is illustrated in the results accom-

plished by it in the resurrection and exaltation of Christ (1 19-23), and the actuality of which is recognized in their experience of their own former spiritual death (2 1-3) and their present spiritual life with Christ (2 4-10).

He reminds them, accordingly, of their former and present theocratic condition (2 11-13), the change involved in which had been secured by the work of Christ (2 14-18) and of the fact that this change should lead them up to a fuller appreciation of the ideal unity within the membership of the Church (2 19-22).

In order to the realization of such unity he prays for the readers' growth in spiritual grace and in the knowledge and the love of Christ (3 13-19), prefacing it with a fuller statement of the mystery of the Gospel and his own relation to it as an Apostle (3 1-12) (in order to remove the prejudice which might arise in their minds from the fact that it was the preaching of his Gospel that had brought him into his imprisonment—showing that his chains were not the fault of his Gospel, but of the Jews' failure to grasp his Gospel's truth), and following it with a doxology (3 20 f.).

After a sustained plea that they should walk worthy of their calling (4 1-16) and perform the duties of their new life by conquering their old sin (4 17-24), and special exhortations within the field of the social and the domestic life (4 25–6 9), the message closes with an urgent call to watchfulness and strength in their spiritual struggle (6 10-18), while a brief personal conclusion (6 19-24) brings the letter to its end.

3. Peculiarities of the Epistle.

It is perfectly evident from these contents that this Epistle displays peculiarities unusual in Paul's letter-writing. (1) Particularly is there noticeable a lack of local color, a trait characteristic of Paul's letters and especially to be looked for in a letter to a church with which he had been in active service for the greater part of three years (Ac 19 8-10). He must have made many friends in Ephesus during this time, but no salutations of any sort are given in the letter (cf. in contrast Col 4 10 ff.). He had with him in Rome workers who were known to the Ephesians (*e.g.*, Timothy), but no one is associated with him in the letter's opening address (1 1 f.; cf. in contrast Col 1 1, 7 f.; Phm ver. 6). (2) Equally marked is the absence of personal tone, a habit of the Apostle's correspondence and one to be confidently expected in a message to such a well-known church. With the trivial exception of the request for prayer and the reference to Tychicus' commission to acquaint the readers with his affairs—all confined to four verses in the conclusion (6 19-22)—the entire letter is general in its references, even where the personal pronoun is used (cf. 1 15 ff., 3 1 ff., 14 ff., 4 1 ff., 17 ff., in contrast with I Th 1 6 ff., 2 1 ff., etc.; II Th 2 1 ff., 3 7 ff., etc.; I Co 1 10 ff., 2 1 ff., etc.; II Co 1 15 ff., 2 9 ff., etc.; Gal 1 6 ff., 17 ff., etc.; Ro 1 11 ff., 11 13 ff., 15 14 ff., etc.; Ph 1 3 ff., 12 ff., 2 19 ff., etc.; even with Col 1 24 ff., 2 1 ff.).

(3) There is also this particular emphasis upon Christian unity within the Church—already referred to. It appears in the opening doxology (1 12-14), in the passage explanatory of the Apostle's commission (3 5 f.), in the exhortation to their Christian living (4 3-5, 13-16), and is specially evident in the passage where the Epistle's theme comes to its expression (2 11-22). There are no such unfolding and upgathering of this thought in any other of the Apostle's letters—not even in the Pastorals, which have so much to do with the organized life of the Church.

4. Relation to Paul's Work.

(4) At the same time a detailed study of the vocabulary and phraseology of the Epistle makes evident that, with all these differences, it stands in specific literary affinity with the Epistle to the Colossians. Paul manifestly not only wrote these two letters at the same time, but in very much the same train of thinking, reproducing in Ephesians what he had already written in Colossians, in spite of the altered setting in which he placed it in the latter Epistle.

Obviously these peculiarities call for explanation, and just as obviously the only explanation which will satisfy the conditions is one that comes from something more than the literary habits of the Apostle. In proportion as these peculiarities go beyond word and phrase their reason must be sought for in the Apostle's life and work.

It is consequently worth while to call to mind the effect produced upon Paul by the situation to which he addressed his Roman Epistle. It gave him his first realization of the significance of the racial dualism in the Church and the importance which attached to the harmony and fellowship between the elements which constituted it. From Ph 1 13-20 it is evident that this was confirmed to him by his personal experience after reaching Rome (see ROMANS, § 6). It should not be surprising, therefore, if his desire to see such unity consummated grew upon him during his imprisonment and voiced itself increasingly in the letters he wrote. Especially should it not seem strange, if this great theme came to the emphatic presentation given it in our Epistle, when we remember that the absence of local color and personal tone in this letter is due to the fact that it was not addressed exclusively to any one community, but formed an encyclical letter in all likelihood to the churches of the region which to a large measure was only indirectly ministered to by Paul during his three years' stay in Ephesus. A letter so addressed to a sisterhood of churches would specially invite such a fellowship theme, while the general character of its recipients would render unlikely a specific personalness of address.

Finally, when we remember that Colossians, addressed as it is to a local church troubled with the speculative errors that tended to subordinate Christianity, gathers its thought around the theme of Christ's supremacy, the fact that Ephesians, addressed to a circle of churches troubled more or less with the same errors, simply advances its thought upon that of Colossians and discloses as its theme the unity of the Church in Christ supreme—this fact shows how natural it was that Ephesians should be so similar to Colossians and yet at the same time so different and distinct.

Ephesians stands thus as an almost necessary letter for Paul, in view of the lines along which his thought was developing and the increasingly significant problems presented by his work.

The question as to the specific group of churches to which the Epistle was addressed and the further question as to the mention of a specific locality (ἐν Ἐφέσῳ, 1 1) in the address of a letter intended for a general group of churches are more or less complicated, though they do not affect the position above assumed. The details of the discussion may be found in the *Introduction* of Zahn (§ 28), the *Biblical Essays* of Lightfoot (X), and the introductory portions of the Comm. of Abbott, Ewald, Haupt, and Salmond.

5. Recipients of Letter.

Literature: Among the English Introductions to the N T, Jülicher (Eng. trans. 1904) presents the most balanced views regarding the Ep; while Zahn (Eng. trans. 1907) gives the most thorough study of its problems. Further critical material of value will be found in the introductions to the Comm. of v. Soden (*Hand-Com. z. N T*, 1891), Haupt (Meyer, *Krit.-exeget. Kom. üb. d. N T*[7], 1897), Abbott (*Internat. Crit. Com.*, 1897), Salmond (*Expos. Grk. Test.*, 1903), Ewald (Zahn, *Kom. z. N T*, 1905), Robinson (1903), Westcott (Posth., 1906). For detailed discussion of the Ep's problems consult Holtzmann, *Kritik der Epheser und Kolosserbriefe* (1872), Lightfoot, *Biblical Essays* (Posth., 1893), Hort, *Prolegomena to St. Paul's Epp. to the Romans and Ephesians* (1895, 1896).

M. W. J.

EPHESUS

Analysis of Contents

1. Early History
2. History After Ionian Settlement
3. History after Persian Freedom
4. History After Establishment of Christianity
5. Language, People, Government, and Life

Ephesus was originally situated at the mouth of the Caÿster, but is now 6 m. inland. The name (of Asiatic origin) referred originally to the sanctuary of the Asiatic goddess of procreation, wrongly identified later by the Greeks with their *Artemis* (Roman *Diana*) (q.v.). This sanctuary, which was probably founded by the Hittites (*Kara Bel*), was a mere tabernacle in a grove on the shore of the sea with a spacious harbor. The religion of this sanctuary was the same as that of all anterior Asia. Its territory was inviolable and had the right of asylum. It was situated at the junction of natural trade-routes — advantages which induced settlers (Carians, Leleges, Lydians) to flock thither in prehistoric times. They dwelt on a hill (originally the island Syria) overlooking the sanctuary, afterward called the Artemisium, which long before the Greek immigration had an organized hierarchy of eunuch priests and virgin priestesses, the chief priest having the Persian title of *Megabyzus* (*Longimanus*, 'Mighty One'), later called ἀρχιερεύς and *Neocoros* ('temple-sweeper,' 'warden') by the Greeks, while the priestesses were called *Melissæ* ('bees') and the sacrificial priests *Essenes* ('king [= our queen] bees'). The armed guards of male and particularly female *hierodouli* gave rise to a tradition that E. was founded by Amazons.

1. History Prior to 11th Cent. B.C.

Such was E. in times prior to 1087 B.C., when Ionian adventurers under the leadership of Androclus, son of Codrus, came from Athens, settled the eastern foot of Mt. Coressus, and gave the name of *Samorna* (Smyrna) to the settlement. They conquered the earlier inhabitants and made a treaty with the priests of the Artemisium, whom they never assimilated, as was the case in other Greek colonies. The Artemisium was burned by the Cimmerians 678 or 669 B.C., but the town defied them. This aristocratic republic was overthrown in the 7th cent. by the tyrant Pythagoras, who, to atone for excesses, was instructed by the Delphic oracle to build a temple on the site of the tabernacle. This temple was the so-called "columnless temple," with three courts. In the center stood the shrine of green stone which, because of its sanctity, formed the center of all successive temples. Melas, another tyrant, married the daughter of Alyattes. Their son, Pindarus, was tyrant of E. when his uncle Crœsus ascended the Lydian throne (568) and demanded the surrender of E. Crœsus attacked E., but Pindarus bound the city to the Artemisium by a rope (a mile long), thus dedicating the city to the goddess. Crœsus is said to have withdrawn out of respect for the goddess, but really he effected his purpose. Pindarus was banished, and the Greeks forced to abandon their town on Coressus, to settle in the plain about the Artemisium, and pay tribute to Crœsus, while the tyranny gave place to a democracy. Crœsus tried to make amends by favoring the priests, and by contributing to the first great temple—then under construction on the site of the "columnless temple"—some sculptured columns and golden bulls. This colossal dipteral temple, planned by Chersiphron, a Cretan, was 120 years in building; indeed, before completion it was remodeled—practically rebuilt—by Pæonius and Demetrius. Fragments of Crœsus' columns are now in the British Museum, one containing a dedicatory inscription and the name of Crœsus. Nevertheless E. declined to support Crœsus against Cyrus (546), whose general, Harpagus, took the city but spared the Artemisium —the only temple spared by Xerxes later on. In the Ionian revolt (500) E. was loyal to Persia. In 470 it was a member of the Athenian confederacy, paying 7½ talents tribute. In the Peloponnesian war E. was fickle, now Athenian, now Spartan. It was ceded to Persia by Antalcidas in 387. The Artemisium was burned in 356 by Herostratus.

2. From Ionian Settlement to Cession to Persia.

E. was freed from Persia by the battle on the Granicus in 334 and given a democratic constitution by Alexander, who assigned the Persian tribute to the Artemisium and fixed the limit of the right of asylum at one stadium. His offer, however, to rebuild the temple then under construction at his own expense was rejected. Ladies contributed their jewelry to the temple. Its architect was Chirocrates. The pavement was 1.5 meters above that of the burned temple. It was four times as large as the Parthenon, and was one of the seven wonders of the world.

3. From Freedom from Persia to Establishment of Christianity.

E. was subject successively to several of the Diadochi. In 286 Lysimachus, in order to force a change of site, stopped up the sewers, inundated the city, and inclosed a new city on Coressus with strong walls. He transplanted the inhabitants of Colophon and Lebedus to the new E., and renamed it Arsinöe

The Ruins of Ephesus.—The Theater in the Foreground.

after his wife, built a new harbor, harbor gate, theater, stadium, and made Agathocles, his son, governor. In Revelation (2 5) John refers to the frequent changes of the site of E.: "I will move thy candlestick out of its place, except thou repent." The Ephesians favored Seleucus, tore down part of the walls on the death of Lysimachus (281), and restored the name of Ephesus to the city. For the next 100 years E. belonged alternately to Egypt and Syria.

In 190 the Romans gave it to Eumenes of Pergamum. Attalus II (Philadelphus), in an attempt to improve the harbor, ruined it by building a mole. In 133 E. was incorporated into the *Provincia Asia*. In 88 it sided with Mithridates. In 86 it fought against Rome and in 84 was sacked by Sulla. In 73 Lucullus, in 51 Cicero, and in 48 Cæsar governed it. In 44 it aided Brutus and Cassius. It became the capital of *Provincia Asia* in 6 B.C. Augustus built the Augusteum (*Sebasteum*) for the worship of Rome and Augustus and for meetings of the provincial assembly (Κοινὸν Ἀσίας). In 29 A.D. E. was destroyed by an earthquake, and restored by Tiberius. In 54 Christianity was planted there by Paul (Ac 18 19-21), whose later stay of three years (Ac 19 1-22) was brought to a sudden end through the riot caused by the goldsmith Demetrius (Ac 19 23–20 1).

4. Its Christian History.

E. had now become the third city of Christianity (after Jerusalem and Antioch). It was next to Alexandria (300,000) the most populous city of the East (225,000). In 92 A.D. a great library was constructed by Celsus. In 20 A.D. Hadrian visited E., embellished the city, cleaned the harbor, built a commercial hall on the quay, changed the bed of the Caÿster, built the Olympieum, and instituted the games Ἀδριάνεια. Later (from the 3d cent. onward) E., as the metropolis of the churches of Asia, became a shrine to which Christians made pilgrimages because of its association with Paul, Timothy, as its first bishop, and John, who after the fall of Jerusalem (70 A.D.) and his exile in Patmos, made E. the headquarters of Christianity and died there (100 A.D.). According to popular tradition John was followed thither by the Virgin Mary (who died and was buried there), Mary Magdalene, Andrew and Philip, his fellow townsmen of Bethsaida.

5. Language, People, Government, and Life.

The language of the Ephesians was nominally Ionic Greek, but from earliest times the population was very mixed; so that the Hellenism was not pure, and the Greek blood was further adulterated by the worship of the Asiatic goddess with its attendant religious prostitution; for people who came as pilgrims to the sanctuary, as caravaneers from the Orient, as refugees enjoying right of asylum, as merchants engaged in commerce and slave trade, as financiers on business with the Bank of the Artemisium, all begat children by the female devotees at the shrine, without loss of reputation to mother or child. The money belonging to the goddess was stored in the Artemisium. This resulted in the establishment of the Bank of the Artemisium, which lent money and received deposits from cities, kings, and private persons. The Megabyzus was president of the Bank, whose books were audited by the γραμματεύς (Clerk) of the βουλή (Council). In Roman times the members of the Council numbered 450; they met in the theater; the president was entitled 'Boularch,' next after whom ranked the "Town Clerk" (cf. Ac 19 35) and the Council Clerk. The civil magistrates were entitled στρατηγοί (see SERGEANT), while generals were entitled ἡγεμόνες. The Ἀγορανόμοι administered the commercial affairs. The chief of police was called εἰρηνάρχης.

In early times E. was a home of literature; Heraclitus and Callinus were Ephesians. It had famous works of art by Rhœcus, Endœus, Myron, Phidias, Cresilas, Phradmon, Policlitus, Timanthes, Zeuxis, Parrhasius, Dædalus, Scopas, Praxiteles, Apelles, Timaretes, Thrason, Menestratus, and others. Its theater seated 24,500. There were two διαζώματα and 60 rows of seats, with a portico above the top row. It dated from Lysimachus, was remodeled in the 1st cent. A.D., and often renovated down to the 4th cent. A.D. The present theater, therefore, is not absolutely identical with that of Paul's day. Ruins of many Christian churches are still extant.

J. R. S. S.

EPHLAL, ef'lal (אֶפְלָל, *'ephlāl*): A Jerahmeelite (I Ch 2 37). E. E. N.

EPHOD[1], ē'fod (אֵפֹד, *'ēphōdh*): The father of Hanniel (Nu 34 23). A. C. Z.

EPHOD[2] (אֵפוֹד): In connection with worship, the word ephod appears to have designated two quite different things. (1) An article of priestly apparel (see PRIESTHOOD, § 10[b]).

(2) Something else, the exact nature of which is not easy to determine, the references to it being found in the old narratives in Judges and Samuel. The plainest statements are in I S 23 69 and 30 7, where we read of Abiathar the priest being in David's camp with the ephod "in his hand," 'carrying it' and being told by David to "bring it" for purposes of oracle-consultation. It is clear that here the ephod is not a garment but something that was carried about by the priest and used by him in obtaining answers from deity. This sense is also suitable in I S 2 28, 14 3 (where 'wearing' should be 'bearing') and 18 (where we should read "ephod" with the LXX. instead of "Ark"). We are left in entire ignorance of the shape of this instrument. It may well have been made of costly material and possibly was a box of some sort containing the sacred stones (see URIM AND THUMMIM). If it was usually hung up in the sanctuary, we have a suitable explanation of I S 21 9.

In Jg 8 27 Gideon is said to have made an ephod of gold, which he put (no special emphasis need be laid on this verb; cf. the usage of the same word in 6 37) in his town Ophrah, where it became a center of worship. In Jg 17 5, 18 14 ff. Micah the Ephraimite is said to have made for his sanctuary an ephod, teraphim, and a graven (and a molten?) image. That in these passages in Judges ephod is to be understood as an image is a widely held opinion—but there is no direct proof of this, and the expressions in 18 14, 18, 20, seem to make a distinction between ephod and image. The ephod both of Micah and Gideon may

have been instruments of divination similar to those spoken of in I Samuel.

Literature: Moore, *Int. Crit. Com.* Judges; Driver in *HDB*; Gesenius-Buhl, *Heb. Handwörterbuch*, 14te Aufl., 1905, s.v.; Lotz in *PRE*3, vol. 5, pp. 402–406 (very complete). E. E. N.

EPHPHATHA, ef'a-tha (*ἐφφαθά*) (Mk 7 34): The transliteration of an Aramaic word spoken by Jesus. The Greek here may not perfectly represent the original form, which, according to Dalman (*Gram.*2 p. 278), was *eph-phthāḥah*—fem. plur. imperative—'be opened.' E. E. N.

EPHRAIM, ī'fra-im (אֶפְרַיִם, *'ephrayim*): **I.** The youngest son of Joseph. See Tribes, §§ 3, 4. **II.** The term is frequently used, especially in the Prophets, to designate the Northern Kingdom of Israel, since the tribe of Ephraim was the most powerful element in that kingdom. **III.** A city of Judæa mentioned only in Jn 11 54 as the place to which Jesus retired after raising Lazarus. The town near which Absalom had his sheep range (II S 13 23) and the Ἀφαίρεμα of I Mac 11 34 are to be identified with the same place; also called Ophrah (Jos 18 23, etc.) and Ephron (II Ch 13 19). Map II, F 5. See also Palestine, § 7 (5). E. E. N.

EPHRAIM, ī'fra-im, **FOREST OF** (יַעַר אֶפְרַיִם, *ya'ar 'ephrayim*, **wood of Ephraim** AV): The scene of the decisive battle between the forces of David and those of his rebellious son Absalom (II S 18 6). From the account in II S chs. 17 and 18, the place was E. of the Jordan. Possibly it was so named from a colony of Ephraimites, E. of the Jordan (cf. Jos 17 14-18), to which there may be a reference in Jg 12 4. C. S. T.

EPHRAIM, GATE OF. See Jerusalem, § 32.

EPHRAIM, WOOD OF. See Ephraim, Forest of.

EPHRAIN, ī'fra-in. See Ephron, II.

EPHRATH, ef'rath (אֶפְרָת, *'ephrāth*), or **EPHRATHAH** (אֶפְרָתָה, *'ephrāthāh*): The second wife of Caleb, son of Hezron (I Ch 2 19), and the mother of Hur (I Ch 2 50, 4 4), the ancestor of Beth-lehem, Kiriath-jearim, and Beth-Gader. Perhaps this means that Beth-lehem was one town of a district Ephrathah. Ephrathah (**Ephratah** AV) and Beth-lehem are parallel (Ru 4 11), and we read also of **Beth-lehem Ephrathah** (Mic 5 2). Jesse is called an **Ephrathite** of Beth-lehem-judah (I S 17 12). Naomi's sons are Ephrathites of Beth-lehem-judah (Ru 1 2). Ephrathah (Ps 132 6) probably means Beth-lehem or the surrounding district. Perhaps in Ps 132 6b we should read "field of Jaar," *i.e.*, Kiriath-jearim (so RVmg.). In Jg 12 5, I S 1 1, and I K 11 26, the Heb. "Ephrathite" should be read "Ephraimite," as in RV. Ephrath (Gn 35 16, 19, 48 7), the place where Rachel was buried, near Bethel, in the border of Benjamin (I S 10 2), was probably not the same as Bethlehem ("the same is Beth-lehem" is a later addition). C. S. T.

EPHRON, ī'fron (אֶפְרֹן, *'ephrōn*): **I.** A Hittite, the son of Zohar of Hebron, from whom Abraham purchased the cave of Machpelah (Gn 23 ff., 25 9, etc.).

II. 1. A city which with others King Abijah wrested from Jeroboam (II Ch 13 19). (**Ephrain** AV and RVmg., the same as Ephraim, **III** [q.v.].) **2.** A mountainous ridge, forming the northern boundary of Judah between Nephtoah and Kiriath-jearim (Jos 15 9). A. C. Z.

EPICUREANS, Ἐπικούριοι (Ac 17 18): The followers of Epicurus (341–270 B.C.), whose tenets opposed those of the Stoics. He started from hedonism and the atomistic theory, and contended that happiness consists in pleasure by which man arrives at virtue through absence of pain. The theory was sensualistic. It encouraged friendship and discouraged engaging in business and politics, which disturb serenity of mind. Epicurus placed the doctrine of the swerving of atoms in the forefront of the doctrine of the genesis of the world and of cognition and therefore exalted Chance to supreme power. There are either no gods, or else they do not care for man. The Epicureans were very dogmatic, and claimed infallibility for their doctrines. They bound their adherents to defend certain fundamental principles. They held that ethics and morals are of more importance than knowledge, which should be sought mainly to banish the disturbing elements of fear and superstition. Epicureanism reflected the elegance and freedom of Athens, and was therefore regarded by the early Christians as embodying the essence of paganism. J. R. S. S.

EPILEPTIC. See Disease and Medicine, § 5 (8).

EPISTLE: The literary form of the greater portion of the N T writings. In their main construction the N T Epistles correspond generally to what was customary in the age in which they were written—consisting of an opening greeting, a body containing the message, and a closing salutation. In the construction of these several parts, however, they differ largely from the classical form, being more elaborate in both greeting and salutation, while the message is cast usually in a discussional form. The Epistles differ considerably also among themselves. Taking the letter of the Council, embodied in the narrative of Ac 15, as a sample of classical form, the Epistle of James approximates most closely to literary usage in its employment of *χαίρειν* in its greeting, though it has no salutation; while III John resembles this classical usage in the brevity of its greeting, though it is of the usual N T type in its salutation. On the other hand, Hebrews and I John have no greeting at all. The remaining Epistles are of a peculiar Semitic form of greeting, in their wishing to the readers **grace, mercy, and peace** from the Divine source, I and II P, Jude, and II Jn introducing the verbal form (I, II P, Jude, *πληθυνθείη*; II Jn, *ἔσται*), which is lacking in Paul's letters. The form of the closing salutation varies greatly, though in several (I P, Ro, I and II Co, I Th) appears the idea of the holy kiss, which was a common form of salutation among the Hebrews, and in many (III Jn, Ro, I and II Co, Gal, Eph, Ph, Col, I and II Th, He, I and II Ti, Tit, Phm) there is a renewal of the benedictory wish of

grace, or peace from above; while in some (I Co, Ro, Col, I Th, II Ti) there are added personal remembrances or requests from the writer himself. A few (Ja, II P, I Jn, Jude) can not be said to have any farewell salutation.

The messages of the N T Epistles are naturally determined as to their contents by the peculiar religious and spiritual condition of their readers. The usual form which the message assumes is that given characteristically by Paul — a discussion of the readers' situation from a doctrinal point of view, followed by a series of exhortations based upon the previous discussion and applied to the various phases presented by the situation. The best illustrations of this form are given by Ro, Gal, Eph, and Col. In Ph this form is modified somewhat by the personal cast of its contents, which is seen most distinctively in Phm. In I Co the form is constrained by the seriatim discussion of questions raised in the correspondence between the church and the Apostle, and of information given to the Apostle by members of the church. The composite character of II Co makes any classification of its message form difficult, while I and II Th are so peculiarly pastoral, and are determined so largely by the religiously undeveloped character of their readers as to lack formality of discussion. This informality is seen in its extreme form in the personal letters to Timothy and Titus.

Outside of Paul's letters, the variety is more marked. I P and He are the only ones which can be said to reproduce the general Pauline form, and in Hebrews the homiletic quality of the discussion so dominates it as to reduce to a minimum its resemblance to Paul's form. II P and Jude resemble each other, but only feebly suggest the Pauline cast. Ja is a homily, after the style of the O T wisdom writings; while the peculiar literary relation of I John to the Fourth Gospel makes it practically throughout a spiritual application of the Gospel's narrated facts, and the specifically personal character of II and III Jn places them in the category of Phm.

To the character of their contents is due the designation of I and II Ti and Tit as the "Pastoral Epistles." The name "Catholic," however, as applied to Ja, II P, I, II, and III Jn, and Jude, while originating in the conception of them as circular or encyclical letters, was applied at the first only to certain of the group and came later to have the more ecclesiastical sense of 'generally accepted' (see CATHOLIC EPISTLES and PASTORAL EPISTLES).

In general, it is clear that these N T writings took their epistolary form in the way of natural correspondence and not as pure literary productions. They were written for their respective readers, with no thought of a general literary public; so that Deissmann's contention that they are letters rather than Epistles is justified (*ET*, Dec., 1906).

Besides the formal epistolary writings of the N T there are to be found in the O T and the N T references to individual letters, with more or less reproduction of their contents, such as (O T) the letter of David to Joab (II S 11 14 f.), Jezebel to the elders of Naboth's city (I K 21 8 f.), Ahab to the rulers of Jezreel (II K 10 1-7), Ben-hadad to the king of Israel (II K 5 5-7), Sennacherib to Hezekiah (II K 20 12; Is 39), Hiram to Solomon (II Ch 2 11), Jeremiah to the Exiles in Babylon (Jer 29 [Shemaiah to the rulers of Jerusalem, vs. 25, 31]), Elijah to Jehoram (II Ch 21 12-15), Hezekiah to the remnants of the Northern Kingdom (II Ch 30 1, 6), between officials at the Restoration (Ezr 4 7 ff., 5 5 ff.; cf. Neh 2 7-9, 6 5, 17, 19), Ahasuerus to the royal provinces (Est 3 13 f.), Esther and Mordecai to the Jews (Est 9 29), and (N T) the letter of the High Priest to the Synagogue of Damascus (Ac 9 2; cf. 22 5, 28 21), the Council to the Gentile Converts of Syria and Cilicia (Ac 15 22-29), Claudius Lysias to Felix (Ac 23 26-30). Notice also reference to letters of introduction in II Co 3 1; Ac 18 27; I Co 16 3 (cf. Ro 16 1 f.), and to letters from the churches to the apostle (I Co 7 1); while the Book of Revelation, apocalyptic though it is in its contents, is cast in the form of a letter from the Seer "to the seven churches which are in Asia" (1 4; cf. 2 1, 8, 12, 18, 3 1, 7, 14). M. W. J.

ER, ûr (עֵר, *'ēr*): 1. A son of Judah by the Canaanitess Shua (Gn 38 3 ff., etc.). Er married Tamar, but was slain by J" for his wickedness. The whole story in Gn ch. 38 probably represents tribal (or clan) rather than individual experiences. Er was thus a small clan that was lost (by conquest or absorption) in the larger clan of Tamar or Shelah. 2. 'Son' of Shelah (I Ch 4 21). 3. An ancestor of Jesus (Lk 3 28). E. E. N.

ERAN, î'ran (עֵרָן, *'ēran*): The ancestral head of the Ephraimite clan of **Eranites** (Nu 26 36). E. E. N.

ERASTUS (Ἔραστος): 1. One of those ministering to Paul (*οἱ διακονοῦντες*), who was sent in advance from Ephesus to Macedonia (Ac 19 22). 2. The "treasurer (*οἰκονόμος*) of the city," probably of Corinth, in Ro 16 23. This is all the more likely if this Erastus be identical with the following. 3. An Erastus who, according to II Ti 4 20, remained in Corinth, presumably because it was his home. J. M. T.

ERECH, î'rec (אֶרֶךְ, *'erekh*): A city of S. Babylonia to the E. of the lower Euphrates, the modern *Warka*, the inscriptional *Uruk* and *Arku*, whose immense ruins indicate the site of a large city with a very long history. It is mentioned in Gn 10 10 as one of the four cities founded by Nimrod. Its antiquity is attested by its having been the center for S. Babylonia of the worship of the goddess Ishtar (cf. ASHTORETH), the Semitic Venus. It was also the principal scene of the great Gilgamesh or 'Nimrod' Epic. See BABYLONIA, § 7. **Archevites** are named in Ezr 4 9 f. as among the peoples settled in Samaria by Osnapper (Asshurbanipal). According to the usual explanation it is the inhabitants of the territory of Erech that are meant. J. F. McC.

ERI, î'rai (עֵרִי, *'ērī*): The ancestral head of the **Erites**, a clan of Gad (Gn 46 16; Nu 26 16). E. E. N.

ESAIAS, ę-zê'yas. See ISAIAH.

ESARHADDON, î"sār-had'ǫn (אֵסַר חַדּוֹן, *'ēṣar ḥaddōn* = Assyr. *Aššur-aḫa-iddin*), 'Assur has given a brother': A son and successor of King Sennacherib (705–681 B.C.) on the throne of Assyria, 681–

668 B.C. He came to his rule after a revolution in which his father was slain (cf. Is 37 38; II K 19 37). As soon as he was established he rebuilt Babylon, which his father had destroyed (689 B.C.). His early military activity was a defense of his country from the Cimmerians on the N. His most notable and far-reaching campaign was that in which he invaded Egypt, 674 B.C. In 673 he repeated the attack and in 670 his army victoriously reached Memphis, captured it, and Egypt became a vassal to Assyria. While on the way to put down revolt in Egypt in 668, Esarhaddon fell a victim to death. I. M. P.

ESAU, ē'sô (עֵשָׂו, *ēsāw*), 'hairy,' according to the popular etymology of Gn 25 25, which, however, is pronounced unsatisfactory by Buhl and others: The name of the first-born of the twin sons of Rebekah and Isaac (Gn 25 21 ff.). The story of E. in Gn is made up of several strands (J, E [?], and P. See GENESIS, § 4). The notice in 25 25 seems to be composite, as in it emphasis is laid upon his ruddy color, whence his name Edom, and upon his skin being like a "hairy" (*sē'ār*) garment, whence the name Seir, with which the name Esau is connected without explanation. But the origin of his name Edom is given later (25 29-34, as "red," in connection with the red pottage). The name Seir is used often interchangeably with Edom for the country inhabited by Esau's descendants, and the descendants of Seir are given in the genealogy of Esau-Edom, probably as a parallel table (Gn 36 20-30). In the old accounts in JE the interest centers about the relations between Esau and Jacob. In these stories Jacob is represented as gaining the advantage over E. in connection with the question of inheritance (the birthright, 25 29-34 E [?], the blessing, ch. 27 E [?], and J). But on his return from Aram, Jacob is constrained to sue for favor from E., who is represented as meeting him graciously and forgiving all past offenses (chs. 32, 33 mainly J). In P the interest is mainly in Esau's marriages to Hittite (26 34 f.) and Ishmaelite (28 8 f.) wives, which is the reason for sending Jacob to Paddan-Aram (28 1-7).

In JE the stories are told with remarkable impartial objectivity. While E. is a "hunter," "a man of the field," and therefore a contrast to the "quiet," businesslike, crafty Jacob, little is said that shows that the writers condemn him. If Jacob well represents Israel's national traits, E. may also represent those of Edom. For, after all, it is the story of two peoples, the elder of which (Esau-Edom) was at last compelled to give way to the younger (Israel), that gives these stories their real historical significance, as is plainly indicated in the oracle in 25 23. See also EDOM. E. E. N.

ESCHATOLOGY

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Eschatology (from ἔσχατα, 'last things') is strictly the systematic presentation of ideas regarding the ultimate condition of mankind, and of the world in general; but, more broadly, it includes ideas regarding events leading to the ultimate things. Further, by ultimate is meant not only the absolutely last, but also all that relatively to the present may be regarded as last, *i.e.*, the end of the series of events, as far as the present life of the individual is concerned, and the end of the present dispensation, as far as the world is concerned. In a religious system its importance is even greater than that of the systematic presentation of origins or cosmogony.

1. Definition.

Biblical eschatology, at least as much as any other department of the Biblical system of thought, shows signs of gradual development, and may, therefore, be properly subdivided into the eschatology, I of the O T, II of the intertestamental period, and III of the N T. These three sections represent three periods of unequal duration. The first covers more than 1,000 years and ends with the 2d cent. B.C. The second lasts for approximately 200 years, and the third for somewhat less than one century. Beginning with the first, the two later phases represent the appearance of distinctly new features.

2. Development.

I. OLD TESTAMENT ESCHATOLOGY.

1. The Nation. The central subject in the O T is the Chosen People. In eschatology, therefore, the

destiny of Israel furnishes the starting-point of the development of thought. And in the portraiture of the future of the Chosen People two things are distinguished: a final future glory reserved for it and an intervening period of judgment, called "the Day of Jehovah." Both of these are comprehended under the eschatological phrase **latter days** (**last days**, also "end of days," Is 2 2; Ezk 38 16).

3. General Features of O T Eschatology.

The "Day of Jehovah" ("Day of the Lord" AV), as a phrase, was first used in the 8th cent. and is represented as a consummation to which the people were eagerly looking forward (Am 5 18-20). Before it became a popular expression, however, the phrase must have been used by the prophets in oral encouragements and warning. At any rate, in its first appearance it had already attained a misleading content and Amos aims to correct the misconception. To the expectant people the Day of J″ conveyed the meaning of a time of indefinite duration (cf. DAY) when J″ would show His favor to His people by delivering them either from foreign oppression or from social irregularities and injustices. This conception takes its name, no doubt, from J″'s special manifestation at the time, just as "day of Midian," "day of Temptation," etc., are times distinguished by these features. It is, however, often spoken of also as **that day** (Is 17 7, 30 23; Mic 4 6; Zec 9 16, etc.).

4. The Day of Jehovah.

The prophets of the pre-exilic period, true to their character as ethical teachers, develop the idea by calling attention to the fact that, if Jehovah reveals Himself at any time, it must be as the God of righteousness, in order to visit punishment upon sin. With the preaching of this idea the Day of Jehovah became the Day of God's appearance to judge the nations of the earth for their unrighteousness (Zeph 1 7; Is 13 6, 9; Jl 3 14 [spectacular judgment in the Valley of Jehoshaphat]). But God's justice is from the nature of the case set against unrighteousness in all places with equal rigidity. Israel is no exception, and, therefore, both branches of the Chosen People must submit to the visitation of justice. The thought is enunciated with considerable emphasis by Amos (5 18). But the idea of judgment upon all nations opposed to the will of Jehovah is not bound up in the single phrase "Day of Jehovah." It appears independently as the constant refrain of the prophetic discourses; it is given eschatological distinctiveness only through its association with the Day. The usage of the exilic and post-exilic period is best understood upon the basis of this free application of the term (Ezk 13 5, 30 3; Jl 1 15, 2 1, 11, 31; Ob ver. 15).

5. A Day of Righteous Judgment.

The specific character of such a period is more distinctly emphasized by placing between it and what precedes it certain events of exceptional or preternatural aspect. These were conceived as affecting not only the inner social and moral life of nations, but also the world of physical nature. They included portentous convulsions and alterations in the order and movements of the heavenly bodies as well as in the earth itself (Is 24 1; Jl 2 2, 10).

6. Precursors of the Day.

But behind the Day of Judgment the eschatological prospect of the Israelite beheld a day of glory. This too was rooted in the character of Jehovah, as a God exercising mercy and keeping faith with His covenant people. At this point eschatology coalesces with the vaguer forms of the Messianic hope (see MESSIAH). Deutero-Isaiah portrays the prospect of the renovation and restoration of the nation (Is ch. 60). It is an age of perfection which needs no further change and undergoes none. The characteristics of it are the gathering together of all Israelites from all parts of the world (Is 43 6), the bestowment of all earthly blessings upon them (Am 9 11-15), the passing away of sorrow and sighing (Is 35 10, 65 19), and the change of all into righteous servants of Jehovah who glory in Him (Is 45 25).

7. A Day of Israel's Glory.

The other nations are in this prospect brought into subjection to Israel either by conquest as a consequence of the warfare which they themselves have brought on by their attack on God's people (Ezk 38 18; Jl 2 20; Zec ch. 14 [*passim*]; Ob ver. 18), or by the voluntary adoption of the God of Israel as a God, because they shall recognize Him as the righteous King of the whole earth (Is 2 2-4). To this they will be led either by the manifestation of His great and fearful power (Zeph 3 8, 9; Is 16 8 ff.), or by the teaching of Israel, especially by the Servant of J″ (Is 42 6, 49 6, 50 5 ff., 51 4 f., 60 3). This, however, means that Israel is to rule over them and not merely take a primacy among them, as the first among equals (Dn 7 27).

8. Supremacy of Israel.

Of this ideal condition Ezekiel draws a general picture, as far as it concerns the internal conditions and arrangement of the land together with its laws and the ritual provisions that should prevail in the restored Israel (chs. 40–48).

9. Ezekiel's Ideal Israel.

This is the restitution and resurrection of Israel. It is the new era ushered in by a new covenant under which all the imperfections of the old pass away. To use a term derived from pagan lore, it is the "Golden Age." In this renovation even the material creation and the animal kingdom will have a share. The earth shall increase her fruitfulness (Is 30 23-25, 32 15). Prosperity will extend through all the departments of life (Jer 31 18; Jl 3 18; Am 9 13). Noxious beasts and birds of prey will change their natures; so that man shall no longer fear them (Is 11 6-8, 65 25), or else they will be exterminated (Ezk 34 25, 28). The age of man will be prolonged, and none shall die in youth (Is 65 20). Physical infirmities will be removed, as will also disease (Is 29 18). The light of the moon will be equal to that of the sun, and that of the sun will be sevenfold greater (Is 30 26), or Jehovah Himself will take the place of both sun and moon (Is 60 19). In fact, this will be a new world with new heavens and a new earth (Is 65 17, 66 22).

10. National Resurrection.

All these representations could not have been meant literally, but that some of them were there can be little doubt. Yet, however meant and however understood, they are in themselves evidences of an expectation of a deeper and more essential transformation affecting the character of the people, and this is grounded in God's love and work in His Chosen People.

11. Literal and Figurative Blended.

As to the method of the realization of this ideal, it was understood that it would be by the separation of a nucleus of righteous membership in the nation. How large this nucleus should be at the outset is not clear. Isaiah believed that it would include the main body of the state, or at least as much of it as could control the whole body. More frequently, however, the name "remnant," applied to it, carries with it the conception of a small beginning (see REMNANT, and cf. Is 37 4; Zeph 3 13; Zec 8 12).

12. The Remnant.

The moral line of distinction between the sound and unsound parts of the Chosen People is the link of connection between the collectivism and individualism of the O T. For the Remnant is after all constituted of persons who sustain independent relations with Jehovah, not shared in by the general body. Their course is not determined by the whole body, else they must be of the same character and under the same condemnation.

13. Transition to Individualism.

In this transition to the individualistic view of religion Jeremiah served as a pioneer. Every one shall die for his own iniquity is his dictum (31 29 f.). The collapse of the national life with the Captivity no doubt helped to bring into view the importance of a change of basis. At any rate, Ezekiel closely follows Jeremiah's individualism (Ezk 18 4). All souls stand in direct relation to God ("the soul that sinneth, it shall die"). Therefore one may raise himself out of the evil into which he is born and in which he lives (Ezk 18 21-24) and enter a new community.

14. Individualism in Jer and Ezk.

2. The Individual. To the individual the fact of primary importance in eschatology is death. The thought of death was from the very beginning present to the mind of the Hebrew, as it was not among some other races. As to the nature of death itself, however, there is no discussion or explanation of it as a physiological or physical reality. It is certain that it is viewed not as the end of all existence but simply as an end of earthly life. Death is caused by the escape of the soul from the body; and soul and life are practically synonymous. As the life is in the blood (Lv 17 11; Gn 9 4 f.; Dt 12 23), the shedding of the blood is the liberation of the soul. If unjustly forced out of the body, the life could cry out to God for vengeance (Gn 4 10).

15. Death.

Thus expelled or left to escape from the body, life does not become extinct nor lose its personal continuity. Personal continuity and life in the body are not identical. The spirit of life is indeed necessary for existence on earth; but the person may continue to exist in another form after it has left the body. This doctrine, however, is quite different from the idea of inherent immortality in the Greek sense, which involves the indestructibility of the essential being of man. The Hebrew notion involves simply the belief that death does not end all for the individual. The prohibition of necromancy, the sharp distinction between man and other animals, and belief in resurrection, though distinctly enunciated only in the latest times (Dn 12 2), put this conclusion beyond doubt.

16. Immortality.

Just what becomes of the person at death is a question answered variously. According to the popular conception he is "gathered to his fathers" (Jg 2 10; II K 22 20, or "his people," Dt 32 50). But this is very vague. A more developed answer is found in the doctrine of Sheol.

17. State After Death.

The O T **Sheol**[1] (Hell AV) and the N T **Hades** must be distinguished from the grave. Abraham, Moses, Jacob, and Aaron are buried in graves far from the sepulchers of their ancestors, and yet they are gathered to their fathers, or pass into Sheol. Sheol is then a distinct place, but where it is located is not clear, unless it be conceived as in the depths of the earth (Pr 15 24; Ps 86 13). It is a region of darkness (La 3 6; Ps 143 3). It is the land where light is as midnight (Job 10 22). It is a vast place, for it receives all and is never full (Pr 27 20; Ezk 32 21). It is known also by other names, such as the **pit** (Ps 28 1, 30 3; Ezk 32 18); **Abaddon**, *i.e.*, 'destruction' (Job 26 6, 28 22; Pr 15 11; Ps 88 11); "the lower parts of the earth" (Is 44 23; Eph 4 9); also poetically a "place of silence" (Ps 94 17, 115 17), "the land of forgetfulness" (Ps 88 12); and in a still more imaginative description it is compared to a huge monster with wide-open mouth swallowing those who come near (Is 5 14).

18. Sheol. Hell (AV).

The mode of existence in Sheol is certainly inferior to that upon earth. It is shadowy and dim, owing to the absence of the spirit of life. But it is not a mere disembodied soul or spirit existence. The names of soul and spirit are not given to those who dwell in Sheol. The only exception is Job 14 22, and here the person in Sheol is conceived of as being there in soul and body. More frequently those in Sheol are called 'stiff' or 'weary' ones (**Rephaim**, "weak," Is 14 9 f., so also in the Phœnician inscription of Eshmunazzar, who are, however, not to be confused with the Rephaim named as primitive giants in Gn 14 5, 15 20). Hence their state is one of privation. They have done with all activity and feel neither pain nor the thrill of excitement (Job 3 13-19); and yet in Is 14 10 they are poetically said to be roused up to meet the king of Babylon who is about to join them. In any case they lack all comfort and joy (Job 17 16).

19. Mode of Existence in Sheol.

[1] The word "Sheol" should be derived not from *sha'al*, 'to ask,' as if it denoted 'one who demands'; nor from *shūl*, 'to be limp,' or 'slack'; but from *sha'al*, 'to dig up,' 'to hollow.'

To what extent even consciousness was believed to continue in the state after death is uncertain. That some degree of mental activity must exist in any condition in which the distinctiveness of man is preserved goes without saying; but it is possible both to exaggerate the amount of feeling implied and to minimize it. It is not safe to infer from the use of the term "knowing ones" (Lv 19 31; Is 19 3, "familiar spirits" RV) that the dead appealed to in necromancy were regarded as more than usually gifted in knowledge (I S 28) or that there is an earlier and a later doctrine on the subject. The more legitimate inference is that the thought of the superior wisdom of the departed was entertained among the heathen, but that in Israel it was especially repudiated as contrary to the principles of Jehovah worship. Nevertheless it is true that the later thought of the O T is more consistent on this point to the effect, namely, that the departed pass a dreamlike incoherent semiconscious existence (Job 10 22).

20. Consciousness in Sheol.

The most important aspect of existence in Sheol to the Israelite was its separation from J". This caused him great regret (Ps 6 5, 88 10-12; Is 38 18); therefore the dead are mourned (II S 1 17), and the prospect of future reunion with them affords no comfort (II S 12 23). Whatever differences between dwellers in Sheol may exist, they are based not on moral grounds but on racial distinctions. The idea of translation to heaven, as in the case of Enoch and Elijah, does not seem to have formed an appreciable factor in the religious thought of the Hebrews.

21. Separation from J" in Sheol.

That the dead should be raised from the grave, reclothed in bodily life, and rewarded or subjected to punishment is a conception which appears only in the latest generations of the O T period, and plays an important part in ministering comfort to the surviving comrades and kinsfolk of martyrs (Dn 12 2). The question of the return from Sheol is, however, suggested with a decided negative bias by Job (14 14). In 19 25-29 of the same book (a most obscure passage, "in my flesh" AV, "from my flesh" ERV, "without my flesh" ARV), the testimony for a belief in a bodily resurrection is quite doubtful.

22. Individual Resurrection.

The type of thought in Ecclesiastes (q.v.) does not allow itself to be fused with that of the other O T books. That in this book there are two inconsistent systems is very clear. Whatever the occasion and cause may be, the pessimistic system is more nearly allied to the materialistic view of man's nature and future. Evidently, however, this was felt to be incompatible with the spirit of the Israelite. Either the author himself, or some one else for him, explains the eschatological correlatives (cf. 12 13 f.). See also Ecclesiastes, § 4 (iv).

23. The Eschatology of Ecclesiastes.

II. The Intertestamental Period.

In the interval between the close of the O T and the opening of the N T, eschatology assumed very great prominence. This was due to (1) the distressing circumstances of the period, in which, however, the conviction that all was well, and should ultimately issue in an auspicious consummation never failed or faded; (2) fresh and great interest in the individual and the contemplation of the problems of religion from that view-point; and (3) contact with the Greek world with its doctrine of immortality, which was carefully wrought out upon philosophical grounds. The three branches of eschatology (the world, the nation, and the individual) are, however, still held in view.

24. Formative Influences.

Of the three classes of writings of the period (the Apocrypha, the works of Josephus and Philo, and the apocalyptic literature) the first furnishes nothing distinctive. In II Maccabees the latest development of O T eschatology (especially the idea of the bodily resurrection of the faithful) is acutely presented; but the other Apocrypha contain either no eschatological data or only such as are duplicated in the canonical O T.

25. Literary Sources: Apocrypha.

Jewish eschatology, as far as reflected in Philo and Josephus, shows the development of a difference between Palestinian and Alexandrian types of thought; but essentially its general outline and fundamental position are the same in both. The Messiah and the Messianic restoration of prosperity are quite prominent (Philo, *De Exec.* 8–9; *De Præm. et Pœn.* 15–20; Jos. *Ant.* IV, 6 5; X, 11 7). Philo believed in the final state for the individual at death without subsequent judgment and resurrection, but with everlasting rewards and punishments; and in a special place of punishment (Tartarus, as among the Greeks, *De Exec.* 6). Josephus, on the other hand, held to the very safe idea of an intermediate condition for both righteous and wicked and a resurrection for the righteous only (*Ant.* XVIII, 8 14; *BJ*, II, 1 3).

26. Philo and Josephus.

The most prolific source of eschatological notions for this period is the apocalyptic literature. So large a place is given to the last things in these writings that with some the terms "apocalyptic" and "eschatological" are interchangeable. It is the chief feature of this literature that it divides the whole history of the world into two sections called eons, or ages, separated by a sharp line. All that precedes the moment of separation is the 'present age' (ὁ αἰὼν οὗτος), all that follows is the 'age to come' (ὁ αἰὼν ὁ ἐρχόμενος). They differ from each other in moral character and also in outward conditions. The present age is controlled by brute forces; it is the world-kingdom, symbolized under the figures of beasts. The future is the age of the Divine king, presented under a human aspect (Dn 7 27). The duration of the evil age is absolutely fixed, and though reckoned differently (*Eth. En.* 16 1, 18 16, 10,000 years; *Assump. Mos.* 5,000 years) it is near its end, and the question with those living is whether they shall continue through it and witness the advent of the new eon.

27. Apocalyptic Literature.

The future age is naturally characterized by the setting up of the Messianic kingdom and the coming

of the Messiah. In both these matters, the thought is rooted in the O T, but developed into a diversity of form not always capable of reduction into a systematic unity. But for the most part these developments are subsequent to the beginning of the N T and influenced by it. More emphasis, however, is laid in the Apocalypses upon the *dolores Messiæ*, *i.e.*, the disturbances which are to precede and introduce the Messianic Age, and on the appearance of an anti-Messianic personality representing all enmity against God (Antichrist, cf. *Sib. Or.* 3 63).

28. Messianism in Apocalyptic Literature.

The individual eschatology of the Apocalypses carries out the O T conception on the various phases of the subject to their fuller outline, especially those which cluster about judgment, resurrection, and retribution. On all these subjects, ideas were more clearly outlined. Belief in the resurrection took into its scope the reembodiment of all men with a view to their being judged either individually or in a great and common assize and being assigned to their respective destinies of reward or penalty. Sheol was also developed into the conception of a place subdivided into two caverns, separated by a wall or chasm (**gulf**, Lk 16 26), one occupied by the departed just and the other by the unjust.

29. Expansion of Ideas.

Furthermore, the growing use of the **Valley of Hinnom** (*gē-hinnōm*) as the figure of everything suggestive of disgust and abhorrence furnished a ready mold for the thought of a place of punishment for the wicked. **Gehenna** (and in a simpler form, "the Valley," Jer 2 23, 31 40) is clearly identified with Sheol in *Assump. Mos.* 10 10 (cf. also *Eth. En.* 99 11, 103 7 f.).[1]

30. Gehenna.

A counterpart of Gehenna, a place for the righteous after death, was found in the idea of **Paradise** (a Persian word meaning 'park,' 'garden'). But the location of Paradise is uncertain. By some it was thought to be a portion of Sheol separated by a chasm from the abode of the wicked, by others it was made a place in the presence of God Himself (Heaven, so the Pharisees, Jos. *Ant.* XVIII, 1 3; *BJ*, II, 8 14; Wis 3 14, 4 10, 5 5, 7). Finally the Essenes regarded it as a place on the renovated earth in the future. In the Apocalypses, so far as the subject is touched upon, Paradise is located on the earth (*Eth. En.* 32 3-23; *Jub.* 4; but cf. IV Esd 6 51-76).

31. Paradise.

III. New Testament Eschatology.

True to its essential characteristics, N T thought completely eliminates from eschatology the national phase and distributes the interest on the individual and universal aspects of the subject. The problem of the destiny of a special community, however, is not totally left out of consideration. The Christian brotherhood clustering around Jesus Christ assumes a place among the subjects of thought. The struggles and the final victory of the Church are very largely in the foreground; and yet they come into view as features of a world dispensation rather than as experiences of a limited circle of human beings.

32. General Aspects.

1. Eschatology of Jesus.

All N T teaching naturally begins with the words of Jesus. And in this realm the establishment and growth of the Kingdom of God upon earth forms the starting-point. There can be no doubt that the Kingdom of God, as Jesus conceived it, was an inner living organism. Neither can there be any doubt that such an organism must find a body in an outward order of things. The question, however, what this body was to be, and by what processes it was to make its appearance and take its place in the world is not so easily answered. On the one hand, it is stoutly contended that the Kingdom, even in the teaching of Jesus, can only be a visible organization, which Jesus thought would be divinely established for Him by a sudden manifestation of power (Bousset, *Die Predigt Jesu in ihrem Gegensatz zum Judenthum*; Shailer Mathews, *The Mess. Hope in N T*, 1905). On the other hand, there is abundant ground for the position that Jesus viewed the Kingdom as already established while He was teaching His disciples, and that He expected it, while starting with small beginnings, to attain through natural processes unto a world-wide diffusion and growth.

33. Eschatology in the Teaching of Jesus.

Whichever of these two antagonistic views may be correct, it remains true that for the disciples of Jesus the essential portion of the foundation and organization of the Kingdom lay in the future. Only after His earthly work was ended and Jesus had returned as the glorified Messiah would the Kingdom be in full manifestation. Hence the promise of His second coming (*παρουσία*, Mt 24 3, 27, 39) of which the time is concealed from all, even from the Son (Mk 13 32), but of which He gives certain signs that they may recognize it. This thenceforth is the central factor in all N T eschatology.

34. The Kingdom of God in the Future. The Parousia.

The parousia, however, is in the eschatological discourse of Jesus (Mt chs. 24, 25; Mk ch. 13) associated with the end of the world, and with the collapse of the Jewish community, and it has been impossible to extricate the matter from the obscurity which has surrounded it on this account. While the assumption that there is a double coming spoken of, or that a Jewish Apocalypse has been adopted into the teaching of Jesus and given as a discourse of His, and other assumptions of the same kind are arbitrary and improbable, there is, on the other hand, a considerable amount of vagueness in the evangelic reports of what Jesus said, indicating that perhaps from the very nature of the case the reporters of the discourse were not able to grasp His thought with clearness.

35. Sources of the Material in the Parousia Discourse.

[1] This is the purely Palestinian form of what Philo clothes under the Greek term Tartarus.

Closely associated with the declaration of the parousia is the other declaration that its object would be the Judgment. This is clearly an indication of the whole setting and trend of the discourses in Mt chs. 24 and 25. A judgment is more explicitly foretold also in other connections (Mt 10 15, 11 22, 24). In this Judgment Christ Himself is the Judge; those who are judged are all classes of men, including peoples of the past ages, such as the Queen of Sheba, Sodom and Gomorrah (Mt 11 20, 24), and Nineveh; hence also the Gentiles, the twelve tribes of Israel (Mt 19 28), and His own adherents. The rule of Judgment is the ethical one of the exercise of love (Mt 25 31 f.).

36. Parousia and Judgment.

The question of resurrection comes into view as a point of controversy between the Sadducees and the Pharisees, on which His teaching is sought. And Jesus unhesitatingly places Himself on record (Mt 22 23 f.; Mk 12 18 f.; Lk 20 27; cf. also Mt 8 11; Lk 13 28) in favor of the essential truth of the belief. The difficulties of the Sadducees upon the subject have no existence for Him, because it belongs to a different order of reality from those of common experience. But to the same order belongs also immortality. In fact, the latter is in the conception of Jesus based upon the former, and both are rooted in man's relation to God as the object of God's paternal love. Jesus appeals to the fact that J" calls Himself the God of Abraham, Isaac, and Jacob (Mt 22 32). This was the ground for believing that the patriarchs were not dead. For whom God attaches to Himself in the relation implied in such an utterance, the experience of death can not be the end of all. This is an explicit assertion of the immortality only of some men; but it does not exclude the doctrine of the immortality of all. Further, to the Jewish mind at least, the fact that the patriarchs were living carried with it the implication that they must some time be raised out of their graves. For in mere bodiless existence they could not be ideally perfect.

37. Immortality and Resurrection.

The question, then, what becomes of men at death, was never asked of Jesus or taken up by Him independently. Belief in an intermediate state, however, connecting the present dispensation with that which shall be at His second coming (and the Judgment) underlies as an assumption and unifies the two parts of His teaching. And as a substructure for this idea the belief in an underworld ('Sheol,' 'Hades') appears in a transformed and spiritualized aspect. Hades is no longer a place distinctly and *per se*, but the figure of a place, or a place as the figure of a moral reality. This is undoubtedly true also of such other terms as were designed to give a notion of the hereafter. **Abraham's bosom** (Lk 16 22) can not be regarded as anything more than the name of a fellowship with the righteous and faithful (cf. Paradise, above, § 31). Similarly, the statement that a gulf is fixed between those who are in Abraham's bosom and those in torment (ver. 26), though perhaps reflecting the intertestamental notion that a chasm ("gulf") separates the two compartments of Sheol, can be given here only a figurative significance.

38. Intermediate State: Hades.

The rewards and punishments of moral conduct in this life are measured out at the Judgment and become permanent. The wicked are cast down into Gehenna (Mt 5 29 f., 10 28; Mk 9 43). Sometimes, however, the place of punishment is called **outer darkness** (Mt 8 12), or a place where there are **wailing and gnashing of teeth** (Mt 22 13, 24 51), a **place of torment** (Lk 16 23) and of **unquenchable fire** (Mk 9 43, 45). Of the duration of this punishment, all that may be said is that it is **eternal** (*eonian*, or age-long), just as its counterpart is **eternal life** for the righteous (Mt 25 46, **everlasting** AV). There is, however, an intimation of the modulation of penalty according to the amount of knowledge of the sinner (Lk 12 46, 48). The righteous enter into the joy of their father; they inherit the kingdom; they possess treasures in heaven; they live like the angels in a state above need and care (Mt 25 31-46).

39. Rewards and Penalties Hereafter.

2. Eschatology of the Apostles.

The apostolic treatment of these subjects is an unfolding of the germs given in the thought of Jesus. In general, it may be included under the four types (the earlier, the Pauline, the Deutero-Pauline, and the apocalyptic).

The first phase of apostolic eschatology (that of James, Peter, and the Acts) revolves about the conception of the parousia. It forecasts some trials and persecutions but also an impending **restoration** (*ἀποκατάστασις*, Ac 3 21, **restitution** AV). The belief in the underworld, with its corollary the intermediate state, also comes to the surface (I P 3 19-21, 4 6); but the interpretation of the passages in which it is expressed is beset with great difficulty. The "spirits in prison" alluded to in them may be either men in Hades or the fallen angels of II P 2 4 and Jude 6; and, so long as it is impossible to say what they are, nothing definite can be built on these expressions.

40. Early Apostolic Eschatology.

The Pauline eschatology is presented in a variety of forms which do not blend into an altogether perfect unity. Especially is this true of the necessary inferences that may be drawn from them. An important place in it is occupied by the establishment of God's kingdom through the second coming of Jesus (described as "the day of the Lord Jesus Christ," "his revelation," I Co 1 7, "his coming," "presence," I Th 2 19, RVmg.). This coming, however, has for its end the judgment of men by Christ Himself. It is to introduce a universal crisis which would include in its scope the heathen as well as the Jews, and to consist in the revelation of the depths of men's moral character (it is a day of the manifestation of God's wrath, Ro 2 5; II Co 5 10). But it is to be characterized also by the manifestation of the Antichrist as a single person (II Th 2 8. See ANTICHRIST).

41. Pauline Eschatology.

But the eschatological idea most fully elaborated by Paul is that of the resurrection. His relation with

Greek thought, and his desire to conquer it for Christ led him to consider the prejudice against the conception as it ruled the Greek mind, and to make a synthesis of it with the Platonic doctrine of immortality. Paul thus stands as the connecting-link between the Jew to whom immortality in any sense worth considering was, apart from the body, unthinkable and the Greek to whom the resurrection of the body was a grotesque Oriental superstition.

42. Pauline Idea of Resurrection.

In working out the problem of this synthesis, Paul found the conception of a spiritual body a great help, but not much more than a help; for he does not exactly define what the spiritual body is, *i.e.*, whether it is made of a third substance partaking of the qualities of matter and of spirit, yet free from those characteristics of either which offer difficulties to the idea of resurrection, or whether it is a symbol or picture of a reality not otherwise to be appreciated. The analogy by which he brings it to the mind (I Co 15 36 f.) is after all only an analogy.

43. The "Spiritual Body."

In any case, Paul's belief in the resurrection is intimately connected with the historic fact of the resurrection of Jesus. The fact indicates the existence of a law of resurrection whose operation at the last day will be universal (I Co 15 20). The application of this law, however, must be limited by his view that it is through the implanting of a Divine life in them that Christ secures the resurrection of those who belong to Him (cf. Ro 8 11). But if so, a resurrection for unbelievers, if it take place at all, must be secured in some other way; and just what this way is the Apostle does not say. Hence it has been said, though not convincingly, that his idea does not include the resurrection of unbelievers (Kabisch, *Eschatol. d. Paulus*, 1893, p. 267 ff.).

44. The Resurrection of Jesus.

Another cardinal point in the Pauline eschatology is the doctrine of the consummation. Here Paul passes into the realm of cosmic application of Biblical ideas. The Gospel which originates with the creation of man bears also upon the destiny of man, to the uttermost end. But if it does this for man, it can not stop there; it must have its sweep through the whole sphere of intelligent beings; hence the Apostle looks forward to the time when all things shall be headed and ruled by the Creator alone (I Co 15 24).

45. The Consummation.

The Deutero-Pauline eschatology, as given in the Epistle to the Hebrews, though not so explicit as that of the Pauline writings, moves along the same lines. The single feature of it which may be said to introduce a strikingly new form is the summing up of all the portents and convulsions foreshadowed in the old prophets under the figure of a shaking of all things (He 12 26, "make to tremble").

46. Deutero-Pauline Eschatology.

The Johannine eschatology includes the two forms given in the Gospel and Epistles on the one side, and in the Apocalypse on the other. Though differing in form, these two are in substance the same. The difference in form is the result of the use of such diverse methods of presentation as the direct and the apocalyptic. The first of these (in the Gospels and Epistles) shows the parousia at the center. Judgment, resurrection, rewards, and punishments are grouped about that main conception. The Apocalypse, taking the author's times as a basis, views the experience of the Christian community as one of struggle, culminating in a final crisis, out of which the Church emerges victorious, purified, and renewed. Its view of the Messianic Kingdom, of the resurrection and judgment, and of all other points of interest, is determined by this thought (cf. also Revelation, Book of).

47. Johannine Eschatology.

The salient points of its forecast are: (1) The second coming of Christ for judgment; (2) a first resurrection, with the establishment of a millennium of peace under Messianic rule; (3) a second or general resurrection; (4) the final overthrow of Satan and punishment of the wicked; and (5) the reconstitution of the world with new heavens and a new earth and a heavenly Jerusalem. The Millennium (a period symbolically limited to a thousand years) is to be ushered in by the casting of Satan into the abyss (q.v., 20 1, bottomless pit AV), and to be characterized by the prevalence of ideal righteousness, peace, and prosperity. It is to end with the release of Satan, and the renewal of the struggle and its final stage. The general resurrection issues in the judgment of the wicked and their being cast into the lake of fire together with Hades and Death. This is the Second Death (20 14, 21 8).

48. Eschatology of the Apocalypse.

The essentials of Biblical eschatology, as they appear when all that was formal and temporary in the process of their gradual revelation is laid aside, include the following: (1) A continuity of conscious existence for the individual (personal immortality). This, however, viewed as life, is so much richer and fuller for those who are identified with Christ that comparatively speaking they only may be said to be immortal. (2) An intermediate state of pure psychical existence, whose nature must necessarily be incapable of explanation. (3) Bodily resurrection for all. But neither is the reassumption of the material of the body necessary to the conception of such resurrection, nor is any mode of revivification included in the doctrine. (4) A new world dispensation, or order of being, ushered in by a remanifestation of the Incarnate and Risen Savior. (5) The judgment of all men by the Risen Christ, issuing in the separation upon spiritual and moral principles of those who are in living fellowship with God through Christ from those who are not. (6) The award of eternal blessedness to the former and of eternal loss to the latter (perdition), because of persistence in alienation from God.

49. Summary.

Literature: W. R. Alger, *A Crit. Hist. of the Doct. of a Future Life*, 1871; Salmond, *The Christ. Doct. of Immortality*, 1897; Charles, *A Crit. Hist. of the Doct. of a Future Life in Israel, in Judaism and in Christianity*, 1899;

Kabisch, *Eschatol. des Paulus*, 1893; Volz, *Judäische Eschatol.*, 1903; H. A. A. Kennedy, *St. Paul's Conception of the Last Things*, 1904; L. A. Muirhead, *The Eschatology of Jesus*, 1904. A. C. Z.

ESCHEW: An AV term (Job 1 1, 8, 2 3; I P 3 11), for which the RV has "turn away," which is the sense of the original. Eschew is an old English word meaning 'to shun,' related to 'shy.' E. E. N.

ESDRAELON. See PALESTINE, § 9.

ESDRAS, ez'dras, BOOKS OF

ANALYSIS OF CONTENTS

1. Name
I ESDRAS
2. Contents of I Esdras
3. The Relation to Ezra-Nehemiah
4. Author and Date
5. Design
6. History of I Esdras
II ESDRAS (IV *Ezra*)
7. Contents of II Esdras
8. V Ezra
9. Date, Author, and Design

The books that bear the name of Ezra (Gr. form, Esdras, Ἔσδρας) are found variously numbered in the ancient codices. The Vatican MS.

1. Name. of the LXX. gives three books under two titles, *i.e.*, Esdras A (the apocryphon) and Esdras B (embracing the canonical books Ezr and Neh). The Vulgate separates Ezr and Neh and gives them the titles of I Es and II Es respectively, thus placing Es A of LXX. as III Es and another book (the Apocalypse of Es) as IV Es. Of the English translations the Genevan initiated the usage according to which the canonical books are called Ezra and Nehemiah and the apocryphal I Esdras and II Esdras respectively. Other names given to the apocryphal books are the Priest (ὁ Ἱερεύς) and the Greek Esdras for I Es and the Apocalypse of Ezra (Westcott) and the Prophet (ὁ προφήτης, Hilgenfeld) for II Es. Common usage predominantly favors I Es and IV Ezra (II Es) for these books. In the English Revision of 1894 they are called I and II Esdras.

I ESDRAS.

The book falls into two main parts. I. The first chapter opens with a summary of the history from the year in which King Josiah observed the

2. Contents of I Es. Passover (622 B.C.) to the date of the fall of Jerusalem into the hands of Nebuchadrezzar (586). The history runs parallel with II Ch chs. 35 and 36. Without attempting to give information with reference to the interval, the second chapter takes up the story with the first year of Cyrus (539), tells of the delivery of the sacred vessels into the hands of Sanabassar (Zerubbabel) and of his return to Jerusalem (vs. 1-14 = Ezr ch. 1). This is then followed by an account of the opposition to the rebuilding of the Temple and the abandonment of the work until the reign of Darius (‖ to Ezr 4 6-24). Ch. 3 introduces the figure of Zerubbabel in extreme youth as one of three pages who at the court of Darius compete for preeminence in logical acumen, each one undertaking to sustain a thesis. Zerubbabel succeeds in the contest and is given as a reward permission to head a caravan of Jewish exiles back to Jerusalem. The story of the return is naturally given at this point, extending through 5 6. This section has no parallel in the canonical books. It is followed by a list of the returned (5 7-45 = Ezr ch. 2). Next comes the narrative of the setting up of the altar of burnt-offering, the celebration of the Feast of Tabernacles, the laying of the foundations of the Temple, the rejection of the offer of the enemies to cooperate in the building and the suspension of the work (5 46-70 = Ezr 3 1–4 5). The story of the resumption of the work and the completion of the Temple is then appended (chs. 6 and 7 = Ezr 5 and 6). II. The remainder of the book narrates the return under Ezra during the reign of Artaxerxes (458) and his reforms, including the abolition of mixed marriages and the promulgation of the Law (chs. 8 and 9 = Ezr 7–10 and Neh 7 73–8 13). At this point the book breaks off abruptly, as if the author had never finished it or the end were lost.

The identity of the materials in the book with those in Ezr-Neh has from the first called for an explanation of its precise relation to the

3. The Relation to Ezr-Neh. canonical work. Leaving out of consideration the original section of our book (3 1–5 6, which was undoubtedly not a translation but a Greek writing from the first), the remainder may be a translation of portions of the canonical books, but from a Hebrew text which was somewhat different and better than the Massoretic (Fritzsche, De Wette); or, as appears more probable, it may be simply a free and somewhat thorough working over of a Greek translation of the latter, either the LXX. or some other.

In the determination of the date of I Es the latest limit of time is furnished by the fact that Josephus (cf. *Ant.* XI, chs. 1–4) uses it in prefer-

4. Author and Date. ence to the canonical Ezr-Neh. The reasons for this are evidently the better Greek diction of the apocryphal work and the easier chronology from the point of view of Josephus. It is not so easy to fix on an earliest possible date; but the dependence on Dn as suggested in the section 3 1–5 6 would indicate the middle of the 2d cent. as such a limit. Accordingly, it is currently taken for granted that I Es was composed during the century between 150 and 50 B.C. with the probability that the latter date is more nearly correct. Who the author of the book was is also difficult to say. One slight allusion in it is thought to point to Egypt as the place of its origin, that in 4 23 to "sailing upon the sea and upon rivers" for the purpose of "robbing and stealing." This would locate the author as a Jew of Alexandria.

The question why the author should undertake to retell the familiar story of the return finds its answer, first, in the evident desire to

5. Design. stimulate a community of Jews to better and more zealous observance of the Law. The book begins with the observance of the legal Passover and closes with the promulgation of the Law as a whole. But a second motive in it appears to be the desire to commend the Jews to some foreign ruler by holding up before him the example of the Persian kings who in older days had bestowed privileges on them. If the Alexandrian origin of the book be assumed, such a ruler must have been one of the Ptolemies of the 1st cent. B.C.

While I Es was used by Josephus in preference to its canonical parallels, and the Christian writers of the first three centuries quote from it freely (cf. Clem. Alex. *Strom.*, I. 392; Origen, *in Jos.*, *hom.* ix. 10; Eus. *Com. in Ps.* 76 19; Tertull. *De Coron. milit.* 9; Cyp. *Ep.* 74 9; Athan. *Contr. Arian.*, 11 20), Jerome (*Præf. in Ezr.*) clearly and decidedly rejected the book (together with II Es) as apocryphal, and declined to translate it. This is probably the ground for the exclusion of both of these books from the Roman Catholic Canon by the Council of Trent (1546). The book is found in the Vatican and Alexandrian MSS. of the LXX.; also in two ancient Latin translations (but not in the Vulg.), and in the Syro-Hexaplar of the early part of the 7th cent. (but not in the Peshiṭṭa). The best editions in English are those by Bissell (in *Lange's Com.*, 1880) and Lupton (in the *Speaker's Com.*, Apocr. I, 1888); in German the one by Guthe (in Kautzsch's *Die Apocr. des A. T.*, 1900).

6. History of I Es.

II Esdras (IV *Ezra*).

II Es is an apocalypse in form, containing, however, an introduction (chs. 1 and 2), which is not by the same hand, and an appendix (chs. 15 and 16), which is likewise by another hand. The introduction is manifestly a Christian writing, and justifies the rejection of the Jews and the substitution of the Gentiles in the Divine favor. The Apocalypse (chs. 3–14) consists of seven visions vouchsafed to Ezra in the Babylonian exile. In the first of these Ezra is represented as suffering great distress of mind on account of his failure to understand the meaning of sin and suffering in the world. An angel reminds him that God's ways are inscrutable, and that a new age (eon) is about to begin, in which all wrongs shall be righted (3 1–5 19). The second vision is intended to quiet the disturbing thought that God had given over His Chosen People into the hands of the heathen. Here, too, the ground of the reassurance is the imminence of the new age (5 20–6 34). The third vision finds Ezra speculating as to why Israel is not in possession of the land which God had given it. The answer is long and indirect; but it culminates in the assurance that the end of the world is nigh (6 35–9 25). The fourth vision presents in a symbolic figure the sorrow of Zion followed by her glory (9 26–10 58). The fifth depicts the fourth world-empire under the figure of an eagle coming out of the sea (10 60–12 51). The sixth portrays the Messiah under the form of a man who comes out of the stormy sea, is attacked by a countless multitude of enemies, whom, however, he overcomes, and gains a great number of followers (13 1-58). The seventh vision consists of the familiar legend of Ezra's restoring the lost Scriptures. Ezra prays for the privilege of rewriting the sacred books, lost before his day. His prayer is answered. He makes arrangements for the writing down of what he shall dictate, and is given a liquid which when drunk by him imparts the power of reproducing the contents of the lost writings. These together with seventy other books he dictates, but publishes only those at present contained in the O T Canon (14 1-50). The last portion of the book (chs. 15 and 16) contains a long and tedious arraignment of sinners, together with predictions of wars and calamities, similar to those foretold by Jeremiah.

7. Contents of II Es.

Chs. 1, 2, 15, 16 of IV Ezr are not included in the Latin versions, which serve as the basis of the chapter divisions in the book, and also of the text in the English editions by C. J. Ball (*Variorum Apocrypha*) and Lupton (Wace's *Holy Bible*). These four chapters are evidently later additions. The other versions do not contain them. They have been detached and published together as V Ezr by Fritzsche (*Lib. Apoc. Vet. Test., Liber Esdræ Quintus*, pp. 640–653). But if the separate origin of these chapters is to serve as the ground of their being put forth as numerically a different book, the same reasoning would require that instead of V Ezr they should be made into V and VI Ezr, inasmuch as these four chapters are not a unit but fall into two groups (1 and 2 and 15 and 16 respectively). It seems best, upon the whole, to adhere to the custom of attaching the chapters to the apocalypse as simpler and less confusing.

8. V Ezr.

The Apocalypse of Ezra (chs. 3–14) is a literary unity comparatively free from interpolations and editorial tampering. The author was a devout Jew, who lived not earlier than the fall of Jerusalem; for he distinctly refers to that event (3 2, 10 48, 12 48). He knows also of the death of Titus (11 35). Accordingly he must have flourished toward the latter part of the 1st cent. A.D., and the year 85 may be regarded as the approximate date of his writing. His object was manifestly to infuse courage into the hearts of the faithful by holding up to them the dawn of the coming age as the end of all their misfortunes. The history of the reception of the book and of its translation and publication is the same as that of I Es (see § 6, above). For a separate treatment of the religious content see Schieffer, *Die religiösen und ethischen Anschauungen des IV Ezra-buches* (1901). A. C. Z.

9. Date, Author, and Design.

ESEK, ē'sek (עֵשֶׂק, *ēseq*), 'strife': A well near Gerar (Gn 26 20). Site unknown. E. E. N.

ESHAN, ē'shan (אֶשָׁן, *'esh'ān*, **Eshean** AV): A city of Judah (Jos 15 52), probably in the neighborhood of Hebron. E. E. N.

ESH-BAAL, esh'-bē''al. See Ishbosheth.

ESHBAN, esh'ban (אֶשְׁבָּן, *'eshbān*): The head of a Horite family or clan (Gn 36 26; I Ch 1 41). E. E. N.

ESHCOL, esh'col (אֶשְׁכֹּל, *'eshkōl*), 'cluster' (of grapes, etc.): **I.** The 'brother' of Mamre (Gn 14 13, 24). **II.** The **Valley of Eshcol,** noted for its grapes, mentioned in the story of the spies (Nu 13 23 f., 32 9; Dt 1 24). It was, apparently, not far from Hebron, but this is not certain. There may have been some connection between **I** and **II,** 'Eschol' being a clan in the Valley of Eschol. E. E. N.

ESHEAN, esh'ē-an *or* ē'shē-an. See Eshan.

ESHEK, ē'shek (עֵשֶׂק, *'ēsheq*): One of Saul's descendants (I Ch 8 39). E. E. N.

ESHKALONITES, esh'ka-lōn-aits. See Ashkelon.

ESHTAOL, esh'tê-ol (אֶשְׁתָּאֹל, *'eshtā'ōl*): A town assigned to Judah in Jos 15 33, but to Dan in 19 41. That it was occupied by Danites is certain from the old stories in Jg (13 25, 16 31, 18 2 ff.). A later occupation by Judah is indicated by the notice in I Ch 2 53 of the Eshtaolites (Eshtaulites AV) as Calebites. The identification with the modern *Eshua* is probably correct. See Map II, E 1. E. E. N.

ESHTEMOA, esh''tę-mō'a (אֶשְׁתְּמֹעַ, *'eshtᵉmōa'*), and **ESHTEMOH,** esh'tę-mō (אֶשְׁתְּמֹה, *'eshtᵉmōh*): A town in the Judæan hill-country (Jos 15 50; I S 30 28) assigned to the Levites (Jos 21 14). See Map II, E 3. The statements in I Ch 4 17, 19, must be interpreted as relating to places (indicative of origin, dependency, etc.), not individuals. E. E. N.

ESHTON, esh'ton (אֶשְׁתּוֹן, *'eshtōn*): Probably a place, not an individual (see I Ch 4 11 f.). E. E. N.

ESLI, es'lai (Ἐσλεί): An ancestor of Jesus (Lk 3 25). E. E. N.

ESPOUSE, ESPOUSAL. See Marriage and Divorce.

ESROM, ez'rem. See Hezron.

ESSENES, es'sînz: A Jewish sect (cf. Jos. *Ant.* xiii, 5 9; xvii, 1 5; BJ, II, 8). E. E. N.

ESTHER

Analysis of Contents

1. Contents
2. Text
3. Unity
4. Date
5. Historical Character
6. Origin of Purim
7. Religious Value and Canonicity

ESTHER (Person and Book): The Book of Esther, according to 1 1, is an episode from the reign of Ahasuerus. Since Grotefend's decipherment of the proper names in the Persepolis inscriptions it has been generally recognized that this monarch is Xerxes. The Hebrew form *'Aḥashwērōsh* corresponds to the Babylonian and Aramaic spelling of the Persian *Khshayārshā*, Xerxes. According to Ezr 4 6, his reign fell between those of Darius and Artaxerxes. The book narrates how Esther, a Jewish maiden, became Xerxes' queen; how she delivered her people from the destruction planned by Haman, the king's favorite; and how, in commemoration of this deliverance, the feast of Purim was instituted.

1. Contents.

MSS. of the Hebrew Esther are more numerous than of any other portion of the O T. All are descendants of a single standard codex that was adopted by the Scribes about 100 A.D. From this codex are descended also a larger number of targums and midrashes than are attached to any other Biblical book (see *JE*, article Esther). These are too late to be of any text-critical value. Their additions to the Massoretic text rest upon no documentary authority, but only upon legendary oral tradition.

2. Text.

For the restoration of the pre-Massoretic text our most important aid is the Greek version (1st cent. B.C.). This has come down in five main recensions: that of the Uncials, of Origen, of Hesychius, of Lucian, and of the old Latin. All agree in presenting a text that differs from the Massoretic text more widely than any other book in the LXX. Many verses have long additions, and there are 107 new verses not found in the Hebrew. Jerome, in the Vulgate, translated the longer additions, but removed them from the body of the book and placed them at the end. This senseless arrangement is perpetuated in the English Apocrypha. In Swete's edition of the LXX. they are given their proper place, and are designated by the letters A, B, etc. The attempt has been made at various times to show that these additions have been translated from a Hebrew or Aramaic original that stood in a larger recension of Esther; but modern critical authorities are agreed that there is no trace of them in Hebrew or Aramaic literature, and that they are not translated from a Semitic language, but are interpolated to correct the lack of religion in the Hebrew book in its original form.

In regard to the unity of the book in general no doubt can be felt. Only the section 9 20–10 3 presents difficulties which have suggested to a number of critics that it comes from a different hand. Possibly it is a quotation by the author of Esther from the book mentioned in 10 2.

3. Unity.

The book makes no claim of age or authorship for itself. The statement of 9 20, "Mordecai wrote these things," does not refer to the foregoing book but to the letter that follows. The "book" mentioned in 9 32 is not Esther, but the letter mentioned in 9 29. Esther is never quoted by any prechristian writer. The earliest literary evidence of its existence is the LXX. version. Purim is first mentioned in II Mac 15 36. The external evidence, accordingly, does not demand an earlier date than the 1st cent. B.C.

4. Date.

The internal evidence leads to a similar conclusion. In 1 1, 13 f., 4 11, 8 8, the author speaks of the times of Xerxes as long passed. In 3 8 the Diaspora of the Greek period is known. The conversion of multitudes to Judaism (8 17, 9 27) was not true of the Persian period, but was characteristic of the proselyting zeal of the Greco-Roman period (cf. Mt 23 15).

The intellectual standpoint of the book also indicates a date in the late Greek period. There is no trace of the Messianic hope that characterized the early days of the return from captivity. The bitter hatred of the Gentiles, and the longing for their destruction that this book discloses, were first induced by Antiochus' determination either to Hellenize or to exterminate the Jews. Mordecai's refusal to bow before Haman (3 2) is not in accord with old Hebrew usage, but shows a Greek spirit of independence. The prominence given to financial considerations (3 9) is also indicative of a commercialism that developed in the Greek period. The national pride, bereft of religious enthusiasm, indicates that the book was not written at the time of the Maccabæan struggle, but in the period of worldliness and self-complacency that followed the attainment of independence in 135 B.C.

With this conclusion the language of the book is in accord. The Hebrew is as late as any in the O T. There are a number of words that are found elsewhere only in the Mishna and other Rabbinical writings. Aramaic influence is conspicuous in diction and construction.

5. Historical Character.

In regard to the historical character of the book the following facts may be noted: (1) Ahasuerus is a historical personage, and the picture of his character in Esther corresponds with that of Xerxes given by Herod., vii. ix; Æsch. *Pers.* 467 ff., Juv. x. 174–187. The incidents of Esther can be fitted into the life of Xerxes without great difficulty. Apart from this there are no coincidences with the Greek account of Xerxes.

(2) The chief personages of the book, **Vashti, Haman,** Esther, and **Mordecai,** are unknown to history. Ezra, Nehemiah, the later Psalms, Sirach in his list of Hebrew worthies (Sir chs. 44–49), say nothing of the Jewish queen who saved her nation, or of the mighty Jewish chancellor. Greek writers show us that during the period between the 7th and the 12th years (2 16, 3 7) Xerxes' queen was not Esther but Amestris, the daughter of a Persian general (Herod. xvii. 114; ix. 112).

(3) The Book of Esther gives many proper names, *e.g.*, 1 10, 14, 2 3, 5, 8, 14 f., 21, 3 1, 4 5, 5 10, 7 9, 9 7-9, 29. Not one of these persons appears in the Greek account of Xerxes' reign, and their names can not even be shown to have been in use in the time of Xerxes. A number are certainly Persian, but it is not clear that they are old Persian. Some are probably of Babylonian, Aramaic, or even Hebrew origin. They might all have been picked up in the Greek period by an author who knew something about Persia.

(4) The account of the origin of **Purim** given by this book is historically improbable. It represents it as instituted by Esther and Mordecai, and as adopted by the Jews in commemoration of their deliverance; but Purim is not a Hebrew word, and it is unnatural that a Jewish commemoration should be called by a foreign name. In 3 7, 9 26, it is said that the feast is so called because "Haman cast Pur, that is, the lot"; but it is unlikely that the trivial circumstance of the way in which Haman determined the day of destruction should give its name to the day of deliverance. Moreover, there is no Persian word *pur* with the meaning 'lot.' If Purim had originated in the time of Xerxes, as Esther represents, and had been enjoined upon all the Jews in all provinces of the empire (9 20), and had been accepted by the Jews for themselves and for their posterity (9 27), there is no reason why it should not have been included in the Priestly Code as promulgated by Ezra.

(5) Some of the statements in regard to Persia and Persian customs are confirmed by classical historians, *e.g.*, 1 6-8, 14, 3 2, 7, 13, 4 2, 5 14, 6 8, 8 10. All that this proves is that the author had some familiarity with Persian life which he used for local color. It is offset by statements which show that he had no first-hand knowledge of the Achæmenian Empire, *e.g.*, 127 satrapies (1 1, 8 9; cf. Herod. iii. 98), the veiling of women (1 9-12; cf. Herod. x. 110 f.), the unchangeability of the laws of the Medes and Persians (1 19, 8 8), the idea that no person could approach the king without summons on pain of death (4 11).

(6) There are a number of incidents in Esther which, although they can not be shown to be unhistorical, are yet so contrary to Persian law and custom as to be improbable. Thus 2 2, 4, 8, 10, 17, are contrary to the law of the Avesta and the testimony of Herod. iii. 34 that the queen might be selected only from seven of the noblest Persian families. Mordecai's free access to Esther (2 11, 4 2-17) is contrary to the custom of Oriental harems. The appointment of two foreigners, Haman the Agagite (cf. Nu 24 7; I S 15 8) and Mordecai the Jew, as prime ministers (3 1, 10 3) is not consistent with Persian national pride. The issuing of decrees in the languages of all the provinces (1 22, 3 12) was not the usual practise of the Persian Empire.

(7) The book contains a number of inconsistencies with itself. In 2 6 Mordecai is one of the captives carried away with Jehoiachin in 596 B.C., but in 3 7, 8 2, he becomes prime minister in the 12th year of Xerxes, 474 B.C. In 3 2, 4, 4 1, Mordecai parades the fact that he is a Jew, but in 2 10 he forbids Esther to make her kindred known. Esther successfully conceals the fact that she is a Jewess from the king, Haman, and everybody else (2 10, 7 3 f.), and yet Mordecai, who is well known to be a Jew, is her uncle, and comes to the palace every day to inquire after her (2 11), and all the Jews in Susa fast for her before she ventures to go to the king (4 16). Haman obtains an edict to destroy all the Jews because Mordecai the Jew will not do obeisance to him (3 6), but Haman's friends and family are ignorant as to Mordecai's race (6 13). Xerxes delivers the Jews to destruction (3 11), yet heaps honors upon Mordecai the Jew (6 10 f.). Haman is still the royal favorite, but he is given the menial task of conducting Mordecai through the streets (6 10 f.). Xerxes authorizes the act of Haman (3 11), yet he is much surprised at the information that Esther gives him of Haman's plot (7 5 f.).

(8) The book contains a number of details which can not be proved to be untrue, but which are so intrinsically improbable that one has difficulty in believing that they are historical, *e.g.*, 1 1-5, 12, 13-15, 16-22, 2 1-4, 12, 16, 3 1 (cf. Ex 17 8; Nu 24 7; I S 15 8), 2 5 (cf. I S ch. 15), 2 23, 3 6-9 (cf. II Targ. 3 9, 4 1), 3 8-15, 5 4, 7, 14, 6 1, 4, 7 5, 8, 8 11, 9 2 f., 13 f.

In view of these facts the conclusion seems to be inevitable that the Book of Esther is not historical, and that it is doubtful whether even a historical kernel underlies its narrative.

6. Origin of Purim.

All the objections urged above against the historicity of the account of Purim in the Book of Esther apply with equal force to any theory that assigns it a Hebrew origin. A feast that the Jews had invented would not be called by a foreign name for which no rational explanation can be given. Purim must be a holiday adopted by the Jews from their neighbors, just as Fourth of July and Thanksgiving Day have been adopted by them in America. The only question is, From which nation was this feast borrowed?

A Persian origin is naturally suggested by the facts that the scene of the book is laid in Persia, and that it has a strong Persian color (so Hitzig, Meier, Fürst, Zunz). Lagarde (*Purim*, 1887) pointed out that in the Lucianic Greek recension Purim appears as *Phourdaia*, which he conjectured was the same as the Persian *Farwardīgān*, a sort of All Saints' Day. This theory has found wide acceptance, but labors under the difficulties that *Farwardīgān* does not fall on the 14th of Adar, and that the Greek form *Phourdaia* is less likely to be correct than the Hebrew Purim.

Of late the theory of Babylonian origin has become dominant. In *WZKM*, vi. (1892), p. 70 ff., Jensen shows that Esther is the regular Syrian form of the name of *Ishtar*, the Babylonian goddess. Her other name **Hadassah**, is the Babylonian *hadashatu*, 'bride,' used as a title of goddesses. **Mordecai** (Gr., Μαρδοχαῖος) is the same as *Marduk* (Merodach), the chief male divinity of Babylon. He is the cousin of Esther, as *Marduk* is of *Ishtar*. **Haman**, the adversary of Mordecai, is the same as *Hamman*, or *Humman*, the chief divinity of the Elamites, in whose capital, Susa, the action of this book takes place. **Vashti** is an Elamite deity, probably feminine. **Zeresh** (in some Gr. MSS. Geresh), the wife of Haman, may be the same as *Kirisha*, another Elamite goddess, apparently the consort of Humman. The conflict of Esther and Mordecai against Haman, Vashti, and Zeresh is the conflict of the gods of Babylonia against the gods of Elam, which is a reflex of the 1,000 years' struggle for supremacy between Babylonia and Elam, ending with the victory of Babylonia. Jensen, Winckler (*AOF*, ii. 274 f.), and Zimmern (*KAT*,[3] 514 f.) point out other mythical parallels, and create a strong suspicion that the story of Esther is a Euhemeristic Jewish version of Babylonian legends learned at the time of the Captivity. This view has found the approval of Nöldeke, Wildeboer, Smend, Cornill, and most recent writers. If the story of Esther is Babylonian, then the feast which it aims to explain must be Babylonian also, but thus far it has not been identified with certainty. Zimmern (*ZATW*, 1891, pp. 157–169) suggests that Purim = *pukhru*, 'assembly,' a name of *Zagmuk*, or the New Year Feast of *Marduk*. Jensen identifies it with the *Ishtar* feast, in the month Ab. It is more likely that with Johns (*EB*, 3979) we are to connect Purim with the Babylonian observances in the month Adar. The 13th of this month is known to have been unlucky, and the 14th and 15th lucky. The eponyms entered upon their office on the first of Nisan, and they must have been chosen during the preceding month. The word *puru*, or *buru*, means 'stone,' then 'lot,' 'inheritance,' and 'eponymate,' and may easily have been applied to the day in Adar on which the officials for the new year were selected. On this theory Purim was the Babylonian Election Day, a time of feasting and sending of presents, that the Jews adopted from their neighbors during the Exile and continued to observe long after they had forgotten its real origin. The decision of this interesting question depends upon the publication of further Babylonian material in regard to the religious observances of the month Adar.

7. Religious Value. Canonicity.

The Alexandrian Jews were so conscious of the religious deficiencies of Esther that they tried to remedy them with the apocryphal additions noted above (§ 2). This free treatment shows that no sacred character was yet attached to the book. In Palestine there was long opposition before it was admitted to the Canon. It is never quoted by Christ, nor by any of the N T writers. The early Christian Church made no use of it, and no Church Father attempted an exposition of it. Melito (c. 170 A.D.) omits it from his Canon, and Origen (c. 225) does not include it among the historical books. The Syrian Christians regarded it as apocryphal, and the Nestorians never had it in their O T.

In significant contrast to this attitude of early Judaism and early Christianity stands the high esteem of this book in later Judaism. The Synod of Jamnia in the 1st cent. decreed it to be canonical. Later writers sought to explain away the opposition of their predecessors, and praised the book in most extravagant terms. Rabbi Simeon b. Lakish (c. 300 A.D.) ranked it next to the Law. Maimonides declared that although the Prophets and the Writings should pass away when the Messiah came, yet this book and the Law should remain. This is the attitude of orthodox Judaism. Esther is inserted with the Law in the synagogue rolls and is treated with the highest reverence. More targums and midrashes are based upon it than upon any other portion of the O T.

With this verdict of late Judaism modern Christians can not agree. The book is so conspicuously lacking in religion that it should never have been included in the Canon of the O T, but should have been left with Judith and Tobit among the apocryphal writings. God is never once mentioned in the book. The author doubtless believes that there is a God (cf. 4 14, 16., 9 31 f.), but he has no consciousness of His nearness. He alone of all the writers in the O T and Apoc ascribes deliverance to men. Fasting is the only religious rite that he names. He has not one noble character in his book. Xerxes is a sensual despot. Esther, for the chance of winning wealth and power, takes her place in the herd of maidens who become concubines of the king. She wins her victories not by skill or by character, but by her beauty. She conceals her origin, is relentless toward a fallen enemy (7 8-10), secures not merely that the Jews escape from danger, but that they fall upon their enemies, slay their wives and children, and plunder their property (8 11, 9 2-10). Not satisfied with this slaughter, she asks that Haman's ten sons may be hanged, and that the Jews may be allowed another day for killing their enemies in Susa (9 13-15). The only redeeming traits in her character are her loyalty to her people, and her bravery in attempting to save them (4 16). Mordecai sacrifices his cousin to advance his interests, advises her to conceal her religion, displays wanton insolence in his refusal to bow to Haman, and helps Esther in carrying out her schemes of vengeance. All this the author narrates with interest and approval. He gloats over the wealth and the triumph of his heroes, and is oblivious to their moral short-

comings. Religiously Esther falls far below the general level of the O T and even of the Apoc. Its lesson of hatred toward one's enemies and of bloody vengeance upon them is irreconcilable with the teaching of Christ. The verdict of Luther is not too severe: "I am so hostile to this book that I wish it did not exist, for it Judaizes too much, and has too much heathen naughtiness."

Literature: Articles Esther and Purim in the Encyclopedias and Bible Dictionaries; the *Introductions* of Keil, Haevernick, Bleek, Kuenen, Riehm, Cornill, Strack, König, Baudissin, Wildeboer, Kautzsch, Wright, Driver, Reuss; the commentaries of Keil, Schultz, Cassel, Streane, The most complete modern commentary is that of Bertheau-Ryssel. The most up-to-date discussions are found in the commentaries of Wildeboer, in the *Kurtzgefasster Kommentar*, and of Siegfried, in Nowack's *Handkommentar*. There is no modern commentary in English, but one by Prof. L. B. Paton is announced as about (1908) to appear in the *International Critical Commentary*. L. B. P.

ETAM, ē'tam (עֵיטָם, *'ēṭām*): **1.** A rocky district in the W. of Judah (Jg 15 8, 11), near **3**, below. **2.** A town in Judæa which Rehoboam rebuilt and fortified (II Ch 11 6). The Etam of I Ch 4 3 is probably the eponym of this place. Map II, F 1. **3.** A village in Simeon, according to Conder the modern *Beit-Attab* (others *Aitun*) 11 m. SW. of Hebron (I Ch 4 32). Map II, D 3. A. C. Z.

ETERNAL: Time whose limits on account of their remoteness are hidden from view. The word may be applied to the past or to the future (Dt 33 27; Is 60 15). In the N T eternal (*αἰώνιος*, Mt 19 16, etc.) denotes that which belongs to the coming age (*αἰών*) and is strictly equivalent to age-long (Mt 19 16; Ro 2 7). For this and Eternal Life see also Eschatology, § 39. A. C. Z.

ETHAM, ē'tham (אֵתָם, *'ēthām*): A station on the Exodus route, reached after leaving Succoth, in the W. edge of the wilderness (Ex 13 20; Nu 33 6 f.), called "the wilderness of Shur" (Ex 15 22), and "the wilderness of Ethan" (Nu 33 8). It lay on the E. border of Egypt, perhaps N. of Lake Timsah. Cf. the Egyptian word *ḥetem*, the name of a fortress on the E. boundary of Egypt. C. S. T.

ETHAN, ē'than (אֵתָן, *'ēthān*): **1.** A wise man, "the Ezrahite" (I K 4 31), designated as the author of Ps 89 (title). According to I Ch 2 6, 8, a son of Zerah (= Ezra[hite]?). **2.** An ancestor of Asaph (I Ch 6 42), called Joah in ver. 21. **3.** A 'son' of Kishi, like Heman and Asaph, the eponymous ancestor of a gild of temple-singers (I Ch 6 44, 15 17, 19). Identified with Jeduthun (cf. I Ch 16 41, 25 1, 6; II Ch 5 12, 35 15). C. S. T.

ETHANIM, eth'a-nim: The old name of the seventh month of the Jewish year. See Time, § 3. E. E. N.

ETH-BAAL, eth-bē'al (אֶתְבַּעַל, *'ethba'al*), 'man of Baal': A king of Sidon, father of Jezebel (I K 16 31). Eth-baal (or Ithobaal) was priest of Astarte in Sidon. He murdered Phelles, King of Sidon, and usurped the throne c. 887 B.C. (Winckler); cf. Jos. *Contra Ap.*, I, 18. See Chronology of O T (Table). E. E. N.

ETHER, ē'ther (עֶתֶר, *'ether*): A town of Judah near Libnah (Jos 15 42), assigned to Simeon in 19 7. Site unknown. E. E. N.

ETHIOPIA, ē"thi-ō'pi-a: In the EV of the O T this term represents directly the N T Gr. word Αἰθίοψ, which in the LXX. is the equivalent of the Hebrew Cush (q.v.) of the O T. The Gr. word originally meant 'dark-skinned,' and was employed both of the population to the south of Egypt and of dark-hued southern peoples generally. The equivalent Cush is in the EV used only of one of the sons of Ham (Gn 10 6-8 = I Ch 1 8-10), except in Is 11 11, where it appears in place of the usual "Ethiopia." Cush is the common Semitic name of the Ethiopian country and people, being borrowed from the Egyptian, in which *Kosh* is their regular designation. Cush, as a country, corresponds roughly to the modern Nubia, and the Cushites appear to have been the principal ancestors of the Nubians. Their extreme northern boundary was the first cataract of the Nile at Assouan; but, as Cush was normally subject or tributary to Egypt, no definite limit was regularly maintained. The southern boundary was still more indefinite, depending on the extent of the Egyptian conquests and trade at different periods. The people were not of the negro type, but essentially Hamitic (cf. Gn 10 6). The Egyptians themselves, however, seem to have classed them with the negroes, as the Greeks and Romans did the Ethiopians. Their dark-brown color, due to their southern habitat, is referred to in Jer 13 23.

1. Name and Boundaries.

In the reign of the 12th dynasty (c. 2000 B.C.) northern Ethiopia became independent, but was again subdued along with much southern territory in the 16th cent. B.C. The new province, extending at length to the third cataract of the Nile, was made thoroughly Egyptian in manners and religion. Under the 22d or Libyan dynasty, native rulers threw off the yoke of Egypt, and about 750 B.C. the new Ethiopian kingdom gained control of Egypt itself, though the princes of the Delta retained their autonomy and some freedom of action. This situation explains the relations between Seve (EV So), "King of Egypt," and Hoshea, King of northern Israel (II K 17 4), and the alliance of Tirhakah, "King of Ethiopia," with Hezekiah of Judah (II K 19 9). The Ethiopians were still in control when Egypt was subdued by the Assyrians (668 B.C.). After the subjugation of Ethiopia itself in its final struggle the country ceased to exercise any influence abroad. Royal authority, however, was frequently wielded by powerful native chiefs, and at the beginning of the Christian era Meroe, in southern Nubia, was the seat of a kingdom whose rulers held their title through the female line. Hence the queen-mother, who seems to have borne officially the name Candace (q.v.), was often the virtual ruler. The chamberlain of one of these quasi-queens is mentioned in Ac 8 27 ff.

2. History.

Some of the references to the southern 'Cush' in the O T can hardly be explained of the African Ethiopia, and it has been conjectured that, as the Assyrians seem to have understood Cush as including southern Arabia as well, the Hebrews may have

had a similar usage. Upon this hypothesis the invasion of Judah by "Zerah the Ethiopian" in the time of Asa (II Ch 14 8-14) is explained; since at this date the Ethiopians were confined to their own proper territory, while the South-Arabian kingdom of *Ma'in* was flourishing and aggressive. The "Cushites" of II Ch 21 16 may also be plausibly referred to the same region. Cf. Winckler in *KAT*³, p. 143 ff. See also CUSH. J. F. McC.

3. The Arabian Cush.

ETH-KAZIN, eth''-kê'zin (עִתָּה קָצִין, *'ittāh qātsīn*, Ittah-Kazin AV): A town on the E. border of Zebulun (Jos 19 13). Site unknown. E. E. N.

ETHNAN, eth'nan (אֶתְנָן, *'ethnān*): The head of a Judahite family (I Ch 4 7). E. E. N.

ETHNARCH, eth'nārc. See ARETAS.

ETHNI, eth'nai (אֶתְנִי, *'ethnī*): An ancestor of Asaph (I Ch 6 41). E. E. N.

ETHNOGRAPHY AND ETHNOLOGY

ANALYSIS OF CONTENTS

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The races of the Bible may be most profitably studied either (1) by taking up one by one the peoples mentioned in Scripture, referring them to their several racial divisions, and then inquiring into the most important distinctive features of these divisions; or, (2) we may first distinguish the races that are prominent in the Bible according to their characteristics and their history, and then show the place occupied by each people in this classification. Both methods will be followed in this summary presentation.

1. Treatment of the Subject.

In one main aspect, the ethnology of the Bible lands in antiquity was strikingly similar to that of to-day. The geographical sphere of chief interest in the O T was the region extending from the Mediterranean Sea to the mountains of Persia, and from the southern mountain boundaries of Asia Minor and Armenia to the first cataract of the Nile on the SW. and to the estuary of the Euphrates and Tigris on the SE. These limits include the lowlands of Western Asia along with Egypt proper. Beyond this region many countries were known to the O T writers and mentioned by them, but their inhabitants were to the Hebrews strange and remote, at least until the Persian supremacy. Now this same territory was from the remotest times the proper home of one race and one only, that is, the Semitic. And to-day scarcely any other race than the Semitic has any representation in this region.

2. Geographical Limits.

The Semites have their current name from Shem, the eldest son of Noah. Their chief Biblical significance is that the Hebrews, the people of Revelation, belonged to that race. The Hebrews did not, however, form one of its principal divisions. They were, in fact, a very composite people, that came into existence late in the history of the Semites. A preliminary distinction might perhaps be made, in the whole family, between African and Asiatic Semites. The evidence of language and, to a less degree, of physical features points clearly to a remote affinity between the Egyptians and the Semites of Asia. With the Egyptians must be grouped the Berbers and other N. African tribes. All these taken together are often termed Hamitic, from the name of the second son of Noah. The Hamites, therefore, are to be reckoned as a distant kindred of the Semites, currently so called. The separation between them and the Asiatic Semites took place at an extremely early period. The latter, or the Semites *par excellence*, may be geographically divided into the inhabitants of Arabia, of Upper and Lower Mesopotamia, of Syria, and of Palestine. But this sort of classification is superficial, since everywhere within the limits of Semitism important changes of population have constantly been taking place, through shifting and substitution. A more accurate general division is that into Northern and Southern Semites, with subdivisions according to the following scheme:

3. Classification.

A. *Northern Semites*: I. Babylonian. II. Aramæan. III. Canaanitic. IV. Hebraic.

B. *Southern Semites*: I. Arabian. II. Sabean. III. Abyssinian.

This classification is also very general. No single people, known to have lived separately from every other, can be exactly comprehended under any one of the above-mentioned racial names, each of which designates rather a group of peoples, more or less closely allied in origin and affiliation, and found at one time or another during the long Semitic ages associated together. Hence brief historical statements will have to accompany the following explanation of the table.

However the question of Semitic beginnings may be complicated by the problem of the starting-place of the Hamites, or the secondary Semites of Africa, it seems reasonably certain that the Semites of Asia had their origin among the oases of central and north-central Arabia. The first permanent settlement was made by colonies that occupied Babylonia, or the fertile lands between the lower Euphrates and Tigris, a region whose southern portion had been already a possession of an alien race. This Semitic settlement was made not later than 5000 B.C. The rich communities that thereafter developed, of which the city of Babylon eventually became the political center, were the perpetual resort of invaders and immigrants from among non-Semitic peoples to the E. and NE., so that Babylonia proper was never the home of a purely Semitic population. The Assyrians, an offshoot that founded an empire on the Tigris, to the N., and the later Chaldeans, to the S., were more genuinely Semitic.

4. The Babylonians.

The Aramæans were more widely extended in their permanent settlement than any other branch of the Northern Semites. They were found on both sides of the lower Tigris and Euphrates, in Lower and

Upper Mesopotamia, and through the whole of Syria, not merely as shepherds and traveling merchants, but as the controlling inhabitants of large cities, such as Charran (Haran), Aleppo, and Damascus. The Euphrates was the most important dividing-line between them, yet they did not migrate to the W. of that river in any numbers till the 13th cent. B.C. Later they became dominant there until, long before the Christian era, their language was spoken by most of the inhabitants of Syria, where it continued to prevail until after the Mohammedan conquest. We, therefore, make a very general division upon these lines into E. and W. Aramæans. The ubiquity of this branch of the Semites, as well as their inability to consolidate into large communities, is illustrated by the fact that more ancient dialects of Aramaic have survived than of any other Semitic language. Aramæans are still found in considerable numbers in the region of ancient Assyria, in Kurdistan, and in Urumiah in Persia. The importance of distinguishing between language, race, and local habitation is illustrated by the fact that the Aramaic dialect employed by these survivors, the modern 'Syriac,' is not derived from the ancient classical Syriac; and that the latter is itself an incorrect designation, since it was properly the language of a people in Mesopotamia proper, divided from Syria by the Euphrates, and is, therefore, a dialect not of W. but E. Aramaic. Again, the Aramaic portions of the O T, which are written in a dialect of W. Aramaic, are still often improperly called 'Chaldee,' though the Chaldeans did not speak Aramaic at all, but Babylonian or 'Assyrian' (see ARAMAIC LANGUAGE).

5. The Aramæans.

The third branch, the Canaanitic, like the Aramæan, did not form any permanent settlements till long after the Babylonian. Canaan, like most other racial terms, was originally a local name, the designation of a district and community in Phœnicia, so that, roughly speaking, the Canaanites originally were practically equivalent to the Phœnicians, who, down to the end of their history, called themselves by this synonym. They had kindred in the highlands of Palestine, of whom the several smaller local tribes, Perizzites, Hivites, Jebusites, and Girgashites, were doubtless subdivisions. It is quite possible that the Canaanites were originally a branch of the Amorites. One fact is clear, that both peoples settled in and about Palestine from the N., the Canaanites tending at first to the seacoast, while the Amorites were attracted to Anti-Lebanon and its eastern slopes, whence they spread southward, E. of the Jordan. There is some reason to suppose that the Canaanites (and Amorites) were preceded in Palestine by non-Semitic peoples or hordes, who are perhaps represented indistinctly by the more or less legendary Anakim, Rephaim, Emim, and Zamzummim of Dt, chs. 2 and 3.

6. The Canaanites.

The Hebraic division comprised, besides the Hebrews, the peoples lying nearest to them to the S. and E.: the Edomites, Moabites, and Ammonites. The chief evidence for the relationship is found in the personifying genealogical traditions of the Hebrew literature, according to which Edom was the brother of Israel, and Moab and Ammon were his second cousins. Language gives but little help here, for although the Moabites spoke Hebrew, this was learned from the Canaanites by both peoples alike. The Hebrews and their kindred were, in fact, the most composite of all the ancient Semitic families. The two names Hebrew and Israel are themselves indicative of a dual origin. Israel was proximately Aramæan (cf. Dt 26 5), and there is reason to suppose that the Hebrews are identical with the Chabirē, a small aggressive tribe in S. Palestine in the 15th cent. B.C. A remote Babylonian derivation seems also to be claimed in Gn 11 28, 31, though their ancestors in the district of Ur on the lower Euphrates may have been nomadic Aramæans. Like the Edomites, though to a less degree, the Hebrews received an Arabian admixture, not merely in the old tribal days (Kenites, Kenizzites, etc.), but all through the period of their abode in Canaan.

7. The Hebraic Peoples.

The Bible has little interest in the Southern Semites. Hence a formal classification is of minor consequence here; but a few words of explanation are necessary to prevent confusion. In one sense all the S. Semites are 'Arabian,' all having had their origin and earliest home in the great peninsula, for Sabean (from the Gr. form of the Biblical "Sheba") is a term roughly including the peoples of S. and SW. Arabia, and the ancestors of the ancient Abyssinians crossed over the Red Sea from the same region. On the other hand, the term Arabia has immensely enlarged its signification since early Bible times. The Arabs of the O T were merely the most important tribe of north-central Arabia and are to be coordinated with Ishmael, Midian, Kedar, and the other desert tribes extending from Palestine and the peninsula of Sinai to the borders of lower Babylonia. Another remark must be made as to the character of the tribal aggregations. They were very numerous, and many of them wealthy and powerful, some of them being ruled by kings, or oftener by queens. Their habitat was much more fertile than at present, the oases being more numerous and extensive. It was from their population that the more settled communities to the W., N., and E. were constantly replenished.

8. The Southern Semites.

The Indo-European race, corresponding to the descendants of Japhet, is comparatively of little Biblical significance. Its various races were of interest mainly to the later prophets, and that by reason of their influence, direct or indirect, upon the fortunes of Israel, or because they became involved in one way or another with peoples that were the subject of prophetic discourse. The Indo-Europeans that are thus distinguished are the Medes and Persians (q.v.), various branches of the Scythian race (*e.g.*, Ashkenaz, Gomer) and of the Hellenes (Javan) (see § 11, below). The N T has naturally much more to say of Indo-European peoples. These are usually referred to, however, not as races but according to the political and geographical divisions in vogue under the Roman Empire. Outside the great races already mentioned the Bible writers

9. Indo-Europeans.

rarely step. Elam, for example, is neither Semitic nor Indo-European, but it is assigned to the family of Shem in Gn ch. 10.

10. The Ethnological Lists.

The genealogical tables of Gn ch. 10 (and the summary in I Ch ch. 1) make a composite document drawn from the two sources J and P. The framework (vs. 1a, 2-7, 20, 22, 23, 31, 32) was taken from P by a redactor, the remainder being excerpted by him from J. These component parts are accordingly of different ages as regards their first compilation; but this does not affect their general character. The lists of names are often not directly those of races, but of persons, of countries, and even of cities. This is due to the fact (1) that both social and political communities were regarded by the early Semites as the direct descendants of individuals, (2) that a race and its dwelling-place were identified in ordinary speech, and (3) that the city was the ultimate political unit, not easily separated in thought from the founder, who himself was the quasi-head or "father" of his community. Thus the cities Tarshish, Kittim, and Sidon appear explicitly as persons and implicitly as tribes or races. A good illustration of the general principle is afforded by Gn 25 12-16, where the "sons of Ishmael" are expressly said to be named "by their villages (cf. Is 42 11) and their encampments" (cf. also Gn 36 40-43).

Another important feature of the tables is that their compilers did not take account of the inhabited world as a whole, of which they were profoundly ignorant, but only of the peoples of their own acquaintance. These were, primarily, their own Semitic kindred and neighbors, and, secondarily, the peoples of which they learned, directly or indirectly, through political association, trade, or migration: *i.e.*, the Egyptians and Cushites, the Persians, Medes, and Elamites, the most noted islands and coast-lands of the Mediterranean, and the best-known peoples of Asia Minor. The widening of the outlook was due mainly to the extension of the Assyrio-Babylonian régime and the ubiquitous traffic of the Phœnicians. The most significant step taken beyond the primitive style of genealogies was the remarkable attempt to group the families, cited according to genetic principles, in comprehensive and exhaustive divisions. The tables are thus "a first essay in ethnography . . . made at the point where the narrators close the history of early mankind and turn to that of the ancestors of Israel. They are prompted by the scientific impulse to declare something as to the origin of the peoples of the world, by the artistic motive to round off completely the primitive history, and especially by the desire to make it clear how Israel was divinely chosen from out of the general mass of humanity" (Gunkel, *Genesis*, 2d ed., p. 76 f.).

Criticisms of the lists in Gn ch. 10 on the score of accuracy are not a necessary part of this article. Certain inconsistencies will be noted below under the individual names. A general remark must be made, however, as to the degree in which the classification is in agreement with the well-established modern racial divisions. The "sons of Japheth" (vs. 2-5) are, as far as we can identify them, wholly Indo-European, and the compiler (P) uses in their case the most recent knowledge of his time (5th cent. B.C.). But the same writer is strangely in error as to the "sons of Ham." **Ham** is really an old name of Egypt, and the Hamites were doubtless at first intended to include by synecdoche all North-Africans (cf. § 3, above). But either political and religious antagonism or some fanciful association led him, as well as J, to place among the Hamites many who were of pure Semitic stock. **Cush**, properly meaning Ethiopia (q.v.), is rightly a "son of Ham" (ver. 6). But he is made, for reasons not yet quite clear, to include several of the Arabian tribes, as well as the great Semitic race of Babylonians and Assyrians (vs. 8-12, J). More striking still is the assignment of the Canaanites to the race of Ham (cf. Gn 9 18, 25-27, J), apparently on account of the long and bitter struggle for the possession of the "land of Canaan." Of course, consistency throughout the lists was impossible; and we find, for example, that while P assigns Sheba and Havilah to Ham, J correctly includes them (ver. 29) among the descendants of Shem. On the other hand, Shem is made by P the ancestor of the Elamites, although these were non-Semitic, probably on account of their close relations with Babylonia; and for some obscure reason, of the Lydians also.

11. Minor Ethnological Terms.

The following names of minor importance occur in the genealogical lists of the early historians: **Abida**, a 'son' of Midian, *i.e.*, a tribe of Midianites (Gn 25 4; I Ch 1 33). Otherwise unknown. **Abimael**, a S. Arabian people descended from Joktan (Gn 10 28; I Ch 1 22). Otherwise unknown. **Adbeel**, a 'son' or tribe of Ishmael (Gn 25 13; I Ch 1 29), is mentioned also in the inscription of Tiglath-pileser III under the form *Idiba'il* as one of the tribes "among the western countries whose dwelling-place is remote." He names also a chief of the same region, *Idibi'il*. In the LXX. of Gn 25 3 he appears in the form "Nabdeel," as an additional son of Dedan. **Almodad**, a 'son' or tribe of Joktan in S. Arabia near *Ḥaḍramaut* (Gn 10 26; I Ch 1 20). Exact location not known. **Amorites.** See § 6, above. **Anamim**, a people descended from Mizraim (Gn 10 13; I Ch 1 11), located somewhere near Egypt, but the precise region is not known. **Arkite**, descendants ('sons') of Canaan, the singular with Gentile names being generally used in Hebrew for the plural (Gn 10 17; I Ch 1 15), were the inhabitants of Arka, a town and district of Phœnicia about 12 m. N. of Tripolis, probably referred to in the Amarna Letters under the name *Irkata*, and taken by Tiglath-pileser in 738 B.C. **Arpachshad**, the third son of Shem and the second in line of descent from Shem to Abraham (Gn 10 22, 11 10). This word-form is a monstrosity, and has defied all attempts at identification with any known people. Occurring with Asshur and Aram, it is natural to think of the people of Babylonia. Since the second half of the name is the singular form of Chasdim (*Kasdīm*), or Chaldees, it almost certainly forms here a separate word with that significance. The remainder of the word still awaits a satisfactory explanation. **Arvad, Arvadite.** The Phœnician city of Arvad, the mod. *Ruād*, was the most important of the northern coast settlements. It was built

on an island 70 m. N. of Beirût with another town on the opposite mainland. In trade and general enterprise it ranked after Tyre and Sidon. In Ezk 27 8, 11 it appears as contributing oarsmen and warriors for the service and defense of Tyre. **Ashkenaz,** the eldest son of Gomer (Gn 10 3; I Ch 1 6). This implies that the name represents a people akin to the Kimmerians, who appeared in force in and about Armenia in the 7th cent. B.C., and who, followed by the Scythians, helped to put an end to Assyrian domination in the N. Jer 51 27 associates A. with Ararat and Minni. The old comparison with the Homeric Ascanios, a Phrygian hero, must be given up. Probably the traditional form of the word arose through a misreading for *Ashkûz* (cf. the *Ashgûz* of the Assyr. inscriptions), allies of the Kimmerians, who gave trouble to the latest kings of Assyria. It has been further suggested that the *Skuthoi* (Scythians) represent the same famous people. The medieval and some modern Jews have made the word equivalent to the Teutonic race. **Asshurim,** the eldest son of Dedan (Gn 25 3). In the parallel I Ch 1 32, the sons of Dedan are entirely lacking. The exact location of none of them is known. See Dedan, below. In Gn 25 18 and Ps 83 8 read the singular form "Asshur," instead of "Assyria" (EV), but not in Nu 24 24, where the reference is to the Assyrian Empire, or rather to its surviving elements. We should perhaps read instead "Ashur" and "Ashurim." **Canaan,** the fourth son of Ham, according to P (Gn 10 6; I Ch 1 8), whose name is substituted by J for Ham in Gn 9 25, probably also in ver. 22, where the words "Ham the father of" are apparently repeated from ver. 18. The list of Canaan's descendants (Gn 10 15-19; I Ch 1 13-16) is from J and the Redactor. See §§ 6 and 12, above. **Caphtor, Caphtorim,** children of Mizraim (Egypt), son of Cush (Gn 10 14). Am 9 7 and Jer 47 4 declare that the Philistines came from Caphtor, which in the latter passage is called a maritime country, and Dt 2 23 informs us that the C. expelled the Avvim as far as Gaza. Of the many attempts made to locate this original home of the Philistines, the most convincing is that which identifies it with *Keftō*, or *Kaftō*, which in the Egyptian inscriptions stands for the S. coast of Asia Minor. This is confirmed by the fact that among the invaders of Syria and Palestine from the N. in the time of Rameses III (c. 1200 B.C.) were the *Purusati*, the Egyptian form of the Hebrew *Pelishtī*, Philistine. Any one of the other proposed identifications, with the Phœnicians, the Egyptians of the Delta, and with the island of Crete, is much less probable (see Casluhim). **Casluhim,** a people of unknown location named in Gn 10 14 as descendants of Mizraim, and, therefore, related to the Egyptians. The words which follow in the traditional text, "Whence went forth the Philistines," should properly come after "Caphtorim" in the same verse. **Dedan** was a somewhat widely spread Arabian people assigned in Gn 10 7 to the race of Cush (see § 10, above), while in Gn 25 3 and I Ch 1 32 he appears as a son of Jokshan (son of Keturah), and a brother of Sheba. He is grouped with Sheba (q.v.) and Tarshish in Ezk 38 13 as a wealthy trading people, indicative of his rank among the tribes of Arabia. In Ezk 27 20 he is one of the chief customers of Tyre in similar company. In Ezk 25 13 he is said to extend to the borders of Edom. With this agrees Jer 49 8, while Is 21 13 f. associates him with Tema (q.v.). We, therefore, infer that D. occupied a large region SE. of Edom, stretching into central Arabia. The combination in Gn 25 3 with Sheba does not necessarily imply a S. Arabian origin, but merely illustrates the fact that Sheba had trading settlements in the N. In Ezk 27 15 read "Rodan" for "Dedan." **Diklah** (Gn 10 27; I Ch 1 21), one of the 'sons' of Joktan, and, therefore, a S. Arabian tribe. Location unknown. **Dodanim,** a son of Javan (Gn 10 4; "Rodanim" in I Ch 1 7, and also in Gn 10 4, LXX.). For a similar interchange of letters in Ezk 27 15 see Dedan, above. See also Rodanim. **Dumah,** a son of Ishmael (Gn 25 14; I Ch 1 30). Probably the region in N. Arabia, formerly called *Dūmat el Jendel*, and now known as *el Jōf*, is referred to. It is a large oasis on the way from Damascus to Medina. See Map of Ancient Semitic World. The "Dumah" of Is 21 11 is a misreading for "Edom" (so LXX.). **Eber,** 'son' of Shelah and great-grandson of Shem. He was counted the eponymous ancestor of the Hebrew race (Gn 10 24 f., 11 14 ff.; I Ch 1 18 f.). The name coincides in form with the word *'ēbher*, 'the other side,' and it has been assumed that it is the same word, alluding to the fact that the Hebrews came from the other side of the Jordan. But the fact is that E. is derived from *'ibhrī*, 'Hebrew,' not vice versa, and the origin of 'Hebrew' is as yet uncertain. The Hebrews were probably the same as the Chabiri of the Amarna Letters, a small warlike tribe in S. Palestine, whose earlier history is obscure. E. was considered the ancestor not only of the Hebrews, but of a vast number of eastern and southern Arabians (Gn 10 25-30), whose relations with the Hebraic peoples are unknown. **Eldaah,** a 'son,' or tribe, of Midian (Gn 25 4; I Ch 1 33). Otherwise unknown. **Elishah,** a 'son' of Japheth (Gn 10 4; I Ch 1 7). The people, or region, meant is not certain. Perhaps the combination with Elissa, or Elisa, the traditional foundress of Carthage, is the most probable, as this name was also used for Carthaginian territory by Roman writers. The statement in Ezk 27 7 that Tyre imported "blue and purple from the sea-lands of Elishah" is in harmony with this view. Equally so is an identification with Sicily and lower Italy, which is indicated by the Targum; but the similarity of the names may be urged in favor of the N. African locality. **Ephah,** a 'son' of Midian (Gn 25 4; I Ch 1 33), and, therefore, the name of a people of NW. Arabia. In Is 60 6 it appears as being engaged in the caravan trade, bringing gold and incense from Sheba. Apparently the *Chayāpa* mentioned in cuneiform inscriptions of the 8th cent. B.C. is the same name, being really phonetically equivalent to the original Hebrew form. **Epher,** 'brother' of the foregoing, not yet identified with any known people or region. Perhaps the word is merely an erroneous repetition of Ephah. **Gether,** a 'son,' *i.e.*, tribe, of Aram (Gn 10 23). In I Ch 1 17 wrongly given as a 'son' of Shem. Otherwise unknown. **Girgashite,** see Canaan, § 6, above. **Gomer,** the eldest 'son' of Japheth (Gn 10 2 f.; I Ch 1 5 f.). The name, originally Gamer (so LXX.), is the same as the Assyrian *Gimirrai* (the Kimmerians of the Greeks), who in the

7th cent. B.C. came from N. of the Black Sea, settled in Asia Minor in large swarms ("hordes," Ezk 38 6), and, followed and reenforced by the Scythians, did much to hasten the downfall of the Assyrian Empire. As preceding the Scythians, G. is called the 'father' of Ashkenaz (q.v.). Gamir, the Armenian name of Cappadocia, is probably a memorial of the Kimmerian invasion. **Hadad,** the eighth 'son' of Ishmael (Gn 25 15, **Hadar** AV; I Ch 1 30, "Hadar" AVmg.). Otherwise this N. Arabian tribe is unknown. **Hadoram,** a 'son' of Joktan (Gn 10 27; I Ch 1 30). Otherwise this S. Arabian tribe is unknown. **Ham,** see § 10, above. **Hamath, Hamathite.** H. was the most important city of central Syria, on the great bend of the Orontes, and the chief emporium of the trade between the middle Euphrates and Damascus. The modern name is *Ḥamāh.* It had close relations with the N. Phœnician cities. For this reason, perhaps, the Hamathites are named among the descendants of Canaan (Gn 10 18). The center of a powerful state, its capture by Tiglath-pileser III of Assyria in 738 B.C. was long regarded as a notable achievement (Is 10 9; II K 18 34, 19 13). Some of its inhabitants were deported to Samaria after the fall of N. Israel. In Am 6 2 it is called "Hamath the great," in distinction from Hamath on the border of Palestine. See also ARAM. **Hanoch,** the third 'son' of Midian (Gn 25 4; I Ch 1 33). *Hanākia,* three days' journey N. of Medina, may represent the tribe and region. **Havilah,** a region of Arabia somewhat difficult to locate. According to P (Gn 10 7; I Ch 1 9), H. was a son of Cush and, therefore, of African origin, while in J (Gn 10 29; I Ch 1 23) he is a son of Joktan of the line of Shem. In Gn 2 11 H. is encompassed by Pishon, one of the four rivers of the country of Eden, which favors a NE. situation. Gn 25 18 also places H. on the E. border of the Ishmaelites. Yet the descendants of Joktan were, as far as we can locate them, dwellers in SE. and S. Arabia. The probable explanation of the apparant contradiction is that, like Sheba and Dedan (q.v.), H. was properly not the name of a well-defined territory, but of a tribe, or people, whose settlements stretched over a wide range of country, both in the N. and in the S. of the peninsula. The mention of H. in I S 15 7 is probably merely an echo of Gn 25 18. **Hazarmaveth,** a 'son' of Joktan (Gn 10 26; I Ch 1 20), the modern *Ḥaḍramaut* or *Ḥaḍramūt,* an extensive region east of Jemen in S. Arabia, running parallel to the Indian Ocean. In ancient times when its productiveness was maintained by the people and its rulers, it was prosperous and populous, a fact attested by the abundant ruins of its former civilization, which have been explored and described by modern travelers. Its inhabitants are called *Chatramitotæ* by Strabo, who gives the name *Sabata* to their capital city. See Sabtah, below. **Heth,** the name of the Hittite patronymic, given as a 'son' of Canaan (Gn 10 15; I Ch 1 13) along with Sidon, the Phœnicians, the Jebusites, and other Canaanite tribes. See HITTITES. **Hivite,** a collective term for Hivites, named as a 'son' of Canaan (Gn 10 17; I Ch 1 15) along with other tribes inhabiting Palestine. The name occurs also in most of the frequent enumerations of these Canaanite communities (Ex 3 8, 17, etc.). A comparison of Jos 9 7 with II S 21 2 shows that the Hivites were of the ancient Amorite stock. They lived, according to Jos 9, in central Palestine (see GIBEON). In Jos 11 3, which apparently places them farther N., the words "Hittite" and "Hivite" have exchanged places in the Massoretic text. The LXX. gives the right order. II S 24 7 throws no light on the question of the northern location. **Hul,** a 'son' of Aram (Gn 10 23; in I Ch 1 17 erroneously a son of Shem). A desert people not yet identified. **Ishbak,** a 'son' of Abraham and Keturah (Gn 25 2; I Ch 1 32). An identification with *Yasbuk,* a district of N. Syria mentioned by Shalmaneser II, is very improbable, since the descendants of Keturah seem to have lived wholly to the S. or SE. of Palestine. **Japheth,** the third 'son' of Noah, according to the regular order of enumeration, both in P and J (Gn 5 32, 6 10, 10 1, 9 18), but perhaps originally regarded as the second (cf. Gn 9 24 and 10 21). He was the reputed ancestor of the peoples on the northern highlands of W. Asia, and of the coasts and islands of the Mediterranean, mostly of the Indo-European stock. See § 9, above. **Javan,** the fourth 'son' of Japheth (Gn 10 2; I Ch 1 5), and the ancestor of "the isles of the nations," that is, the peoples inhabiting the coast-lands and islands of the Mediterranean Sea (Gn 10 4 f.). The word (יָוָן, *yāwān*) is identical with *Iōn* (originally *Iawōn*), the eponym of the Ionian Hellenes. "The sons of Javan," however, were scattered far beyond the limits of the Hellenic race; see Elishah, above, and Tarshish, Kittim, Rodanim, below. Apparently J. has this place in the lists of P because of the importance of the Ionians in the trade and navigation of the Mediterranean, in which they competed with the Phœnicians, and because of their close relations with the Persian Empire in the 5th cent. B.C., during which time this portion of Gn ch. 10 was written. In no Biblical text is it clear that a distinction is made between the Ionians proper and the Greek peoples as a whole, though, as it appears from Assyrian inscriptions of Sargon II and Sennacherib, Ionian pirates and sailors were busily employed on the Phœnician coast as early as the 8th cent. B.C., before any other Greeks came upon the scene. In Ezk 27 13 J. appears as furnishing slaves and copper to the markets of Tyre. A similar reciprocal trade is alluded to in Jl 3 6. In Is 66 19, another late passage, setting forth the subjection of the world to Zion, the citation of names is probably a gloss. Zec 9 13 predicts the successful insurrection of the Jews against the Hellenized empire of the Seleucidæ in the 2d cent. B.C., and the same general situation is implied in Dn 8 21, 10 20. In Ezk 27 19 "Javan" is clearly out of place and a false reading. **Jebusite,** a 'son' of Canaan (q.v.) (Gn 10 16; I Ch 1 14). The Jebusites were the ancient inhabitants of Jerusalem and the neighborhood, and are named usually last in the lists of the early peoples inhabiting Palestine (Gn 15 21, etc.). **Jerah,** a 'son' of Joktan (Gn 10 26; I Ch 1 20), was a tribe or district, probably in SE. Arabia, as yet unidentified. **Jetur,** a 'son' of Ishmael (Gn 25 15; I Ch 1 31). According to I Ch 5 19 war was waged against J. by Reuben, Gad, and the half-tribe of Manasseh. His territory, therefore, lay to the E. of Jordan, and it may very well have been the same as Ituræa (q.v.). **Jobab,** a 'son' of Joktan (Gn 10 29; I Ch 1 23), a tribe, or

region, of S., or SE., Arabia. Locality unknown. **Jokshan,** a 'son' of Abraham and Keturah, and father of the two Arabian peoples Sheba and Dedan (Gn 25 2 f.). Apparently an ancient people of central Arabia, that can not be certainly identified. **Joktan,** one of the two 'sons' of Eber and the father of thirteen tribes, or peoples, in J's list of the descendants of Shem (Gn 10 25-30). The 'sons' of Joktan seem to be wholly S. Arabian, as those of Abraham by Keturah and Hagar (Gn ch. 25) are N. Arabian. The exact limits of the Joktanites can not be ascertained, since we do not know the location of the boundary districts given in Gn 10 30. **Kadmonite,** named along with Kenite and Kenizzite in the most comprehensive list left to us of the early inhabitants of Palestine (Gn 15 19-21). The last two are from the Sinaitic peninsula, and the Kadmonites are naturally to be grouped with them. All three contributed to the growth of the people of Israel through their settlement in S. Canaan. **Kedar,** a 'son' of Ishmael (Gn 25 13; I Ch 1 29). An important nomadic tribe of the Syro-Arabian desert, probably lying to the E. of Nebaioth and N. of Dedan (q.v.). The people of K. were noted for their wealth in flocks and herds (Is 60 7; Ezk 27 21), and are a favorite type of tent-dwellers (Jer 2 10, 49 28 f.; Song 1 5), of seminomadic life (Is 42 11), and of the love of war which marked the Arabian tribes (Ps 120 5). **Kedemah,** a 'son' of Ishmael, *i.e.*, a N. Arabian tribe (Gn 25 15; I Ch 1 31). Perhaps equivalent to Kadmonite (q.v.). **Kittim (Chittim** AV, except in Gn and Ch). The third 'son' of Javan (Gn 10 4; I Ch 1 7). The connection with Javan (the Ionians) is not quite evident, for the name, as generally understood, is derived from Kition (*Citium*), a settlement on the SE. end of the island of Cyprus, the modern Larnaka, and the first settlers on Cyprus were not Hellenes at all. The probable explanation is that when these lists of P were written (5th cent. B.C.) Hellenic influence in Cyprus was paramount. In the 8th cent. B.C. Greek settlers were already beginning to rival the earlier Phœnicians who had founded Kition and given its name, as equivalent to Cyprus, currency in Palestine. In the 5th cent. B.C. Greek kings ruled in the neighboring city of Salamis. Ezk 27 6 (6th cent. B.C.) illustrates the importance of the place as the supposed mother-city of the westward islands. In Nu 24 24; I Mac 1 1, 8 5 the word is applied to the Macedonians and in Dn 11 30 even to the Romans. See also Japheth, Javan, above, and Cyprus. **Lehabim** (only in Gn 10 13; I Ch 1 11) is perhaps the same as Lubim and should be read "Lehubim." Lubim (q.v.) seems to be almost necessary here as associated with Mizraim or Egypt. **Letushim,** the second 'son' of Dedan (Gn 25 3), and, therefore, an Arabian tribe SE. of Palestine, located by some (doubtfully) in the district of Sinai. See Dedan, above. **Leummim,** a son of Dedan (Gn 25 3), that is, a tribe in N. Arabia, not yet identified. **Lubim** (so correctly transliterated in Nah 3 9; II Ch 12 3, 16 8, but changed to "Libyans" in EV in Dn 11 43). The Libyans were an Oriental people of Hamitic stock living to the W. of Egypt, to which country they long furnished mercenary soldiers. They at length subdued Egypt itself and, under the Biblical Shishak (I K 14 25), founded an important dynasty. See also Ludim, below. **Lud, Ludim,** apparently the singular and plural forms of the same word, generally held to mean the Lydians and their country. See Lydia. While Lud appears in the list of the sons of Shem (Gn 10 22; I Ch 1 17), the historic Lydians were not of Semitic descent, but neither were the Elamites in the same list. The latter, however, were always closely associated with the Babylonians, while no plausible explanation has yet been given why the very remote Lydians are not assigned to Japheth, who is the theoretical ancestor of the northern and northwestern nations. Ludim is given among the descendants of Mizraim, *i.e.*, Egypt (Gn 10 13; I Ch 1 11) in a list of peoples all clearly African. The only solution of the difficulties thus involved is that we should read "Lubim" instead of "Ludim." The same reading would also be an appropriate substitute in Jer 46 9, and it would also be a gain to exchange "Lud" for "Lub" in Is 66 19; Ezk 27 10, and 30 5. **Madai,** the Heb. word for the Medes and their country. In Gn 10 2; I Ch 1 5, M. is the third 'son' of Japheth. See Medes and also § 9, above. **Magog,** the second son of Japheth (Gn 10 2; I Ch 1 5). In Ezk 38 2 the word appears as the name of a country, and in 39 6 as the name of a people (cf. Rev 20 8). No attempt made to identify the racial name has been successful. It is quite possible that the word is a mistake for "Gog" in Gn ch. 10, due to the scribe having intended to write "Gog" and having then written the first syllable of the following "Madai" at the beginning without erasing it. The words "of the land of Magog" in Ezk 38 2 would then have been a gloss, as the ungrammatical combination with "Gog" in the original Hebrew suggests. In Ezk 39 6 the word should be "Gog," as the LXX. has it, and as the parallels 38 14, 16, 18, 39 1 make probable. See Gog. **Mash,** the youngest 'son' of Aram (Gn 10 23). In the parallel passage I Ch 1 17 "Meshech" takes its place, but wrongly, since Meshech was a son of Japheth. The favorite identification with *Mons Masius* (the mod. *Ṭur 'Abdin*) in N. Mesopotamia gives perhaps a too remote situation, and it is possible that the people of the "desert of Mash" on the E. side of the Syro-Arabian desert is meant—a region often mentioned in the Assyrian inscriptions. **Massa,** a 'son' of Ishmael (Gn 25 14; I Ch 1 30), and, therefore, a tribe of N. Arabia. Its exact location is unknown, but it appears to be mentioned in an inscription of one of the later Assyrian kings under the Gentile name *Mas'ā'a*, 'the Mas'aites.' These tribesmen were in conflict with the people of Nebaioth (q.v.), from which we infer that they lived not far from E. Palestine. This supposition would agree with the fact that in Pr 31 1 mg. we read "the words of Lemuel, king of Massa." The sayings given in Pr chs. 30, 31 (cf. RVmg.) are part of the wisdom of the border-land of the Hebrews. The supposed reference to Massa in Pr 30 1 is perhaps a gloss. **Medan** is mentioned among the sons of Abraham and Keturah (Gn 25 2; I Ch 1 32). There can be little doubt, however, that the word is here merely a doublet for "Midian," which immediately follows, just as in Gn 37 36 "Midianites" has been replaced by "Medanites" (cf. RVmg.). Hence the existence of Medan is more than questionable. **Meshech,** a 'son' of Japheth, named along with Tubal (Gn 10 2).

It occurs only in conjunction with Tubal, except in Ps 120 5 (where Kedar is joined with it as a type of warlike barbarians). The same combination is found even in Is 66 19, where we should read "Meshech" instead of "that draw," and omit "the bow" as being a gloss to the supposed reading. In Assyrian inscriptions we find in like fashion the *Tabalê* (=Tubal) and *Mushkê* (=Meshech) mentioned together. They were determined opponents of Assyria in the 12th cent. B.C. The former lay to the NE. of Cilicia, the latter between them and the upper Euphrates. The same two peoples are represented by the *Tibareni* and *Moschi* of the classical writers. In Ezk 27 13 they are mentioned as traders in slaves and bronze articles. For "Meshech" in I Ch 1 17 see **Mash.** **Mibsam,** a 'son' of Ishmael (Gn 25 13; I Ch 1 29), not otherwise known. **Raamah** is named by P (Gn 10 7; I Ch 1 9) as a 'son' of Cush and 'father' of Sheba (but cf. ver. 28) and Dedan. He is also associated with Sheba as a trading people in Ezk 27 22. A suitable identification has been found with the *Rammanitæ* of Ptolemy, a tribe living NW. of *Ḥadramaut* (see Hazarmaveth) and therefore E. of Sheba. A combination with the *Regma* of Ptolemy on the Persian Gulf has also been proposed, but the locality is not so suitable. J. F. McC.

Obal, a 'son' of Joktan (Gn 10 28; **Ebal** in I Ch 1 22). A S. Arabian tribe, or district, of which the place-name *'Âbil,* found to-day in Yemen, may be a survival. **Ophir,** a 'son' of Joktan (Gn 10 29; I Ch 1 23), and hence some district connected with S. Arabia. It was famed for its commerce (I K 9 28, 10 11), especially for its gold (I K 10 11, 22 48; Job 22 24, 28 16; Ps 45 9; Is 13 12). Much has been written and many theories advanced as to the site of O., but it still remains uncertain. The theory that places it on the S. or SE. coast of Arabia, where it may have been a center of trade from India and elsewhere, has much to commend it. **Pathrusim,** descendants of Mizraim (Gn 10 14; I Ch 1 12). The people of Pathros are mentioned in Is 11 11; Jer 44 1, etc. Pathros was a designation of Upper Egypt. **Peleg,** one of the 'sons' of Eber (Gn 10 25, 11 16-19; I Ch 1 19, 25). Probably an ancient place-name, but unidentified. Tradition assigned the 'division' of the earth to his days, probably a fanciful etymological deduction from his name (*pālag* = 'to divide'). **Put,** a 'son' of Ham (Gn 10 6; I Ch 1 8). Frequently mentioned as a source of supply for soldiers, especially for the armies of Egypt (Jer 46 9; Nah 3 9; Ezk 30 5; cf. also Ezk 27 10, 38 5), always with Lud, or the Lubim, or Cush. Probably the land of *Punt,* the region along both sides of the Red Sea, frequently mentioned in Egyptian inscriptions. **Riphath,** a 'son' of Gomer (Gn 10 3; in I Ch 1 6 **Diphath**). Otherwise unknown. **Sabtah,** a 'son' of Cush (Gn 10 7; I Ch 1 9). Perhaps the same as Sabotah, the capital of *Ḥadramaut* (cf. Hazarmaveth, above). **Sabtecah,** a 'son' of Cush (Gn 10 7; I Ch 1 9). Not identified, perhaps a variant for Sabtah. **Seba,** a 'son' of Cush (Gn 10 7; I Ch 1 9). Some part of Arabia is probably meant, or an Arabian people on the W. coast of the Red Sea. S. is mentioned also in Ps 72 10; Is 43 3. **Sephar,** a place in Arabia mentioned in Gn 10 30, as showing the general location of the Joktan tribes. Identification uncertain, though the modern *Dhofar* on the S. coast of Arabia has much to commend it. **Sheba,** a 'son' of the Cushite Raamah (Gn 10 7; I Ch 1 9), but in Gn 10 28, I Ch 1 22 of Joktan, of the line of Shem, while in Gn 25 3, I Ch 1 32, he is a 'son' of Joktan, 'son' of Keturah. These variant traditions represent various ways of accounting for the same people (or possibly different sections of it), the inhabitants of the Sheba in SW. Arabia so frequently mentioned in the O T (I K 10 1-13; Job 6 19; Ps 72 10; Is 60 6; Jer 6 20; Ezk 27 22 f., 38 13, etc.) and famous for its wealth and commerce. See Dedan, above, and SHEBA, QUEEN OF. **Shelah, Salah** AV, a 'son' of Arpachshad (Gn 10 24, 11 12 f.; I Ch 1 18). Unidentified. The LXX. makes S. a son of Cainan, son of Arpachshad. **Sheleph,** a 'son' of Joktan (Gn 10 26; I Ch 1 20). Probably a S. Arabian tribe, as the place-name *Salf* is common in that region. **Shuah,** a 'son' of Abraham by Keturah (Gn 25 2; I Ch 1 32). An Arabian tribe, or region, to which Bildad the "Shuhite," Job's friend (Job 2 11, 8 1, etc.), belonged. Perhaps "the land of *Suḫu,*" of the Assyrian inscriptions, a region on the Euphrates near its junction with the *Belik,* is meant. **Sidon,** reckoned genealogically as the "first-born" of Canaan (Gn 10 15; I Ch 1 13). It stands here for Phœnicia, as the oldest city of Phœnicia. See PHŒNICIA and SIDON. **Sinite,** a 'son' of Canaan (Gn 10 17; I Ch 1 15). The inhabitants of *Siannu,* a place mentioned by Tiglath-pileser III as near Arka. See Arkite, above. **Tarshish,** a 'son' of Javan (Gn 10 4; I Ch 1 7). T. is frequently mentioned in the O T, and is probably to be identified with the ancient *Tartessus* in S. Spain. In Ezk 27 12 (cf. Jer 10 9) it is mentioned as a source whence Tyrian merchants procured silver, iron, tin, and lead (see also I K 10 22, 22 48; Ps 48 7, 72 10; Is 23 6, 10, 66 19; Jon 1 3, etc.). **Tiras,** a 'son' of Japheth (Gn 10 2), perhaps the **Τυρσηνοί,** a piratical sea-folk of the Ægean Sea, mentioned in Egyptian inscriptions of the 13th cent. B.C. **Togarmah,** a 'son' of Gomer (Gn 10 3; I Ch 1 6), located (Ezk 38 6) in the extreme N., and spoken of in Ezk 27 14 as a place whence horses and mules were procured by Tyrian merchants. Probably the same as the Assyrian *Tilgarimmu,* N. of the Taurus Mts. and near the river Halys. **Tubal** (Gn 10 2). See Meshech, above. **Uzal,** a 'son' of Joktan (Gn 10 27; I Ch 1 21). Probably a S. Arabian district. Its commerce was famed, as its exports of steel and spices are mentioned in Ezk 27 19 RVmg. (the correct reading). It is perhaps to be identified with *Ṣan'â,* the capital of Yemen, whose old name was *Azal,* according to Arabian tradition. **Zemarite,** a 'son' of Canaan (Gn 10 18; I Ch 1 16). The people of *Ṣimirra* (of the Assyrian inscriptions), the same as the *Ṣumur* of the Amarna letters, a place S. of Arka, between it and Gebal. **Zimran,** a 'son' of Abraham by Keturah (Gn 25 2; I Ch 1 32) and therefore a tribe, or district, of Arabia. Perhaps the region of *Zabram,* an Arabian city W. of Mecca, on the Red Sea. E. E. N.

LITERATURE (on §§ 1–10): Knobel, *Die Völkertafel der Genesis* (1850); Chwolson, *Die Semitischen Völker* (1872); Delitzsch, *Wo lag das Paradies?* (1881); Hommel, *Die Semit. Völker und Sprachen* (1883); Sayce, *The Races of the Old Testament* (1891); the Commentaries on Gn, especially those of Dillmann, Delitzsch, Holzinger, Ball, and Gunkel; Glaser, *Skizze der Geschichte und Geographie Arabiens*

(1890); Barton, *A Sketch of Semitic Origins* (1902); the articles on Races of the Old Testament by M. Jastrow, and on Semites by J. F. McCurdy in *HDB*, Extra Volume (1904), and on Geography by Francis Brown in *EB*, Vol. II (1901).

EUBULUS, yu-biū'lus (Εὔβουλος): A Roman Christian from whom greetings are sent in II Ti 4 21. Nothing further is known of him. J. M. T.

EUCHARIST. See Lord's Supper.

EUNICE, yū'nis (Εὐνίκη): The mother of Timothy (II Ti 1 5). According to Ac 16 1 she was a Jewess, whose home was in Derbe or Lystra, and who had probably been converted to Christianity as a result of Paul's first missionary journey. J. M. T.

EUNUCH (סָרִיס, *ṣārīṣ*, εὐνοῦχος): An emasculated person. Such were commonly employed in Oriental courts as a measure of safety against possible intrigues with inmates of harems. There is no clear evidence, however, that such persons were used by the kings of Israel. The term *ṣārīṣ* seems to have a double derivation and significance ("officer," Gn 37 36). Pharaoh's eunuch was married (39 1). One of the meanings of the word is associated with the Assyrian *ṣarit* (cf. Rab-saris, II K 18 17). But if there is a doubt about the eunuchs of II K 9 32, etc., being mutilated men, there is no doubt as to the employment of such men by the Herods in their palace (Jos. *Ant.* XV, 7 4, 16 8). Mt 19 12, though based on the existence at the time of real emasculation, points to the principle of renouncing the married state for the sake of service, and is not directly concerned with the physical feature of the case. A. C. Z.

EUODIA, yu-ō'di-a (Εὐοδία): A Christian woman in Philippi whom Paul exhorts to harmony with Syntyche (Ph 4 2). Both labored with Paul in the Gospel (Ph 4 3), evidently at the time when the Church was being founded. Baur's theory that the two names refer to the Jewish and Gentile parties in the Church is generally abandoned. See Zahn, *Einl. in d. N T*², I, 397 f. J. M. T.

EUPHRATES, yu-frē'tiz (פְּרָת, *phᵉrāth*): The largest river of Southwestern Asia, and one of the two arterial streams of Babylonia. It has two main sources in two valleys of the highlands of Armenia, 6,000 to 6,500 ft. above sea-level. One rises in the Anti-Taurus, and the other in Mount Ararat. They meet at Malatiyeh, about 2,000 ft. high and jointly flow toward the Syrian plain. Thence, instead of emptying into the Mediterranean Sea, which at places is no more than 50 m. away, it flows southeastward, falling 1,000 ft. in the 700 miles to the Persian Gulf. Its entire length is about 1,780 m., of which about 1,200 are navigable for small boats. It was one of the rivers of Eden (Gn 2 14), and is variously designated as "the river," "the great river," and was viewed as the ideal but not actual NE. boundary of Israel. By irrigating canals it supplied the greater part of lower Babylonia with its fertility. It was a highway for maritime commerce from times immemorial. In primitive days it emptied its water into the Persian Gulf by its own mouth, but the deposit of silt from the Armenian mountains has so filled the head of the gulf that the two great streams now join waters far above their common mouth. I. M. P.

EURAQUILO, yu-rā'cwi-lō (Εὐρακύλων, from Gr. Εὖρος, 'east wind,' and Lat. *Aquilo*, 'northeast wind'): The popular name of the wind that beat down upon the ship on which Paul was making his voyage to Rome (Ac 27 13 f.). It showed itself in a sudden change from the mild south wind under which the ship had been sailing, taking the form of a typhonic squall (ἄνεμος τυφωνικός, ver. 14) from the mountainous heights of the island, the precursor of a long-continued NE. gale. The AV Euroclydon (Cod. B [3]) is one of the many variants which arose from the fact that the name was not in common use and thus lent itself easily to corruption. M. W. J.

EUTYCHUS, yū'ti-cus (Εὔτυχος): A lad in Troas, otherwise unknown, the name, however, not being uncommon. While asleep, seated in a window of the room where Paul was preaching at some length, he fell from the third story and was taken up for dead. Paul stretching himself upon him declared "his life is in him" (Ac 20 7-12). R. A. F.

EVANGELIST. See Church, § 6.

EVE (חַוָּה, *ḥawwāh*): Adam's wife (Gn 3 20, 4 1; II Co 11 3; I Ti 2 13). Similar word-formations are often used to denote occupations, hence חַוָּה should mean 'motherhood' preeminently. The story of the Fall indicates a stage of culture wherein woman was already subordinate, hence it is probably subsequent to the hypothetic matriarchate period. A. S. C.

EVEN, EVENING, EVENTIDE. See Time, § 1.

EVER, EVERLASTING, EVERMORE, FOREVER: In the O T these words usually render one of the following Heb. terms: (1) *netsaḥ*—with the idea of 'abiding,' 'enduring.' (2) *'ōlam*—*i.e.*, 'age,' 'age-long' (the most common term). (3) *'adh*—*i.e.*, 'continuous,' 'continuity.' (4) Another term of more limited meaning is *tāmīdh*, 'continually' (Ps 25 15, 51 3, 105 4). In two instances the Hebrew means 'for length of days' (Ps 23 6, 93 5). On Lv 25 23, 30 cf. RV. In Pr 8 23, Hab 1 12, the Hebrew means 'from beforetime' in reference to the past. In Ps 77 8 it means 'from generation to generation.'

In the N T, with a few exceptions, the Greek term is *αἰών*, 'age' (often in such expressions as 'to the age' or 'to the ages of the ages'), or the adjective *αἰώνιος*, 'age-long,' derived from *αἰών*. In He 10 12, 14, the original means 'continuous' or 'perpetual,' *i.e.*, the sacrifice has perpetual validity. In Jude ver. 6, the Greek means literally 'everlasting.' See also Eschatology, § 39. E. E. N.

EVI, ē'vai (עֵוִי, *'ĕwī*): A Midianite chieftain (Nu 31 8; Jos 13 21). E. E. N.

EVIL-MERODACH, ē"vil-mę-rō'dac (אֱוִיל מְרֹדַךְ, *'ĕwīl mᵉrōdhakh*), 'Man of Marduk': The son and successor of the great Nebuchadrezzar on the throne of Babylon, 561 B.C. He reigned two years and in the first is said to have promoted Jehoiakim (II K 25 27-30), the captive king of Judah (of 597 B.C.), to special favors in the court. His own brother-in-law, Neriglissar (Nergalsharezer), conspired against him, slew him, and seized the throne in 560 B.C. I. M. P.

EVIL ONE, THE. See SATAN.

EVIL SPIRIT. See DEMON, DEMONOLOGY.

EVIL THING: The term is used (1) of material conditions, involving destitution and suffering, as in the case of Lazarus (Lk 16 25). (2) Of utterances, as expressions of evil thoughts and passions (*raʿ*, Pr 15 28; *πονηρός*, Mt 12 35; Mk 7 23, also *φαῦλος*, Tit 2 8). (3) Of moral purposes and aims (Ro 1 30; I Co 10 6). A. C. Z.

EWE. See SACRIFICE AND OFFERINGS, § 8.

EXACTOR (Is 60 17; Dn 11 20, but "raiser of taxes" AV): The more usual meaning of the Hebrew word thus rendered is 'oppressor' or 'tyrant.' In the passages referred to above the context indicates the especial form of oppression practised. A. C. Z.

EXALT: In this term the general idea of raising or being raised above the ordinary level predominates—(1) Metaphorically, "to exalt the gate" (Pr 17 19 *gābhāh*) is to claim superiority, or arrogate to oneself prerogatives above the ordinary (also *nāsāʾ* Hos 13 1). This sense is most frequently found in the reflexive (Ob ver. 4; Ezk 31 14). (2) To esteem highly (*rūm*), especially in the phrase "exalt J" " (Ex 15 2; Ps 99 5, 9). (3) To raise morally or socially (I K 16 2; Ps 89 19; also *sāgābh*, Job 36 22). In the N T all these shades of meaning are included in the comprehensive *ὑψοῦν* (Mt 11 23, 23 12; Ac 2 33). A. C. Z.

EXAMINE, EXAMINATION. See LAW AND LEGAL PRACTISE, § 4.

EXCEL, EXCELLENT, EXCELLENCY: The original Hebrew and Greek terms translated by these words represent the following general ideas: (1) Of *elevation, exaltation,* in Ex 15 7; Dt 33 26, 29; Job 13 11, 20 6, 37 4, 40 10; Ps 47 4, 62 4, 68 34, 148 13; Pr 8 6, 31 29; Is 4 2, 12 5, 13 19, 60 15; Ezk 24 21; Dn 2 31, 4 36, 5 12, 14, 6 3; Am 6 8, 8 7; Nah 2 2. (2) Of *excess* or *abundance,* Gn 49 3; Job 4 21; Pr 17 7; Ec 2 13, 7 12; I Co 2 1, 12 31; Ph 3 8. (3) Of *greatness* or *largeness,* I K 4 30; Job 37 23; Ps 8 1, 9, 16 3, 76 4, 150 2; Is 28 29; He 11 4. (4) Of *beauty,* Est 1 4; Is 35 2. (5) Of *difference,* Ro 2 18; Ph 1 10; He 1 4, 8 6. (6) *Choice* or *selected,* Song 5 15. In Lk 1 3; Ac 23 26, it is an honorary title. In the following passages the RV gives the more correct rendering—Gn 49 4 (AmRV); Ps 36 7, 103 20, 141 5; Pr 12 26, 17 27, 22 20 (mg.); Ezk 16 7 (mg.); Ro 2 18 (mg.); I Co 14 12; II Co 3 10, 9 7; II P 1 17 (AmRV). In I Ch 15 21 (AV) the text is obscure. E. E. N.

EXCHANGER. See TRADE AND COMMERCE, § 3.

EXECUTE, EXECUTION, EXECUTIONER: "Execute" in EV is the rendering of words meaning simply 'to do,' except in Jer 21 12; Zec 7 9, 8 16, where the Hebrew means 'judge.' For "executioner" AV (Mk 6 27) cf. RV, which gives the correct rendering. E. E. N.

EXERCISE (noun and verb): The translation of several different Hebrew and Greek terms (1) of *γυμνασία*, training in the gymnasium (I Ti 4 8); (2) of the verb *γυμνάζειν*, meaning literally 'to strip naked' (for physical exercise), then 'to exert oneself vigorously' or seriously (I Ti 4 7; He 5 14, 12 11; II P 2 14); (3) of *ʿānāh* (III*), 'to toil' or 'work hard' (Ec 1 13, 3 10); (4) of *gāzal*, 'to rob' (Ezk 22 29); (5) of *hālakk*, 'to walk'; (6) of *ʿāsāh* and *ποιεῖν*, 'to do' or 'make' (Jer 9 24; Rev 13 12); (7) of *ἀσκεῖν*, *i.e.*, 'to train' or 'discipline' [oneself] (Acts 24 16). E. E. N.

EXILE. See ISRAEL, § 7.

EXODUS

ANALYSIS OF CONTENTS

1. Name
2. Contents
3. Complex Character of the Narrative
4. The Narrative of P
5. The Narratives of J and E
6. Differences Between E and J
7. Changes in the Order of Events
8. Comparison of J and E with P
9. The Importance of Exodus

Exodus, the second book of the Bible, was so named by the Alexandrian Jews, because the first part narrates the exodus (*ἔξοδος*, 'going out') of Israel from Egypt. In the Hebrew Bible the book is called ואלה שמות, *wᵉʾēleh shᵉmōth* ("now these are the names"), or simply שמות, *shᵉmōth* ("names"), from its opening words.

1. Name.

Exodus is but a part of the larger history known as the Hexateuch (q.v.). It begins with the story of the oppression of Israel in Egypt and ends with the account of the setting up of the Tabernacle at Sinai. A brief outline may be given as follows:

2. Contents.

I. The deliverance of Israel from Egypt through Moses, chs. 1–18.
  1. The changed status of Israel in Egypt (ch. 1).
    (1) The great increase of the Israelites (1^{1-7}).
    (2) The measures taken by the king of Egypt to oppress and diminish them (1^{8-22}).
  2. Moses commissioned to be the leader of Israel (2^{1-7}).
  3. Jehovah's deliverance of His people (7^{8}–15^{21}).
  4. From the Red Sea to Sinai (bitter water, manna, war with Amalek, etc.) (15^{22}–17^{16}).
  5. Visit of Jethro (ch. 18).
II. The organization of Israel at Sinai (chs. 19–40).
  1. The announcement of the Covenant (19^{1}–23^{33}).
    (1) The great Theophany, with the Ten Commandments (19^{1}–20^{17}).
    (2) A code of civil and ceremonial law (20^{18}–23^{19}).
    (3) Promise and warning (23^{20-33}).
  2. The ratification of the Covenant (24^{1-11}).
  3. Moses receives the tables of stone and the commands concerning the Tabernacle (24^{12}–31^{18}).
  4. The apostasy and reorganization (32^{1}–34^{28}).
  5. The construction of the Tabernacle (34^{29}–39^{43}).
  6. The Tabernacle set up (ch. 40).

As in the other books of the Hexateuch, so in Exodus there are many evidences that the narrative at present consists of several threads (J, E, P) with editorial additions of various kinds (see HEXATEUCH, §§ 5, 10–15, etc.). Of these J and E were very similar, in the main. The account of P, on the other hand, was quite different. The result of the combination of P with JE, in which P was taken as furnishing the main

3. Complex Character of the Narrative.

* These roman figures refer to the 3d root under these consonants in the Hebrew lexicon.

outline, was that not only a much more lengthy, but a very confused narrative was produced.

4. The Narrative of P.

The Narrative of P was as follows:

(1) An introductory genealogical statement (*a*) of the heads of the tribes in Egypt (1^{1-5}) and (*b*) of the lineage of Moses and Aaron (6^{14-27}).

(2) A brief account of the oppression ($1^{7, 13-14}$) introducing the intervention of God (2^{23b-25}).

(3) God reveals Himself in Egypt to Moses as Jehovah, and commissions him and Aaron to demand Israel's release (6^{2}–7^{7}).

(4) The wonders done by Aaron fail to convince Pharaoh (7^{8-13}).

(5) The plagues, mostly worked by Aaron (blood, frogs, lice, boils, 7^{19-20a}, $21b$, 22, 8^{5-7}, $15b-19$, 9^{8-12}), all fail to persuade Pharaoh ($11^{9,10}$).

(6) The Passover instituted; its time, its ritual, its law, also that of the unleavened bread and the firstlings (12^{1-20}, 24, 28, $40-51$, 13^{1-2}, 20).

(7) Notes of the itinerary from Egypt to the sea and the wonderful passage of the sea (14^{1-4}, 8, $9b$, $15b$, $16b-18$, $21a$, $21c-23$, $26-27a$, $28a$, 29).

(8) Notes of the itinerary from the sea to Sinai. The manna and its law ($16^{1-3, 5-36}$, 17^{1a}, 19^{1-2}).

(9) Moses ascends Mt. Sinai to meet God (24^{15-18a}).

(10) Moses given directions regarding a Sanctuary (25–31^{17}); also the two tables of the testimony (31^{18a}).

(11) Moses descends the Mount with the tables (34^{29-35}) and proceeds to the construction of the Sanctuary (chs. 35–39).

(12) The Sanctuary completed and set up on the first day of the second year (ch. 40).

In P's narrative special emphasis is laid (a) on the name Jehovah, as unknown to the patriarchs (6^{2} f.); (b) on Aaron, as playing an important part in the transactions of the Exodus; (c) on the cultus-significance of the Passover, unleavened bread and firstlings, and of the manna; (d) on the Tabernacle, as the main subject of the revelation to Moses on the Mount; (e) on the miraculous character of the whole series of events.

5. The Narratives of J and E.

The narratives of J and E are woven together quite closely in Exodus and in many places a sure analysis is very difficult, if not impossible. The following table presents results that are in part only tentative.

J.	E.
1^{6} Death of Joseph.	$1^{15-20a, 21}$ Command to the midwives to slay the male children.
1^{8-12} Oppression of Israel.	
2^{11-14} Moses kills an Egyptian.	2^{1-10} Moses, his birth and preservation.
2^{15-22} M. flees to Midian and marries the daughter of a priest-chieftain.	
2^{23a} The death of the king of Egypt.	
3^{1-3} Theophany at the bush (also in E).	3^{1-3} Theophany at the bush (also in J).
$3^{4a, 5, 7-9a, 16-18}$ *Jehovah* commissions M. to deliver Israel.	$3^{4b, 6, 9b-15, 19-22}$ *God* commissions M. and reveals Himself as Jehovah.
4^{1-16} The objections of M. are overcome. Aaron appointed his spokesman.	$4^{17f.}$ M. given a rod. Says farewell to Jethro.
4^{19-20a} M. commanded to return to Egypt.	4^{20b-23} M takes the rod of God and returns to Egypt.
4^{24-26} An incident on the way.	
$4^{27f.}$ A. meets M.	
4^{29-31} M. and A. do the wonders and are accepted as leaders.	
5^{1}–6^{1} The demand made on Pharaoh refused and the bondage made worse (mainly from J).	5^{1}–6^{1} (mostly J) M. demands the release of Israel. Pharaoh refuses.
$7^{14, 16, 17a, 18, 21a, 24, 25}$ The river made foul.	$7^{15, 17b, 20b, 23}$ The river turned to blood.
$8^{1-4, 8-15a}$ Frogs.	
8^{20-32} Flies.	
9^{1-7} Murrain on cattle.	
$9^{13-21, 23b, 24b, 25b-30, 33f.}$ Hail.	$9^{22-23a, 24a, 25a, 31f.}$ Hail, thunder, and fire.
$10^{1-11, 13b, 14b, 15b-19}$ Locusts.	$10^{12, 13a, 14a, 15a, 20}$ Locusts. $10^{21-23, 27}$ Darkness.
$10^{24-26, 28f.}$ Final interview of M. with Pharaoh.	11^{1-3} M. informed of the final visitation on Egypt.
$12^{21-23, 25-27}$ The command to slay the Passover.	
12^{29-34} The death of the firstborn of Egypt. Hasty departure of Israel.	12^{35-36} Israel asks and receives presents from the Egyptians.
12^{37-39} The route. Unleavened bread made.	
13^{3-10} Law of unleavened bread.	13^{17-19} The route.
13^{11-16} Law of firstborn and firstlings.	
$13^{21f.}$ The pillar of cloud and fire.	13^{19} Joseph's bones taken. $7, 9a,$
$14^{5f., 10a, 11-14, 19b, 20b, 21b, 24a, 25, 27b, 28b, 30}$ The passage of the Red Sea. (The sea driven back by wind. Cf. the account in P.)	$14^{10b, 15a, 16a, 19a, 20a, 24b, 27c, 31,}$ The passage of the Red Sea. (The angel of God overthrows the Egyptians.)
$15^{22-25a, 27}$ Marah and Elim.	15^{1-21} The Song of Triumph. 15^{25b-26}, 16^{4} [and other verses?] Fragments of E's manna story.
17^{2-7} Water at Massah (cf. Nu $11^{4 ff.}$).	17^{2-7} Water at Meribah (cf. Dt 25^{17-19}).
	17^{8-15} War with Amalek.
[18^{1-11} Visit of M.'s father-in-law.]	18^{1-11} M. visited by Jethro.
	18^{12-27} Appointment of assistant judges (cf. Dt 1^{9-18}).
19^{3-9} (JE) $12-13a, 20-21a$ The great theophany on Mt. Sinai. J'' speaks. M. alone near J''.	19^{3-9} (JE) $10-11, 13b-19$ The great theophany. M. leads the people out to meet God, God speaks.
[Possibly a version of the Decalogue stood here in J.]	20^{1-17} The Ten Commandments spoken by God.
[Also the Covenant terms now found in 34^{10-28} may have stood here originally in J's account.]	
	20^{18-21} The people are afraid and ask M. to go and receive the rest of God's message.
	20^{22-26} Principles of worship.
	21^{1}–23^{9} A code of "judgments."
	23^{10-19} Principles of worship.
	23^{20-33} Promises and warnings.
19^{24-25}, $20^{1-2, 9-12}$ Ratifications of the Covenant by M. and A. and elders of Israel.	24^{9-11} Ratification of the Covenant by the people at a sacrifice.
	$25^{12-14, 18b}$, M. goes up again to the Mount to receive the tables. Stays 40 days and nights.
32^{7-14} J'' tells M. that the people have apostatized (*mutinied* in J originally?) and declares that He will destroy them. M. intercedes.	31^{18} M. receives the tables.
	32^{1-6} The people make a calf and worship it.

32^{25-29} M. comes to the camp. Calls for loyal volunteers. Levites respond and are rewarded with the priesthood.

$33^{1, 3, 5bd}$ J'' promises to send His angel to guide them.

33^{12-17} M. pleads for J''s own presence to go with them.

33^{18-23} M. now pleads for a fuller revelation to himself.

34^{1-9} The great revelation in the name of J'' and the reconciliation of J'' to His people.

32^{15-24} M. with Joshua, on the way down hears the singing, etc., is very angry, breaks the tables, and grinds the calf to powder.

32^{30-34} On the morrow M. pleads with J'' to forgive the sin.

33^{2} J'' promises to send His angel.

$33^{5a\alpha, 6-11}$ The people told to take off their ornaments. The tent with Joshua as its minister.

6. Differences Between E and J.

The main differences (in Exodus) between these two ancient histories relate to these points: (1) In J the name Jehovah is used from the beginning (as in Genesis), emphasis being laid on J''s action rather than on the significance of the name, which, however, is interpreted later in the wonderful passage 34 1-9. In E the name is revealed to Moses and its significance indicated at the bush. (2) In J Aaron plays an important part as Moses' spokesman to Israel (cf. P). In E Aaron is not given any special prominence. (3) In J the Israelites are conceived of as dwelling mainly in Goshen. In E they seem to be living in the midst of the Egyptians. (4) In J the plagues and wonders are wrought by J'' either immediately or by the use of nature forces (such as the wind). In E Moses' rod plays an important part in these matters (cf. P). (5) In J, at the great theophany on Mount Sinai, Moses alone draws near to J'' to hear His words and later the Covenant is ratified on the Mount by a few chosen individuals representing the people. In E both Moses and the people draw near the Mount to meet God and only later is Moses asked by the people (who are afraid) to go and receive the message alone. The Covenant in E is ratified by the people as a whole after its terms were written in a book. (6) In J the apostasy is more like a mutiny, to be put down in blood, and the loyal Levites receive the priesthood as their reward. Moses is forewarned of the trouble before he descends, and acts at once as soon as he reaches the gate of the camp. In E the trouble is idolatry and Moses is ignorant of it until he draws near the camp. (7) In J the promise of an angel to guide them does not satisfy Moses, who wants the presence of J'' Himself. In E the angel is considered the same as J'' Himself.

7. Changes in the Order of Events.

The editor who combined J with E, or some later editor, often thought it necessary to alter the order of the original documents, so that the combined narrative might read satisfactorily. Minor instances of this are 4 19, which seems out of place; 4 22 f., which seems to belong with 10 26–11 8; 17 2-7, which, in part, may have been transferred from Nu 11 4 ff.; 18 1-11, which, in part, may have belonged to an account of a visit of Hobab, presupposed in Nu 10 29 ff.; and possibly 18 12-27, which in Dt 1 9-18 comes *after* the giving of the law. But the most important transposition affected J's account of the Covenant. It is evident that at 19 21a there is a break (for vs. 21b–23 are in the main only an editor's repetition of vs. 12-13) and the continuation is not apparent in the immediate context. What did J'' speak to Moses when he went up to Him to the top of the Mount? According to E, *God* spoke the Ten Commandments and also certain fundamental principles as the basis of a covenant (20 1-17, 22-26, 23 10-33). Now, it is remarkable that in J (34 1, 4, 28) there are hints of "ten words" on tables and that in 34 10-27 exactly the same ground is covered, and partly in the same words, as in E in 20 22-26, 23 10-33. But in the present arrangement this material is placed *after* the apostasy while in E it comes *before* it. It is likely, therefore, that in J after 19 21a there followed something similar (10 'words' and certain covenant terms) to what we have in E, *i.e.*, the statements in 34 10-27. The editor simply followed E here and transposed the material in J to a later place. If this reconstruction of J is correct, it furnishes an additional proof of the fundamental unity of Israel's tradition of the Mosaic Age.

8. Comparison of J and E with P.

As compared with P the narratives of J and E are marked by a closer touch with the real progress and development of events. In P the interest centers mainly about the cultus, as the most important aspect of Israel's life. Consequently, the emphasis is placed on Aaron, the Passover ritual, the Sabbath in connection with the manna, and, above all, upon the Tabernacle, as the main thing revealed to Moses at Sinai. In both J and E there is a recognition of the cultus elements of Israel's ancient religion, but all is of a more simple, undeveloped character. It is also likely that in the original form of J or E more was said about the Ark, the Sanctuary, and the Levitical priesthood than now appears. The final editor preferred P's account of these things and left only mere fragments of the older accounts. But in both J and E the emphasis was placed on the spiritual and moral aspects of the Covenant rather than on the merely formal.

9. The Importance of Exodus.

The history contained in Exodus is of the highest importance. In J and E we have the oldest and fullest accounts of the Mosaic constitution we possess. Though these differ in details, they are fundamentally at one in representing this as due to a great spiritual awakening in the soul of one man, who had a vision of God and who was enabled to translate that vision into terms of actual life; who gave the tribes of Israel a principle of unity of unique and far-reaching significance; who brought about the existence of a religion of moral and spiritual import and tendency among men. It is in the basis of fact in the Exodus narrative that we find the explanation of Israel and of Israel's subsequent history. Criticism, by analyzing this narrative into its component parts, has only enabled us to get closer to the facts, firmly recorded in Israel's na-

tional traditions, which lay at the basis of the account.

LITERATURE: Dillmann, *Exodus und Leviticus*, 2. Auflage (1880): Bacon, *Triple Tradition of the Exodus* (1894); Carpenter-Harford, *The Comp. of the Hex.* (1902); Moore in *EB*, II; Driver, *LOT*. E. E. N.

EXODUS, THE. See ISRAEL, § 3.

EXORCISM, EXORCIST. See MAGIC AND DIVINATION, § 9.

EXPIATE, EXPIATION. See SACRIFICE AND OFFERINGS, § 16.

EXTORTION, EXTORTIONER. See CRIMES AND PUNISHMENTS, § 2 (a).

EXTREME BURNING. See DISEASE AND MEDICINE, § 5 (3).

EYE: The eye is regarded in the Bible from the point of view of its importance as the chief organ of perception. It is of priceless value (Ps 17 8); but it is the avenue through which allurements reach the soul and sensation is born (Ezk 6 9; I Jn 2 16; II P 2 14). Hence, too, it often denotes the whole man. It is the eye that spares or withholds pity (Is 13 18; Ezk 16 5); mocks (Pr 30 17); is satisfied or not (Pr 27 20). It is the light of the body (Mt 6 22). The expression "evil eye" is used in a superstitious sense in the modern Orient; but it is questionable whether it is so to be taken in Pr 23 6 or Mt 20 15. A. C. Z.

EYEPAINT: It was, and still is, the custom of Oriental women to stain their eyebrows and eyelashes with a dark paint (*pūkh*, II K 9 30; Jer 4 30; *kāḥal*, Ezk 23 40) usually composed of oil mixed with powder of antimony, which was thought to add to their luster and beauty, especially by making them appear larger. The ointment was kept in small horn-like vases (cf. "Keren-happuch," 'horn of eye-paint,' the name of one of Job's daughters, Job 42 14). E. E. N.

EYESALVE. See DISEASE AND MEDICINE, § 7 (3).

EZBAI, ez'bai (אֶזְבַּי, *'ezbay*): Father of Naari (I Ch 11 37; cf. II S 23 35). E. E. N.

EZBON, ez'bon (אֶצְבֹּן, *'etsbōn*): 1. A "son" of Gad, ancestor of a Gadite family (Gn 46 16) called **Ozni** (and the family **Oznites**) in Nu 26 16. 2. The head of a family of the clan of Bela in Benjamin (I Ch 7 7). E. E. N.

EZEKIAS, ez"ę-kai'as. See HEZEKIAH.

EZEKIEL, ę-zi'ki-el (יְחֶזְקֵאל, *yᵉḥezqē'l*), 'God strengthens': Ezekiel, the son of Buzi, is known through his prophetical writings as one of the leading Israelites of the early exilic period.

1. Life Before Prophetic Call. Though there is considerable obscurity as to his birth and early life, the following facts are beyond question: He was of priestly descent, for he calls himself "the priest." He belonged to the priestly family of Zadok, serving at Jerusalem, for he limits the priesthood to the sons of Zadok (40 46, 43 19). He was born during the reign of Josiah, but the exact year is left in doubt. If the words, "in the 30th year," with which he introduces the record of his work (1 1) refer to his age, the year of his birth was 627 B.C. But this is by no means fixed. He was married, and his wife died at the beginning of the year 587 B.C. It has been conjectured upon the basis of certain affinities of thought that Ezekiel was at one time a pupil of Jeremiah's. In the circumstances this is highly probable.

2. Prophetic Ministry. The familiar portion of Ezekiel's life begins with his call to the prophetic work, which took place in the 5th year of King Jehoiachin's captivity, 592 B.C. (1 2). At this time Ezekiel was living in one of the Jewish colonies of exiles established at Tel-Abib (probably the *Tûl-abub*, 'hill of deluge,' of Assyrian inscriptions), on a canal in Babylon called the Chebar (the *Nar-kabari*, of Babylonian tablets, probably the present *Shatten-Nil*; Peters, *Nippur* II, pp. 106–192). Here he had a house (8 1, 24 1, 18) and was apparently held in high esteem by his fellow Israelites. Their elders were accustomed to visit him for purposes of consultation (14 1, 20 1). He frequently uttered public prophetic discourses which were listened to by large and eager crowds (33 30-32). The Babylonian authorities were evidently not very rigid in their treatment of the exiles; for both prophet and people enjoyed a reasonable measure of freedom. How long the ministry of Ezekiel lasted is not known. It could not, however, have been less than 22 years. The latest date he mentions is the 27th year of the captivity of Jehoiachin, 570 B.C. (29 17). A late unverifiable tradition has it that he was put to death by a Jewish prince whom he reproved for idolatry.

3. The Book in General. The Book of Ezekiel is from the literary and critical view-point in a fair state of preservation. The text is, indeed, full of corruptions; but its general smoothness and intelligibility are not seriously impaired, except in a few and unimportant places. The prophet's dominant idea is that the hope of Israel for the future rests with the exiles. The religious life of Jerusalem after the deportation under Jehoiachin seems to have been reduced to a very low state. From this Ezekiel looked for a restoration, first through a speedy return of the captives, and afterward through a reorganization of Israel upon an ideal basis (chs. 40–48). The book may be divided into four parts.

4. Prophecies Against Judah. I. Prophecies delivered before the siege of Jerusalem in 587 B.C. (chs. 1–24). The portraiture of the inaugural vision which the whole book opens is more than usually elaborate and also highly symbolical (1 4-28, repeated in 3 23, 8 4, 10 20). Upon the whole, it gives the impression of an apocalyptic rather than an ecstatic experience. Its symbolism is designed to present God in all His power. The flashing fires evidently stand for the forces of nature, while the rainbow represents the hope of help, and the living creatures, various forms of life, all of which are God's creatures and ministers. The wings and wheels signify omnipresence and the many eyes omniscience. The blaze of light in which the whole is framed is the glory of God. Like the visions of Moses and Isaiah, this, too, is intended to assure the prophet that his

ministry is to have the approval and support of Jehovah. The elaborateness of the vision furnished the rabbinical interpreters a favorite subject for speculation, and was put on a par with the story of the Creation, both serving as bases for cabalistic and theosophical mythologizing (Zunz, *Die Gottes-Dienstl. Vortr. d. Juden*, p. 162). The remainder of this portion of the book foreshadows impending ruin over Judah and Jerusalem, and justifies this by the exposure of the idolatry and sin of the people (2–24). Whence Ezekiel derived the concrete imagery of his visions is a secondary question, and yet it is not difficult to see that both in the Cherubim of the Temple and in the winged bulls of Babylonia he had the materials for the construction of even such a symbolical structure as the chariot of ch. 1.

II. Chs. 25–32. As the prediction of disasters to God's people might be construed as a vindication of the heathen, these are next shown to be under condemnation for their transgression. Taken in their order, the prophecies against foreign nations are those against: (1) Ammon (25 1-7); (2) Moab (25 8-11); (3) Edom (25 12-14); (4) the Philistines (25 15-17); (5) Tyre (26 1–28 19); (6) Sidon (28 20-26); and (7) Egypt (29–32). The prophecy against Egypt includes six separate discourses and a funeral dirge, making the sacred number 7.

5. Prophecies Against Heathen Nations.

III. Prophecies of restoration (chs. 33–39). Here the prophet rises out of the contemplation of distress and ruin to a vision of a glorious future. But he first vindicates and characterizes the office of the prophet so clearly brought into view in the fulfilment of the foreshadowing of doom for Jerusalem (33). He then points to the devastation of the flock of Israel because of false shepherds, and predicts the coming of the good shepherd whom he calls David (cf. 34). He foretells doom for Edom (35) and blessing and renewal for Israel, both plainly (36) and under the figure of the Valley of Dry Bones restored to a living army (37) and closes with a symbolical denunciation of the enemies of God under the names of Gog and Magog (38–39).

6. Prophecies of Restoration.

IV. Vision of the ideally restored Israel (chs. 40–48). This opens with an ideal temple (40–43), which is followed by the vision of an ideal priesthood and sacrifice (44–46), and an ideal legislation for the land (47, 48). To this, however, is prefixed a vision of the river of life (48 1-12). In this section Ezekiel puts what the event proved to be his most important contribution to the growth of Israel's thought, and that in a twofold way, *i.e.*, first by propounding the doctrine of the separateness of the civil from the ecclesiastical power or, at any rate, the independence of the latter, and second by giving to his ritual code distinctive features, which place it between Deuteronomy and the Holiness Code (Lv chs. 17–26). He has, accordingly, been conceded an epoch-making place in the history of the religion of Israel. (He is called "the father of Judaism.")

7. Vision of Ideal Israel.

The style of Ezekiel is marked by love of elaboration. He makes frequent use of vivid imagery, and is fond of pursuing a thought to its detailed application. His diction, however, is never obscure, although it lacks the spontaneity of the earlier prophets, and is more like the style of the literary man than that of the fervent orator, and yet there is neither the coldness of the mere thinker's method of expression nor the prosaic formality of the professional writer, but rather the fervor and poetic glow of an aggressive, earnest soul.

8. Style.

LITERATURE: C. H. Toy, *Ezekiel in Polychrome Bible*, 1899; Driver, *LOT* (1899, ch. 5, pp. 278–298); Skinner, *Ezekiel, in Expositor's Bible*, 1895).

A. C. Z.

EZEL, ī'zel (הָאֵזֶל, *hā'āzel*): The name of a stone according to the ordinary text in I S 20 19. The name is unintelligible. The LXX. reads here and in ver. 41 'this Ergab,' and as Ergab (or Argob) may mean 'cairn' or 'heap of earth,' this reading is accepted by many scholars, though not entirely free from difficulty. E. E. N.

EZEM, ī'zem (עֶצֶם, *'etsem*, **Azem** AV): A town in Simeon (Jos 19 3; I Ch 4 29), assigned to Judah in Jos 15 29. Site unknown. E. E. N.

EZER, ī'zẹr (אֶצֶר, *'ētser*): A son of Seir (Gn 36 21 ff.; I Ch 1 38 ff., **Ezar** AV). E. E. N.

EZER, ī'zẹr (עֶזֶר, *'ēzer*), 'help': **1.** An Ephraimite (I Ch 7 21). **2.** A Judahite, the father of Hushah (I Ch 4 4). **3.** A Gadite warrior who joined David at Ziklag (I Ch 12 9). **4.** A son of Jeshua, and one of those who repaired the wall of Jerusalem (Neh 3 19). **5.** A musician who assisted at the ceremony of dedicating the wall of Jerusalem (Neh 12 42).

E. E. N.

EZION-GEBER, ī''zi-on-gī'bẹr (עֶצְיֹן גֶּבֶר, *'etsyōn gebher*, **E.-gaber** AV): A station of the wilderness journey mentioned before Kadesh (Nu 33 35 f.), but reached after Kadesh (Dt 2 8). It was in the Arabah, near Elath (Eloth), the port of Edom, at the head of the Gulf of Akabah, where Solomon and Jehoshaphat built ships for the gold trade with Ophir (I K 9 26, 22 48; II Ch 8 17, 20 36). The modern *'Ain el-Ghudyan*. C. S. T.

EZNITE, ez'nait. See ADINO.

EZRA, ez'ra (עֶזְרָא, *'ezrā'*), 'help': **1.** See EZRA AND NEHEMIAH. **2. Ezrah** RV. See EZRAH. **3.** The head of a priestly house returning from the Exile with Zerubbabel (Neh 12 1), supposed to be identical with Azariah (Neh 10 2). **4.** A priest, contemporary with Nehemiah (Neh 12 33). A. C. Z.

EZRA AND NEHEMIAH

ANALYSIS OF CONTENTS

1. Period and Events Covered by the Books
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The books of Ezra and Nehemiah occupy the last place in that portion of the Hebrew O T which records the continuous history of Israel. The period

covered in them extends from the beginning of the return from the Babylonian captivity (536 B.C.) to the second visit of Nehemiah to Palestine (432 B.C.). The chief events in this period are: The building of the Temple in the 2d–6th years of Darius Hystaspis (520–516; cf. Ezr 6 15); the return of Ezra (458; cf. 7 1–10 44); the completion of the walls of Jerusalem after Nehemiah's first return (445; cf. Neh 1 1–7 73a); the recognition of the Law as the constitution of the post-exilic theocracy (c. 444; cf. 7 73b–10 40); the consecration of the walls of Jerusalem (11 1–13 3); the prohibition of mixed marriages; the expulsion of a son of the high priest and the resultant organization of the Samaritan community (432 B.C.; cf. 13 4-31).

1. Period and Events Covered by the Books.

(1) The first document that the author has turned to account is ch. 2, containing the list of those who returned from Babylon in 536 B.C. That this is a source appears from its form, as well as from the fact that the same list is found in Neh 7 6-73a. (2) Next come a couplet of documents in the passage 4 7-23, viz., a letter of the Samaritans and other enemies of Judah to Artaxerxes, and the answer of the king. These letters, composed in Aramaic, which was widely used at the time, originally referred to the building of the wall; they speak only of the fortifications of Jerusalem (12 f., 16, 21, 23), and are concerned with Artachshasta, who can be identified only with Artaxerxes I, Longimanus (465–424), mentioned about 15 times in these books. (3) Documents which originally related to the building of the Temple are preserved in the Aramaic section (4 24–6 18). These, with the exception of 6 14b, had been earlier worked over into a primitive history of the building of the Temple; for the narrative framework which surrounds them in the above section makes use of the same simple expression "the king" in designating the Persian monarch (5 6, 6 1, 13) as is used in the letter (5 5 f., 13 f., 17, 6 3 f., 8, 10). (4) Similarly the Persian monarch is called "the king" in the Aramaic letter, 7 12-26 (vs. 14 f., 20 f., 26). (5) The same peculiarity is met with in the Hebrew section, 7 27–9 15 (7 27 f., 8 1, 22, 25, 36), which rightly passes among modern scholars under the name of "The Memoirs of Ezra," because Ezra speaks in it in the first person. (6) To these "Memoirs," however, can not be assigned 7 1-11 and ch. 10, since in these passages Ezra is spoken of in the third person. Keil has indeed said (*Einl.*, p. 478) that Ezra must needs introduce himself in the third person (7 1-11); but even if this be admitted, he could not have given his genealogy so defectively as to make himself the son of Seraiah, who was chief priest at the time of the capture of Jerusalem (II K 25 18). Further, the description "ready scribe" (7 6) would be too petty a self-characterization to be used by a great man.

2. The Sources of Ezra.

(1) The passage 1 1–7 5 consists of "Memoirs of Nehemiah"; since in this section the narrative of Nehemiah's deeds is in the first person, while its unity is evident from the repetition of the expression "the good hand of my God" (2 8, 18), and of other characteristic phrases (2 12, 20, 4 4 f., 21, 5 19, 6 14, 16, 7 5). (2) After the introductory words, "I found the book of the genealogy of them that came up at the first and I found written therein" (7 5b), Nehemiah incorporates the list of the first returning exiles (7 6-73a), which is found also in Ezr 2. (3) Chs. 8–10, however, are from another hand; for (a) Nehemiah is here spoken of in the third person (8 9,10 1); (b) while in his memoirs Nehemiah has the title *Peḥāh*, *i.e.*, 'circuit superintendent' (5 14 f., 18), in 8 9 and 10 1 he is called *Tirshāthā'*, *i.e.*, 'deputy'; (c) Nehemiah uses the Divine name "Jehovah" for God only in 1 5, and "Lord" only in 1 11 and 4 14, though for the most part he uses "God" and especially "God of Heaven." But in 8 1, 6, 8, 10, 14, 9 3-5 onward the three designations "Jehovah," "Lord," and "God" are indiscriminately employed. (4) Ch. 11 presents a list of Jerusalemites which Nehemiah himself might have incorporated in his memoirs. (5) The passage 12 1-26, as shown by the mention of the high priest Jaddua, belongs to the time of Alexander the Great; since it was then that Ἰαδδοῦς officiated as high priest (cf. Jos. *Ant.* XI, 8 7). (6) In the passage 12 27-43 we have another portion of the "Memoirs," while in vs. 44-47 the expression "in the days of Nehemiah" points to another source. Finally, (7) the passage 13 1-31 probably belongs even from ver. 1 on, instead of from ver. 4 on, to the "Memoirs" (cf. Driver, *LOT*, p. 551).

3. The Composition of the Book of Nehemiah.

(1) There are indications that the sources disclosed by the critical analysis of the two books have been worked over by more than one hand. (a) Immediately after each of the two identical lists, Ezr ch. 2 and Neh 7 6-73a, we find the statement "and when the seventh month was come," etc., which can scarcely be attributed to the separate editors of the lists as they now stand. (b) The manner of designating the Persian king above referred to, § 2 (3). (2) The main question, however, is whether both the books of Ezra and Nehemiah as they now stand have one final author, and whether he is identical with the Chronicler. (a) If we investigate the passages which must have originated in the editing of the books, viz., Ezr chs. 1, 3, 4 1-5, 7, 24, 6 14b, 7 1-11, 10; Neh chs. 8–10, 12 1-26, 44-47, it is certain that the final editing of our books was done in the days of the Chronicler; for in distinction from the simple designation "the king"—see above, § 2 (3)—there is used the expression "the king of Persia" (Ezr 1 1 f., 8, 4 3, 5, 7, 24, 6 14b, 7 1). At all events, the mention of Jaddua (Neh 12 11, 22) points to the time of Alexander the Great (Jos. *Ant.* XI, 8 7); for Jaddua must have been high priest before one could speak of "his days." Nehemiah, however, could not have survived to a time when such an expression could be used (contrary to Keil, *Einl.*, § 149), while, on the other hand, in 12 26 the "days of Nehemiah" are considered as belonging to the remote past. (b) A double editorship is demonstrable, at least beyond reasonable doubt. A significant evidence of this is found in the fact that the list of those who made up the first company of returning exiles is given both in Ezr ch. 2 and in Neh 7 6-73a. In the latter case Nehemiah himself in-

4. Author and Historical Value.

serts the list into his memoirs with the introductory words (ver. 5): "And I found the book of the genealogy of them that came up." The repetition of this list in Ezr ch. 2 shows, first, that the setting of this chapter was not written by Nehemiah, and also that the final editing of the two books is from different hands. For it is hardly conceivable that an editor having once appropriated a list, as is done in Neh 7 6-73a, should again make use of it in the selfsame work. (c) On the other hand, both books offer no serious objections to a double editorship; for the formal similarity of the passages cited under (a) (Ezr chs. 1, 3, 4 1-5, etc.) furnishes no proof of identity of editorship. (d) The question as to the identity of the final editor with the Chronicler is answered affirmatively by Cornill (*Einl.*[5] 1905, p. 156). However, inasmuch as he makes no attempt to explain the twofold use of the list in Ezr ch. 2 and Neh ch. 7, his statement that, where in the two books no earlier sources have been worked over, the style, spirit, view-point, and manner of expression are wholly those of the Chronicler proves nothing as to identity of authorship. Neither can the original unity of Chronicles and Ezra-Nehemiah be evidenced from the identity of the conclusion of Chronicles with the beginning of Ezra. For (*a*) there is no smooth connection between the narratives of Chronicles and Ezra; while (*β*) it is quite as likely that the edict of liberation was chosen by the Chronicler as a suitable conclusion for his work as that in the doubtful partition of an originally integral work it was partly allowed to remain in one portion and to be repeated in the other. (*γ*) The two texts do not agree throughout. Recently the conclusion to II Chronicles has been ascribed to the effort to have this book end with comforting expressions (K. J. Grimm, *Euphemistic Liturgical Appendixes*, 1901, p. 1 ff.). But he overlooked the fact that the book would have concluded with a cheerful note even without ver. 22 f. S. Jampel (*Die Wiederherstellung Israels unter den Achaemeniden*, 1904, p. 17) has therefore attempted to modify the theory of Grimm by alleging that the book should have closed with an encouraging expression (*wᵉyā'al*, "and let him go up"). But this is quite precarious and petty. On the other hand, the conclusion of II Chronicles can not be called a quotation from Ezr ch. 1, brought into connection with I K 22 28 and Mi 1 1; for this would be a different matter from citing the beginning of the book in order to show that it was a continuation. If this principle were valid, then Deuteronomy must point forward to Joshua. A new proof of the original connection of II Chronicles with Ezra Jampel thinks he has discovered (*op. cit.*, p. 17) in the *waw* copulative with which the Book of Ezra begins. But as the expression *wayᵉhī*, etc. ("And it came to pass in the days of") begins such books as could not have been continuations of preceding ones (*e.g.*, Est 1 1), so the simpler phrase, "And (RV 'now') in the first year," might begin a book which did continue a preceding history, since later the connective *wayᵉhī* ("And it came to pass") was often omitted (cf. König, *Syntax*, § 370, *a*, *b*). Besides, it is altogether unlikely that II Chronicles once ended with Ezr 4 23 (Jampel, p. 13); for then the Chronicler who wrote not long before the year 300 (I Ch 3 19 ff.—post-exilic genealogy of Zerubbabel) would, in spite of this fact, have concluded his book with the suspension of the building of the Temple, which occurred about 530 and is the fact with which the section ending Ezr 4 23 is concerned. (3) Credibility. The trustworthiness of the documents and memoirs which have been used in the books of Ezra-Nehemiah has been demonstrated at length, especially by Ed. Meyer (*Die Entstehung des Judenthums*, 1896), by whom the extreme views presented in C. C. Torrey's *Composition and Historical Value of Ezra-Nehemiah* are shown to be without critical foundation; but the historical value of the sections which belong to the final editors of the books has been of late underestimated. At the same time the present writer recognizes (cf. *Einl.*, p. 282 f.) that the beginning of the building of the Temple has been pushed further back in Ezr 3 2 (contrary to Hag 1 2, 9, 2 15-17, and Zec 1 16, etc.) than was actually the case. These statements of the two prophets are too definite to admit of being misinterpreted (as by Jampel, p. 61 f.). On the other hand, it is too much to say, as Cornill does (p. 156), that the Chronicler has written Ezr ch. 1, 3 2–4 7, 24 altogether out of his own imagination. He has simply followed the historical traditions which were accepted in his days. Still less can the value of Ezr 1 be destroyed by the claim that in the year 536 no return of Ezra took place (Kosters' *Het Herstel*, 1894). Such claim is rendered most improbable by the statement on the Cyrus Cylinder (line 11), "I collected all their people and restored them to their dwelling-places." Further, Kosters' claim that in Hag 1 2, 12, he finds no distinction between those who remained and those who returned is an unreasonable demand for definiteness of statement. (For a consideration of Kosters' other objections cf. Sellin's *Studien zur Entstehungsgeschichte der Jüdischen Gemeinde*, Bd. II, 1901, p. 56 ff.)

5. Personality and Work of Ezra and Nehemiah.

The books of Ezra and Nehemiah bear the names of these two men because they were the chief figures in their narratives. Of the two, Ezra was the priest and "ready scribe," *i.e.*, a man learned in the Scriptures (7 6, 11 f.), who came from Babylon to Jerusalem with a book of the Law in his hand (7 14, 25), in order to enforce its prescriptions. This law-book consisted of the combined principal portions of the Pentateuch, and not simply of the so-called Priest Code (against Cornill, p. 91); for we can not suppose that the Priest Code alone could at any time have been called "The law of Moses" (Ezr 7 6; Neh 8 1), or "The law of God" (Neh 8 8), or "All the commandments, ordinances, and statutes of Jehovah" (10 29). Neither is it possible that the Covenant was concluded before the basis on which it was laid existed. With this agrees also Wellhausen (*Proleg.*, 1895, p. 415). This relation of Ezra to the Pentateuch is also indicated by echoes from Jewish and Christian antiquity (cf. the writer's *Einl.*, p. 241 f.). When Ezra came to Jerusalem, in the 7th year of King Artaxerxes (458 B.C.), he found his chief task to be the preserving of Israel in its temptation

to apostatize to other religions. He therefore prohibited mixed marriages (10 10 ff.). Later his ambition was realized, when the people pledged obedience to the Law of God (Neh 8 1 ff.).

Nehemiah, as an exile, attained to the honorable position of cupbearer to the king. Moved by patriotism to meet the political and social needs of his people, and entrusted with the office of governor by the king (in the 20th year of Artaxerxes) he carried through, in spite of all opposition from the Samaritans and other enemies, the building of the walls of Jerusalem (Neh 2 12–7 5). He took an active part in securing the adoption of the Law by the people (8 9), held a great feast at the dedication of the walls of Jerusalem (12 27), and contended vigorously (on the occasion of a second visit in the 32d year of Artaxerxes) for the sanctity of the Temple (13 7-9), the rights of the Levites (ver. 10 ff.), the strict observance of the Sabbath (vs. 15-22), and against mixed marriages (ver. 23 ff.).

But the sequence and time of these actions of Ezra and Nehemiah have been much discussed of late. Especially have suspicions been raised as to Ezra's having worked in Jerusalem before Nehemiah, as, *e.g.*, by A. van Hoonacker (*Nouvelles études sur la restauration juive après l'exile de Babylone*, 1896). Proceeding from Ezr chs. 7–10 he takes exception (a) to the fact that, according to 9 9, Ezra found the city wall completed. But this objection is without foundation; for in this verse we find Ezra saying, "God . . . hath extended loving-kindness to us . . . to give us a wall in Judah and in Jerusalem." The word *gādēr* indeed means "wall," *e.g.*, of a vineyard, Is 5 5; but in our passage the whole manner of expression, especially through the precedence of the words "in Judah," is so qualified that it does not presuppose the completion of the city wall, while further in Ezra-Nehemiah the wall of Jerusalem is never rendered by the term *gādhēr*, but some 30 times by *ḥōmh*. (b) Further he, along with others, finds a difficulty in the fact that the struggle against mixed marriages is brought to a victorious close according to Ezr ch. 10; and yet, during Nehemiah's first and second visits (Neh 10 30, 13 23 ff.), it was necessary to deal with the same trouble again, and that in the last-named passage no reference is made to the first conflict under Ezra. But, while there can be no doubt as to the successful issue of Ezra's campaign, at the same time there are several indications that the situation was such that Ezra could not hope for an immediate and complete reform, for (α) the evil was too deep-rooted easily to yield to a first attack, and (β) not only the people generally but the "princes" themselves were involved in these marriages (Ezr 10 2); while (γ) the expression in Ezr 10 19, though it shows a promise by the people, does not necessarily involve its complete fulfilment on their part; in fact, (δ) Ezra's effort was but a natural preliminary to Nehemiah's final success (Neh 10 30). (c) He alleges that no one of the companions of Ezra mentioned in Ezr ch. 8 is named as a partaker in the building of the walls in Neh ch. 3. This is incorrect; for the same persons, Hattush (Ezr 8 2) and Hashabiah (Ezr 8 19) are mentioned in Neh 3 10, 17 (cf. Jampel, p. 124 f.). (d) The appeal to Neh 5 15, in which the former governors are criticized for selfishness, is no support for Van Hoonacker's position that Ezra could not be open to criticism and therefore must have followed rather than preceded Nehemiah; because Ezra was not a governor, while Neh 8 1, 9, show Ezra and Nehemiah to be in perfect accord. (e) Finally, inasmuch as Van Hoonacker does not venture to dispute the fact that Ezra had already attained to a conspicuous place before Nehemiah's first visit, 445 B.C. (cf. Neh 8 1 ff.), he must admit that Ezra could not at that time have been a young man. Kuenen (*Gesammelte Abhandlungen*, pp. 212 ff., 317 ff.) has emphasized the fact that Ezra would have been a very old man if he had made a second journey from Babylon to Jerusalem in the 7th year of Artaxerxes II. Mnemon, *i.e.*, in 398 B.C., as Van Hoonacker's theory demands.

6. Importance of Ezra and Nehemiah.

If, finally, one were to state in a few words the significance of these two men in Israel's history, it must be said: There inhered in them indeed a strong tendency to subject all things to legal enactment and to carry out the principle of righteousness by works (Neh 5 19, 13 22, 31). These limitations, however, are characteristic of the post-prophetic stage of development to which they belonged. On the other hand, the services through which they surpass other representatives of the same era—their enthusiasm for their God and for their people and the spirit of self-sacrifice which mastered them—are worthy of all praise.

LITERATURE: Besides the works mentioned in the article, see Bertholet's *Kurzer Handkommentar zu Ezra–Nehemiah*, 1902, and Oettli's *Geschichte Israels*, 1905, p. 499 ff.; Ryle's Commentary, 1893, in the *Cambridge Bible*.

E. K.

EZRAH, ez'rā (עֶזְרָה, *'ezrāh*, Ezra AV), 'help': The head of a family of Judah (I Ch 4 17).

E. E. N.

EZRAHITE, ez'ra-hait (אֶזְרָחִי, *'ezrāḥī*): Ethan in I K 4 31 and Heman in the titles to Pss 88 and 89 are called 'Ezrahites.' The word is probably derived from Zerah (cf. I Ch 2 6), meaning 'a descendant of Zerah,' who figured as ancestral head of one of the divisions or clans of Judah.

E. E. N.

EZRI, ez'rai (עֶזְרִי, *'ezrī*), 'my help': One of David's superintendents (I Ch 27 26).

E. E. N.

F

FABLE. See Myth.

FABLES (*μύθοι*, 'myths'): A term confined, with one exception, to the Pastoral Epistles (I Ti 1 4, 4 7; II Ti 4 4; Tit 1 14), and used to designate speculative additions to and embellishments of the O T Law, which were urged by propagandists upon the faith and conduct of Christians (I Ti 1 4-7; cf. Tit 3 9). In I Ti 4 7 they are called "profane and old wives' fables," as having nothing in common with sacred things, and being unworthy the serious thought and belief of men; in Tit 1 14 they are termed "Jewish," as belonging to that allegorizing tendency which was evidenced in the Haggada (cf. the following phrase "commandments of men"). In general, they mark the crude beginnings of the later Gnostic speculations.

In II P 1 16 the term may perhaps refer to allegorical interpretations of gospel events which emphasized their spiritual meaning to the obscuring of their historical fact. M. W. J.

FACE. See Cosmogony, § 2; God, § 2; Revelation, § 11.

FAINTING. See Disease and Medicine, § 5 (7).

FAIR HAVENS: A harbor on the S. coast of the island of Crete, E. of Cape Lithinos, and a few m. W. of Leben, the seaport of Gortyna. The harbor is formed by a bay, open to the E., and sheltered on the SW. by two small islands. During summer this bay gives mariners safe anchorage (Ac 27 8 ff.), and therefore was called Καλοὶ Λιμένες, a name which persists in the modern *Limenes Kali*. J. R. S. S.

FAIRS: In reality, the commodities bartered in the Oriental bazaars and markets (Ezk 27 12-27 AV). See in general Trade and Commerce. E. E. N.

FAITH

Analysis of Contents

1. In the Old Testament
2. In the Synoptic Teaching of Jesus
3. In the Fourth Gospel
4. In the Pauline Epistles
5. In the Other Epistles

This word must be studied in connection with its great allies, "belief" ("believe"), and "trust." All three are used in Scripture to describe a fundamental act or attitude of personal beings toward one another, without which fellowship, either within human relations or between the human and the Divine, would be impossible.

Although the true nature of faith is first fully discovered in the N T, we find that in the O T the complete fact is prepared for through certain important stages of experience. The three principal Heb. verbs *'āman*, 'to believe,' *bāṭaḥ*, 'to trust,' and *ḥāsāh*, 'to take refuge,' occur oftener than the corresponding nouns. (1) It may be said, as we look back from our Christian vantage-ground, that faith as a conscious religious act was born when the Israelite first began to discover his relations with a personal and moral being, as his God. Apart from the great passage in Gn 15 6, none of these words occurs in any really significant way until we reach the story of Moses and the Exodus. But as soon as the prophet appears to speak for the invisible and living God, the subject of belief or trust appears. At first the question is whether the hearers will believe the prophet (Ex 4 1-9, 31, 19 9; cf. Is 53 1; II Ch 20 20). But then to believe the word of the prophet is to believe J", who speaks through him; and that deeper act becomes a believing *in* Him (Ex 14 31; Dt 1 32; II K 17 14). (2) Thus we pass on to the still deeper fact that God becomes the constant object of the people's trust, especially in the face of public danger. Then they are said to "take refuge" in Him (*ḥāsāh*, II S 22 3, 31; cf. Dt 32 37; Jg 9 15). (3) It is in the devotional literature, however, and in the great prophets that this act of direct trust in God is most often expressed, and it is there that the ground of that act is found in the faithfulness of God. The three words occur abundantly in the Psalms (27 13, 40 10, 78 22, 89 24, 119 90; 22 4, 25 2, 37 3, 5, 52 8, 84 12; 2 12, 34 8, 40 4, 71 1, 141 8), and there they often utter the sense of absolute dependence and joyous confidence in God. We meet them less often in the prophets; but in Jer and Is the circumstances called for a new emphasis on the character as well as on the power of J"; and that evoked the demand for the act of faith. When Judah's earthly resources seemed shrunken before the might of a great empire, the question of trust in the Divine Deliverer became supreme (Is 7 9, 28 16, 12 2, 26 1-7, 36 15 [‖II K 18 30]; Jer 7 1-15 [folly of misplaced trust], 17 5-7, 39 18). In the O T, then, this act of faith has not yet become a direct object of thought (cf. Is 28 16; Hab 2 4). Its vast spiritual significance could appear only when the revelation of the Divine grace on which it is directed had itself been consummated in a spiritual manner.

1. In the O T.

When we open the N T we find ourselves in a world where faith has become king among all human acts and experiences. Like other great words—Spirit, grace, love, righteousness, life, etc.—this word "faith" becomes illumined and expanded beyond all its past uses and meanings. The process begins with Christ Himself in His explicit teaching, and His practical demands. (1) He, first of all teachers, made men think directly of faith, as an act of supreme power. Thus He connects His own works of healing on several occasions with the faith of the patient (Mt 8 13, 9 2, 22, 29; Mk 5 36, 9 23, 24; Lk 17 19). He avows that He has been seeking faith "in Israel" (Mt 8 10; Mk 9 19). The extraordinary power of faith is set forth in one saying or set of sayings, which appears in different connections and forms, as if the idea were central in His mind and found various outlets (Mt 17 20; Lk 17 5, 6; Mt 21 21; Mk 11 22-24). He rebukes His disciples for lack of faith (Mt 14 27, 31; Mk 4 40, 8 17-21). (2) The demand of Jesus for faith underlies His whole teaching concerning God and concerning His own relation to the kingdom of God. For the law that we shall approach God as Father (Mt 6 4, 6-15; Mk 11 22-26),

2. In the Synoptic Teaching of Jesus.

that we shall repent and seek forgiveness (Mk 1 15, 11 23-25; Lk 7 47-50, 8 12-15, 15 17-19), as the primary condition of right relation with Him, that we shall meet all ills and the chances of life as His children (Mt 6 25-32), makes the act of trust the supreme thing. The whole work of Jesus with His disciples, as even the passages above referred to indicate, aimed at creating in them a profound and complete trust in Himself, the Messiah, the head of the kingdom of God and Savior of men. The faith which won healing was first of all faith in His own power and grace (Mk 5 36, 9 22-24).

3. In the Fourth Gospel.

It is one of the most remarkable facts of the Fourth Gospel that the verb πιστεύειν occurs in it not less than 95 times, while the noun πίστις does not occur even once. Moreover, in I Jn the noun is used only once, in the great saying of 5 4, while the verb occurs nine times. The act of faith is represented in this Gospel as occupying a very prominent place in the discussions of Jesus. It is viewed as *the* characteristic of the new way and is spoken of absolutely (1 7, 4 48, 53, 6 47, 64, 11 15, 14 29, 20 8). Of course in most cases an object is named, but this freely and variously. Thus, it is God as the Sender of the Christ (5 24, 12 44; cf. 14 1, 10, 11, 17 6), *i.e.*, the faith in Christ carries with it and in it faith in God. They are inseparable objects of one act and not objects of two acts in different directions. But, again, Christ Himself is usually described as the object of faith. It may be His name (1 12, 2 23), or His spoken word (2 22, 3 12, 4 21, 50, 5 47, 8 45), or His works (10 38), or the fact that He is the Christ (11 27, 42, 6 69, 8 24, 13 19, 20 31), the one "sent" of God (5 38, 11 42, 16 27-30, 17 8, 21). But most generally it is Christ Himself in the fulness of His Divine authority and power and grace on whom faith is directed (2 11, 3 16, 18, 4 39, 7 5, 31, 38, 9 35-38, 12 42, 14 1). The results of faith are usually summed up in the words "eternal life" (3 16, 5 24, 6 40, 47, 20 31), but other descriptions occur (1 12, 3 18, 6 35, 12 36, 46). It can not be said that there is any doctrine of faith in this Gospel which is not implicit in the Synoptics. The fuller emphasis is found (a) in the prologue and chapter 20; (b) in the historian's statements regarding the relations of men to Jesus (2 11, 23, 4 39, 41, 7 5, 11 48, 12 11, 42, 20 8); (c) in the various discussions between Jesus and the educated Jews who opposed Him; (d) in the last conversations with the disciples. There is even here no formal examination of faith in a theological manner. It is not compared with other principles, as in the Epistles. But the abundant use of the verb shows that the author recognizes this as the crucial point in the relation of Christianity to Judaism, *i.e.*, on the human side. What Christ is to temple, sacrifice, legal enactment, that faith is to the corresponding human acts which those institutions evoke. This he seems clearly to see, but he buries it in the substance of his story, without formal defense.

4. In the Pauline Epistles.

The words "faith" (πίστις) and "believe" (πιστεύειν) occur almost 200 times in the thirteen Pauline Epistles. The verb does not occur in Col or Phm. In contrast with the O T and with Jn the noun occurs nearly three times oftener than the verb. The great fact has been at last fully identified, and is capable of direct comparison with other ethical principles. (1) The object of faith is variously expressed. It may be a rumor (I Co 11 18), a historical fact (I Th 4 14; Ro 10 9; cf. Ro 4 17), testimony to a fact (I Co 15 2 ff.; I Th 2 13; II Th 1 10; cf. II Th 2 15), the truth (II Th 2 13), the gospel (Ph 1 27), the blood of Christ (Ro 3 25). God is the object of faith simply (Ro 4 3, 17; Gal 3 6; I Th 1 8; Tit 3 8), or as He acts (Ro 4 5, 24; cf. 10 9; Col 2 12). Christ is named as the object eighteen times, twice with the verb (I Ti 1 16, 3 16), but sixteen times with the noun (Ro 3 22; Gal 2 20; Eph 1 15; Ph 1 29, etc.). Pfleiderer says truly that we nowhere read of πιστεύειν Χριστῷ as we do of πιστεύειν Θεῷ; it is equally true, and even more significant, that we do not read of πίστις Θεοῦ, as we do of πίστις Χριστοῦ. Faith in God is faith in Him as the Father of Jesus Christ, and in His redeeming mercy through Christ. Faith in Christ is faith in Him as the complete Redeemer and the absolute Lord of human souls. The cross, the atoning act of God in Christ (Ro 3 24, 25, 8 3, 32; II Co 5 19 ff.), so conditions the relations of God and man that henceforth we can neither conceive of God except as the redeeming God, nor of the cross as a mere past event, but as an act through which God so related Himself with sin and righteousness in human nature that righteousness (justification, forgiveness) became available to mankind. This faith is neither faith in a mere theory of salvation, nor is it faith in a God who is not a savior in some definite manner. The Pauline faith is fixed on God, who sent His Son as an offering for sin, *and* on the living Christ, who offered Himself. The Eternal God, the Creator and Lord of all, is henceforth so conditioned for man's apprehension and faith. To trust in Him is to trust in the power of that cross; to trust in that blood (Ro 3 25) is to trust in Him. (2) The effect of faith is the justification (cf. JUSTIFICATION) of the believer (Ro 1 17, 3 24-27, 4 1-25, 5 1; Gal 2 16, 3 1-29; Eph 2 8; Ph 3 9). This is the gateway to all else, the indwelling Spirit (Eph 3 16, 17), peace (Ro 5 1), sonship (Gal 3 26), etc. This is the heart of Paul's Gospel, in which the real implications of Christ's person and teaching and atoning work come to light. As the faith of Abraham was reckoned to him for righteousness, when as yet the legal system was not established, and the promise of God alone stood before him, so in Christ the legal system is abolished, and the promise of a universal grace confronts the world. He who puts his faith in God-in-Christ as the offerer of mercy is thereby at once in right relations (righteousness) toward God. God henceforth treats him as righteous in holy and loving mercy. This faith is the basis of all further fellowship between the believer and God. (3) It is natural that faith so potent and significant should gradually become a term equivalent to the gospel or the Christian religion. It contains an intellectual element. Because through faith man is justified, all that a man apprehends concerning God, Christ, humanity, becomes supremely important. These various elements coalesce more or less definitely into a system of facts, historical and spiritual, which are naturally called his "faith" (I Co 2 5, 15 1-4, 16 13; II Co 1 24; Eph 4 5; Ph 1 27; Col 1 23; I Ti 3 9, 5 8; Tit 1 13). From

this element in the act of faith theology takes its rise. (4) Finally, the Pauline view of faith includes its nature and power as an ethical force comparable with love and hope, joy and peace. It is no mere technicality of an abstract religion. It describes the attitude of person to person, and hence implies both an emotional and a volitional element. It, therefore, determines conduct (Ro 6 14-23, 14 1, 22, 23; Gal 2 20, etc.), and the moral quality of that conduct is itself derived from Him who is the object of faith. He, and not a series of legal prescriptions, molds the ideal, and guides the steps of the Christian man (Ro 7, 8, 14 22, 23; I Co 6 11, 19; Gal 5 6). All Pauline moral exhortations rest on this conception.

5. In the Other Epistles.

In the other N T writings we find no such deep grasp of the new principle as in Paul, although there is nothing inconsistent with his doctrine of faith. Yet there are characteristic differences of emphasis. The Ep. of James, in the famous passage 2 14-26, seems to correct a false deduction from the Pauline doctrine. James does not deny the latter; but he insists that the principle of faith is not antinomian, since a living faith, as that of Abraham, must issue in works, and so be "made perfect," or reach its end. And this, in other words, Paul says abundantly. The Ep. to the Hebrews describes faith at length in 11 1–12 6: (1) Faith is defined as that which deals with the future (promised) and the invisible (God, Christ), and this is illustrated. (2) It is proved that faith is the real substance of O T history and also a new thing, not because created by but consummated in Christianity. (3) But we are commanded to live by faith, not by legal observances, because Jesus has appeared as its "author and perfecter." As such He has become its object (12 6). Thus it appears that on all sides the N T reveals Christ as the Person who has so appeared from God and acted for God that all other religious instruments fall away; and faith, issuing in obedience, including an eager but patient expectation, becomes the great and universal principle, filling the present with the power of the future, binding man to God.

LITERATURE: J. Köstlin, *Der Glaube und seine Bedeutung für Erkenntniss, Leben und Kirche*, 1895; A. Schlatter, *Der Glaube im NT*, 1896²; Cremer, *Biblico-Theological Lexicon of N T Greek* (Trans. 1878²); Warfield in *HDB*, art. Faith; B. Weiss, *Die Religion des N T*, § 16; A. C. McGiffert, *The Apostolic Age* (1897), pp. 141–145, 457–460, 473–475, 498; A. B. Bruce, *St. Paul's Conception of Christianity* (1894), chs. viii, xii; P. Wernle, *Die Anfänge unserer Religion*, 1904², pp. 192–194, 216–223; R. Smend, *A. T. Religionsgeschichte* (1889); the works on O T Theology of H. Schultz and A. B. Davidson; and on N T Theology by B. Weiss, Holtzmann, and Stevens; commentaries on the Epp. to Galatians, Romans, and of James. W. D. M.

FALCON. See PALESTINE, § 25.

FALL. See SIN.

FALLOW DEER. See PALESTINE, § 24, and FOOD, § 10.

FALSE WITNESS. See LAW AND LEGAL PRACTISE, § 4 (2), and CRIMES AND PUNISHMENTS, 2 (b).

FAMILIAR FRIEND: In Job 19 14 this expression means 'acquaintances.' In Ps 41 9; Jer 20 10 it is a good rendering of *'ĕnōsh shĕlōmī*, 'man of my peace.' E. E. N.

FAMILIAR SPIRIT: The Heb. אוֹב, *'ōbh*, means literally 'the spirit of the departed.' As certain persons professed or were supposed to harbor, or be in communion with, such spirits, they were said "to have familiar spirits" (Lv 19 31, etc.). The etymological significance is obscure. See MAGIC AND DIVINATION, § 3. E. E. N.

FAMILY AND FAMILY LAW

ANALYSIS OF CONTENTS

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7. Servants and Dependents
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1. Terms Denoting Family.

The term 'family,' as it occurs in the Eng. Bible, is nearly always the translation of the Heb. word מִשְׁפָּחָה, *mishpāḥāh*, which properly means 'clan,' although it is often used in the narrower sense of 'family.' In a few instances בַּיִת, *bayith*, 'house,' is rendered "family" and in a large proportion of cases in which "house" is retained the reference is to the household or family. Other terms, such as seed, "flesh," etc., are often used figuratively for family. Family relationships, especially the more remote ones, as those of uncle, 'cousin,' nephew, etc., are often expressed only generally rather than exactly, the word brother, *e.g.*, being frequently used to cover such relations (cf. Gn 14 14, 24 48; Lv 25 25, etc.).

2. The Significance of the Family in Heb. Society.

The words "family," "house," "household," as used in the O T, do not represent exactly the same ideas as these same terms do with us. In Heb. society the *mishpāḥāh* was the fundamental social unit. It might be composed of a number of 'families,' in our more restricted sense of the word. It was the foundation of the clan, often equivalent to it, and as such the main constituent element of the tribe. In the more primitive conditions that lay behind Heb. society, as we find it in the O T, doubtless the 'family' was relatively less important than the clan or tribe. But with the development of a more complex type of life in Canaan, tribal and clan relations receded and the family attained to the position of prime importance. The Heb. family was made up of several groups, or units, at whose head stood one 'father,' or master. There might be several wives, each with her own set of children, also concubines with children. There might also be a larger or smaller number of servants, male and female. Some of the servants might be married and have children. It was also possible that one or more of the sons of the father might be married and living on the paternal estate still under the father's care and authority, with wife or wives under the control of the husband's mother. Within this complex it is impossible to draw the line between the family, in our sense of the term, and the *mishpāḥāh* or *bayith* of the O T. It is true that our O T evidence relates mainly to the more independent, well-to-do property owners. Doubtless, there were many small families

(husband, one wife, and children) in Israel, but the larger 'house' corresponded more nearly with the ideal of the majority, especially in the earlier pre-exilic days.

The basis of the family was, of course, marriage. We are concerned here only with the facts regarding marriage as we actually find them in the O T. For theories as to the nature of the marriage relation among the primitive Semites see MARRIAGE AND DIVORCE. In the O T marriage is viewed as a relation in which the husband is master, lord, owner. There may be some traces of a more primitive condition when the wife was more independent (matriarchate) or when polyandry was practised. But these lie beyond the horizon of O T history.

3. Marriage.

In the O T there is no specific word for marriage. The expressions are always concrete and relate to the actual condition. The man is the *ba'al*, 'master,' 'owner,' of his 'woman'; he 'takes' a woman; the wife is *be'ūlah*, *i.e.*, 'under the dominion of a *ba'al*'; or she is 'the woman' of a man.

The marriage contract was between the husband (or his father) and the family of the bride, rather than between the two as individuals. The bride was practically purchased, the *mōhar*, **dowry**, 'purchase-money,' being paid to the father of the bride. This fact placed a restriction on polygamy. A man could have only as many wives as he could afford to pay for with a *mōhar* sufficient to satisfy the family of each wife. No disgrace was attached to polygamy, or to the concubinage that might exist between a master and his female slaves. Notwithstanding this commercial aspect of marriage, there is abundant evidence in the O T that the love of the young people for each other often played an important part in the preliminaries of a marriage (cf. Jacob and Rachel, Gn ch. 29; David and Michal, I S 18 20; and in general, Song of Solomon). Ancient Heb. society gave more liberty to its women than is the case in the Mohammedan East of to-day. The Law forbade the marriage of two (probably full) sisters to the same man (Lv 18 18); but the story of Jacob seems to show that actual practise was often different (or did Rachel and Leah have different mothers?). Marriage between half-brothers and sisters was allowable (Gn 20 12; II S 13 13). For further particulars on this point see MARRIAGE AND DIVORCE.

The head of a Heb. household was the chief personage of what was a religious as well as a social institution. The family in primitive Heb. society had a religious significance. Through it the cult of the tribal and family deities was practised and perpetuated. The house-father may well be viewed as the priest of the group of which he was the family-head. He was responsible for the religious life of his family and he was also the chief religious functionary. It was he who offered the sacrifices to the family deities, or, as later was the case, to Jehovah the national deity, on behalf of his family and their interests (cf. the cases of the patriarchs Abraham, Isaac, Jacob, Job, etc.). This will explain such passages as Gn 31 53, 32 9, and, in part, also the reverence paid to the family sepulcher, for the family with its ancestors constituted a cultus-unit. For an example of such family sacrificial observances see I S 20 6.

4. The House-father.

To the house-father was thus due a reverence that bordered closely on the reverence due to deity (cf. the place in the Decalogue of the 5th Commandment). To dishonor a parent was a crime worthy of death (Ex 21 15, 17). Within his own domain the master's authority was well-nigh absolute. His wife, or wives, looked up to him as their lord (cf. Gn 18 12). He was the **chief**, the elder, the father. Even to extreme old age he retained, nominally at least, this authority (cf. the story of Jacob). These house-fathers constituted the **elders** of the Heb. communities, the **ancient** men, whose counsel and means were the basis of tribal administration and who maintained their importance long after the tribes had become little more than a convenient fiction. On the father rested the responsibility of training and instructing his household in the traditions of the family, tribe, or nation (Gn 18 19; Ex 12 26, 13 8; Dt 6 7) and to him the sons looked for their education after coming out from under the tutelage of the mother (Pr 1 8, 3 12, 4 1, 13 1, etc.). While Heb. law and custom gave such large power to the house-father, the O T is full of evidence that the Heb. families were no strangers to kindness and affection. The fathers loved their children and were loved by them (cf. the stories of Jacob and Joseph, of Jephthah, of David, etc.). Naturally, the polygamy that was probably the rule rather than the exception was the source of much discord and of many evils. But in spite of this, the Heb. family was a nursery of virtue, and often the home of a faith and piety that were a genuine anticipation of the higher ideal realized later in the Christian home.

5. The Wife and Mother.

While the wife was really bought and paid for and was thus legally the property of the husband (see § 3, above, and cf. the old form of the 10th Commandment, Ex 20 17, where the wife is a part of the "house"), the actual position of a Heb. wife was, at least in many cases, far from that of a mere slave or chattel. Her family, for instance, generally stood ready to avenge any undue ill treatment from her husband. Women of spirit and ability appear to have found no difficulty in maintaining a fairly independent position (*e.g.*, Sarah, Rebekah, Abigail, etc.). In families where there were two or more wives, "one beloved and the other hated," the lot of the latter was doubtless hard. The Law forbade unjust discrimination against the son of the "hated" wife, if it was the first-born (Dt 21 15), but contained no provision for alleviating the lot of such a woman herself. That was a case belonging to the inner sphere where the husband was supreme. If the husband's mother was alive, the wife, or wives, were to a certain extent under her dominion even in the royal harem. She was the *gebhīrāh*, often mentioned in the notices of the Books of Kings and elsewhere (I K 15 13; II K 10 13; cf. I K 14 15, etc.). On the wife rested a large responsibility. Much of the manual labor was performed by the Heb. women. Grinding the meal, baking, weaving the cloth, churning, etc., all fell to the women to do. Hence the representation of the

ideal wife as we find it in Pr 31 10 ff. The restrictions upon the participation by Heb. women in the social life of their times were not so many, or so severe, as is the case in Syria to-day; though women did not mingle with men as freely as is allowed in modern Western society.

To become a wife and mother was the fond desire of every Heb. woman. Not to be married was a disgrace, and to become a childless wife was equally mortifying. On the other hand, to be a mother—especially of a son—was the crowning joy of life (cf. the story of Hannah, I S 1 f., or of Rachel, Gn ch. 30). In primitive society, the greater the number of sons the greater the number of spears. The standing of a family depended on the number of its valiant men. Thus early was fostered the desire for sons, and it continued to exist among the Hebrews until the latest times. The high position and honor accorded to the Heb. mother is one of the brighter characteristics of the O T. The mother, as well as the father, was to be honored according to the Law (Ex 20 12, 21 15). The children, both boys and girls, were almost entirely under the tutelage of the mother during their earlier years, and the daughters remained so until their marriage (cf. Pr 1 8, etc.). See also Marriage and Divorce.

6. Children.

As with other peoples of comparatively simple life, childbirth among the Hebrews does not appear to have been viewed as particularly dangerous, though of course not free from pain (cf. Gn 3 16; Ex 1 19). The employment of midwives (q.v.) was common. The term rendered "birth-stool" (Ex 1 16) is no longer clearly understood. This is also the case with the expression to bear "upon the knees" (Gn 30 3, 50 23) of another. As soon as the babe was born, the navel cord was cut; then the child was washed, rubbed with salt (as is still done in Syria), and wrapped in swaddling-clothes (Ezk 16 4). The mother was considered ceremonially unclean for seven days after the birth of a boy, and for fourteen after that of a girl. She was also "to continue in the blood of her purifying" thirty-three additional days after the birth of a boy, and sixty-six after that of a girl (Lv 12 1-5). Names were given, generally at birth, either by the mother (Gn 4 1, 25, 29 32, etc.) or by the father (Gn 5 29, 16 15; Ex 2 22, etc.). The legitimacy of a child was derived from the father, not from the mother, and in case a wife was childless she welcomed the child of her husband by one of her maid-servants as if it were her own (Gn 30 1-12), and gave it its name. In later times the name appears to have been given a boy on the occasion of his circumcision (Lk 1 59, 2 21), which took place on the eighth day after birth (Gn 17 11 ff.; Ex 12 3. See Circumcision). Heb. children were generally nursed by their mothers, and were kept at the breast a long period (probably as much as two or even three years, as is the case in Syria to-day). Mother-love among the Hebrews was strong, and although girls were far less welcome than boys, we hear nothing of the practise of exposure of female infants (except its condemnation as pagan, Ezk 16 5). The **weaning** of a child, especially the first-born or heir, was the occasion of festivities (Gn 21 8). The **first-born** boy was considered sacred to J" and could be redeemed from being devoted to Him only by a redemption sacrifice (Ex 13 11 ff., 22 29, 34 19 f.). This may have had its roots in a primitive Semitic or Canaanite custom of actually sacrificing all first-born sons to deity. All the children, both boys and girls, were under the tutelage of the women of the house until the boys gradually came to be attached more closely to the men and were taught by them the knowledge of the profession from which the family gained its livelihood (different in different ages, localities, and special circumstances). The father and mother were the chief fountains of knowledge and authority (cf. Pr 1 8, etc.). In well-to-do families nurses (cf. II S 4 4) and instructors, or tutors (II K 10 1, 5), were not uncommon (cf. also the case of Nathan and Solomon, II S 12 25). Schools, as such, were not known in ancient Israel. Instruction was imparted largely within the family circle. Ancient Heb. law seems not to have recognized any period when a boy became 'of age.' So long as the father was alive and vigorous the sons were supposed to be subject to him, although a son who had set up an independent home would not be so completely under the father's rule as one who remained on the paternal estate. A daughter was the property of the father until she was married (Ex 21 7 ff.; cf. 22 16 f.; Lv 19 29). A widow or divorced woman might return to her father's house and again become his property (cf. Gn 38 11).

7. Servants and Dependents.

The servants and other dependents of a Heb. house formed no unimportant element. The servants were the property of the master or his wife (or wives), whose authority over them was nearly absolute. Female servants might be the individual property of one of the wives (*e.g.*, Hagar, Sarah's maid, Gn 16 1 ff., or Zilpah and Bilhah, Gn 29 24, 29), who had independent authority over them (Gn 16 6, 21 8 ff.). Certain restrictions were placed upon a too severe exercise of this authority. Six years was the limit of the service of a Heb. slave, unless he chose to become a life-servant (Ex 21 2-5). If married before his term of service, his wife came in and went out free with him; but if his master had given him his wife, she and her children remained the master's (Ex 21 2-5). Similar provision was made for the rights of the woman who had been sold into slavery (Ex 21 6-11). The Law sought also to protect servants from extreme injury at the hands of the master (Ex 21 20 f., 26 f.). Furthermore, they were not to be sent away empty-handed (Dt 15 12-14, 18) and in case a servant ran away and made good his escape, he was not to be returned (Dt 23 15). Heb. servants shared in the family sacrifices and festivals (Dt 16 11, etc.). The lot of non-Heb. slaves (acquired by capture, purchase from foreigners, etc.) was less fortunate. These were more completely under the power of their owners and the Law was not so careful to protect them against abuse. They were servants for life and, as property, could be passed on as a part of the family inheritance (Lv 25 44 ff.). They were obliged to observe the requirements of Israel's religion. It was expected that male foreign slaves would be circumcised, and thus made capable of eating the Passover (Ex 12 44 f.). Toward a female captive the Law

took a humane and kindly attitude (Dt 21 10-14). Besides bond-servants, a Heb. householder was likely to have a number of hired servants (see Dt 24 14), and also "strangers"—that is, foreigners who, for one reason or another, put themselves under his protection. Toward the latter the Law took a friendly attitude, seeking to guard them from undue oppression (cf. Ex 20 10, 22 21 ff.; Dt 1 16, 10 18, 14 21, etc.), though making a distinction between them and Israelites (Dt 15 1-6, 23 19).

8. Family Property.

That property belonged to the family rather than to the individual appears to have been a fundamental principle of Heb. society, though the master had undisputed control so long as he lived. The distribution of property after his death was also, at least in early times, made according to his directions. While the Law directed that the firstborn should always possess the **birthright**, *i.e.*, the right to a double portion of the property, even though he were the son of the "hated" wife (Dt 21 15-17), it is likely that in actual practise there were many exceptions to this rule (cf. Ishmael and Isaac, Jacob and Esau, Solomon as David's chief heir, etc.). One son could not inherit to the exclusion of all the others. All sons of the same father were 'brothers,' even though some of the sons may have been born of harlots (cf. the case of Jephthah, Jg 11 1 ff., where might, not right, drove J. away). A special provision for the inheritance of daughters is given in Nu 27 1-11, 36 1-12. Widows, as a rule, appear to have had no special inheritance, but could, if childless, claim the right of marriage to the husband's brother (Dt 25 5-10).

The family estate or **patrimony** (Dt 18 8) was considered a sacred possession given by J" of old and as such was to be retained as long as possible as the **possession** of the same family. To the nearest heirs (**kinsmen**) belonged the right of redemption (cf. Ru 4 1-12; Jer 32 6 ff.). Even a king could not override this ancient principle (cf. I K 21 3 f.). The year of jubilee was designed to restore all landed property to the families that originally owned it (Lv 25 8 ff.). It is not likely that all the provisions of this law were ever actually carried out. It was due to this strong feeling regarding the family rights and the hereditary privileges of the family that the Jews took such care to preserve the family **genealogies**, of which we have so many examples, especially in the later literature (Priests' Code, and Ch, Ezr, Neh).

9. The Family in the N T.

No comprehensive attempt is made in the N T to regulate family life. The Jews possessed the highest and purest type of family life known in antiquity. The N T specifications seek only to bring it all more completely under the supreme principle of Christian love. See also Burial and Burial Customs, Marriage and Divorce, Mourning Customs, and Slavery.

Literature: Nowack (§§ 26–33) and Benzinger (§§19–23) in their books on *Heb. Archäologie* (1894); also the article by Benzinger in *EB*. E. E. N.

FAMINE. See Palestine, § 20.

FAN, FANNER: The Heb. word (*zārāh*) rendered 'to fan' (Is 41 16, etc.) means literally 'to scatter.' The grain was fanned by throwing it up with the winnowing shovel and allowing the wind to blow away the chaff. The reading "fanner" in Jer 51 2 is somewhat doubtful. See also Agriculture, § 6. E. E. N.

FAR: In the expressions "far from thee," "far from me," "far be it," the word "far" represents: (1) The Heb. *ḥālīlāh* which expresses the idea of religious abhorrence, *i.e.*, it would be considered a profanation to do so and so. In many cases the AV translated the same Heb. expression by "God forbid," which the RV has changed (cf. Gn 44 7, 17; Jos 22 29, 24 16; I S 12 23, 14 45, 20 2; Job 27 5). (2) The Gr. *ἵλεώς σοι* (Mt 16 22), *'propitious'* or *'merciful to thee,' i.e.*, 'God be merciful to thee and avert it.' See also Forbid. E. E. N.

FARE. See Ships and Navigation, § 2.

FARE, FAREWELL. See Epistle.

FARTHING. See Money, § 9.

FASHION: Behind the occurrences of the word in the EV stands a variety of Heb. and Gr. terms. In some cases the rendering "fashion," while not always literally exact, well represents the sense of the original term and needs no comment. In the following instances the rendering calls for some explanation: In Ex 26 30, I K 6 38, Ezk 42 11 the idea is that of a 'plan' (lit., 'judgment'). In Lk 9 29 it is the 'appearance' that is meant. The word in Ja 1 11 means literally 'face'; in Mk 2 12 it is simply the adv. 'thus.' In I Co 7 31, Ph 2 8 the Gr. *σχῆμα* is comprehensive; 'fashion' only imperfectly expresses its meaning, which is 'the whole external arrangement,' 'the scheme.' The same word in verbal form occurs in II Co 11 13, 14, 15, where the RV renders "fashion," and in I P 1 14. The RV rendering is to be preferred in I K 5 18; Job 10 9; Ps 139 16; Is 22 11, 44 10; Ac 7 44; Ro 12 2; Ph 3 21. E. E. N.

FAST, FASTING: In the O T, *tsūm*, 'to abstain,' *tsōm*, 'abstinence from food,' are the words commonly used. In Is 58 3, 5 these are parallel to *'innāh nephesh*, 'to afflict' or 'humble the soul.' The latter expression is the technical term for 'fasting' (cf. Ps 35 13, where "with fasting" is added). In the N T we have *νηστεύειν*, 'to abstain,' and *νηστεία*, 'abstinence from food.' Before special communion with J", Moses (Ex 34 28; Dt 9 9, 18) and Elijah (I K 19 8) fasted (cf. also what is said of Jesus, Mt 4 2, and of Paul, Ac 9 9); it may be considered as having been done in preparation for receiving some great revelation. Fasting was also an expression of grief over the death of friends (*e.g.*, over Saul and Jonathan, I S 31 13; II S 1 12). Surprise is expressed that David does not fast after the death of his child (II S 12 20 ff.). Nehemiah fasted in sorrow for the condition of Jerusalem (Neh 1 4). Here, however, it expressed also the humbling of himself before God, because of sin, as in Lv 16 29, 31; Ps 35 13, 69 10, and Dn 9 3. This was preparatory to intercession for forgiveness and help, or in hope that God would be made favorable in time of especial need (I S 7 6; Is 58 3, 5; II Ch 20 3). Ahab humbled himself when Elijah threatened evil, and thus averted it from himself (I K 21 27 f.); Nineveh was similarly saved (Jon 3

5 ff.). There is no doubt that men thought that fasting had a certain magical efficacy in warding off evil or in making God favorable. The prophets, however, laid emphasis on repentance and the humbling of the heart, of which fasting was only the outward act or symbol (Jer 14 12; Jl 2 12 f.; Zec 7 5). There is a suggestion in Jer 14 12 that the act was an offering to J". Fasting also preceded difficult undertakings, in order to gain the favor of God (Est 4 16; Ezr 8 21). Before the Exile the fasting of individuals and nations was for the most part voluntary, in connection with some especial need or calamity. The only command to fast in the Law is in connection with the Day of Atonement (Lv 16 29, 31, 23 27, 29). After the Exile (Zec 8 19, 7 3, 5) four additional yearly fasts were kept on days commemorating national disasters. (See FASTS AND FEASTS, § 2, IV; cf. also Est 9 31, where weeping and fasting are connected with the Purim feast.) In connection with fasting we find the rending of garments (I K 21 27; Jl 2 13), and the use of sackcloth and ashes (Is 58 5). No work was permitted on the appointed fast-days. Ordinarily the fast was from sunrise to sunset (II S 1 12); but the Day of Atonement lasted from evening to evening. If a fast extended over several days, men abstained from food during the day only. Public fasts were proclaimed (I K 21 9; Ezr 8 21) and sanctified (Jl 1 14, 2 15). Fasting was not allowed on the Sabbath and regular feast-days. The near approach of the Messianic era would make fasting unsuitable (Zec 7 3, 5). In the N T there is evidence that fasting was common among the Jews (cf. Lk 18 12). Jesus, like the prophets, laid emphasis upon the inner meaning of the outward act (Mt 6 16, 18), and recognized that it was a sign of sorrow (Mt 9 14, 15). In Mk 9 29, Mt 17 21, and I Co 7 5 "with fasting" is a gloss. C. S. T.

FASTS AND FEASTS

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8. Tabernacles
9. The Day of Atonement

The Heb. uses two words for 'feast,' *ḥag* (חַג) and *mō'ēdh* (מוֹעֵד), often rendered **solemn feast.** The latter is the more comprehensive, as it conveys the idea of set time, while the former prescribes in a measure the mode of observance. Another later term, **holy convocation** (מִקְרָא קֹדֶשׁ), embodies the notion of form and ceremonial. The *ḥag* was a pilgrimage feast; the same word is used in Arabic to-day of the pilgrimage to Mecca. Originally it may have described the festal procession, or even the dance, at the shrine, and the word occurs in this sense in Ps 42 4, though 'to observe a *ḥag*' meant 'to visit the sanctuary' (Ex 23 14-17). In early literature no precise dating is given for any of the sacred seasons. This was partly due to the fact that the harvest varied greatly in different parts of the land, for the three great feasts were in their origin agrarian. The moon also, being the chronometer (cf. Ps 104 19), introduced an inconstant element.

1. Terms Used.

The calendar of sacred seasons, according to the present form of the Pentateuch, was as follows: I. Weekly and monthly festivals. (1) Sabbaths. (2) **New Moons**, each with a prescribed and elaborate ritual. II. Annual festivals. (1) **Passover** (*peṣaḥ*), observed on the 14th of the first month, called Nisan, or earlier, Abib. (2) **Unleavened Bread** (*matstsōth*), beginning on the 15th of the month Abib and continuing 7 days (Ex 23 15, 34 18). (3) **Weeks**, or **Harvest** (*qatsīr*), or **Pentecost.** (4) **Trumpets**, or New-year's day, observed on the 1st of the 7th month. (5) **The Day of Atonement**, observed on the 10th of the 7th month. (6) **Tabernacles**, or **Booths** (*ṣukkōth*) or **Ingathering** (*'āṣīph*), observed on the 15th of the 7th month, originally a seven-day feast, later extended to eight days. The ritual for these seasons is given at length in Ex ch. 12; Lv chs. 16, 23; Nu chs. 28, 29; Dt. ch. 16. III. Cyclic festivals. (1) The **Sabbatical Year**, every 7th year to be observed, land to lie fallow, slaves to go free, debts to be released. (2) **Jubilee**, wherein country property reverted to the original owners and Hebrew slaves were *ipso facto* manumitted (Lv ch. 25). IV. Lesser festivals not prescribed in the Law. (1) **Purim**, celebrated on the 14th and 15th of Adar (March), in memory of the deliverance of the Jews from Haman's plot (see ESTHER, BOOK OF, § 6). (2) The **Feast of the Dedication** (Jn 10 22), established by Judas Maccabæus on the 25th of Chislev (Dec.–Jan.) 165 B.C., to commemorate the reconsecration of the Temple, desecrated just 3 years before by pagan sacrifices (I Mac 1 41, 64; II Mac 6 10, 11). The Feast was celebrated 8 days. Ps ch. 30 (cf. the title) was read as a part of the ritual. (3) The Feast of Rejoicing for the Law, on the completion of the annual reading of the 53 Parashas or 'Lesson-sections' of the Pentateuch, followed Tabernacles on the 23d of Tishri. (4) Fast-days: (a) for the capture of Jerusalem by the Chaldeans on the 9th of the 4th month (Jer 39 2). (b) For the burning of the city and Temple on the 7th of the 5th month (II K 25 8 ff.). The capture of Jerusalem and the destruction of the Temple by Titus, which occurred in the 4th and 5th months respectively, gave a new significance to these anniversaries. (c) For the assassination of Gedaliah in the 7th month (Jer 41 1 f.; II K 25 25; Zec 7 5). (d) For the beginning of the siege of Jerusalem on the 10th day of the 10th month (II K 25 1; Jer 52 4; cf. also Zec 8 19). (5) The Feast of Wood-offering, on the 3d of Elul (Sept.), when wood was brought and stored for the perpetual altar-fires (Jos. *BJ*, xvii, 3; cf. Jth 2 17; Neh 13 31). (6) Nicanor's Day, in commemoration of the victory of Judas Maccabæus over Nicanor, 160 B.C., on the 13th of Adar (March) (I Mac 7 49). (7) The Feast of the Recovered City, in memory of the recapture of the Acra on the 23d of the 2d month, 141 B.C. (I Mac 13 50-52).

2. The Sacred Calendar.

Other festivals of a more local or popular character, like **Sheep-shearing** (I S 25 4; II S 13 23), were common at different periods.

The difficulties felt by every reader when studying the festal regulations are real and insoluble upon the theory of a nearly simultaneous origin of the entire legislation; but many obscurities disappear with the recognition that 4 (5) law codes of different dates exist in Ex–Dt and Ezk. The four Pentateuchal festal rescripts and Ezekiel's ordinal arranged chronologically are as follows: (1) Ex 34 18 ff. (J) and Ex 23 10-19; cf. 21 2-7 (Book of the Covenant [E]); (2) Dt 15 1-6, 12-18 and 16; (3) Lv 23 9-11, 14-18a, 39-43 (Holiness Code); (4) Ezk 45 18 ff. and portions of 46; (5) Lv 16 1-34, 23 4-8, 21-23, 33-38, 44; Nu chs. 28, 29 (P). Lv ch. 25 has much material common to (3) and (5). There is a noticeable advance in these five codes from simplicity to elaborateness of ceremonial. This could only be the result of a nation's growth in spiritual consciousness under the influence of spiritual and ecclesiastical leaders. The joyousness and festivity of domestic and communal gatherings are exchanged for the solemnity of holy convocations, wherein the sense of sin overshadows everything else.

3. The Festivals in the Codes.

Though bulking so largely in the legislation, the feasts are seldom mentioned in the history. The great feasts of Solomon (I K 8 65), Hezekiah (II Ch 30 23), Josiah (II K 23 21; II Ch 35), Ezra (6 19-22), Nehemiah (Neh ch. 8) when the Law was promulgated are unique and extraordinary events. The testimony of the prophets is much more impressive. The pilgrimage feasts of N. Israel with their extravagant and tumultuous ritual were revolting to Amos. Hosea describes them as a part of the very web of national life, but more a tribute to Baal than to J". Isaiah also was acquainted with a gorgeous ritual and a festal cycle (Is chs. 1 and 29).

4. The Festivals in the History.

Legislation was the crystallization of usage, and the finished product in Nu chs. 28, 29 betrays but a few traces of its origin. Yet a comparison of early legislation and practise with various Semitic customs will reveal much of interest. Two cycles, a lunar and a solar, are combined in the Jewish Sacred Year, and two stages of national life are thereby revealed. The moon is the patron of the shepherd, as the sun is of the farmer. The latter has its seasons more accurately dated and divided, but the moon is after all the most convenient chronometer. A nomad people carried their system of New Moons, Sabbaths, and Passover over into Palestine. There they met with festal celebrations of harvest and vintage, which must have varied with locality and climatic conditions. These indigenous agricultural festivals were coordinated with the lunar feasts of a conquering race, and the former in time came to be dated accurately in terms of the latter. With this gradual assimilation a change took place in the calendar. The year probably at first was divided roughly into semi-annual periods, each marked by a celebration on its first New Moon, and began with what was afterward the 7th month, whose Full Moon festival was "the feast." The Exile introduced many changes. New-year was transferred to the Passover month (conformably to Babylonian custom). Ten days at some time must have been added to the year to raise it from a lunar (355 days) to a solar year. The old 1st month—now become the 7th—was invested with peculiar sacredness, and its New Moon, through the Feast of Trumpets, was the most honored of the 12. Days of Atonement seem once to have existed on the 1st of the 1st and 7th months respectively (Ezk 45 18, 20). These particular days, by some rectification of the calendar, necessitated probably by wrong intercalation in this process of change, fell according to later usage on the 10th; consequently, we find that on the 10th of Nisan a lamb was to be chosen, which became now the Paschal Lamb (Ex ch. 12), and on the 10th of the 7th month occurs the only Day of Atonement recognized by P. On the 10th of the 7th month also, Jubilee was to be proclaimed, a provision hard to understand except on the theory that this was the old New-year's day. Ezekiel seems to have lived at the time of transition from the old to the new style. The Sabbatical year and Jubilee were but priestly extensions of the festal system, though doubtless both had some existence in early custom (Ex 21 2-7; Dt 15 1-6; Jer 34 13 f; Ezk 46 17). Certain seasons of the Sacred Year require a somewhat extended treatment.

5. Origin and Development of the Feasts.

This is the oldest of the Hebrew, if not of the Semitic, feasts. Its observance is testified to in the earliest stratum of the history (I S 20 5; II K 4 23). It is therefore remarkable that there is no mention of it in the first legislation (Ex chs. 21–23), nor in Dt. This silence seems intentional, ignoring as it does popular usage. Pagan customs and superstitions doubtless rendered the observance obnoxious to the religious leaders (cf. "days of Baalim," Hos 2 13, and the diatribe in Is 1 13, 14). Yet the New Moon is clearly recognized as an integral part of the religious calendar (II K 4 23; Am 8 5; Hosea often), and later the chief feasts were dependent for their appointment upon its determination. Ezekiel provided for New Moon feasts with elaborate sacrifices (Ezk 46 6 ff.). P (Nu 28 11 ff.) gives a precise ordinal and especially distinguishes the New Moon of the 7th month (Nu 29 1 ff.). This shows how strongly ancient usage was impressed upon the national consciousness, reasserting itself even in the strict ritual of the Priests' Code. Associated with the Sabbath, the lunar feast survived to N T times (Col 2 16).

6. New Moon.

(1) The Name. The root *pāṣaḥ* (פָּסַח) occurs in several passages in the sense of a peculiar limping movement which denotes a festal dance (I K 18 26), or lameness (Gn 32 31), hence *peṣaḥ* (פֶּסַח, Gr. *πάσχα*, rendered **Easter** in Ac 12 4 AV) has been explained as a feast celebrated with peculiar dances; cf. חג, § 1, above; but its derivation from a word cognate with the Assyrian *pašāḫu*, 'to propitiate,' is more probable, and we should seek its explanation therefore in the blood-rite of Ex 12 7, 22 f. The later conception and the English translation embody another notion—probably etymologically incorrect—that of the passing (leaping) over the houses of the Israelites on the night before the Exodus. Ex 12 23 is sometimes understood to mean that J" was to pass over the threshold *into* the

7. The Passover.

house to protect, but 12 13 evidently implies that J″ passed *by* the blood-marked houses. (2) Theories of Origin. P. was strictly a family feast, celebrated in the household (note the exception in Dt 16 5 f.). The father presided, and the lamb always possessed a sacrificial character (Nu 9 7, 13). It preserved, therefore, the memory of clan and nomad life, and was the festival of a pastoral people. The victim was to be from the flock (or the herd, Dt 16 2; cf. Ezk 45 22). The date in the later legislation is the 14th of Nisan, the day of the full moon. There is no evidence that P. was a sacrifice of firstlings, the regulation in Ex 12 5 being that the lamb shall be a yearling. The firstling law was independent of P. P., New Moon, and Sabbath appear to belong to the same cycle of observances and, like the New Moon, P. is not mentioned in the Book of the Covenant, nor in Ex 34 18-24 (the reference in ver. 25 is incidental). A 7th day rest-period is the only moon-feast definitely recognized in this stratum of the legislation. One phase of the struggle to suppress or reconstruct the feasts of the lunar cycle appears in Dt, where P. is to be celebrated at the central sanctuary and not in the home; but later the old custom was restored (Ex 12 3 ff. [P]), and has been continued ever since. P. was a night feast, and therein differed from all the others, for, according to W. R. Smith (*E. Brit.* s.v.), feasts were reckoned from morning to morning, but the Paschal Lamb was to be slain "between the evenings"; the family was to eat it that night, and no one was to venture forth until morning. It was a species of consecration of the entire household by a communion feast, and the Lamb being a sacrifice, deity was a participant and hence a protector. "Between the evenings" (Ex 12 6) has been variously rendered, the usual interpretation being 'between sunset and dark.' But as the feast was nocturnal, the "evenings" may be those of the 14th and 15th, or the phrase may mean in "the middle of the night." (3) Combination with Unleavened Bread. In all the codes we find somewhat extensive provision for the feast of *matstsōth*, or Unleavened Bread, appointed for the 15th Abib (*i.e.*, Nisan), and to be kept 7 days. In the Book of the Covenant and in Ex 34 18-21 this feast and not P. is mentioned in the cycle of agricultural observances, and coordinated with the other two harvest feasts. In Dt we find the word "Passover" somewhat loosely applied to the whole period beginning with P. itself. The worshiper returns home on the morning of the 15th Abib, and celebrates Unleavened Bread there. The 7th day of Unleavened Bread is to be kept with a solemn assembly. Here two things seem evident: (a) there has been a concession to popular feeling in giving an ecclesiastical standing to P., and (b) the feast of Unleavened Bread overshadows it. In Ezk 45 21 also, the feast is called "Passover." It is to begin on the 14th of the month and to continue 7 days with the use of unleavened bread. Sacrifices are provided for each day and a bullock for a sin-offering on the 1st day. This requirement keeps the agrarian idea prominent, while P. has given its name to the entire period. Unleavened Bread celebrated the beginning of the grain harvest. At some point in its progress, which none of the existing data enables us to fix, a sheaf of the first-fruits was to be waved before J″ (Lv 23 11). This took place at the beginning of the period which 50 days later culminated in the Feast of Weeks (**Pentecost** in the N T). The entire 7 weeks was a festal season; probably therefore the 7 days of Unleavened Bread began a festivity which terminated with Pentecost, and this 8th day found a counterpart later in the 8th day of Tabernacles. Ezekiel omits Pentecost from his calendar, which would indicate a tendency to ignore the agrarian origin of the feasts. Undoubtedly since the old agricultural feasts were dated with reference to the moon, namely, at the full moons, P. and Unleavened Bread were brought together. Yet they are carefully distinguished, and though the name "Passover" is applied to both, it is quite clear that Unleavened Bread did not begin until the morning of the 15th. Since Unleavened Bread was a festival of first-fruits it suggested a like significance for P.; consequently, the firstling law was closely connected with that of P. The combined feast is appropriate to the spring month. The legislation calls this double feast a memorial, a "night of observances" (*shimmūrīm*, Ex 12 42), but this was an added idea which, however, deepened the religious significance of all the rites. (4) The Ordinal. The following passages are given in the generally accepted chronological order of the Codes: Passover, Ex 12 21-27, 34 25b (J); Dt 16 1-7; Ezk 45 21; Ex 12 1-13, 43-50; Lv 23 5; Nu 9 1-14, 28 16 (P). Unleavened Bread, Ex 13 3-10, 34 18 (J), 23 15 (E); Dt 16 3; Ezk 45 21 f.; Lv 23 9-14 (the wave-sheaf), Holiness Code (H); Lv 23 6-8; Ex 12 14-20; Nu 28 17-25 (P). Ex chs. 12 and 13 is a fundamental passage for both feasts. Certain differences in the ordinal should be noticed. (a) The month in the earlier law is called "Abib," in the later law "the first month," or "Nisan." (b) The memorial idea is found as early as the Book of the Covenant. (c) Dt brings in the new provision that P. shall be observed at the central sanctuary, and Unleavened Bread at home. (d) The Passover animal in Dt is from the flock, or the herd, and is to be boiled; in the later law it is to be from the sheep, or the goats, and must be roasted. Ezk, however, commands the use of a bullock. (e) In H there is no mention whatever of either feast, although the ceremony of the wave-sheaf may imply an original *matstsōth* law. (f) In Lv 23 6-8 the double feast has become one of the holy convocations with fire offerings to J″ during the week. In Nu 28 17-25 an elaborate ritual appears, part of which includes a sin-offering. Thus we see that the old joyous agrarian character of the feast has disappeared, leaving but few traces behind. (5) Historical Celebration. The Samaritans have preserved in many respects the ancient features of the celebration; since it is certain that their present ritual has been kept rigidly pure from later excrescences, retaining even the ancient features of the sprinkling of blood and of eating with signs of haste which were omitted from the later Jewish ritual. In some respects they are nearer the provisions of Dt than of P, for they come together at the appointed time on the summit of Mt. Gerizim, and under the superintendence of the chief priests slay the lambs and eat them in a family meal during the night of the 14th. Their feast furnishes the most perfect example of an ancient Sem-

itic rite. There are other notices of the celebration of P., *e.g.*, that at Gilgal (Jos 5 10 f.), and the one mentioned in Ezr 6 19-22. The greatest celebration in pre-exilic history occurred in the 18th year of King Josiah, following the discovery of the Book of the Law (II K 23 21 ff.). II Ch ch. 35 expands this account, and is interesting as illustrating the mode of procedure in the time of the Chronicler, whose ordinal is noteworthy for being that of Dt rather than of P. In the N T, P. is several times referred to, the name of course applying to the whole period of 7 days. There are some features of the later usage important to notice: At the time of Christ, P. was a family feast, although the lamb seems to have been slain according to Levitical rules. The drinking of 4 cups of wine seems to have been prescribed. After the first cup, the eldest son asked the meaning of the rite and the father recited the Exodus history, after which Pss 113 and 114 were sung. Then followed another cup, then the feast proper, then a third cup (cf. Lk 22 20), then a fourth, after which Pss 115–118 were sung (Mt 26 30; Mk 14 26). A day of **Preparation** is mentioned in Mt 27 62; Mk 15 42; Lk 23 54, by which the synoptists seem to mean a preparation for the Sabbath, and it is fair to interpret Jn 19 14 as meaning that it was the preparation for the Passover Sabbath and, therefore, a great day.

8. Tabernacles.

The ordinal for the Feast of Tabernacles occurs in Ex 34 22b (J), 23 16 (E); Dt 16 13-15; Ezk 45 25; Lv 23 39-43 (H), 33-36; Nu 29 12-38 (P). In the Law it is called **Ingathering** (*'āṣīph*), and **Booths** (*ṣukkōth*). In H and Ezk it is called "the Feast." Dt and H prescribe 7 days, P adds an 8th, probably the last great day (cf. Jn 7 37 ff.), with a special ritual. T. is to be kept at the year's "revolution," *t·qūphāh*, Ex 34 22b), a word peculiar to this feast (cf. Is 29 1), or at the close of the year (Ex 23 16), and the Law was to be read every 7th year (Dt 31 10). Its final and definite dating was on the full moon of what was once undoubtedly the 1st month. The oldest attested historical feast of the Jewish year, it is probably described in Jg 9 27 ff., 21 19, and I S ch. 1, and antedated the Israelite occupation. Traces of its observance still survive. Fires are kindled on the slopes of Lebanon at the present day upon a date which approximately corresponds to this autumn festival. The joyous character, which in early times must have been almost bacchanalian (Is 9 3; cf. Hos 9 1-5), was never entirely lost, but prophetic and priestly agencies gradually reformed the practise and made T. the greatest of the Hebrew feasts (Zec 14 16). The Temple was dedicated at this season (I K 8 65 f.; II Ch 7 8-10; note the divergencies). Jeroboam instituted a like feast in the 8th month (I K 12 32). The celebration in Neh ch. 8 follows Lv 23 39-43. To the later extracanonical ritual belonged the lighting of candles and water libation (see Jn 7 37 ff.).

9. The Day of Atonement.

Much space is given to this fast in Lv 16 1-34, 23 26-32; Nu 29 7-11. Its germ seems to be found in Ezk 45 18-20, but no public observance can be traced prior to 444 B.C. Neh chs. 8–10 concern the 7th month of that year, but mention no such fast. The Day of A. represents, however, the culmination of the Jewish expiatory ceremonial, and the ideal expression of Israel's religion, and as such supplied the writer of Hebrews with some of his most striking typology.

In conclusion, it is important to observe that, under the transforming genius of Israel's religious teachers, these feasts became the medium of expression for the people's gratitude to J", and the memories of His grace, which quickened their sense of unworthiness. Only a narrow view would insist that a people could put no more into a form of worship than existed in the crude period of inexperienced childhood, for this would deny to growing spiritual consciousness that larger expression which maturity demands.

LITERATURE: The works of Nowack and Benzinger on *Heb. Archäologie* (1894); Addis, *Documents of the Hexateuch* (1893, 1898); Carpenter and Battersby, *The Composition of the Hexateuch* (1902); the leading commentaries on Ex-Dt; W. H. Green, *The Hebrew Feasts* (1885); W. R. Smith, *Religion of the Semites* (1888–89); Schaefer, *Passah Mazzoth Fest*; H. C. Trumbull, *The Blood Covenant* (1885), and *The Threshold Covenant* (1896). Also *PRE*[3], vol. vii, p. 19 ff.

A. S. C.

FAT. See SACRIFICE AND OFFERINGS, §§ 8, 10, and VAT.

FATHER, FATHERS. See FAMILY AND FAMILY LAW, § 4.

FATHOM. See WEIGHTS AND MEASURES, § 2.

FATLINGS: Cattle fattened for slaughter (cf. Lk 15 23, "fatted calf"), especially for sacrifice. In I S 15 9 the Heb. means literally 'second' (*i.e.*, as over against firstlings), which were thought to be of better quality. Cattle were fattened by withdrawing them from the open pasture and keeping them in the stall (cf. Am 6 4). See FOOD, § 10. E. E. N.

FAVOR: "To find favor" is 'to please,' "to show favor" is 'to be pleased.' At times the Heb. has the sense of 'grace,' in the LXX. often having χάρις as its equivalent. In the N T it is 6 times the translation of χάρις. חֵן, *ḥēn*, and other derivatives of חָנַן are the Heb. words most frequently translated by "favor." The noun occurs commonly in the expressions "to find" or "to give favor in the eyes of" some one (of man, Gn 30 27; Ex 11 3; of God, Gn 18 3; Nu 11 11, 15). Eight other Heb. roots, implying 'kindness,' 'acceptance,' 'good-will,' 'pity,' are translated by "favor." רָצוֹן, *rāṭsōn*, 'good-will,' is used 15 times, and in passages implying perhaps more especially the help of God (Ps 5 12, 30 5, 89 17, 106 4). פָּנִים, *pānīm*, 'face,' is used 4 times. The adjectives "well" and "ill-favored" (Gn 29 17, 39 6, 41 2, 4, 18; Dn 1 4), referring to the personal appearance as pleasing, are translations of *yāpheh*, 'beautiful,' and *ra'*, 'evil,' 'bad.' C. S. T.

FEAR: The term "fear" occurs both as expressing a common emotion and a religious experience. In the former sense, it is not distinctive. One man fears another, or he may fear dangers and harmful powers in nature (Ps 31 11, 64 1; Jer 6 25, 46 5, "terror" RV). As a religious feeling, fear assumes a great variety of forms according to the degree of vividness in which the apprehension of God's personality enters into it. The very essence of religion is a form of fear produced by the realization of the

being and nature of God. "The fear of Jehovah is the beginning of wisdom" (Ps 111 10; Pr 9 10); but this is a form of emotion which in modern phraseology would more properly be called 'awe' or 'reverence.' It grows from the contemplation of what God is, and not of what He may do to one as an individual. Fear is thus tantamount to religion. Jacob swears to Laban by the "Fear of his father Isaac" (Gn 31 53), which would appear to be either a method of avoiding the use of the Divine name or a metonymic use of the name of the emotion proper before God for the name of God Himself. To fear God is to worship Him (Job 1 1); but this noble form of fear may degenerate as the true nature of God is less and less clearly understood into a paralyzing sense of terror. This is discouraged and held up as something to be overcome and expelled from the heart (Ezk 2 1; I Jn 4 18). A. C. Z.

FEAST, FEASTING. See in general Fasts and Feasts, and Food; also see Meals, § 3.

FEAST, SET. See Fasts and Feasts, § 1.

FEAST, SOLEMN. See Fasts and Feasts, § 1.

FEAST OF THE DEDICATION. See Fasts and Feasts, § 2, iv.

FEATHERS: For the occurrence of the word in Job 39 13 (RV), cf. the correct rendering of the RV. For the word as used of God in a figurative sense, see God, § 2. E. E. N.

FEET. See Foot.

FEET, DISEASES OF. See Disease and Medicine, § 5 (6).

FELIX (Φῆλιξ): Antonius Felix, a freedman of the imperial family, brother of Pallas, the favorite of Nero, was appointed procurator of Judæa at the request of the high priest Jonathan probably in 52 A.D. Though a freedman, he was given a procuratorship with military command, "an unheard-of novelty." His predecessor Cumanus (for he seems to have been procurator of Judæa) by his misgovernment left for Felix a disturbed province, which Felix in turn transmitted to Festus in a much worse condition; for "with all manner of cruelty and lust he exercised royal functions in the spirit of a slave." (Tacitus.) He was married three times, his last wife being the Jewess Drusilla, daughter of Agrippa I, whom he unscrupulously persuaded to desert her husband and further to defy Jewish law by marrying him, though he had not become a Jew. Under the severity of his régime disturbances increased; the Zealots became aggressive, a band of secret assassins known as the Sicarii terrorized Jerusalem, and a fanatical outbreak, led by an Egyptian Jew (Ac 21 38), was crushed relentlessly. During the last two years of Felix' rule, while Paul was a prisoner in Cæsarea (Ac 23 24–24 27), a conflict arose between the Jews and Syrians of that place, which was referred to Rome for decision. In the meantime Felix, after having goaded the country almost into rebellion, was recalled, but was acquitted, perhaps through the influence of Pallas. R. A. F.

FELLOW: Besides meaning 'man' (*'ish*, I S 29 4 AV, and *'enosh*, Jg 18 25), "fellow" in the O T represents (1) 'companion' (*ḥābhēr*, Ps 45 7), (2) 'compatriot' (*'amīth*, Zec 13 7), (3) 'fellow-countryman,' 'friend' (*rēa'*, Ex 2 13; Jg 7 13 f.; I S 14 20). In the N T often for (4) 'this man' (οὗτος, used contemptuously, *e.g.*, Mt 26 61; Lk 22 59), (5) 'man' (ἀνήρ, *e.g.*, the 'loafers' in the market-place, Ac 17 5), (6) 'partner' (μέτοχος, He 1 9), (7) 'comrade' (ἑταῖρος, Mt 11 16). S. D.

FELLOW-CITIZEN, -HEIR, -MEMBER, -PARTAKER. See Kingdom of God, § 8 f.

FELLOW-DISCIPLE, -ELDER, -HELPER, -LABORER, -PRISONER, -SERVANT, -SOLDIER, -WORKER, -YOKE. See Church, § 2.

FELLOWSHIP: This term represents (1) 'a deposit' (*tsūmeth yādh*, Lv 6 2 AV), (2) 'joint participation' (μετοχή, II Co 6 14), (3) most frequently 'communion,' 'community of possession' (κοινωνία), where the emphasis is not so much on the personal relationship as on the sphere of it; *i.e.*, on the thing which is shared, the object of the common interest (*e.g.*, I Co 1 9; II Co 8 4; Gal 2 9; Ph 3 10; I Jn 1 3 f.). S. D.

FELLOWSHIP WITH, TO HAVE: This phrase signifies (1) 'to be joined in alliance with' (*ḥābhar*, Ps 94 20), (2) 'to become partaker with' (κοινωνὸς γίνεσθαι, I Co 10 20), (3) 'to be joint partaker with' (συγκοινωνεῖν, Eph 5 11; Ph 4 14 RV; Rev 18 4). See also Communion and Communicate. S. D.

FENCED, FENCED CITY. See City, § 3.

FERRET: One of the list of unclean animals in Lv 11 30 AV. See Palestine, § 24. E. E. N.

FERRY-BOAT: The one occurrence of this word (II S 19 18) rests upon a doubtful Heb. text. It is likely that a verb instead of a noun should be read meaning either "and they crossed the ford to bring over the king" or "and they did the service of bringing over the king" (cf. *Bib. Heb.* ed Kittel, *in loc.*). E. E. N.

FESTIVAL. See in general Fasts and Feasts.

FESTUS (Φῆστος): Porcius Festus, a member of the Porcian gens, was appointed by Nero procurator of Judæa in succession to Felix. He was apparently a man of good character, but entered on a governorship involved in difficulties, largely owing to the mismanagement of Felix. Apart from the N T and Josephus nothing is known of him. The date of his accession is important for N T chronology; since immediately upon his coming to office Paul was brought before him for trial and appealed from him to Cæsar (Ac chs. 25, 26). Some scholars assign Festus' accession to 55 or 56 A.D., following the Eusebian Chronicle, which, however, is untrustworthy, and relying also on the statement of Josephus that the influence of Pallas with Nero saved his brother Felix when the Jews appealed against him to Rome. The fact that Pallas fell into disfavor early in the reign of Nero appears also to support this date. But he may have recovered his influence, or Josephus may be in error, and thus the way is open for a later date.

Albinus succeeded Festus, after a few months' interval, not later than 62 A.D., and the governorship of Festus was short. Consequently 59 or 60 A.D. is the probable date on which his procuratorship began. R. A. F.

FETTER. See CRIMES AND PUNISHMENTS, § 3 (b).

FEVER. See DISEASE AND MEDICINE, § 5 (3).

FIELD: Of the numerous terms rendered "field," the most commonly used are *sādheh* and *sādhay*, which usually designate (a) the wild uncultivated land, in contrast to that which is more thickly inhabited or worked (cf. Gn 25 27, etc.), or (b) the open country, in contrast to the enclosed city or town (cf. Dt 21 1, etc.). The same term is also used in a more restricted sense for (c) the territory belonging to a particular tribe or people (*e.g.*, Gn 36 35; cf. 14 7 RVmg., etc.), and (d) particular localities, as "the fuller's field" (Is 7 3), etc. Other terms more rarely used are: (1) *ḥūts*, 'a place outside' (Job 5 10; Pr 8 26); (2) *ḥelqāh*, 'portion' or 'lot' (II S 14 30); (3) *shedhēmāh*, cultivated portions, as vineyards, etc. (Dt 32 32; Is 16 8; II K 23 4; Jer 31 40; Hab 3 17); (4) *bar* (Aram.), 'open country' (Dn 2 38, 4 12-32); (5) *ἀγρός* (Mt 6 28, etc.), with the same sense as (b) above; (6) *χώρα* (Jn 4 35; Ja 5 4), the same as (3) above; (7) *χωρίον* (Ac 1 18 f.), like (d) above. See also AGRICULTURE, §§ 2–4. E. E. N.

FIERY HEAT. See DISEASE, § 5 (3).

FIERY SERPENT: A serpent whose bite was especially painful and poisonous (Nu 21 6). See PALESTINE, § 26, and SERAPHIM.

FIG, FIG-TREE. See PALESTINE, § 23; FOOD, § 5; and DISEASE AND MEDICINE, § 7 (9).

FIGHT. See WARFARE.

FIGURE: In Dt 4 16 the word translated "figure" means a 'statue' or 'image' of a deity (cf. Driver, *Int. Crit. Com. in loc.*). In I K 6 29 the Heb. word means 'carvings.' In Is 44 13 the idea is that of the 'build' of a man. In Ac 7 43, Rom 5 14 the Gr. is *τύπος*, 'type,' in the first instance, in the sense of image, in the second, used metaphorically. In He 9 9, 11 19 the original is *παραβολή*, 'parable,' *i.e.*, 'similitude.' In He 9 24 the Gr. is *ἀντίτυπα*, 'antitypes,' which occurs also in I P 3 21 (sing.). In Lv 26 1, Nu 33 52, Pr 1 6, Ac 7 44, RV has substituted "figure" or "figured" for the less accurate renderings of the AV. E. E. N.

FILLET: A ring or band about the capital of the pillars of the Tabernacle, for ornament, or perhaps of use in hanging curtains. Both the noun *ḥāshūq* (Ex 27 10, 11, 36 38, 38 10, etc.) and the verb *ḥāshaq* (Ex 27 17, 38 17, 28), to 'furnish with fillets,' occur. The fillets on the pillars at the door of the Tabernacle were overlaid with gold, those on the pillars of the court with silver. Some interpret "fillet" to mean 'connecting-rods,' joining the tops of pillars, from which curtains were hung. For *ḥūṭ* (Jer 52 21, "fillet" AV) RV gives "line." C. S. T.

FINE. See CRIMES AND PUNISHMENTS, § 3 (c); SACRIFICE AND OFFERINGS, § 12; and as applied to the refining of metals see ARTISAN LIFE, § 12.

FINE FLOUR. See SACRIFICE AND OFFERINGS, § 12, and FOOD, § 1.

FINE LINEN: The words usually rendered "fine linen" are (a) *badh*, (b) *shēsh*, and (c) *būts*. Of these (a) means 'linen,' without much doubt, as it was the material of certain priestly garments; (b) and (c), on the other hand, may signify 'cotton,' not 'linen'; (b) is the older term, (c) the later. In Pr 7 16 the Heb. term is of uncertain meaning. Cf. RV. E. E. N.

FINGER: As used of God in an anthropomorphic sense, see GOD, § 2.

FINING POT. See ARTISAN LIFE, § 12.

FIR, FIR-TREE. See PALESTINE, § 21.

FIRE (for this the common Heb. word is *'ēsh* = *πῦρ* in the N T. Two other Heb. words, *'ūr* and *'ērāh*, and *y'qēdhah*, and two Aramaic, *nūr* and *y'qēdha'* [Dn 3 22 f., 7 11] occur a few times): "Fire" was used in both a literal and a figurative sense. (1) In a literal sense: (a) of its use for domestic purposes in processes of cooking (Ex 12 8, 9, 39; Jn 21 9), and for warmth (Is 44 16; Jer 36 22; Mk 14 54). (b) of casting (Ex 32 24), working (Is 44 12), and refining (Jer 6 29) metals, and, therefore, a symbol of purification (Mal 3 2; Mk 9 49) and testing of character (Zec 13 9; Mal 3 3; I Co 3 13). (c) For burning refuse (Ex 12 10; Lv 8 17, 9 11), and infected garments (Lv 13 52). (d) It is viewed as a destructive agency in the form of lightning (Nu 11 1, 2, 3; II K 1 10), and in war in the burning of cities or property (Jos 6 24, 7 15; Jg 9 15; I S 30 1). Hence it was a figure of war (Is 10 17, 26 11; Jer 17 27). (e) As a means of punishment of grave offenses (Lv 20 14; Jos 7 15). (f) As an important means of offering sacrifices unto J" (Ex 29 18; Lv 1 9). Fire was to be kept continuously burning on the altar of burnt-offerings (Lv 6 13), and acceptance of sacrifices was shown by the fire of J" consuming the offering (Jg 6 21; I K 18 38). It was used in human sacrifice even in Israel (II K 16 3, 17 17), though forbidden (Dt 18 10). Topheth, in the Valley of Hinnom, was the place of such sacrifices (Jer 7 31). (2) Symbolic and figurative use: (a) Fire accompanied theophanies (Gn 15 17; Ex 3 2) and was thus a symbol of God's protecting presence (Ex 13 22; Ps 78 14; Ex 40 38), of His glory (Ex 24 17; Dn 7 9), and of His wrath against sin (Dt 4 24; Jer 4 4; Am 5 6; Ps 89 46). (b) It was a symbol of the Holy Spirit (Mt 3 11; Lk 3 16; Ac 2 3). (c) Of the punishment of the wicked (Ps 68 2; Is 47 14; Jer 51 58; Mt 5 22, 13 50; cf. "eternal fire," Mt 18 8; Mk 9 48; Jude ver. 7; and "lake of fire," Rev 19 20). (d) Figuratively, sin, trouble, affliction, etc., are likened to fire, because of its destructive or purifying nature. Cf. also (b) and (d) under (1), above. C. S. T.

FIREBRAND: (1) *'ūdh*, a 'bent stick' for stirring fire. In Am 4 11, Is 7 4, Zec 3 2 it is represented as almost consumed. (2) *lappīdh*, a 'torch,' made of a stick, with some absorbent material saturated with oil fastened on one end (Jg 15 4, 5). (3) *zēq* (in pl.), 'fire-missiles' (cf. Pr 26 18), or sparks, brands, as 'leaping,' or 'springing forth.' (4) *mōqēdh*, a 'burning mass' (Ps 102 3), a figure of J"'s judgment. C. S. T.

FIREPAN. See TEMPLE, § 19.

FIRKIN: A liquid measure. See Weights and Measures, § 3.

FIRMAMENT. See Cosmogony, § 3.

FIRST, THE, AND THE LAST. See Alpha and Omega.

FIRST BEGOTTEN. See Jesus Christ, § 18.

FIRST-BORN. See Family and Family Life, §§ 6, 8.

FIRST DAY: In the Priests' Code the first day of a festal season was considered to be specially significant (cf. Lv 23 7, 35, 39 f.; Nu 28 18). The "first day" of the week in the N T usage (Mk 16 2 and ‖s; Ac 20 7; I Co 16 2) means Sunday, which, as the day of the week on which Jesus rose from the dead, came to have a special significance for Christians, and gradually supplanted the Jewish Sabbath (Saturday) as the holy day of the Christian Church. As such, it was called "the Lord's Day" (Rev 1 10; cf. Ac 20 7). E. E. N.

FIRST-FRUITS, FIRSTLINGS. See Sacrifice and Offerings, § 19.

FISH, FISHING: From earliest times, fishing must have been carried on extensively in Palestine and fish must have formed a principal article of diet. Nevertheless, the references in the Bible to fish and fishing are comparatively few. Fish (*dāg, dāgāh*) were taken with nets, or with hooks, or by spearing. The nets used were either the drag-net (*mikhmereth,* Is 19 8; Hab 1 15; *σαγήνη,* Mt 13 47) or the casting-net (*ḥerem,* Ezk 26 5, etc.; *ἀμφίβληστρον,* Mk 1 16). The kind of net indicated by *mᶜtsūdhāh* (Ec 9 12) is unknown, while *δίκτυον,* the common term for net in the Gospels, is probably generic in meaning (see also Net). For hooks several terms occur, as *ḥakkāh* (Job 41 1), *tsinnāh* (Am 4 2), *ṣīr* (Am 4 2, here with the addition *dūgāh,* 'fishing'), and *ἄγκιστρον* (Mt 17 27). In Job 41 7 we have the sole O T reference to the fish-spear, *tsiltsal.* In the Law distinction was made between clean and unclean fish (Lv 11 9-12; Dt 14 9 f.). Of fish-worship there is no hint in the O T apart from the prohibition in the 2d Commandment. For the fish of Palestine, see Palestine, § 26. For their use as food, see Food, § 8. See also Trade and Commerce, § 4. The art. Fish *EB* is comprehensive and valuable. E. E. N.

FISHER'S COAT. See Dress and Ornaments, § 2 (at the end).

FISH GATE. See Jerusalem, § 38.

FISH POOL. See Heshbon.

FITCHES: The Heb. *qetsaḥ* (Is 28 25-27) appears to mean 'black cummin,' *Nigella sativa,* the black, bitter seeds of which were used as a condiment (see Food, § 4). In Ezk 4 9 the RV corrects the AV by reading "spelt" instead of "fitches." E. E. N.

FIVE. See Numbers, Sacred and Symbolic, and Crimes and Punishments, § 3 (c).

FLAG. See Reed.

FLAGON: This is the AV rendering of the Heb. *ʾăshīshāh,* which means 'cakes,' especially cakes of pressed grapes (raisins). These were prized as a refreshing article of diet (II S 6 19; I Ch 16 3; Song 2 5), and were also used in the Canaanite cultus-rites, so attractive to many Israelites (Hos 3 1). In Is 22 24 the Heb. is *nebhel,* on which see Bottle. E. E. N.

FLAT NOSE. See Disease and Medicine, § 4 (7).

FLAX (Heb. *pesheth* [but always in the pl. *pishtīm*] and *pishtāh*): In the O T the word is used comprehensively: (1) of the plant (Ex 9 31); (2) of the stalks laid out to dry (Jos 2 6); (3) of the fibers of the stalks from which linen was made (Pr 31 13; Is 19 9; Hos 2 5, 9); (4) of the cords (Jg 15 14; Ezk 40 3) or wicks (Is 42 3; cf. Mt 12 20) made of flax; and (5) of the finished product, linen, woven from flax, of which a variety of articles was made, as garments (Lv 13 47 ff.; Dt 22 11; Ezk 44 17 f.), or girdles (Jer 13 1). The plant was extensively grown in Palestine (cf. Hos 2 5, 9), and the methods of working it up into linen were well known. See also Palestine, § 22; Dress and Ornaments, § 5; Artisan Life, § 11; and Linen. E. E. N.

FLAY, FLAYING. See Sacrifice and Offerings, § 16.

FLEA. See Palestine, § 26.

FLEECE: In Dt 18 4 *gēz* "fleece" means literally 'shearing,' and 'the shearing of thy sheep' means the 'wool,' the product of the annual sheep-shearing, the "first" of which was to be given to the priesthood as a part of their means of support. The quantity covered by the term "first" appears to have been left indefinite. See Sacrifice and Offerings, § 19. E. E. N.

FLESH, FLESHLY: The word "flesh" in Biblical usage signifies (1) the whole animate creation on earth (*e.g.,* Gn 6 13). (2) The soft, meaty parts of an animal or man (*e.g.,* Lv 4 11). (3) The body, or the surface of the body (*e.g.,* Lv 6 10; Nu 8 7). (4) Human beings (*e.g.,* Job 34 15), often in contrast to spiritual beings (*e.g.,* Dn 2 11), and at times, especially in Paul, with emphasis on the moral weakness of man that is so closely connected with his bodily life (*e.g.,* Ro 6 19, 7 18; Gal 5 17). See also Man, Doctrine of, §§ 6, 7. E. E. N.

FLESH-HOOK (*māzleg* and *mizlāg,* 'hook'): A metal hook with one or more (three in I S 2 13) teeth, used for handling large pieces of flesh, especially in connection with sacrifices (I S 2 13 f.; Ex 27 3, 38 3; Nu 4 14; I Ch 28 17; II Ch 4 16). E. E. N.

FLINT: (1) *ḥallāmīsh,* a rocky formation of silica, common in Palestine. It was from a "rock of flint" that water flowed for Israel in the desert (Dt 8 15; Ps 114 8). Olive-trees grew on flinty soil (Dt 32 13; cf. Job 29 6). Used figuratively of firmness (Is 50 7). (2) *tsar, tsōr, tsūr,* used figuratively in the same way (Is 5 28; Ezk 3 9). The last term is found in Jos 5 2, 3, where we read of "knives of flint" used to perform circumcision. C. S. T.

FLOAT (Flotes AV): The rendering of *raphṣōdhōth* (II Ch 2 15) from a root meaning 'to bind,' and *dōbhᶜrōth* (I K 5 9, **rafts** RV) from *dābhar,* 'to drive.' What is meant is that the timber was brought by sea from Phœnicia to Joppa in the form of logs. E. E. N.

FLOCK. See Nomadic and Pastoral Life.

FLOOD

Analysis of Contents

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7. Ethnic Flood Legends
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The story of a universally destructive deluge in very early times is given in Gn 6 6–9 17. It is unnecessary to repeat here the familiar details.

1. Introductory. In the O T the subject is not referred to outside of Gn, as the Heb. word *mabbūl*, especially applied to the flood, occurs only once elsewhere (Ps 29 10), and here its reference to the flood is doubtful.

2. Literary Features of the Narrative. There appear to be some contradictions or discrepancies in the narrative, which affect the number of the animals taken into the ark, the duration, and the immediate cause of the deluge. In Gn 6 20, 7 8, 9 (J) the distinction between clean and unclean animals is recognized, and Noah is commanded to take into the ark one pair of the latter and seven pairs of the former (7 2 [J]). The parallel account makes no such discrimination, mentioning only one pair of each species (6 19, 20, 7 14 [P]). One set of statements fixes the duration of the flood at 61 days (8 8, 10, 12 [J]); in the parallel account it lasts 365 days (7 11, 13, 14; cf. 8 3 ff. [P]). The deluge is ascribed to rain only in 7 7, 12, 8 2b (J), while in 7 11 and 8 2a (P) it was the bursting forth of the waters under the earth and those above the firmament that brought on the catastrophe.

3. Sources. The explanation of these discrepancies is to be found in the composite character of the narrative, which is the result of weaving together two separate documents, the early Judæan (J) and the later Priestly (P. See Hexateuch). Both documents, however, are at one in all points not mentioned above, and especially in regard to the great purpose of the deluge: it was the judgment of God upon a depraved race, and formed the watershed between two distinct eras in the history of mankind.

4. Not Meant as a Universal Deluge. The Scriptural phraseology does not imply a universal deluge; although certain expressions seem to convey that idea. "All the high mountains that were under the whole heaven were covered" (7 19); it was God's purpose to "destroy all flesh wherein is the breath of life" (6 17); every living thing is to be swept away "from off the face of the ground" (7 4). It is put still more strongly in stating that the effect of the deluge was to destroy "every living creature" (7 21-23). But these expressions are to be understood, partially at least, as instances of the figure hyperbole, in which the Oriental delights (cf. Gn 41 57; Dt 2 25; I K 10 24; Lk 2 1), while, without exception, they are limited by the writer's geographical horizon, which was bounded by portions of Asia, Africa, and Europe (cf. Gn 10 and see Geography, § 1). If the narrative is approached from the standpoint of strict grammatical and historical exegesis, it is clear that the Scriptures themselves do not teach a universal deluge in our modern sense of the term. Consequently the acrimonious controversy between the theologians and scientists of the 18th cent. over this point was in no sense a debate over a discrepancy between science and Biblical teaching, but rather a conflict between scientific principles and a dogma incorrectly based upon Scripture.

5. Difficulties Involved in the Theory of a Universal Deluge. The difficulties involved in the assumption of a universal deluge are now generally acknowledged by Biblical scholars. Not only would the laws of hydrostatics be violated in the accumulation of such a great mass of water, but the climate of the globe would have been changed, making it impossible for animals to exist, even in the ark. To this should be added the practical difficulty of bringing animals from distant lands and islands to the valley of the Euphrates, and housing all known species in a vessel of the size of the ark. Nevertheless the Noachian deluge might have covered the area occupied by man. At an early age the genus *Homo* had a limited distribution, and, as a species, might easily have been swept away. A flood universal in this respect is all that a literal exegesis of the Biblical narrative demands. But the story of such a flood can neither be verified nor disproved historically, and consequently its value must lie in the moral and spiritual lessons it is designed to teach.

6. A Geological Diluvion. Sir John Prestwich and Professor G. F. Wright have maintained that the Noachian flood was a geological diluvion, due to the sudden submergence of the earth's surface. Professor Wright states his thesis with extreme caution, that "since man came into the world there may have been changes of land level of sufficient extent and rapidity to destroy the human race, and fairly to meet the demands of the Biblical narrative when properly interpreted."

The geological catastrophe occurred at the close of the postglacial period. The piling up of huge masses of ice disturbed the equilibrium of the earth's surface; in consequence there was a sudden submergence. With the disappearance of the ice there followed an upheaval. Prestwich presents other evidence for these geological changes in Europe and North Africa. In 1900 Professor Wright discovered similiar evidence in Central Asia for the recent submergence of a large part of Asiatic Russia. The proofs of this theory are worthy of careful consideration, and should be examined in the literature given below.

It is to be noted, however, that some features of the Biblical narrative do not harmonize with the idea of a geological upheaval. The mountains are covered with water and reappear (7 19 ff., 8 4 ff.); as soon as the waters abate the earth assumes its former condition, for the dove brings an olive twig (8 11). To bring the length of the flood and the date of the Biblical story into harmony with the idea of a geological diluvion seems an impossibility; on the other hand, there are no *a priori* reasons against the

possibility of such a geological catastrophe since the appearance of man on the earth.

7. Ethnic Flood Legends.

Most peoples of antiquity had a flood legend. One notable exception were the Egyptians. Among the Greeks two traditions were current —that of the Ogygian deluge, which inundated Attica, and the story of the flood of Deucalion. The latter was probably the Babylonian account in a Hellenic mold, which later was intermixed with elements borrowed from the Biblical narrative. The Indian legend is connected with an incarnation of Bráhmâ and Vishnu. The absence of a flood legend from Egyptian folk-lore is due to the annual inundation of the Nile, which was viewed as the greatest blessing the land enjoyed. It is now known that flood legends exist all over the world. They occur in the German and Scandinavian mythologies, and are found among the Chinese, the Mexicans, the Peruvians, the Indians of N. and S. America, and the aborigines of the islands of the Pacific. The theory that all these legends are reminiscences of a universal deluge is now generally discarded. Many are modifications and adaptations of the Biblical story which has been scattered world-wide by missionaries; others are due to special local causes. F. H. Woods (*HDB*, s.v.) classifies these legends into three groups with respect to their origin: (1) Those which are connected with cosmogonic myths, regarding water as a creative element. (2) Highly colored traditions of some historical event, or extraordinary natural phenomenon, as the subsidence of an island or coast, the creation or destruction of an island by a volcano, a tidal wave, the inundation of a plain by the overflowing of a river, the formation of a lake, the melting of snow. (3) Flood stories, which appear to have originated in an attempt to account for some otherwise unexplained fact, as the dispersion of peoples, differences of language, the color of the skin, the existence of fossils and glaciers.

8. The Babylonian Flood Story.

The Babylonian flood story must be discussed more fully, as it closely resembles the Biblical account and furnishes the key for the interpretation of the latter. The former had long been known in the version of Berosus, but the cuneiform original was discovered in the library of Asshurbanipal (660 B.C.). The story was reduced to writing at least as early as 2000 B.C. It constitutes Canto xi of the Babylonian Gilgamesh, in which epic Parnapishtim, the Babylonian Noah, reveals the secret of immortality to Gilgamesh. The gods having decided to destroy the city of Shurippak by a flood, Ea, the Babylonian Neptune, warns Parnapishtim to "build a ship, to look after life." Then follows the description of the ship. Its dimensions are different from those of Noah's ark, but it was built in 6 stories and pitched within and without with 'bitumen' (Heb. and Bab. words are identical). Into this ship Parnapishtim brings his family, his possessions, "and all living creatures of all kinds." Then is described the storm which terrifies men and sends even the gods to the edge of the heavens cowering like dogs. The tempest continues 6 days and nights; on the morning of the 7th a calm broods on the face of the waters, but the "race of mortals" was no more and "every voice was hushed"; "all mankind had turned to clay." The ship grounds on Mt. Nisir and on the 6th day after the Babylonian hero, like Noah, sends forth birds—a dove and a swallow which return, and a raven which finds the waters abated. Like the Biblical hero, Parnapishtim offers a sacrifice return above which "the gods gathered like flies." Bel is enraged because Parnapishtim has escaped, but finally being appeased, he blesses Parnapishtim and his wife by conferring on them the gift of immortality. The points of similarity between the Bab. and Heb. stories are apparent on the surface. But what the reader misses in the former is the lofty moral earnestness and the religious motive of the Biblical story. J″ sends the deluge because the entire human race has become morally degenerate; in the Bab. account the flood is due to the caprice of the gods. The gross polytheism of the one and the lofty monotheism of the other are evident. Note the chaste anthropomorphism: "J″ smelled the sweet savor" of the sacrifice (8 21) and the offensiveness of the simile: "the gods gathered like flies about the sacrifice." Furthermore, the Noachian deluge manifests not only the judgment of God but also His grace (8 20-22; cf. Ro 3 25). Both stories refer to the same event, and embody an early Semitic tradition. That the Hebrews borrowed it directly from the Babylonians is only the view of extremists. The theory propounded by Cheyne (*E. Brit*, s.v.), jointly with Zimmern (*EB*, s.v.), that the Babylonian legend is a nature myth has not been generally accepted. An actual, extraordinary inundation of the plain of Babylonia lies at the basis of the story. There was probably an unusual amount of rain, accompanied by a hurricane from the SE., and an earthquake which produced a tidal wave or lowered the surface of the land. Such a combination of natural phenomena would be sufficient to produce a great catastrophe in Babylonia.

Literature: Commentaries on Gn by Delitzsch, Dillmann, and Driver; for the Babylonian story cf. Kent, *Beginnings of Hebrew History* (1904), p. 373; Jastrow, *Religion of Babylonia and Assyria* (1898); for the geological theory: Prestwich, *Certain Phenomena Belonging to the Close of the Last Geological Period, and Their Bearing on the Tradition of the Flood* (1895); Wright, *Scientific Aspects of Christian Evidences*, p. 132 ff.; also *Bibliotheca Sacra*, 1902; Andrée, *Die Flutsagen Ethnographisch Betrachtet* (1891).

J. A. K.

FLOOR. See House, § 6 (b). For **Threshing-Floor**, see Agriculture, § 6.

FLOTES. See Float.

FLOUR. See Food, § 1, and Sacrifice and Offerings, § 12.

FLOWER: While Palestine is noted for the variety and beauty of its flowers, little is said of them in the Bible except by way of reference to them as illustrations of quickly vanishing temporal beauty and glory (Is 28 1, 4, 40 6 f.; Ja 1 10 f.; I P 1 24). In Song 2 12 and Mt 6 28 (‖ Lk 12 27) there is an appreciation of their beauty. In the carving and embroidery of the Temple and Tabernacle flowers had an important place, as also in the ornamentation of the metal-work (Ex 25 31 ff., 37 17 ff.; I K 7 26, 49).

In Song 5 13 for "flowers" AV, the RV has "banks," or, more correctly, in the mg., "towers." The "flower of her age" (Gr. *ὑπέρακμος*) in I Co 7 36 means the age when it was customary for maidens to marry (in Greece about 20 years). In I S 2 3 the whole expression "in the flower of their age" in the Heb. means simply 'men' (cf. RVmg.). In Lv 15 24, 33 the Heb. means 'separation' and the reference is to the menstrual discharge. See also PALESTINE, § 22.
E. E. N.

FLUTE. See MUSIC AND MUSICAL INSTRUMENTS, § 3.

FLUX. See DISEASE AND MEDICINE, § 5 (2).

FLY, FLIES. See PALESTINE, § 26; PLAGUES, and SEMITIC RELIGION, § 15 (3).

FODDER: The Heb. *bᵉlīl* seems to mean 'mixed food' ('grain') used as provender (Job 6 5). The denominative verb *bālal* occurs in Jg 19 21 ("gave the asses fodder"). See also PALESTINE, § 22.
E. E. N.

FOLD. See NOMADIC AND PASTORAL LIFE, § 6.

FOLK: This word is used in Gn 33 15 and Pr 30 26 to render the common word *'am*, 'people.' The RV of Jer 51 58 has the correct rendering. In Ac 5 16 the Gr. means simply 'sick'; "folk" is an addition of the EV.
E. E. N.

FOLLY. See FOOL.

FOOD AND FOOD UTENSILS

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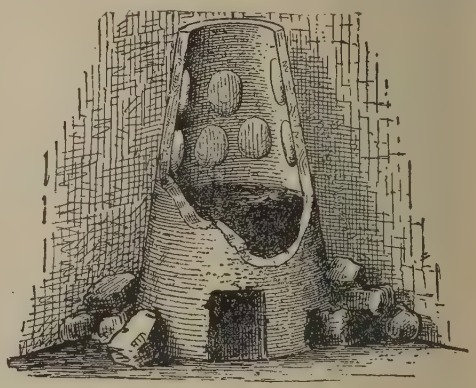
I. ARTICLES OF FOOD.

1. *Vegetable Foods.*

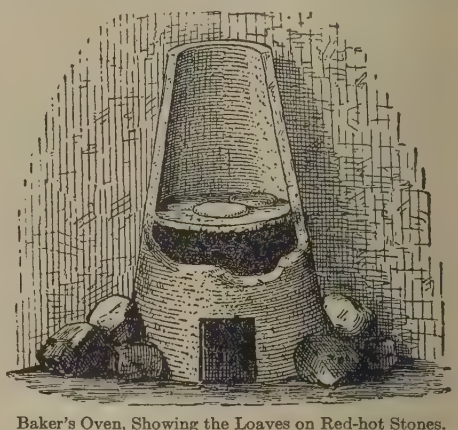
The soil of Palestine furnished everything the Israelites needed for their sustenance. The effect produced by the climate on the physical
1. Grains. constitution made the vegetable foods the most important, as it does to-day. First among these were the grains, and especially wheat, *ḥiṭṭa*, and barley, *seʿōrā*. The kernels were sometimes roasted or parched, *qālī'* (I S 17 17, 25 18; II S 17 28); more rarely the ears were roasted at the fire (cf. Lv 2 14). The primitive way of grinding the grain was to crush it in a mortar, *mᵉdhōkhāh* (Nu 11 8), or *maktēsh* (Pr 27 22), with a pestle, *'ĕlī* (Pr 27 22), making the "bruised grain" of Lv 2 14, 16, which was eaten without further preparation. Probably it is this, or porridge made from it, which is denoted by the word *'arīṣā* (Nu 15 20; Ezk 44 30, "dough" EV). Generally, however, the grain was ground into meal, *qemaḥ*. In distinction from ordinary meal, *ṣōleth* or *qemaḥ ṣōleth* designated a very fine meal, which in later times was used with sacrifices (Lv 2 1, etc.). Meal made from barley was called, like the grains of which it was made, *seʿōrīm* (Nu 5 15; Ezk 4 9).

The dough, *bātsēq*, was kneaded in a kneading-trough, *mishereth*. Leaven, *sᵉ'or*, was usually mixed only with bread that was in-
2. Bread. tended to be taken on a journey. Such bread was called *ḥāmēts*; unleavened bread was termed *mats-tsāh*. The loaf was molded by the hand into the form of a disk—from which



Baker's Oven, Showing the Dough Against the Oven Wall.

form it derived its name *khikkār* ('circle')—and was about the thickness of one's thumb, so that it could easily be broken (cf. Is 58 7). Bread was baked in a bake-oven, *tannūr*. The lumps of dough were flattened firmly against the heated wall of the oven or spread on the stone within. At times the loaves were simply placed in the hot ashes or on red-hot stones (I K 19 6, mg.), in which case care had to be



Baker's Oven, Showing the Loaves on Red-hot Stones.

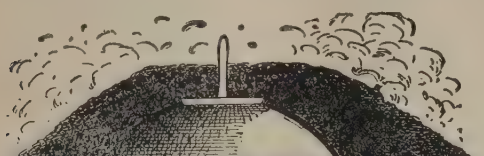
taken to turn them at the proper time (cf. Hos 7 8). Such loaves, or cakes, were the so-called ash-cakes (*'uggaḥ*, Hos 7 8, or "cakes baken on the coals," I K 19 6). Corresponding to our pancakes were the

HOUSEHOLD UTENSILS—1.

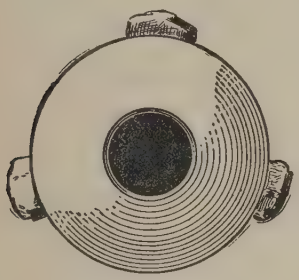
1. *Khâby*, grain-bin.
2. *Tâḥûne*, hand-mill for grinding flour.
3. *Ṁínkhul*, flour-sieve.
4. *Bâtye*, dough-bowl.
5. *Senîyyet el-bâtye*, wicker cover for dough-bowl.
6. *Ṭabûn*, small oven.
7. *'Arsa*,' large oven.
8. *Ṣâj*, metal plate for baking bread.
9. *Ḳub'a*, small basket for flour.

(From the Suvia Davison Paton Collection in Hartford Theological Seminary.)

cakes cooked in a pan, *marḥesheth*, well known to the Bedawin of to-day (cf. Niebuhr, *Beschreibung*, etc., p. 52). Possibly the same thing is meant by *niqqūdhīm* (cracknels AV I K 14 3). An especially thin, round cake is evidently meant by *rāqīq* (Ex 29 2, 23), while *ḥallāh* (Lv 2) refers probably to one somewhat thicker and perforated. Frequently cakes were spread with oil (Lv 2 4; Ezk 16 13), or the dough was mixed with oil (Nu 11 8; cf. Lv 2 5), or honey (Ex 16 31). In times of famine, bread was also made of beans, *pōl*, lentils, *'ădāshīm*, millet, *dōḥan*, and spelt, *khuṣṣᵉmīm* (Ezk 4 9).



Baker's Oven, Showing the Loaves on Hot Ashes.



Tabûn, or Small Oven, Used in Baking. (Under View.)

As a relish with bread, vegetables and fruit were used. The **leguminous vegetables,** *yārāq* (Pr 15 17; Dt 11 10), also *'ēsebh* (Gn 9 3), such as beans (II S 17 28), lentils (cf. **pottage of lentils** Gn 25 34), **marsh-millet** (Ezk 4 9), **cucumbers,** *qishshūīm*, **melons,** *'ăbaṭṭīḥīm*, and especially **garlic,** *shūmīm* (Nu 11 5), **onions,** *bᵉtsālīm*, and **leeks,** *ḥātsīr* (Nu 11 5), were all well known. In times of stress, wild gourds, *paqqūrath sādhe*, prepared with meal, were used in pottage (II K 4 39 f.), also saltwort, *mallūaḥ* (Job 30 4).

3. Vegetables.

The spices were **cummin,** *kammōn*, **fitches,** *i.e.*, black cummin or dill, *qetsaḥ* (Is 28 25; Mt 23 23), **mint,** *ἡδύοσμον* (Mt 23 23; Lk 11 42), and **mustard,** *σίναπις* (Mt 13 31, 17 20). Salt, *melaḥ*, was always very important. "To eat a man's salt" meant to eat of his food (Ezr 4 14). A "covenant of salt" was unbreakable; it was ratified by a meal seasoned with salt, *i.e.*, of bread and salt, as is the custom to-day (cf. Nu 18 19; II Ch 13 5).

4. Spices.

The fruits, *perī* (cf. Gn 1 29), known and used were: **figs,** especially the early fig, *bikkūrāh* (Is 28 4; Jer 24 2), and the late fig, *tᵉ'ēnāh* (Jer 8 13, 29 17). The latter were generally dried and pressed into round or square cakes, *dᵉbhēlāh* (I S 25 18; II K 20 7). **Grapes,** *'ănābhīm* and *'eshkōl 'ănābhīm* (Nu 13 23 f.), were used both fresh and dried, *i.e.*, as raisins, *tsimmūqīm* (I S 25 18, 30 12). They were also, like figs, pressed into cakes, *dᵉbhēlīm* (I S 25 18). It is uncertain whether the Israelites were acquainted with grape-honey, since the Arabic *dibs*, corresponding to the Heb. *dᵉbhāsh*, "honey" EV, is used both for the artificial fruit-honey as well as for the natural product (cf. Gn 43 11; Ezk 27 17). **Olives** were eaten both raw and prepared, as they are to-day. Besides these may be mentioned also the **pomegranate,** *rimmōn* (Dt 8 8; Song 4 3), the fruit of the mulberry-fig, *shiqmāh* (**sycamore** Am 7 14), which was eaten by the poor, the fruit of the date-palm, *tāmār*, which also was treated in the same manner as figs and grapes, the pistachio **nuts,** *botnīm* (Gn 43 11), **almonds,** *shᵉqēdhīm* (Gn 43 11), and walnuts, *'egōz* (Song 6 11). The dried fruit of the carob-tree—the so-called St.-John's-bread—*κεράτιον*, **husks** EV (only in Lk 15 16), was more fit for swine than for men. The unripe husks were frequently used to give water a pleasant taste. It is a matter of debate as to whether the Israelites were acquainted with the apple. In the Hellenistic period many varieties of produce were imported from other countries—mustard, pumpkins, beans, lentils from Egypt, asparagus, horse-beans, Persian nuts, etc.

5. Fruits.

2. *Animal Foods.*

Next to bread and vegetables the most important food was milk, *ḥālābh*, both of larger and smaller cattle (Dt 32 14), especially goat's milk (Pr 27 27), which was usually kept in skins, *n'ōdh* (Jg 4 19). The Bedawin alone used camel's milk. As a drink the fresh milk, which in a hot climate develops a sour taste soon after milking, is most effective in quenching thirst. Among the peasantry of to-day no meal is served without this sour milk (cf. Gn 18 8). Cream, *ḥem'āh*, is mentioned frequently (Gn 18 8; Is 7 22, etc.), but the word means also thick milk, cheese (Pr 30 33), and probably **butter.** At the present day butter is made by pressing and shaking a goatskin filled with milk and hung between poles. The modern Arabs use a great deal of butter, both fresh and melted. Whether this was also the case with the Israelites in Palestine is doubtful, since they had olive-oil to take its place. It is also probable that they were acquainted with the 'sweet milk cheese,' *ḥărītsē-ḥālābh* (I S 17 18). The special word for **cheese** is *gᵉbhīnāh* (Job 10 10), which was in all probability prepared then as at the present. The curdled milk is first drained of its liquid, the curd is then salted and molded into lumps the size of one's hand and finally placed in the sun to dry. To-day such cheese is often mixed with water and furnishes with its somewhat sour taste a most cooling drink.

6. Milk.

By honey, *dᵉbhāsh*, so often mentioned in connection with milk, not only bee-honey but also fruit-honey is meant. While bee-culture was unknown to the Israelites, wild bees were abundant, as at the present time (Dt 32 13; I S 14 25 f.). The liquid honey, *nōpheth tsūphīm*, that drips from the comb, *ya'ăr* or *ya'ăr dᵉbhāsh* (I S 14 25, 27), is mentioned many times (Ps 19 11; Pr 16 24, etc.), and is still highly prized. Honey was used with pastry (Ex 16 31) and mingled

7. Honey.

with the drink as well as eaten alone. It was a favorite food for children (Is 7 15).

8. Fish.

There are but few notices concerning fish as an article of diet (cf. Nu 11 5). In fact, little is said of them at all in the O T (cf. Jer 16 16; Ezk 47 10; Ec 9 12). But they must have been as much relished then as in the days of Jesus (Mt 7 10, 14 17, 15 34; Lk 24 42; Jn 21 9). The last two references show that they were often broiled and eaten with honey. According to Dt 14 10, Lv 11 9, fish without fins and scales were unclean and not to be eaten. It was in post-exilic times that the Jews came to use fish in large quantities. In the neighborhood of the "fish-gate" in Jerusalem there was the fish-market (Zeph 1 10; Neh 3 3, 12 39; II Ch 33 14), where sun-dried or salted fish were sold. According to Neh 13 16 they were imported by Tyrian dealers. Others came from Egypt, where cured fish constituted an important article of export. In later times the salting of fish was extensively carried on in Palestine, though the industry was learned from foreigners (cf. the name of the town Tarichæ, 'curing-places,' from τάριχος, a 'cured fish,' at the S. end of the Sea of Galilee).

9. Reptiles and Locusts.

From the prohibition in Lv 11 29 f. it would seem that **lizards,** *tsābh,* were occasionally eaten, just as to-day in many districts the Bedawin are fond of the *ḍaff,* which corresponds to the *tsābh,* though the qualifying phrase "after its kind" in the passage cited may be intended to give the word a quite general meaning. According to Lv 11 21 f. it was allowable to eat locusts—the varieties *'arbe, ṣol'ām, ḥargōl, ḥāgābh,* and *gēbh* being expressly mentioned. It is probable that this was a habit surviving from the earlier nomadic times, against which Dt 14 19 utters a protest without actually forbidding it.

10. The Use of Meat.

Meat has always been more rarely used as food in the Orient than with us: only on the royal table was it an article of daily diet (I K 5 3), and this was probably because of the daily offering (see SACRIFICE AND OFFERINGS). Otherwise animals were slaughtered for food only on festal occasions, such as the yearly pilgrimages to the Sanctuary, *ḥaggīm,* and the annual festivals of families or relatives, or under special circumstances, such as visits, etc. (cf. Gn 18 7; II S 12 4). The primitive style of preparing the meat was by **roasting.** It was not until they lived in Palestine and came under the influence of the Canaanites that the Israelites learned to **boil** their meat (cf. **seethe** AV, Ex 23 19; cf. **broth,** Jg 6 19; I S 2 13), and even then, in the Passover ritual, roasting—the old custom of the nomadic shepherds—was retained. The supply of meat was derived from the cattle-raising industry. **Sheep** were of greatest importance for this purpose (I S 25 11, 18, etc.). **Lambs,** *kārīm* (Am 6 4), up to three years old were favorites. In addition, **fatted calves,** *m'rī'* (Is 1 11), and **oxen** (I S 14 32) are referred to, also **kids,** *g'dhī 'izzīm* (Gn 27 9, etc.). The hindquarters, *shōq* (I S 9 24), thighs, *yārēk,* and shoulders, *kāthēph* (Ezk 24 4), were considered the best parts. It is evident from Gn 27 6 ff. that the women of Israel, even in early times, were skilful in preparing meat. The prohibition in Ex 23 19 shows that it was common to boil the young animals in milk, as is the custom among the Arabs to-day. **Venison** was somewhat rare, but found on the royal table (I K 5 3). This was due to the fact that there was no large extent of wild land, and the Israelites, moreover, were not specially fond of hunting (cf. Gn 25 27). According to Dt 14 3 ff. and Lv 11 1 ff. it was allowable to eat only animals that chew the cud and have cloven hoofs. Dt names, in addition to oxen, sheep, and goats, the **hart,** *'ayāl,* **gazel,** *ts'bhī,* **fallow deer,** *yaḥmūr,* **wild goat,** *'aqqō,* **antelope,** *dīshōn,* oryx, *t'ō,* and the *zemer,* probably a variety of deer or stag. Among the fowl, **doves,** *yōnāh,* and **turtle-doves** *tōr,* also **quail,** *s'lāw* (Ex 16 12 f.), were eaten, and from Is 10 14, Lk 11 12, it may be inferred that **eggs** also were an item of food. It was forbidden to eat any animal not duly slaughtered, *e.g.,* such as had fallen or was torn—a prohibition probably due to the ancient prejudice regarding the shedding of blood (cf. I S 14 32 ff.; Dt 12 16, 23, etc.).

11. The Preparation of Food. Utensils.

Cooking was done by men as well as by women. The former indeed considered it their duty only to slaughter and boil or roast the meat, as the Bedawin and Fellaheen do to-day. It was the task of the women to grind the meal, bake the bread and cakes, make the cheese and butter, prepare the vegetables, etc. (cf. Gn 18 6; I S 8 13). Even women of the royal family occasionally engaged in such work (cf. II S 13 8). It was an exception for a man to prepare vegetables (cf. Gn 25 29; II K 4 38). **Cooks,** *ṭabbaḥīm,* are mentioned (I S 8 13, 9 23), but were found only in some of the more wealthy homes. **Bakemeats,** "baked food" (Gn 40 17, RV), refers to delicacies prepared by the cooks of the royal household. There were **bakers,** *'ōphīm,* only in the larger towns (Hos 7 4).

The furnishings of a Hebrew kitchen were very simple. In addition to the hand-mill and bake-oven there were the vessels, *kadh,* which the women filled with water at the spring or well, and carried home on their shoulders (Gn 24 14). In such vessels meal and other similar things were kept (I K 17 12). Meat was boiled in **pots** of earthenware and of brass. Inasmuch as the manufacture of the latter had been learned from the Phœnicians (I K 7 13 f.), they were similar in form to those of Phœnicia. A number of names of such vessels, or **dishes,** have come down to us, but it is no longer possible to distinguish clearly among them (*e.g., kīyyōr, dūdh, qallaḥath, pārūr, ṣīr, tselāḥāh, ṣaph, mizrāq, kaph,* I K 7 40, 50; I S 2 14; II Ch 35 13; τρύβλιον, Mk 14 20). For fruits and bakemeats there were baskets of various sorts, of which we know the names, but not their different forms (*dūdh,* Jer 24 2; *ṣal,* Gn 40 17; *tene,* Dt 26 2). The three-pronged **forks,** *mazlēg,* of I S 2 13 were used, not for eating, but for drawing the meat out of the pot. **Knives,** *ma'ākeleth,* were used only for slaying the animals and cutting the meat for cooking (Gn 22 6, 10). Liquids were kept usually as they are to-day, in goat-skin "bottles," *ḥēmeth* (Gn 21 15), and *n'ōdh* (Jg 4 19); only in later times, and then rarely, were metal vessels used for this purpose.

HOUSEHOLD UTENSILS—II.

1. *Sandûḳ*, chest for clothes.
2. *Ḳuffe*, basket for carrying earth.
3. *Ṣaḥ*, basket for fruit or vegetables.
4. *Maḳtâf*, large basket with handle.
5. *Ḳurmî*, stool.
6. *Kartâḥ*, basket with handle.
7. *Sukkara* and *Miftâḥ*, lock and key.
8. *Ibrîḳ mâ*, pot for hot water.
9. *Ibrîḳ kahwe*, pot for making coffee.
10. *Taḥûnet kahwe*, coffee-mill.
11. *Ṭunjera*, copper kettle.
12. *Munfaḥ*, bellows.
13. *Jurn*, mortar for grinding coffee.
14. *Mukense*, broom.
15. *Mudakka*, washing-pounder.
16. *Dikmâḳ*, mallet.

(From the Suvia Davison Paton Collection in Hartford Theological Seminary.)

II. Beverages.

The most common beverage, especially in towns, was water (I S 30 11; I K 19 6, 8), which was collected mainly in the **cisterns** (*bōr*) that every well-appointed house possessed (II S 17 18; Jer 38 6). These cisterns were generally made wider at the bottom so as to keep the water cooler. The opening was covered with one or more stone slabs, both to prevent accidents and to guard against a too free use of the water by others. **Wells,** *bᵉ'ēr*, furnishing "living" spring water (Gn 26 19; Nu 21 1 ff.; Jn 4 11), were rarer and most highly prized. The water of such springs was usually collected in basins that were walled up and covered over, into which one descended by steps. They were the common possession of a clan or community.

12. Water.

In the heat of the harvest time use was frequently made of a sour drink, *ḥōmets* (Ru 2 14), a mixture of water and wine, *yayin*, or some other strong drink, *shēkhār*. Wine was in common use, as it was produced in abundance. Both the must, *i.e.*, "new wine," *tīrōsh*, and the wine proper, *i.e.*, after its fermentation, were drunk. Whether it was customary in earlier times to mix the wine with water is questionable, and can not be proved from Is 1 22. In II Mac 15 39, and in the Mishna (*Pesaḥ* 7 13) there is evidence of such a custom, but it may have been due to Greek and Roman influence. There was, indeed, an old custom of 'mixing' wine, but this consisted in adding spices to strengthen it or improve its taste (Song 8 2; Is 5 22; Ps 75 9; Pr 9 5). It was usual to strain, *zāqaq*, the wine through a cloth, in order to free it from dregs and insects. The method of preparing the intoxicating drink, *shēkhār*, is unknown. According to Song 8 2 pomegranates, *'ăṣīṣ rimmōnīm*, were used for the purpose. It is probable that the Israelites were also acquainted with palm-wine, pressed from soaked ripe dates. It is possible also that they were acquainted with the Egyptian barley-wine (cf. Herod. ii. 77; Pliny, *HN*. xiv. 29; Mishna, *Pesaḥ* 3 1). In the Mishna apple-wine (*Terumoth* 11 2) and honey-wine (*Shab*. 20 2) are mentioned.

13. Wine, etc.

There can be no doubt that the course of time brought with it changes in respect to the food used by the Israelites. The original simplicity of the nomadic days gradually gave way, especially among the well-to-do, under the influence of a more self-indulgent mode of life, fostered by prosperity and intercourse with the outside world. The example set by the court was not without influence (I K 5 2). The various sorts of fine pastry which are mentioned in the Law (cf. Lv ch. 2) reveal the advance made in the art of cooking. It is likely also that the painstaking care shown in the preparation of spiced wines was characteristic of the period of the Kingdom. After the Exile the Jews learned to import many new varieties of food. When the exiles returned they brought with them hens, and afterward eggs were a favorite article of food (cf. Lv 11 12). From Egypt came pickled fish, ταρίχη (see § 8, above). Egyptian beer, ζῦθος, mustard, gourds, beans, lentils were also imported from Egypt. Tyrians brought sea fish to the Jerusalem market (Neh 13 16). Finally, the use made by the people generally of Babylonian pulp, Median beer, Bithynian cheese, Persian nuts, asparagus, etc., gives clear evidence of how, with increased prosperity and contact with the outside world, a taste for more delicate foods had manifested itself among the Jews. W. N.

14. Changes in Respect to Food.

FOOL, FOOLISH, FOOLISHNESS, FOLLY: 1. In the O T these words are found mainly in the Wisdom Lit. (Job, Pr, Ec). The various original terms express many varieties of meaning which the English words only imperfectly reproduce. (1) *nābhal*, *nᵉbhālāh* (rare in the Wisdom Lit.) signify more than mere folly. The verb means to 'despise,' 'contemn' (cf. Dt 32 15). The *nābhal*, then, is one who is positively bad, despising what is right, and *nᵉbhālāh* is open, wilful badness (cf. Gn 34 7; Dt 22 21; Jos 7 15; Jg 19 23, 20 6, 10; II S 3 33, 13 12, 13; Ps 14 1, 53 1, 74 22; Pr 17 7, 21, 30 22; Is 32 5, 6 [cf. AV], etc.). (2) *'iweleth*, *'ĕwīl*, and *yā'al* mean simply 'folly,' 'fool,' 'foolish,' 'to be foolish.' The root idea is thought to be 'to be thick,' but this is uncertain. While frequent in Pr (1 7, 5 23, etc.), elsewhere they occur only in Nu 12 11; Job 5 2, 3; Ps 38 5, 69 5, 107 17; Is 19 11, 35 8; Jer 4 22, 5 4, 50 36; Hos 9 7, 13; Zec 11 15. (3) *keṣel*, *kᵉṣīl*, *kᵉṣīlūth*. The root *kṣl* expresses the idea of 'thickness' and these terms signify 'intellectual dulness.' They are the favorite terms in Pr and Ec (cf. Pr 1 22; Ec 2 14, etc.) and are found only in Ps 49 10, 13, 85 8, 92 6, 94 8; Jer 10 8 outside of these books. (4) *śākhal*, *śekhel*, *śiklūth*, found often in Ec (1 17, 2 19, etc.), mean simply 'fool,' 'foolish,' 'folly,' *i.e.*, 'lack of moral good sense.' (5) Of other less used terms, those from the root *hālal* mean 'arrogant' or even 'mad' (Ps 5 5, 73 3 [cf. RV], 75 4); those from *tāphal* mean literally 'insipid' (Job 1 22, 24 12; Jer 23 13; La 2 14; cf. Job 6 6). In Job 4 18 the meaning is 'error'; on Ps 73 22 cf. RV; in Pr 9 6 "foolish" means 'simple.' The frequency of the mention of such terms in Pr and Ec is due to the fact that 'wisdom' according to the view of the Wisdom Schools was not a speculative and abstract concept, but a practical one. The wise man understood how to live correctly, while the fool was ignorant, or negligent, or defiant of the rules of correct living. Since these books deal largely with the matter of practical life, setting forth the maxims in obedience to which it may be attained, it was natural that the reverse side—the fool and his foolishness—should often be spoken of by way of illustration or contrast.

2. The N T usage calls for little comment. "Fool" is perhaps too strong a term in Lk 24 25 and Eph 5 15 (cf. RV). On Ro 1 21, 10 19 also cf. RV. In most other cases in the N T these terms are translations of ἀνόητος, or μωρός (with their compounds, or derivatives), of which the former meant literally 'without wit' or 'sense,' the latter 'dull,' 'sluggish,' 'stupid,' though both words were used in a more general sense. E. E. N.

FOOT: In addition to its literal use in numerous places, because of its position as the lowest part of the human body, "foot" is used in various figures of speech to express: (1) Subjection, from the Oriental custom of placing the foot on the vanquished (Jos 10

24; Jg 5 27; II S 22 39; Ro 16 20; I Co 15 25). (2) Possession (Jg 4 10; cf. Mt 15 30; Ac 4 35). (3) Humility, in salutation, supplication, or homage (Dt 33 3; II K 4 27; Est 8 3; Mk 5 22; Rev 1 17), as of a disciple at the feet of his teacher (Lk 10 39; Ac 22 3), or as shown in the act of washing the feet of another (Jn 11 2, 13 5). (4) Poetically, the part of the body in action is used for the man himself (Ps 25 15; Jer 18 22; Lk 1 79; Ac 5 9). Washing of feet, customary at the end of a journey, or on entering a house, was an act of courtesy to a guest. In A V *kēn*, the "base" of the laver, is rendered "foot" (Ex 30 18, etc.). C. S. T.

FOOTMAN. See WARFARE, § 4. For the weapons of the footman see in general ARMS AND ARMOR.

FOOTSTOOL: Twice an exact translation of *kebhesh* (II Ch 9 18), and of *ὑποπόδιον* (Ja 2 3). It is elsewhere the translation, in Dt, of the late word *hădhōm*, 'stool,' and in the N T of *ὑποπόδιον* with the addition "of the feet." The footstool is used figuratively of the earth (Is 66 1; Mt 5 35; Ac 7 49), of the Temple (La 2 1), of the Ark (Ps 99 5, 132 7; I Ch 28 2), and of enemies, in a metaphor of their conquest by the Messianic King (Ps 110 1; Mt 22 44, etc.). C. S. T.

FORBID (in the expression "God [or the Lord] forbid"): In the O T this is the rendering of the Heb. *ḥālīlāh*, 'profanation,' *i.e.*, in reference to J" (I S 24 6, 26 11; I K 21 3; I Ch 11 19). For other instances changed by RV see FAR. In the N T 'God forbid' is the translation of the Gr. *μὴ γένοιτο*, *i.e.*, "let it not be." E. E. N.

FORCES. See WARFARE, §§ 3, 4.

FORD: In the O T a "ford," or place of crossing, is mentioned in connection with three rivers, the Jabbok (Gn 32 22), the Arnon (Is 16 2), and the Jordan (Jos 2 7; Jg 3 28). In antiquity bridges were almost unknown and fords were therefore of great importance. The Jordan has a large number of fords, some of which are impassable when the river is high. See also PALESTINE, § 12 (a). E. E. N.

FORECAST: The word in Dn 11 24 f. AV means 'to think,' 'plan,' or 'desire,' as is indicated in RV. E. E. N.

FOREFATHER: This term occurs but once in the O T (Jer 11 10). The same Heb. original (in the sing.) is rendered "first father" in Is 43 27. In the N T *πρόγονοι* (II Ti 1 3) means 'ancestors.' See also FAMILY AND FAMILY LAW, §§ 2, 4. E. E. N.

FOREHEAD: The forehead is often treated in a somewhat symbolic way, as indicative of the character or personality (*e.g.*, "a harlot's forehead," Jer 3 3; cf. Ezk 3 8 f.). It was on the forehead of the high priest that the golden plate with its inscription "Holy to Jehovah" was placed (Ex 28 38). Marks, or signs, or names are spoken of as placed on the foreheads of the faithful (Ezk 9 4, where the mark is the Heb. letter ת in its old form X or †; Rev 7 3, 9 4, 14 1, 22 4), or of the servants of the beast (Rev 13 16, 14 9, 17 5, 20 4). E. E. N.

FOREIGNER. See GENTILES.

FOREKNOW, FOREKNOWLEDGE, FOREORDAIN. See in general ELECTION.

FOREPART: In Ac 27 41, generally for the prow of the ship. See SHIPS AND NAVIGATION, § 2.

FORERUNNER: The rendering in He 6 20 of *πρόδρομος*, which is applied to Christ, who as eternal High Priest enters in our behalf into the Divine presence, thus insuring our personal approach to God. It is used also in the LXX. of Nu 13 20 and Is 28 4 for the first ripe fruits, and in Wis 12 8 for the advance guard of an army. See also JESUS CHRIST, § 4, and JOHN THE BAPTIST. M. W. J.

FORESAIL, FORESHIP: Technical terms used only in the account of Paul's voyage (Ac 27 40, 30). See SHIPS AND NAVIGATION, § 2.

FORESKIN. See CIRCUMCISION.

FOREST. See PALESTINE, § 21.

FOREST OF ARABIA (יַעַר בָּעֲרָב, *ya'ar ba-'ărabh*): A forest or thicket, probably a hiding-place for Arabian merchantmen of the tribe of the Dedanites (Is 21 13). Site unknown. The second word is translated by many "in the steppe"; by others the vowel-pointing is changed to mean "in the evening." C. S. T.

FOREST OF CARMEL. See CARMEL.

FOREST OF HARETH. See HARETH.

FOREST OF LEBANON. See LEBANON.

FORFEIT. See CRIMES AND PUNISHMENTS, § 3 (c).

FORGER. See ARTISAN LIFE, § 10, and TUBAL CAIN.

FORGIVE, FORGIVENESS (also in the O T **pardon**, and in the N T **remission**): The idea of forgiveness may be viewed either as a religious or a social one. In both cases it is the annulling of a cause of estrangement, or offense, by the estranged or offended person. The principles which underlie it are viewed as the same, and the conditions are at least similar, if not absolutely identical, whether it is God's forgiveness of man or man's forgiveness of his fellow man (Mt 6 12). The thing forgiven, or to be forgiven, may be either a literal debt which is overdue (Mt 18 27) or sin looked upon as a debt (Mt 6 12, 14). It may be a personal indignity or offense, depriving one of his rightful property, or honor (Nu 14 19; Mt 18 21; Lk 17 3); or it may be a violation of moral law, whether viewed as a Divine prescription or an inherent right. The vast majority of cases of forgiveness in the Scriptures are of this latter type (Jos 24 19; Ro 4 27).

The conditions of forgiveness are repentance and reparation, or atonement; but they are not mechanically conceived, nor presented as equally indispensable in every case. In fact, neither seems to have been fulfilled when Jesus on the cross forgave His executioners. The ground for His forgiving was that they knew not what they were doing (Lk 23 34). In the parable of the prodigal son, while repentance is a condition fully met by the conduct of the offender,

nothing is said of atonement, or reparation. But in the more formal treatment of the subject both atonement and repentance are made conditions (Mk 1 4; Lk 24 47; Ac 2 38), and reparation is prescribed in the law alluded to in He 9 22.

The nature of forgiveness is shown in the different forms of its effect. One of the most frequent words in the O T pictures it as the taking off, or away, of that which is forgiven, as if it were a blot, or excrescence (*nāsā'*, Gn 50 17). Again, it is the act of covering what is forgiven, as if it were a blemish. This is strictly an O T conception (Ps 78 38), and is related to the sacrificial notion of covering sin with the blood of the expiatory victim. But it is also used in the N T (I P 4 8; Ja 5 20). A third way of speaking of forgiveness is suggestive of the conferring of a gratuity. The underlying thought here is, of course, the canceling of the payment of a debt (Lk 7 43; II Co 2 7). Still another manner of speaking puts what is forgiven into the class of things cast, or sent away. This is the most frequent, and is designated by the O T term *ṣālaḥ* (*e.g.*, Ps 103 3) and by the N T *ἀφίημι*. In a single instance (Ro 4 25) forgiveness is made a passing by or overlooking of sin.

The forgiveness of sin is the specific prerogative of God Himself (Mk 2 9); and in the apostolic teaching forgiveness is secured through Jesus Christ (Eph 1 7; Col 1 14). The same was anticipated in the words of Jesus claiming the privilege for the Son of Man of forgiving sin (Mk 2 10). For unpardonable sin, see SIN. A. C. Z.

FORK: The only occurrence of this term in the EV is in I S 13 21. The Heb. here is *shᵉlōsh* ('three') *qillᵉshōn*, usually taken to mean 'a three-pronged fork' (as the root *qlsh* has in Aramaic the sense of 'three'). But the meaning is, after all, obscure. See Driver, *Notes on the Heb. Text of the Books of Samuel*, p. 80. See also AGRICULTURE, § 6, and FOOD, § 11. E. E. N.

FORM: I. The rendering of several Gr. words: (1) *μορφή*, which occurs only in Ph 2 6 f., where it is used by the Apostle of the existence form in which Christ externalizes His essential being. In His preexistent state it is the form in which the Divine Being (*θεός*) externalizes Itself in the world of Spirit; in His incarnate state it is the form in which the creature (*δοῦλος*) externalizes itself in the world of matter; (2) *εἶδος*, which in Jn 5 37 ("shape" AV) and Lk 3 22 ("shape" AV) has reference to the externalization of the Divine Being to human vision, and in I Th 5 22 ("appearance" AV) refers to the outward manifestations of evil, from which the Apostle urges his readers to abstain; (3) *μόρφωσις*, which in Ro 2 20 refers to the essential substance of knowledge (*γνῶσις*) and truth (*ἀλήθεια*) which the Jew possessed in the Law, but which he failed to appreciate and apply; and in II Ti 3 5 to the form of godliness which the degenerate religionists predicted by the Apostle are to hold externally, but to deny in character and life; (4) *τύπος*, which in Ro 6 17 is used of the special form of gospel truth that had characterized the Apostle's preaching, and had been appropriated by his readers, and in Ac 23 25 ("manner" AV), less significantly, of the cast of Claudius Lysias' letter. (5) In II Ti 1 13 RV has substituted "pattern" for "form," the less accurate AV rendering of *ὑποτύπωσις*.

II. See also GOD, § 2, and MAN, § 2.

M. W. J.

FORMER, FORMER THINGS: The expression "former things" occurs frequently in Is chs. 41 ff. It refers to the Divine knowledge of history by which J" was able to set forth accurately through His prophets what was to take place. The prophet challenges the representatives of the other religions to show any such knowledge on the part of their gods. On Zech 14 8, see EAST and DEAD SEA.

E. E. N.

FORNICATOR, FORNICATION. See CRIMES AND PUNISHMENTS, § 2 (c), and MARRIAGE AND DIVORCE, § 4.

FORSWEAR. See CRIMES AND PUNISHMENTS, § 2 (b).

FORT, FORTIFY, FORTRESS: Every city in antiquity was fortified ("fenced," often, in AV) by its wall and citadel. See CITY, § 3. For the terms "fort," "fortress" (AV) the RV gives other renderings in a number of places. In II S 5 9, Jer 16 19, Ezk 33 27, RV reads "stronghold." In Is 29 3 it reads "siege-works." In Is 32 14 it renders the Heb. *'ōphel* by "hill," the reference being probably to the hill on which the palace of David was built. In Is 25 12, RV reads "the high fortress of thy walls." In Mic 7 12 the Heb. is *mātsōr*, perhaps a textual error for *mitsraim*, 'Egypt,' as in RV. The "forts" referred to in II K 25 1, Jer 52 4, Ezk 4 2, etc., were the siege-forts erected by the Chaldean army during its siege of Jerusalem. E. E. N.

FORTIFIED CITY. See CITY, § 3.

FORTUNATUS (*Φορτουνάτος*): One of the messengers of the Corinthian Church at whose presence in Ephesus Paul rejoices, because of the reassurance which he brought concerning the attitude toward Paul of part of the Church (I Co 16 17). See also ACHAICUS and STEPHANAS. J. M. T.

FORTUNE: In Is 65 11 a doom is pronounced on those "that prepare a table unto Fortune ["for that troop" AV] and that fill up mingled wine unto Destiny." The Heb. term is *gadh*, which was the name of an Aramaic deity, the god of good fortune (see SEMITIC RELIGION, § 22 f.). The tribal name Gad was probably due to some ancient (pre-Mosaic) worship of this deity among Israel's ancestors.

E. E. N.

FORTY. See NUMBERS, SIGNIFICANT AND SYMBOLIC, § 7.

FORUM. See APPIUS, MARKET OF.

FORWARD, FORWARDNESS: In the N T these words occur in AV in several places where RV gives decidedly better renderings. In II Co 8 8 Gr. *σπουδή* = 'zeal,' 'earnestness'; 8 10, *θέλειν* = 'to wish,' 'to will'; 9 2, *προθυμία* = 'readiness'; Gal 2 10, *σπουδάζειν* = 'to be earnest' or 'zealous.' E. E. N.

FOUL SPIRIT. See DEMON, DEMONOLOGY, § 3.

FOUNDATION, FOUNDATIONS: In the O T this term (nearly always the rendering of יָסַד, *yāṣadh*, or its derivatives) is used (1) of the walls of a building or city, for which the N T equivalent is generally *θεμέλιος* (I K 7 10; Ps 137 7; Lk 6 48, etc.), and (2) of God's creative act of establishing the earth, for which the N T equivalent is *καταβολή* (Job 38 4; Mt 13 35). Figurative applications of both of these usages are also found (Pr 10 25; Is 28 16, the principle of faith; Ro 15 20; II Ti 2 19, etc.). In Job 38 6 the Heb. is *'edhen*, usually rendered 'socket,' but here used to give the sense that the foundations were sunk deep. In Is 16 7 the RV "raisin-cakes" (idolatrous offerings) is the more probable rendering. In Is 6 4, RV reads "foundations" for "posts" (AV), and in Ps 89 14, 97 2, "foundation" for "habitation" (AV). In the early period the laying of the foundations of buildings, walls, etc., was accompanied by the sacrifice of young children, whose bodies were immured in the foundation (cf. Jos 6 25; I K 16 34, and consult the report of the discoveries at Gezer in *PEFQS*). See also Cosmogony, § 3. E. E. N.

FOUNTAIN: I. In metaphorical usage a fountain is the emblem of any source of spiritual blessing (Jl 3 18), whether issuing in cleansing (Zec 13 1) or in refreshment and revival (Rev 7 17, 21 6). Once Jacob is called a fountain, referring to the peaceful contentment of his condition (Dt 33 28). Preeminently, however, God is the fountain of life, *i.e.*, the source of all good (Ps 36 9; Jer 2 13, 17 13). Hence the knowledge of God is also a fountain of life (Pr 13 14).

II. See Palestine, §§ 14, 20; also En-.
A. C. Z.

FOUNTAIN GATE. See Jerusalem, § 38.

FOUR, FOUR AND TWENTY, FOURTEEN. See Numbers, Significant and Symbolic, § 7.

FOURFOLD. See Crimes and Punishments, § 3 (c).

FOWL. See Palestine, § 25.

FOWLER. See Hunting.

FOX. See Palestine, § 24.

FRANKINCENSE. See Sacrifice and Offerings, § 15, and Ointments and Perfumes, § 2 (4).

FRAY: This old English word in AV and ERV at Dt 28 26, Jer 7 33, Zec 1 21 means 'to frighten.' Cf. AmRV. E. E. N.

FRECKLED SPOT. See Disease and Medicine, § 5 (9).

FREE, FREEDOM, FREEDMAN, FREEWOMAN. See Slavery, and Liberty, Christian.

FREEWILL-OFFERING. See Sacrifice and Offerings, § 10.

FRET, FRETTING. See Disease and Medicine, § 5 (9).

FRIED. See Sacrifice and Offerings, § 16.

FRIEND, FRIENDSHIP: The most common words for friend in the O T (*rēa'*, *rē'eh*, *mērēa'*) indicate acquaintanceship and intercourse of varying degrees of intimacy. In II S 15 37, 16 16; I K 4 5 the word is used probably in a somewhat technical, *i.e.*, official, sense. Another frequently used term is *'ōhēbh* (participle of *'āhabh*, 'to love'), lit. 'lover,' like the Gr. *φίλος* (II S 19 6; II Ch 20 7; Est 5 10, 13, 6 13; Pr 14 20, 18 24, 27 6; Is 41 8; Jer 20 4, 6; Zec 13 6). In Jer 38 22 the original means 'men of my peace.' In Pr 16 28, 17 9 the Heb. term implies the existence of a bond of union, or a confidential relation. "To speak friendly" (Jg 19 3; Ru 2 13) is literally 'to speak to the heart.' In Job 19 19 "inward friend" is literally 'men of my counsel.' In the N T the word rendered "friend," except in four instances, is the common Gr. term *φίλος*. In Mt 20 13, 22 12, 26 50 the Gr. is *ἑταῖρος*, 'companion' or 'comrade.' In Ac 12 20 the statement is literally "and having persuaded Blastus"—"friend" not being in the original at all. E. E. N.

FRINGE, FRINGES: In Dt 22 12 we have an ancient law requiring Israelites to wear "fringes" (*gᵉdhīlīm*) upon the four corners of their garments. In Nu 15 38 f. the same law is given in an expanded form, only here the word rendered "fringes" is *tsīt-sīth*, which seems to have taken the place of the older word. 'Tassels' is a much more correct rendering than "fringes," since *gᵉdhīlīm* means something 'twisted,' and these were to be attached to the corner, not the hem, of the garment. These tassels were fastened to the garment (*i.e.*, the outer garment or *simlāh*) (see Dress and Ornaments, § 3) by a cord of blue, and worn for the purpose of reminding the wearer of his obligation, as an Israelite, of loyalty to J", though the original purpose, in the time of Dt and earlier, may have been quite different. Much was made of these in later times as distinct badges of Judaism (cf. Zec 8 23). They seem to have been common in N T times (cf. Mt 9 20, 14 36, 23 5). When the Jews adopted Gentile dress, they gradually ceased wearing the tassels as part of their ordinary garb, and confined them, as now, to the *tallith* (an adaptation of the old *simlāh*, worn by men at the synagogue-service, also, in a smaller form, as an article of underwear). E. E. N.

FROG. See Palestine, § 26, and in general Plagues.

FRONTLETS. See Phylacteries.

FROWARD: The North Eng. form of the preposition 'fromward,' meaning 'turned from,' often with the idea of perversity. In AV it is used as adjective, noun, and adverb in the rendering of several Heb. words, which are translated in other passages by "perverse," "crooked," "false," and "wayward." All these words appear in Pr much oftener than elsewhere, referring to conduct in private and public life. ARV retains "froward" only in II S 22 27, Ps 18 26, and I P 2 18. C. S. T.

FRUIT: In the great majority of instances the words rendered "fruit" are, in the O T, *pᵉrī*, and, in the N T, *καρπός*, both words being of general significance and applied (1) to the produce of the earth and its plants, (2) to the increase of animals, inclu-

ding man, and, (3) figuratively, to the results or consequences of human actions, especially in the moral sphere. Other terms rendered "fruit" are: *'ēbh*, 'bloom' or 'budding' (Dn 4 12, 14, 21); *yᵉbhūl*, 'result' (Dt 11 17; Hab 3 17; Hag 1 10); *yᵉledh*, 'child' (Ex 21 22); *leḥem*, 'bread' (Jer 11 19); *ma'ăkhal*, 'eating' (Neh 9 25); *mᵉlē'āh*, 'fulness' (Dt 22 9); *nōbh*, *nībh*, and *tᵉnūbhāh* (all from *nūbh*, 'to grow'), meaning 'fruit,' as the result of growth (Jg 9 11; Is 27 6; La 4 9; Mal 1 12, and, figuratively, Is 57 19); *tᵉbhū'āh*, 'increase,' and often so rendered; *zimrāh*, meaning doubtful (Gn 43 11); *kōaḥ*, 'strength' (Job 31 39); *γέννημα*, 'product' (Mk 14 25, and ‖s; Lk 12 18; II Co 9 10), and *ὀπώρα*, 'ripe fruit' (Rv 18 14). See also Palestine, § 23, and Food, § 5. E. E. N.

FRYING-PAN: The translation of *marḥesheth*, Lv 2 7, 7 9—probably a shallow pan, whether of metal or earthenware is not certain. E. E. N.

FUEL: Little is said specifically about fuel in the Bible. It may be inferred that in ancient times, when the country was more abundantly wooded, wood was commonly used as fuel. The references to coals are generally to stones heated red hot, but at times to charcoal, which was burned in a brasier, or pan, of earthenware (Jer 36 22 ff.; Zec 12 6), and used for heating rooms, also, probably, in the smelting-furnaces, and in the priestly censers. "Coals of juniper," *i.e.*, charcoal made from the broom shrub (used for this purpose to-day), are mentioned in Ps 120 4. For heating pots, thorn bushes of various kinds furnished a convenient fuel (Ps 58 9; Is 33 12; Ec 7 6). The dung of camels and cattle is used to-day very commonly in Palestine as fuel, but there is only one reference to this in the O T (Ezk 4 15). E. E. N.

FUGITIVE: (1) In Gn 4 12, 14, the Heb. means 'wanderer,' one who has no fixed abode. (2) In Nu 21 29 RV, Jg 12 4 the idea is that of one who has 'escaped.' (3) In II K 25 11 'deserters' are meant. (4) In Is 15 5, 43 14; Ezk 17 21, "fugitive" is the proper term. (5) In Is 16 3, 21 14 RV, 'wanderers' is a better rendering than "fugitives." E. E. N.

FULFIL. See Prophecy, §§ 8, 12, 13.

FULLER. See Artisan Life, § 13.

FULLER'S FIELD, THE. See Jerusalem, § 11.

FULNESS. See Gnosticism in N T.

FURLONG: A measure of length. See Weights and Measures, § 2.

FURNACE: Several original terms are so rendered in the Bible. (1) *tannūr* (Aram. *'attūn*, Dn 3 6 ff.), properly 'oven' (Gn 15 27; Neh 3 11, 12 38; Is 31 9); see Food, § 11. (2) *kibhshān*, a 'kiln' or 'smelting-furnace' (Gn 19 28; Ex 9 8, 10, 19 18). (3) *kūr*, a 'crucible,' for metal-working, often used figuratively (Pr 17 3; Dt 4 20, etc.). (4) *'ālīl* (Ps 12 6) is of uncertain meaning. (5) *κάμινος* (Mt 13 42, etc.), a term of comprehensive meaning, signifying various kinds of furnaces. E. E. N.

FURNITURE: In all instances save one the Heb. term rendered "furniture" is *kᵉlī*, a word of general import. In Gn 31 34, "furniture" AV, the Heb. *kar* is more correctly rendered "saddle" (so RV). A camel's saddle, or saddle litter, is a basket-like affair, provided with cushions inside, and covered with an awning. It is used by women when traveling by camels. Such a saddle is to be distinguished from the pack-saddle, used to hold the burdens loaded on camels. E. E. N.

FURROW. See Agriculture, § 4.

FURY. See God, § 2.

G

GAAL, gê'al (גַּעַל, *ga'al*): A son of Ebed, who organized a revolt of the Shechemites against Abimelech (Jg 9 26-41). Whether Gaal was an Israelite or Canaanite (probably the latter), and whether he acted as a patriot or a demagogue aiming to set up his own personal authority in the place of that of Abimelech, are questions on which the story does not furnish sufficient material for definite answers. A. C. Z.

GAASH, gê'ash (גָּעַשׁ, *gā'ash*): The name of a hill north of which Joshua was buried (Jos 24 30; Jg 2 9). The brooks (or 'brook valleys') of Gaash are also mentioned (II S 23 30). For location see Timnath-Serah. E. E. N.

GABA, gê'ba. See Geba.

GABBAI, gab-bê'ai (גַּבַּי, *gabbay*): A prominent Benjamite in post-exilic times (Neh 11 8). E. E. N.

GABBATHA, gab'a-tha. See Jerusalem, § 44.

GABRIEL, gê'bri-el. See Angel, § 4.

GAD (גָּד, *gādh*), 'fortune': **I. 1.** A son of Jacob; see Tribes, §§ 2–4. **2.** A prophet who advised, or admonished, David, first, when as an outlaw he was passing from place to place in his efforts to elude Saul's search (I S 22 5), and again, when the king took the census (II S 24 11 ff.; I Ch 21 9 ff.). Together with Nathan he further assisted David in the arrangements of the Levitical musical service (II Ch 29 25), and wrote a record of some portion at least of the great king's reign (I Ch 29 29).

II. That there was a form of Canaanitish idolatry adopted by some Hebrews, in which a fortune-god was worshiped under the name of Gad, is attested by Isaiah (65 11); ARVmg. "Gad." The name of this fortune-god appears also in such compounds as Baal-gad (Jos 11 17, 12 7, 13 5) and Migdal-gad (Jos 15 37). It is probable that in Leah's naming of her maid's son "Gad" (Gn 30 11) there is a trace of the worship of this deity. See Semitic Religion, § 23. A. C. Z.

GAD, VALLEY OF (נַחַל הַגָּד, *naḥal ha-gādh*, II S 24 5), 'torrent valley [wady] of Gad': The

valley of the Arnon, the boundary between Moab and Gad (cf. Dt 2 36; Jos 13 9). In II S 24 5 read, with LXX. (Lucian), Wellhausen, and Driver: "And they began from Aroer, from the city . . . toward Gad." C. S. T.

GADARENES, gad''ą-rînz'. See GERASENES.

GADDI, gād'dai (גַּדִּי, *gaddī*): One of the spies (Nu 13 11). E. E. N.

GADDIEL, gad'i-el (גַּדִּיאֵל, *gaddī'ēl*), 'Fortune is God': One of the spies (Nu 13 10). E. E. N.

GADI, gê'dai (גָּדִי, *gādhī*): The father of King Menahem (II K 15 14, 17). E. E. N.

GAHAM, gê'ham (גַּחַם, *gaḥam*): Probably an Aramæan clan-name, connected genealogically with Nahor (Gn 22 24). E. E. N.

GAHAR, gê'hār (גַּחַר, *gaḥar*): The ancestral head of a subdivision of the Nethinim (Ezr 2 47; Neh 7 49). E. E. N.

GAI, gê'ai (גַּיְא, *gay'*), 'valley': The name of a place in Philistia (I S 17 52, "the valley" AV). The true reading is "Gath" (cf. RVmg. and the latter half of the verse). C. S. T.

GAIUS, gê'ųs (Γάϊος): **1.** A traveling companion of Paul (Ac 19 29), possibly identical with Gaius of Derbe (Ac 20 4). **2.** One of the two persons in Corinth whom Paul himself had baptized in addition to the household of Stephanas (I Co 1 14; see CRISPUS). **3.** The person to whom III Jn is addressed. **4.** Gaius "my host" (Ro 16 23). If Ro ch. 16 was written from Corinth, he is possibly to be identified with **2.** J. M. T.

GALAL, gê'lal (גָּלָל, *gālāl*): The name of two post-exilic Levites (**1.** I Ch 9 15. **2.** I Ch 9 16; Neh 11 17). E. E. N.

GALATIA, gą-lê'shi-ą. See ASIA MINOR, § 6.

GALATIANS, EPISTLE TO THE

ANALYSIS OF CONTENTS

1. Introductory
2. Circumstances of Writing
3. Order of Contents
4. Composition and Location of the Churches
5. Date
6. Bearing of Epistle on Paul's Work

The Epistle to the Galatians belongs to the group of practically undisputed letters of Paul (see CORINTHIANS, EPISTLES TO THE, § 1). In this group it holds a place of special importance because of the peculiarly large autobiographical element it possesses, which brings it into significant relation to the record of the Book of Acts.

1. Introductory.

It was written on the receipt of unexpected and disturbing news of a threatened defection of the readers from the Gospel preached to them by the Apostle (1 6 f., 3 1-4, 4 13-16, 5 7-9). The defection, while it was occasioned by teachings which aroused in the readers a spirit of pride and vainglory that stimulated them to feelings of jealousy and hostility within their own circle (5 13, 15, 26; cf. 5 6, 20, 6 1-5), practically united them in an attack upon the authority of Paul's apostleship as underlying the Gospel which he had preached (1 11-17, 2 6-10), and involved them in beliefs vitally different from those proclaimed to them, and consequently fatal to their Christian life (1 6 f., 3 1, 4 8-11, 19, 5 1-4). It was apparently written on a journey, and not from a city center (1 1 f.). The information on which it was based bears all the marks of having come to the Apostle not through general rumor, nor through official correspondence, but through a personal messenger (cf. 1 6-10, 3 1-5, 4 12-20, 5 1-15, 6 11-13). It was produced under the pressure of strong feeling (cf. 1 6-8, 11-17, 20, 3 1-5, 4 11-16, 19 f., 5 2-4, 11 f., 6 11 f. Note in contrast to Paul's other letters the absence from the greeting of any thanksgiving for the readers' spiritual life).

2. Circumstances of Writing.

At the same time, the order of its thought is simple. After the formal address (1 1-5), in which he seems to forecast the claim he is to make for himself (ver. 1), and the rebuke he is to administer to the churches (ver. 4), the Apostle passes at once to a consideration of the situation (1 6-10).

3. Order of Contents.

He states in language the plainness of which can not be misunderstood his astonished disappointment at the unreasonable and alarming course the readers are pursuing (vs. 6, 7a) and his unhesitating anathema upon the false teachers who were responsible for it (vs. 7b-9), justifying the solemnity of his condemnation by the disinterested motive involved in the language (ver. 10).

With this said, he takes up the personal element in the controversy and presents, in a detailed review of his life from his conversion to the period of the Jerusalem Council, a vindication of his apostolic authority (1 11–2 21). He begins this vindication with a solemn statement of the origin of his Gospel—that it had not come from man but from God (1 11 f.). In proof of this he calls to their mind the bitter zeal of his Jewish life (1 13 f.), in order that they might understand the significance of the change which had come over him in his conversion—a change which was due to nothing short of a Divine agency, and had for its purpose nothing less than the entrusting to him of this Gospel which he preached (1 15, 16a).

To this subjective experience he adds a statement of objective facts, showing not merely his independence of the Jerusalem Apostles subsequent to his conversion (1 16b-24), but the acknowledgment which these same Apostles made of the equality of his apostleship at the time of the Jerusalem Council (2 1-10)—an equality of which he was conscious enough to rebuke Peter himself, the head of that apostolic circle, for conduct inconsistent with the principles they all confessed (2 11-14). These facts gave evidence that his Gospel was of Divine and not of human origin; since with a human gospel he would have had no expectation of such action on the part of the other Apostles, and no justification for such action on his own part.

The circumstances in which this equality was acknowledged and this rebuke administered were all the more significant for Paul's argument, because

the question before the Jerusalem Council had been the observance of the ceremonial law by the Gentile converts, as necessary to their admission into the Christian brotherhood—the very same matter as was being urged by the false teachers in Galatia (2 1 f.). As to this question Paul had had a conference with the Apostles at the time of the Council, and had taken strong ground against the compulsion of these converts to such observance (2 3-5), and had won the Apostles to his view (2 3, 6 f., 9 f.).

Peter's inconsistency had also to do with this same question. After his acknowledgment of Paul's position at the Council—that nothing should be required of the Gentiles as a condition of salvation and, therefore, of church-membership, beyond faith in Jesus Christ (cf. Ac 15 7b-11), he had so turned against the Gentile converts at Antioch as practically to deny them Christian fellowship, because of their unceremonial observances (2 11-13). In his rebuke of this Apostle, which, of course, we do not have here fully reproduced, Paul presents the principle of justification by faith in such a way as to show that Peter could not be logically true to it and act as he had done (2 15-21). This closes the personal discussion of the situation and leads the way to the more purely doctrinal discussion (chs. 3 and 4).

This discussion is opened with a renewed statement of his astonished disappointment at the course the readers are pursuing (3 1-4), in which he confronts them with the inconsistency it showed with all their previous experience (vs. 3, 4a), though he hints at the hope that this experience may yet assert itself (ver. 4b).

He then proceeds to place before them the mutually exclusive principles of the Gospel of faith, which they had received and accepted, and the gospel of works, which they were now following (3 5–4 31). He reminds them (1) that Abraham, to whom the false teachers harked back, as the father of circumcision and the representative of the covenant of the Messianic promises, was justified not by works, but by trust in God; so that they who lived by faith were the true children of Abraham, and the real recipients of the promises (3 6-9); for they who live by works must keep the whole Law, and this has never been possible in the sight of God, since the only basis on which God ever justifies man is faith and the Law is not something toward which faith can be exercised (3 10-12). (2) That Christ had redeemed man from the penalty consequent upon his failure to keep the Law, in order that, instead of the fruitlessness of works, man might receive the promised blessings through faith (3 13 f.). (3) That, if it be claimed that the promises to Abraham were superseded by the Mosaic Law (3 15-17), it must be remembered (a) that the promises were of the nature of a covenant (3 15 f.); so that the Law, though subsequent to them, could not annul them (3 17 f.)—in fact, if it could, it would invalidate the very principle on which they were given, which was one of free promise received in trust, and not of earned reward for obedience to law (3 18) and (b) that the Law was given, not to supersede the promises, but by showing man his inability to keep its commands to bring him, through a consciousness of his spiritual helplessness, to faith in Christ (3 19 f.); so that the Law makes possible a realization of the promises through bringing man to an appreciation of the need of faith (3 21-29).

This presentation of the relation of the principles of faith and works is then illustrated from the position of an heir under the Roman law (4 1-7). This brings the Apostle to still another statement of his disappointment at the readers' present course (4 8-20), in which he recalls to them his enthusiasm for his Gospel, and their personal attachment to himself when he first preached to them (4 13-16), appealing to them through an allegorical presentation of the superiority of the covenant of the promise to appreciate the blessings which belonged to them through faith (4 21-31).

Upon this follows the practical portion of the Epistle, beginning with an exhortation to stand fast in their liberty from the bondage of the Law (5 1-12), and then proceeding, through an elaboration of what this idea of liberty should mean to their living (5 13-26), to a group of admonitions regarding their fellowship and service within the Christian brotherhood (6 1-10), closing with a final restatement of the Apostle's position (6 11-15), and the benedictory remarks (6 16-18).

4. Composition and Location of the Churches. The churches to which this burning remonstrance was addressed must have had a definite Jewish element within their membership in order to give the false teachers a point of contact for their ceremonial propaganda; although the previous nature-religion of the Gentile majority, through its ascetic tendencies, had left them open to the legalism it enjoined (4 8-10).

Where in Asia Minor these churches were located has been a question of much debate—the accepted view, up to recent times, being that they belonged to that northern portion of the large Roman province of Galatia known as Galatia proper. As long ago, however, as the close of the 18th cent. it was suggested that they may have been the churches of Paul's first mission tour, since those were within the Galatian province. See Map of the Pauline World.

In the last decade this suggestion has gained in favor, largely through its strong advocacy by Ramsay (1893), and is now the widely accepted opinion of scholars. It has many arguments in its favor—chiefly (1) that it allows one of Paul's most important letters to go to churches whose founding is given us in detail in Ac, and whose situation near Syria not only opened them to just such a Jewish propaganda as this letter contests, but makes such an agitation almost inevitable, in view of the fact that it was the Gentile success of Paul's first mission among these churches which caused in Antioch the outbreak of the whole controversy (cf. Ac 15 1 ff.). No mention is made in Ac of the founding of churches in Galatia proper; while such churches as may have been there in Paul's time must have been too remote from Syria to be in vital contact with any such specifically Jewish movement as this crusade for ceremonialism. (2) That it will account for several references in the letter which otherwise would be obscure, *e.g.*, Paul's repeated mention of Barnabas (2 1, 9, 13), who had been with him on his first mission tour only (cf. Ac ch. 13 f., 15 36-41), Paul's reference to

his reception by the readers as an angel ('messenger') of God (4 14; cf. Ac 14 11-14), Paul's complaint that, though he is charged with preaching circumcision, he is still persecuted by those who advocate this rite (5 11; cf. Ac 16 1-3), the attention Paul calls to the marks of Jesus, which he bears branded on his body (6 17; cf. Ac 14 19 f.).

5. Date.

With this location of the churches it would seem that the Epistle must have been written as late as the latter part of Paul's second mission tour; since he evidently had visited the leaders at least twice before sending them the letter. (Note the difference in the attitude of the readers in 4 13-15 and 1 9, implying two visits.) It has been assigned, accordingly, to the time of Paul's first visit to Corinth, when the Thessalonian Epistles were written (Zahn), and even as late as to the time of his return visit to Antioch in Syria, between his second and third mission tours (Ramsay).

Apart, however, from the fact that it was written while the Apostle was on a journey, accompanied by traveling companions, and not while he was in some city center, the guest of the local church (see above, § 2), it is clear from the general similarity of the situation in Corinth when II Co was written to the situation in Galatia (see CORINTHIANS, EPISTLES TO THE, § 13, and above, § 2), that the absence of all warning in II Co (especially chs. 10–13) to the doctrinal possibilities of the Judaizing movement can not be adequately explained, if Paul had already experienced the severity of the Galatian defection.

If one reads Paul's appeal in II Co 11 2-4, where he says "If he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him," one will receive the impression that it is almost devoid of any suspicion of the doctrinal possibilities of the movement. In fact, it is not much beyond what he had said in I Co 3 11, where he reminds his readers, as he had reminded Apollos and himself, that no man's work would abide, unless it was founded on Jesus Christ and the gospel truth which He had revealed. It is something very different when he says in Gal 1 8, "Though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema." It is hard to explain such mildness to the Corinthians, if he had gone through the bitterness of such an experience as he had with the Galatians. And it is equally clear if, at the time I Co was written, circumcision was before the people in any way whatever (as it would appear to have been from I Co 7 18 f.), that it is impossible to understand why no hint was made regarding its doctrinal significance, if Paul had behind him as he wrote the great truths brought out by the Galatian controversy. The reference which Paul makes to circumcision in I Co 7 18 f. is purely general. "Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." It is simply a statement of the duty of contentment with one's condition. It is another thing, however, when he uses much this same expression in Gal 5 6 and 6 15; for he will have the Galatians understand that circumcision has been put before them as a substitute for Christ. "Behold I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law" (5 2 f.; cf. also 6 12-14). It is difficult to account for the light and easy treatment of circumcision with the Corinthians, if he had already been taught by the Galatians the fatal significance it could have in the life of the soul. All this is confirmed by the fact that, although there was no Judaizing movement at all in Rome, the Epistle to that church shows that the doctrinal impressions of the Galatian discussion were still strong in Paul's mind when he wrote that letter. (Note the doctrinal treatment of circumcision in Ro 2 25-29, 4 9-17, which would be quite natural, if Galatians had just preceded Romans.) It is but reasonable to suppose that these impressions must have been equally strong when Paul wrote to the Corinthians, if Gal had just preceded the letter to them. Recognizing the fact of development in Paul's formulating of his doctrinal ideas and the continuity of thought involved in such development, Epistles so similar in doctrinal thought as Ro and Gal are not likely to have been separated by Epistles so dissimilar to either as I and II Co.

Taking all things into consideration, the writing of Gal is best assigned to that part of Paul's journey from Ephesus to Corinth which he spent possibly in Epirus (cf. Ro 15 19), after his last letter to the Corinthian church—or to the fall of 56 A.D.

6. Bearing of Epistle on Paul's Work.

The early apostolic Church was wholly Jewish in its membership. It was, therefore, naturally Jewish in the spirit of its worship and its thought, and Jewish in the purpose of its evangel. It considered the religion of Jesus as the vital outcome of Judaism, to which, in form, it still belonged, and which it aimed simply to reform up to this new standard of the Gospel. Theoretically this was right, but practically it involved the spirit of the old exclusivism by which all Gentilism was to come into the new religion by way of Judaism. Consequently when Paul appeared with his commission to the Gentiles the Church accepted him, not foreseeing what his work implied (cf. Ac 9 26-29). The startling results of his first mission tour, however, made this vividly real, and the controversy regarding the admission of Gentiles without circumcision became a necessary issue (cf. Ac 14 25–15 1, 3-5).

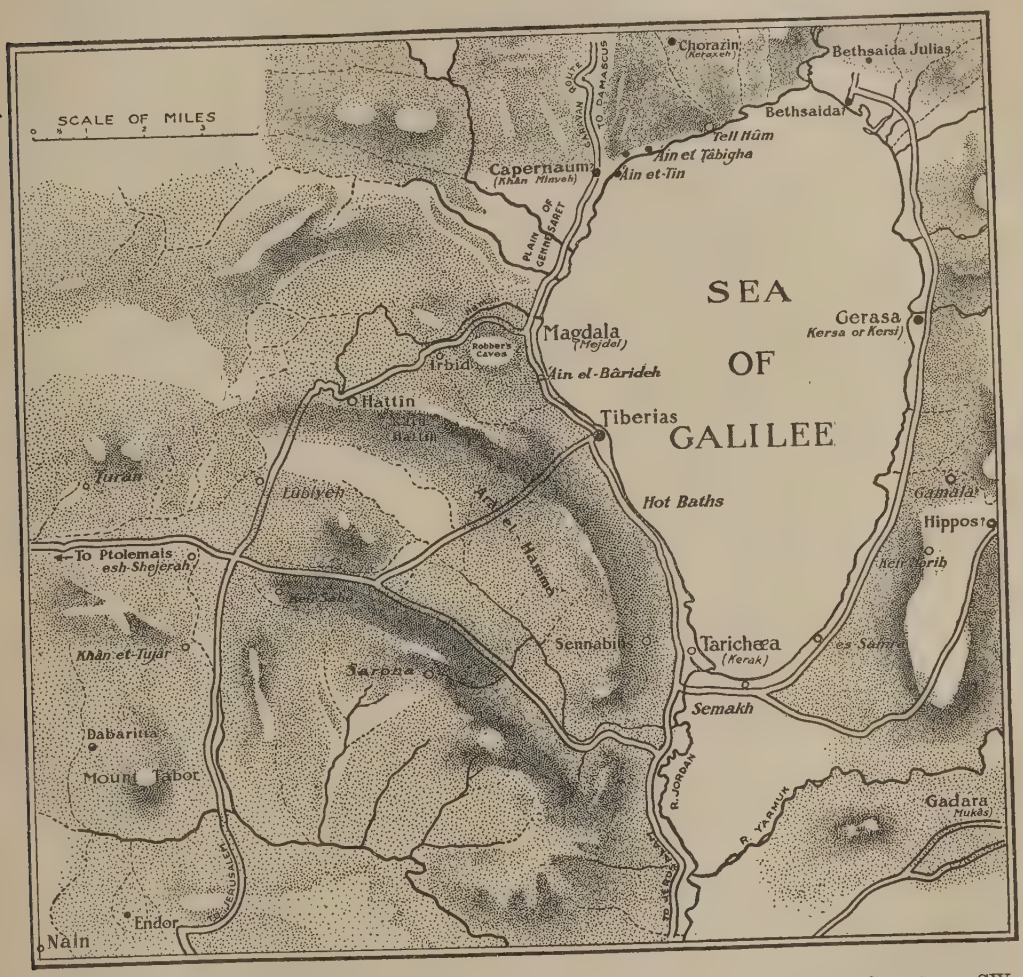
This controversy was joined first at Antioch, carried up to Jerusalem for decision, and settled there by compromise (Ac 15 1-21)—the principle of salvation by faith being admitted, but the racial lines and prejudices of Judaism being recognized (Ac 15 7-11). But being a compromise, it did not settle the dispute—in fact, accepting as it did a duality of life and thought inside the Church, it made further dispute inevitable, and rendered certain that, within the regions near Jerusalem and Syria in which Paul's Gentile work was being carried on, this dispute would become a Judaizing propaganda against his ministry. It is to contest this propaganda that Gal was written—showing us the first stage in the practical working

out of the religious dualism within the Apostolic Church. (See CORINTHIANS, EPISTLES TO THE, § 13.)

LITERATURE: Among the introductions accessible in English, Jülicher (Eng. trans. 1904) fairly represents the more advanced criticism, while Zahn (Eng. trans. 1908) places its unrivaled wealth of learning on the conservative side. Consult also the introductions to the Comm. of Lipsius (1891), Sieffert (1899), Ramsay (1900), Rendall (*Expositor's Greek Test.*, 1903), Zahn (1905). For discussion of the South Galatian theory see, besides Zahn, *Introduction*, Ramsay, *The Church in the Roman Empire*, 1893, and *St. Paul the Traveller and Roman Citizen*, 1896.

M. W. J.

GALILEE, SEA OF (also called **Lake Gennesaret** [Lk 5 1, originally Γεννησάρ, I Mac 11 67], and **Sea of Tiberias** [Jn 6 1, 21 1]; in the O T **Sea of Chinnereth** [Nu 34 11; Jos 13 27] and **Chinneroth** [Jos 12 3]. In I K 15 20 [Cinneroth AV] the term is evidently used of the plain of Gennesaret, and not of the sea): The largest fresh-water lake of Palestine, being 13 m. from N. to S. and somewhat less than 7 m. from E. to W., at its widest part. Its shape is in general that of an irregular pear, its depth less than 200 ft. and its surface 681 ft. below the level of the Mediterranean. The river Jordan enters it at the extreme NE. and issues from it at the extreme SW., at a point much lower, as shown by the cataract-like aspect of the water at this point. It constitutes a bright, light-blue body of water, which on account of the low level is generally warmer than similar bodies in other parts of the world. Its temperature ranges from 69° on the surface to 59° at a depth of 65 ft. and lower. It is located in a volcanic region, the mountains on the E. and the country on the N. being full of lava formations and basalt rocks. The hot



GALBANUM. See OINTMENTS AND PERFUMES, § 2, and PALESTINE, § 23.

GALEED, gal'ē-ed (גַּלְעֵד, *gal'ēdh*), 'witness-pile': The name given by Jacob to a pile of stones, raised as a "witness" to the compact between himself and Laban (Gn 31 47, 48). Apparently intended as an explanation of the word Gilead (cf. the witness-altar of Jos 22 34).

C. S. T.

GALILEE, GALILEAN. See PALESTINE, § 36.

springs at Tiberias, which always have been and are to the present day famous for their medicinal qualities, and the frequent earthquakes show that the volcanic forces in this region are not yet exhausted.

The scenery about the lake does not lack in variety, as the sky-line never runs on a dead level for any distance, but either rises, as in the E., with the steep mountains, or sinks to the very level of the shore, as in the NW., where the water imperceptibly passes into the plain of Gennesaret, and thence slopes up to the hills of Galilee. The only feature needed to put it on an equality with the most beautiful landscape in the world is that of thick woods on at least a portion of the highlands around.

The waters of the lake are noted for abundant fish. The industry of fishing was accordingly one of the most stable resources of the country round about. Clear evidences of this are to be found in the names of the cities Bethsaida ('house of fish') at the N. end of the lake, and Tarichœa (from *ταριχεύειν*, 'to cure for purposes of preservation') at the S. end. Several varieties of Galilean fish were regarded as choice, and it was claimed that they were the same as those found in the waters of the Nile. See PALESTINE, § 26. Jesus called His disciples from among those engaged in this industry. He also made use in His parables of the methods of fishermen (Mt 13 47, 48).

Another feature of the Sea of Galilee is its susceptibility to sudden storms. These are occasioned partly by its lying so much lower than the surrounding table-land (a fact that creates a difference of temperature and consequent disturbances in the atmosphere), and partly by the rushing of gusts of wind down the Jordan valley from the heights of Hermon. The event recorded in Mt 8 24 is no extraordinary case. Those who ply boats on the lake are obliged to exercise great care to avoid peril from such storms.

The shores of the Sea of Galilee as well as the lake itself were the scenes of many of the most remarkable events recorded in the Gospels, such as the feeding of the 5,000 (Mt 14 13 and ‖s).

LITERATURE: G. A. Smith, *HGHL*, pp. 437–465.

A. C. Z.

GALL: Two different conceptions are represented by the words which EV translates "gall." (a) *mᵉrōrāh*, or *mᵉrērāh*, lit. 'bitterness' (Job 13 26; Dt 32 32), is used for the bile (Job 16 13), the human gall-bladder (Job 20 25), and the venom of serpents (Job 20 14). (b) *rō'sh*, the name of a quick-growing weed (Hos 10 4, "hemlock"), which bore berries (Dt 32 32) and was coupled with wormwood (q.v.), as a type of bitterness (Dt 29 18; La 3 19; Am 6 12). Hence the word is twice used for the 'poison' of serpents (Dt 32 33; Job 20 16). The plant indicated is probably the poppy, which grows abundantly in Palestine, and whose capsules might well give rise to the name *rō'sh* ('head'). The "water of gall" (Jer 8 14, 9 15, 23 15) was apparently a decoction of poppy-heads, rather than the opium drug itself. In the N T, "gall" (*χολή*) seems to indicate *rō'sh*, especially in Mt 27 34, which is influenced by Ps 69 21. Many scholars however, explain *χολή* as signifying in Hellenistic usage any kind of bitter liquid, including myrrh (cf. Mk 15 23).

L. G. L.

GALLANT SHIP: An expression found in Is 33 21 where the prophet, in comparing the New Jerusalem to a great city, naturally used illustrations drawn from the large commercial cities on the Nile or Euphrates with their well-appointed ships and boats (see also SHIPS AND NAVIGATION). The Heb. word rendered "gallant" is *'addīr*, 'large,' 'mighty,' 'glorious.'

E. E. N.

GALLERY: (1) In Song 7 6 this is AV rendering of *rahaṭ*, a word of uncertain meaning, for which RV gives "tresses." (2) For other occurrences see TEMPLE, § 25.

E. E. N.

GALLEY. See SHIPS AND NAVIGATION, § 2.

GALLIM, gal'im (גַּלִּים, *gallīm*), 'stone heaps': A place in Benjamin, the home of Paltiel, Michal's second husband (I S 25 44), also mentioned in Is 10 30 as not far from Gibeah of Saul. The name may be only a shortened form of Gilgal. Site uncertain.

E. E. N.

GALLIO, gal'i-o, Γαλλίων: The adopted name of Marcus Annæus Novatus, son of M. Annæus Seneca of Cordova in Spain, brother of the philosopher L. Annæus Seneca, and uncle of the poet Lucan. He was a man of fine character and culture, was proconsul of Achaia during Paul's first visit to Corinth (after 49 A.D.), and fell a victim to Nero's cruelty in 66 A.D. His decision in Acts was significant, because, if Paul's preaching concerned Jewish religious belief and practise—as Gallio evidently thought it did—it showed that he as Roman governor would not interfere, and that in other respects he saw nothing in it that conflicted with Roman law (Ac 18 12-17).

R. A. F.

GALLOWS. See CRIMES AND PUNISHMENTS, § 3 (a).

GAMALIEL, ga-mê'li-el (גַּמְלִיאֵל, *gamlī'ēl*, Gr. Γαμαλιήλ), 'reward of God': **1.** A son of Pedahzur, a prince of Manasseh (Nu 1 10, 2 20, etc.), in charge of a section of the census in the wilderness (Nu 10 23). **2.** A rabbi in the Apostolic Age (to be distinguished from a later one of the same name), a grandson of the renowned Hillel, a student of Greek literature and a leader of the liberal school of Pharisees. According to Ac 22 3, Paul was a student under him. G. is also noted for the counsel which moved the Sanhedrin not to molest the first preachers of Christianity (Ac 5 34 ff.). An untrustworthy Christian tradition (Clem. *Recog.*, I, 65) represents him as a convert to the new faith. By the Jews he was regarded as the first of the seven great 'Rabbans' (preeminent rabbis).

A. C. Z.

GAMMADIM, gam'a-dim (גַּמָּדִים, *gammādhīm*): The context in Ezk 27 11 seems to require that this word should be interpreted as the name of a people. The ARV "valorous men" has little to commend it. No satisfactory identification has yet been suggested. Evidently a people near Tyre was meant, possibly the *Kumidi* of the Amarna letters.

E. E. N.

GAMUL, gê'mul (גָּמוּל, *gāmūl*): The ancestral head of the 22d course of priests (I Ch 24 17).

E. E. N.

GARDEN. See EDEN, and PALESTINE, § 23.

GARDENS, THE KINGS'. See JERUSALEM, § 38.

GAREB, gê'reb (גָּרֵב, *gārēbh*): I. One of David's chiefs (II S 23 38; I Ch 11 40), said to be a member of the Ithrite family of Kiriath-jearim (cf. I Ch 2 53). It is probable, however, that the Heb. text should be vocalized so as to read "the Jattirite," *i.e.*, an inhabitant of Jattir (cf. I S 30 27). II. An unidentified hill near Jerusalem (Jer 31 39).

L. G. L.

GARLANDS: The rendering of the Gr. *στέμματα*, which occurs but once in the N T (Ac 14 13). The reference is to the wreaths used in heathen sacrifices. They were ordinarily made of the leaves and flowers of such trees or plants as were most acceptable to the divinity to whom the sacrifice was to be offered. If the phrase *ταύρους καὶ στέμματα* is a hendiadys for *ταύρους ἐστεμμένους*, then they are to be understood as adorning only the victims; otherwise they may have been intended for the ministering priests and such temporary altars as they may have planned to erect, if, as is probable, the sacrifice was to be offered before the gates of the city, or the house, within which were the acclaimed divinities, and thus apart from the temple building itself. In fact, as the custom was to place them on the statue of the divinity before sacrificing to it, they may have been intended even for the Apostles themselves. See also DRESS AND ORNAMENTS, § 8. M. W. J.

GARLIC. See FOOD, § 3, and PALESTINE, § 23.

GARMENT. See in general DRESS AND ORNAMENTS, and PRIESTHOOD, § 9 b.

GARMITE, gär'mait (גַּרְמִי, *garmī*): A gentilic name found only in I Ch 4 19. Its significance is unknown. E. E. N.

GARRISON: The proper Heb. term for 'garrison' is *matstsābh* (fem. *matstsābhāh*, in I S 14 12), which is so rendered in both RV and AV (I S 13 23, 14 1, 4, 6, 11, 15; II S 23 14). In other passages, where the Heb. is *nᵉtsībh*, 'pillar,' or 'governor' (I S 10 5, 13 3 f.; II S 8 6, 14; I Ch 11 16, 18 13; II Ch 17 2), RV has retained the AV rendering "garrison," which should be changed, probably, to 'governor' (except in I Ch 11 16). In Ezk 26 11 "pillars" RV, and in II Co 11 32 "guarded" RV, are the correct renderings. E. E. N.

GASHMU, gash'miu. See GESHEM.

GATAM, gê'tam (גַּעְתָּם, *ga'tām*): A "duke," *i.e.*, 'chief,' of Edom (Gn 36 11, 16). E. E. N.

GATE. See CITY, § 3; WISE MEN; TEMPLE, § 8; and JERUSALEM, *passim.*

GATH (גַּת, *gath*), 'wine-press'; gentilic, **Gittite** (II S 6 10): One of the five cities of the Philistines (II S 1 20). It is first mentioned as a place where Anakim were still living at the time of Joshua (Jos 11 22). The Ark of the Covenant was held here for a time (I S 5 8). It is also known as the residence of two Philistines, *i.e.*, Goliath, the gigantic champion whom David slew (I S 17 4 ff.), and Achish, its king, with whom David later took refuge (I S 21 10 ff.). Still later, David captured and reduced it to subjection (II S 8 1; cf. I Ch 18 1). Rehoboam fortified it (II Ch 11 8); but in the days of Uzziah it appears to have regained its status as an independent Philistine city (II Ch 26 6). In the wars of Syria against Judah, it was seized by Hazael as a preliminary step to an attack on Jerusalem (II K 12 17). From Am 6 2 it has been inferred that it was taken by Sargon in 711. Its name is to be recognized as the *Gintu Asdudim* of that monarch's inscription (cf. Schrader, *COT*, II, p. 143). In the *Onom. Sac.* it is located 5 Roman m. from Eleutheropolis (*Beit Jibrin*) in the direction of Diospolis (Lydda), which would point to the modern *Dikkerin*, a village with ancient ruins that might possibly be those of a city like Gath. But according to modern explorers a more probable site is *Tell-es Safiyeh*, 10 m. SE. of Ekron and 10 m. E. of Ashdod (cf. G. A. Smith, *HGHL*, pp. 194–195). See Map I, C 9. A. C. Z.

GATHERED TO ONE'S FATHERS. See BURIAL AND BURIAL CUSTOMS, §§ 3–6, and ESCHATOLOGY, § 17 f.).

GATH-HEPHER, gath-hî'fer (גַּת הַחֵפֶר, *gath ha-hēpher*): The residence of Jonah, son of Amittai (Jos 19 13; II K 14 25), by mistake made into **Gittah-hepher** in AV of Jos 19 13. The modern site is *El-Meshed*, about 3 m. NE. of Nazareth and 2 m. SW. of Sepphoris, where a tomb of the prophet Jonah is shown. Map IV, C 7. A. C. Z.

GATH-RIMMON, -rim'ŏn (גַּת רִמּוֹן, *gath rimmōn*). **1.** A Levitical city situated in the territory of Dan (Jos 19 45, 21 24). Its exact site is not identifiable, but it must have lain near and somewhat E. of Joppa. **2.** Another Levitical Gath-rimmon is mentioned in Jos 21 25 as in the half-tribe of Manasseh; but in I Ch 6 69 the corresponding description reads "Bileam" and "Gath-rimmon" and is probably a textual corruption of this form (possibly Ibleam). A. C. Z.

GAULANITIS, gôl''a-nai'tis (Γαυλανῖτις, the modern *Jaulan*): One of the provinces in the tetrarchy of Philip (Lk 3 1; cf. Jos. *Ant.* VIII, 1), bounded by the Jordan on the W., the Jarmuk on the S., and the Hermon on the N., with an uncertain line on the E., perhaps the river *'Allan* (cf. G. A. Smith, *HGHL*, p. 541, and Schumacher, *The Jaulan* (1888). See also GOLAN. A. C. Z.

GAZA, gê'za (עַזָּה, *'azzāh*), also **Azzah** (Dt 2 23 AV), gentilic, **Gazites** and **Gazathites** (Jos 13 3 AV): The southernmost of the five principal cities of the Philistines (II K 18 8), and in general a conventional territorial limit in the S., *e.g.*, of the country of the Canaanites (Gn 10 19 [J]), of the conquest of Joshua (Jos 10 41), of the realm of the Avvim (Dt 2 23) and of the empire of Solomon (I K 4 24). Map II, A 2. It was an important city as early as the days of Rameses II, in whose lists its name occurs (*Rec. of the Past*, 2d ser., VI, pp. 27, 41). In the distribution of the land by Joshua it was assigned to Judah (Jos 15 47), but never possessed. It was fortified, for it had gates (Jg 16 3), and possessed a temple of Dagon (Jg 16 23 ff.). Its location on the high-

road between Egypt and Mesopotamia brought it into relations with the Assyrians. Tiglath-pileser III subjugated its king Hanno in 734. It rebelled, but was again conquered by Sennacherib (701) and Esarhaddon (676); cf. Schrader, *COT*, I, pp. 91, 149, 247. A. C. Z.

GAZELLE. See PALESTINE, § 24, and FOOD, § 10.

GAZER, gê'zẹr. See GEZER.

GAZEZ, gê'zez (גָּזֵז, *gāzēz*): The name of two individuals, both Calebites (I Ch 2 46), though there may be a textual error in the verse. E. E. N.

GAZZAM, gaz'gm (גַּזָּם, *gazzām*): The "sons of Gazzam" were a subdivision of the Nethinim (Ezr 2 48; Neh 7 51). E. E. N.

GEAR. See SHIPS AND NAVIGATION, § 2.

GEBA, gî'ba (גֶּבַע, *geba'*, in pause *gāba'*, whence the AV **Gaba**), 'hill': **1.** A Levitical city on the N. border of Benjamin (Jos 21 17; cf. II K 23 8, "from Geba to Beer-sheba"), and on the opposite side of the valley from Michmash (I S 14 5). It is to be distinguished from the neighboring Gibeah (Is 10 29); but the similarity of the names (without vowel-points *gb', gb'h*) has caused some confusion in the Heb. text. (See the marginal notes on Jg 20 10, 33 ARV, and I S 13 16 AV. In these passages the AV rendering is preferable.) See GIBEAH, **2.** In II S 5 25 "Geba" should be "Gibeon" (so LXX., I Ch 14 16, and Is 28 21). Geba is certainly the modern *Jeba'*, a small village conspicuously situated on the S. side of the *Wâdy es-Suweinît*, opposite Michmash. Map III, F 5. **2** (Γαιβαί, Jth 3 10). Probably *Jeba'*, a village 4 m. NE. of Samaria. Map III, F 3. L. G. L.

GEBAL, gî'bal (גְּבַל, *gebhal*): **1.** The Heb. name of the very ancient Phœnician city Byblus, situated on the coast 20 m. N. of Beirut. The O T locates the land of the **Gebalites,** or **Giblites,** correctly near Lebanon (Jos 13 5). Gebal furnished stone-masons for Solomon. (Instead of "stone-squarers" AV read "Gebalites" RV, I K 5 18.) According to Ezk 27 9 it was the headquarters of ship-builders. In cuneiform literature it is known as *Gubal*, or *Gubli*. **2.** The northern portion of Edom which is now known as *Jebâl* (Ps 83 7). J. A. K.

GEBER, gî'bẹr (גֶּבֶר, *gebher*), 'man,' 'mighty man': One of twelve officers of Solomon in charge of his commissariat (I K 4 19). His district, E. of the Jordan and S. of those mentioned in vs. 13 and 14, was somewhere between the Jabbok and the Arnon. C. S. T.

GEBIM, gî'bim (גֵּבִים, *gēbhīm*), 'cisterns': A place between Madmenah and Nob, and not far N. of Jerusalem (Is 10 31). Not identified. E. E. N.

GECKO. See PALESTINE, § 26.

GEDALIAH, ged"a-lai'ā (גְּדַלְיָהוּ, *gᵉdhalyāhū*), 'J" is great': **1.** A son of Ahikam and grandson of Shaphan, the secretary of King Josiah, appointed by Nebuchadrezzar as governor of those left in the land after the fall of Jerusalem (II K 25 22 f.), and assassinated by Ishmael (Jer 41 18). **2.** One of the sons of Jeduthun (I Ch 25 3, 9). **3.** A son of Hezekiah and grandfather of Zephaniah (Zeph 1 1). **4.** A son of Pashhur, a ruler who consigned Jeremiah to prison (Jer 38 1). **5.** A priest who married a foreign wife (Ezr 10 18). A. C. Z.

GEDER, gî'dẹr (גֶּדֶר, *gedher*), 'wall': A Canaanite royal city, the same as Beth-gader (Jos 12 13). Site unknown. **Gederite,** an inhabitant of Geder (I Ch 27 28). E. E. N.

GEDERAH, gẹ-dî'rā (גְּדֵרָה, *gᵉdhērāh*), 'a walled place' (usually 'a sheepfold'): A town in the lowlands of Judah (Jos 15 36). See Map II, D 1. Identification uncertain. The inhabitants were called **Gederathites** (I Ch 12 4). See also RV at I Ch 4 23. E. E. N.

GEDEROTH, gẹ-dî'roth (גְּדֵרוֹת, *gᵉdhērōth*), 'walled places' (or 'sheepfolds'): A town of Judah (Jos 15 41; II Ch 28 18). See Map II, C 1. Identification uncertain. E. E. N.

GEDEROTHAIM, gẹ-dî"ro-thê'im (גְּדֵרֹתַיִם, *gᵉdhērōthayim*), 'place of enclosures': One of 14 towns in the Shephelah of Judah (Jos 15 36). Perhaps an error through dittography for the preceding name Gederah, as there are 14 without it. LXX. translates "its enclosures." C. S. T.

GEDOR, gî'dōr (גְּדוֹר, *gᵉdhōr*), 'wall': **I. 1.** A Benjamite ancestor of Saul (I Ch 8 31, 9 37). **2.** A family in Judah (I Ch 4 4, 18. See **II, 1**). **II. 1.** A town in Judah, now *Jedur* (Jos 15 58), Map II, E 2. **2.** The home of Jeroham, in Benjamin (I Ch 12 7), possibly the same as **1.** **3.** For "Gedor" (I Ch 4 39), read with LXX. "Gerar," a town of Simeon in the extreme S. of Judah. Map II, A 3. C. S. T.

GE-HARASHIM, gî"ha-rê'shim (גֵּיא חֲרָשִׁים, *gē' ḥărāshīm*), 'valley of the smiths'; "valley of Charashim" (I Ch 4 14 AV): In Neh 11 35 the same Heb. term is rendered "valley of craftsmen." The words are not free from suspicion, but as they stand they mean that in a certain valley near Lod and Ono were the works of a gild of smiths. E. E. N.

GEHAZI, gẹ-hê'zai (גֵּיחֲזִי, *gēḥāzī*), 'valley of vision': The servant of the prophet Elisha, II K chs. 4–8. In ch. 4 G. appears in a favorable light, sympathetic with the Shunamite woman, because she was childless (ver. 14), and at the same time jealous of his master's honor (ver. 27). But in ch. 5 he is described as covetous and untruthful, and as punished with the leprosy of Naaman. After this we are surprised to find him, in 8 4 f., talking freely with the king of Israel, to whom he is recounting the deeds of Elisha (as though the prophet were then dead). The stories have evidently been gathered from different sources, and no attempt has been made to render them perfectly harmonious. See also ELISHA. E. E. N.

GEHENNA. See JERUSALEM, § 6, and ESCHATOLOGY, § 30.

GELILOTH, gę-lai'leth (גְּלִילוֹת, *gᵉlīlōth*), 'circles,' *i.e.*, 'stone circles' or, more broadly, 'districts': A place in the boundary of Benjamin (Jos 18 17) called Gilgal in 15 7. It was between Jerusalem and the Jordan, not far from the ascent of Adummim (q.v.), but is still unidentified.

E. E. N.

GEMALLI, gę-mal'ai (גְּמַלִּי, *gᵉmallī*): One of the twelve spies (Nu 13 12). E. E. N.

GEMARIAH, gem''a-rai'ā (גְּמַרְיָה, *gᵉmaryāh*), 'J" accomplishes': 1. A noble of Judah, in the days of Jehoiakim, apparently somewhat favorably disposed toward Jeremiah (Jer 36 10-12, 25). 2. A son of Hilkiah, sent to Babylon by Zedekiah and the bearer of a letter from Jeremiah to the Jewish captives there (Jer 29 3). E. E. N.

GEMS: This term is found only in Pr 26 8 ERV where the Heb. is *'ebhen*, 'stone.' While a jewel or precious stone may be meant, and would make good sense, both AV and ARV correctly render the word "stone," avoiding all inferences. E. E. N.

GENEALOGY, OLD TESTAMENT

Analysis of Contents

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Zeal in establishing and recording genealogies is promoted by anything which connects privilege with the establishment of descent.

1. Reasons for Genealogical Records.

For example, the remarkable genealogical records of the Arabs, which in many respects are a most suggestive parallel study to that of the Jewish genealogies, appear to owe their character and extent to the method introduced by the Calif Omar I of distributing the spoil taken from the infidels so that certain classes of the believers and their children received a larger share than other Arabs. In the circumstances of the Exile and the Return we find a sufficient cause, if not for the creation, yet certainly for great extension of genealogical zeal among the Jews. So long as the Jews were in their own land, actual possession of the patrimony and discharge of the duties connected therewith may frequently have served as sufficient proof of the inclusion of the owners in the Jewish nation; but divorced from their land they needed other proofs of their descent, if, in the Exile, they were to look forward to, or at the Return were to claim with confidence reinstatement in what were then to rank as the full privileges of Jews by descent. Thus we find Ezekiel, at the beginning of the Exile, making allusion to written registers, when he says of the false prophets that "they shall not be in the council of my [J"s] people, or be written in the writing [register, mg.] of the house of Israel, neither shall they enter into the land of Israel" (Ezk 13 9). And in the list of those who returned from the Exile we find certain families mentioned who were unable to show 'their fathers' houses and their pedigrees' (*zar'ām*, Neh 7 61). What loss of privilege befell these secular families is not specified, but of certain priestly families in like case it is related that "these sought their register among those who were reckoned by genealogy,[1] but it was not found: therefore were they deemed polluted and put from the priesthood. And the governor ['Tirshatha'] said unto them that they should not eat of the most holy things [*i.e.*, exercise the privileges of priests; cf., *e.g.*, Nu 18 9-11] till there stood up a priest with Urim and Thummim" (Neh 7 64-65), *i.e.*, till the doubt left by the defectiveness of the family register could be determined by the sacred lot. The exclusive policy of Ezra, involving as it did the illegitimacy of marriages between Jews and those who were not Jews, must also have stimulated genealogical research and record. This cause, too, or anything corresponding to it, was absent in earlier times, for intermarriages had then been recognized and frequent.

2. Genealogical Records Before the Exile.

We can scarcely be wrong, then, in concluding that genealogies were kept much more regularly after the Exile than before. Indeed, if we ask how early and how direct is the evidence for genealogies, in particular for uninterrupted genealogies of individuals, recorded in writing before the Exile, it must be admitted that it is relatively late and indirect. The laws of Dt 23 2-8 (7th cent. B.C.) perhaps presuppose, and would certainly require for their satisfactory fulfilment, such records; while the narrative of the census in II S ch 24, and such allusions as those in Ex 32 32, Jer 22 30 may point, if not to actual genealogical records, to records from which genealogies might be constructed.

A certain form of genealogical knowledge was in any case doubtless prevalent in early Israel. It must be remembered that by their social organization the Israelites consisted of a number of tribes, these tribes of a number of clans, these clans of a number of houses or families, the family even being a more complex group than the family (in its more restricted sense of a man, his wife, and their children) is with us. Thus when we read in a relatively early passage (Jos 7 16, 17 JE) that "Joshua brought Israel near by their tribes; and the tribe of Judah was taken. And he brought near the family ('clan') of Judah; and he took the family of Zerahites; and he brought near the family of the Zerahites, man by man; and Zabdi was taken: and he brought near his household, man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken,"[2] we can see that Judah was one of many tribes constituting Israel, Zerah one of many clans constituting Judah, Zabdi one of many families constituting Zerah, and Achan, himself the father of a *family*, one of many individuals belonging to differ-

[1] The verb rendered "reckoned by genealogy" (*hithyāhēsh*) and the noun from which it is formed (*yāḥash*, Neh 7 5 only) are confined to the books of Ch, Ezr, and Neh. The origin and primitive meaning of these words are obscure and their sense is to be determined entirely from the passages where they occur (I Ch 4 33, 5 1, 7, 17, 7 5, 7, 9, 40, 9 1, 22; II Ch 12 15, 31 16, 17, 19; Ezr 2 62 = Neh 7 64; Ezr 8 1, 3; Neh 7 5).

[2] For text and a more literal translation, see Bennett in *SBOT*.

ent families (in our restricted sense of the term) that constituted the family of Zabdi (cf. also I S 10 21). Now we may well believe that in early Israel a man could commonly have given the name of his family, clan, or tribe, and moreover many or all of the families that constituted his clan, and of the clans that made up his tribe. And early records of the names of these tribal divisions may well have been kept in records made for various purposes. But this is a very different matter from genealogies of individuals carried upward through many generations.

Whatever we may infer as to early periods, it is certain that of the genealogical material preserved in the O T by far the greater part is found in works of post-exilic origin—in the Priestly Code (P), in Ch, Ezr, Neh. In pre-exilic writings it is rare to find an individual identified more closely than by reference to his father: in some cases, especially in the Book of Jeremiah, the name of the grandfather is also given; but it is altogether exceptional (and probably due to the kingly position of the last-named ancestor) that the prophet Zephaniah's ancestors are given (Zeph 1 1) to the fourth generation before him. Contrast with this the lengthy genealogies with which Ezra (Ezr 7 1), Tobit (To 1 1), and Judith (Jth 8 1) are provided. But though the genealogical material is found mainly in the later literature, much of it relates to far earlier periods; the genealogies of P end with the Mosaic Age, those of I Ch chs. 1–9 (mainly, if not exclusively, apart from interpolated sections) are apparently intended [1] not to descend below the age of David (cf. 4 31, 7 2). If, then, these genealogies are throughout genuine, the custom of carefully registering tribal, clan, and family divisions and, in some cases, lengthy lines of the descent of individuals must have been widely prevalent far earlier than the direct evidence would suggest. There thus emerge important questions: with what degree of trustworthiness should the O T genealogies be credited? Are many or any of them artificial constructions resting less on fact than on imagination and theory? Or are the genealogies, even when genuine and accurate tables of relations, referred to the correct period?

Before attempting to give the very brief answers, which will alone be possible here, to these questions, it will be well to consider the language of the genealogies. For we shall thus see that a number of the O T genealogies are not intended to be and consequently must not be criticized as tables showing the descent of individuals; they are modes of describing the relations between tribes, clans, families, and places. It is not always easy to decide to which type particular genealogies were originally intended to belong; again, it is not improbable that descriptions once intended in the one sense came to be taken in the other. But these difficulties will be lessened if we approach the genealogies by a study of certain linguistic usages of the Hebrews, and, in particular, two: (1) Terms of kinship, more particularly the term 'son,' are used to cover other relations than those occasioned by physical descent. What we should term membership in a gild is in Hebrew 'sonship'; a member of the gild of the perfumers is a "son of the apothecaries" (cf. Neh 3 8 AV; RV paraphrastically "one of the perfumers"); members of prophetic societies, or gilds of porters, are respectively "sons of the prophets," or "children [sons] of the porters" (Ezr 2 42); the Jews as exiled are termed collectively *hag-gōlāh*, 'the company of exiles' (Ezk 1 1; Jer 28 6; Ezr 10 8, etc.), or *b'nê hag-gōlāh*, "children of the captivity" (Ezr 4 1; etc.). Nor is this usage to be explained by the descent of calling, or profession, from father to son; for this would not explain why a single perfumer is a son of the perfumers (plural), nor such a closely allied phrase as 'sons of the troop' ("men of the army," II Ch 25 13 RV), with which we may compare the expression "sons of the caravans" in the Aramaic of Palmyra, or even the N T "sons of the bride-chamber." Various other relations are also expressed by the term 'son'; hostages are 'sons of pledges' (II K 14 14), valiant men 'sons of might' (II S 2 7); cf. the N T "sons of thunder." All these expressions, it must be observed, occur in ordinary prose. 'Son' is also used with geographical terms: Ezekiel (16 26, 28, 23 17) terms "Egyptians," "Assyrians," and "Babylonians" respectively 'sons of Egypt,' 'sons of Assyria,' and 'sons of Babylon.' Joel (3 6) terms those whose home was Jerusalem "children [sons] of Jerusalem"; "children [sons] of the province" are the exiles who returned and settled in the province of Judah (Ezr 2 1). So, in poetry it is true, "rams of the breed of Bashan" (Dt 32 14) are in Hebrew idiom 'sons of Bashan.' Towns or villages dependent on another are its 'daughters' (cf. "Heshbon and in all the towns [daughters mg.] thereof," Nu 21 25). Is the case different when an ethnographical takes the place of a geographical term? Did the expression 'sons' ("children" RV) of Esau, Heth, Lot, Manasseh, Israel, etc., mean the actual children or, at least, the lineal descendants of individuals named Esau, Heth, etc.? Certainly in later times the Jews treated their descent from the patriarchs literally enough. This is not the place to examine in detail the validity of the claim, but it must be pointed out that such an inference can not be safely drawn from the term "sons of Israel," for this is ambiguous; it may mean persons physically descended from an individual named Israel, or persons belonging to the people so named. That the latter usage occurs is obvious in one case; for we can not sharply distinguish the use of this term "sons" in "sons of Manasseh" and "children [sons] of the half-tribe of Manasseh" (I Ch 5 23), yet in the latter case "sons" can only mean 'members' of the half-tribe. (2) The second linguistic use needing to be kept in mind is the frequent personification of a whole group of people, so that the whole is spoken of, or represented as speaking, as an individual. As illustrations it may suffice to cite: "And the Egyptians [Heb. Egypt] said, Let me flee" (Ex 14 25; RV paraphrastically, as often, "Let us flee"); "and the men of Israel said unto the Hivites, Peradventure ye [Heb. thou] dwell among us" (Jos 9 7): "The children of Joseph spake unto Joshua, saying, Why hast thou given me but one . . . inheritance, seeing I am a great people" (Jos 17 14; cf. further Nu 20 14-21, 21 1-3; Jg 1 3; Gn 34 30). See also *Int. Crit. Comm.* on Numbers, p. 265 f.

3. Significance of the Terms Used.

[1] Benzinger, *Die Bücher der Chronik*, p. 1.

4. Geographical and Ethnological Relations Expressed Genealogically.

We may now examine some instances of genealogies which clearly describe geographical and ethnographical relations. And first, Gn ch. 10: The RV rather obscures the obvious meaning by transliterating certain names which it elsewhere translates: so "Mizraim" (ver. 6) is regularly elsewhere rendered "Egypt," "Cush" commonly by "Ethiopia," "Asshur" (ver. 22) by "Assyria." If we substitute the familiar for these entirely exceptional English equivalents of the Hebrew words, Gn 10 6, 13, 14, 15, 16, 18 runs thus: "And the sons of Ham: Ethiopia and Egypt and Put and Canaan. And Egypt begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, . . . and Caphtorim. And Canaan begat Sidon, his first-born, and Heth and the Jebusite and the Amorite . . . and the Arvadite and the Zemarite and the Hamathite." The meaning of all this is clear; the terms 'sons' and 'to beget' are used metaphorically; and what is stated is that one of the three great divisions of the inhabitants of the world known to the Hebrews included as its subdivisions Ethiopians, Egyptians, Putites, and Canaanites; and in those subdivisions the inhabitants and subjects of Egypt included Ludites (all the terms in ver. 13 are *plurals* in Hebrew), the inhabitants of Upper Egypt (Pathros) and Caphtor and others; the Canaanites included the Phœnicians (who are intended by Sidon, which, being regarded as the most ancient settlement in Canaan, is described metaphorically as Canaan's "first-born"), Hittites, Jebusites, inhabitants of Arvad and Hamath (in N. Syria), and others. The compiler of Gn ch. 10, like the compilers of the Arabic genealogies, may have held the theory, which would, however, conflict no less with the facts of the growth of nations given in the Bible than with the findings of modern historical and scientific research, that each nation consisted exclusively of descendants from a common ancestor, and again that all allied nations were descended from another common though more remote ancestor, but this is not directly stated in the chapter; the genealogy supplies no links between terms so wide as Egypt and Canaan on the one hand and terms so relatively limited as Caphtor and Sidon on the other. The value of the genealogy lies in the light it casts on the geographical distribution and, to some extent, on the political relations of nations at the periods to which its several parts belong.

The metaphorical language of Gn ch. 10 is relatively simple; 'sons' are obviously subdivisions of the ethnographic groups that rank as 'fathers.' Elsewhere it is often more elaborate and sometimes more ambiguous. For example, in I Ch 2 18 f., 50-55 we read that Caleb married Azubah, and, after her death, Ephrath; that the first-born of the second marriage was Hur and the sons of Hur, Shobal, Salma, and Hareph, were fathers respectively of Kiriath-jearim, Beth-lehem, and Beth-gader, and that the families of Beth-lehem were Ithrites, Putites, and others. The presence of names of well-known districts and towns (Ephrath, Beth-lehem, Kiriath-jearim) at once indicate that the terms 'son,' 'father,' 'marry,' 'beget' are used metaphorically. In detail there is room for some difference of interpretation, but the general drift of the genealogical statement is clear—the clan Caleb first settled in the district of Azubah and was there subdivided into certain clans (Jesher, Shobab, and Ardon); subsequently Azubah passed out of the possession of the clan which then settled in Ephrath—the district which included Beth-lehem (Mic ch. 5 ff.; Gn 35 19); during the occupation of Ephrath a main subdivision of the clan was called Hur, and was again subdivided into divisions named Shobal, Salma, and Hareph, who inhabited the towns Kiriath-jearim, Beth-lehem, and Beth-gader respectively—the Shobalites of Beth-lehem being split up into the families of Ithrites, Putites, and others. Here, as in Gn ch. 10, 'sons,' 'grandsons,' 'great-grandsons,' represent the divisions, subdivisions, and further subdivisions of an ethnic group: but here 'son' or 'wife' may also represent the town or district inhabited.

Facts remain facts, and literal descriptions of the same facts, if true, must agree whatever their age or origin; but metaphorical descriptions of the same fact may vary largely according to the taste of the writer. A relation which one may describe as that of father and son, another may prefer to describe as that of husband and wife. Further, in the course of centuries tribal divisions and tribal relations vary. A tribe may increase and it may fall at one time into, say, five, at another into ten main divisions; or the reverse may happen; or, again, a once independent tribe, or clan, through diminution may become incorporated with another, or a particular subdivision of a tribe may become so important as to form a new independent tribe; or, once more, a clan which occupied a particular district may move to another. Then in the metaphorical language of these genealogies it will be said, in the first case, that X (=the tribe) had five sons, but at a later or earlier period, as the case may be, it will be said with equal correctness that he had ten; in the next case X and Y will be at one time described as brothers, at another as father and son. The last case may be variously expressed. As above, in the case of Caleb, X being the clan, Y and Z the districts, X may be said first to marry Y and then Z, or at one time X may be father of Y, at another of Z; or again X may be first son of Y and then son of Z. In spite of frequent textual corruption and not infrequent ambiguity of the metaphorical terms, up to a certain point the geographical and ethnographical genealogies of the O T may be understood, once the general method is appreciated; but if it be disregarded and the names taken to represent individuals and the terms to be literal description of fact, then various genealogies being compared will simply bristle with contradictions and difficulties. For example, in I Ch 7 6, Benjamin is said to have three, in I Ch 8 1 f., and Nu 26 38 five, and in Gn 46 21 ten sons; in Gn 46 21 Gera is a son of Benjamin and brother of Bela, in I Ch 8 7 a grandson of Benjamin, and a son of Bela; similarly Ard and Naaman are sons of Benjamin in Gn, but of Bela in Nu 26 40. According to Nu 26 29-32 Manasseh's son, Machir, had by his son Gilead (a district!) six grandsons—Iezer, Helek, Asriel, Shechem, Shemida, and Hepher; but in Jos 17 1, 12 the six grandsons of Machir become sons of Manasseh and younger

brothers of Machir. The real difficulty in such cases is to determine the periods to which the several descriptions apply; there is seldom reason to doubt that such descriptions are genuine descriptions of fact.

The Book of Genesis is articulated by a succession of interrelated genealogies—of heaven and earth, 1–2 4a; of Adam, ch. 5; of Noah, 6 9 f.; of the sons of Noah, ch. 10; of Shem, 11 10-26; of Terah, 11 27, 32; of Ishmael, 25 12-16; of Isaac, 25 19 f.; of Esau, ch. 36; of Jacob, 35 22b-26, 37 2. The character and value of these must in the main be determined by wider considerations than those that fall under the present subject. However, the first of the foregoing genealogies is obviously metaphorical and so, as we have seen, is the fourth. On the other hand, in some cases it is clearly the intention of the writer that we should think of individuals; the twelve 'sons' of Ishmael are expressly said to be twelve princes (25 6; cf. 17 20). Whether he be right or wrong, the list has value; for it preserves the names of actual Ishmaelite clans, even though the 'sons' of Ishmael thus named may as individuals be nothing more than an inference from an incorrect theory of the origin of clans and tribes. As the genealogies present twelve 'sons' of Ishmael, so they present twelve 'sons' of Israel; and these 'sons' again, whether they ever had existence as individuals or not, are the twelve tribes of Israel, though it must be added that the twelve 'sons' of Israel, as tribes of Israel, are not an entirely fixed and permanent quantity; for the twelve sometimes includes and sometimes excludes Levi, sometimes makes of Joseph a single tribe and sometimes two — Ephraim and Manasseh. In Gn ch. 36 there can be little doubt that we are dealing with clans and their relations, and not with individuals. The earlier genealogies of Genesis are, in part, of yet a third type; they tabulate neither clans nor individual men, but mythical names and matter.

Turning to the early chapters of I Ch, we find that the main purpose here also is to present the names of the tribes and their subdivisions at a time when each 'son' is a clan numbering many individuals; so most clearly and exclusively in the case of Issachar (7 1-5), Manasseh (7 14 ff.), Asher (7 30 ff.). In these cases the genealogies given seldom exceed three or four, and, of course, in no way correspond to the number of generations between an individual common ancestor and the numbers given. But interspersed in these chapters are lengthy genealogies of individuals—of the ancestors of a certain Elishama (2 34-41); of the descendants of David (ch. 3); of the ancestors to the 8th preceding generation of a certain Beerah, described as contemporary with Tiglath-pileser (8th cent. B.C.) (5 4-6); of certain priests and Levites (ch. 6); of the descendants of Saul to the 12th generation (8 33-40 = 9 39-44). With these we reach the final point to be considered —the trustworthiness of genealogies of pre-exilic individuals. As already stated, evidence that such genealogies were recorded in early times is scanty. Of the genealogies just enumerated, that of David down to the Exile is certainly genuine, but could, of course, have been compiled at a late period from the books of Kings. It is difficult to prove the authenticity of any of the rest, and some of them contain features which create suspicion. Freest from suspicious features is the genealogy of Saul. On the other hand, the priestly and Levitical genealogies are so full of suspicious features that they may safely be treated as not genuine. They contain, certainly, some names of actual persons gleaned from earlier sources, but also many 'dummies,' mere names that represent no actual persons in the periods implied, and as a whole they seek to establish lines of descent that must be regarded as historically unproved and improbable, in some cases even demonstrably wrong. The genealogies of I Ch ch. 6, for example, present a series of features which are known to be characteristic of post-exilic names, but which are entirely different from those that mark groups of well-attested early names. Thus the same name recurs in the same genealogy, implying the custom of naming children from ancestors, yet this custom, as Jewish, can not be clearly traced beyond the 5th cent. B.C. Names compounded with the Divine name Yah(weh) form a highly suspicious proportion of the whole; the formations of the names are those most frequent in late and least frequent in early times; some of the names are frequent in later, but otherwise unattested in the earlier periods. An indication that these genealogies could not in all cases be, even if real, complete is found in the wide difference in the number of genealogies that separate contemporaries from a common ancestor.

5. The Lists in I Chronicles.

Finally, reasons for the invention of these genealogies are to be found in the history of the priesthood, and particularly in the movement powerfully started by Ezekiel (Ezk ch. 44), which illegitimized certain priests and their descendants, and confined the priesthood to a single line, and required all servants of the Temple to be Levites and not, as heretofore, aliens.

6. The Levitical and Priestly Genealogies.

The basis of fact in the Levitical genealogies, as in the genealogies of the other tribes, is to be found in the names of the Levitical divisions; but from the narratives we can see that the divisions no more remained constant in Levi than in other tribes. In Nu 26 58 the primary divisions of Levi are five—the Libnites, the Hebronites, the Mahlites, the Mushites, and the Korahites (gentilics formed from Libnah, Hebron—names of places—and Mahli, Mushi [Moses], and Korah); elsewhere (Nu 26 57; I Ch ch. 6, etc.) they are three—Gershon, Kohath, and Merari, 'sons' of Levi, while Mahli and Mushi become 'sons' of Merari, Hebron of Kohath, Libni sometimes a 'son' of Gershon (Nu 3 18; I Ch 6 17), sometimes of Merari (I Ch 6 29), and Korah, a great-grandson of Levi (Nu 16 1; I Ch 6 37 f.). Worthless as genealogies of individuals, these tables nevertheless contain many valuable clues alike to late Jewish theory and to the actual origin and history of the priestly and Levitical orders, but it is impossible to follow them further here.

LITERATURE: *EB* s.v. and also the articles on the various Hebrew tribes (full, searching, and careful); *HDB;* E. H. Bateson Wright, *Was Israel ever in Egypt?* ch. iv; S. R. Driver, *Genesis*, especially pp. 112–114 (on Gn ch. 10) and, generally, standard commentaries on Gn, Ch, Ezr, and Neh; G. B. Gray, *Studies in Hebrew Proper Names*, ch.

iii (a detailed examination of the historical character of the names and name-lists in P and Ch) and *Expos.*, 1902 (March), pp. 225–240. On the Arabic genealogies, Springer, *Das Leben u. d. Lehre d. Mohammed*, ch. iii, p. cxx ff.; W. R. Smith, *Kinship and Marriage in Early Arabia*, ch. i.

G. B. G.

GENERAL: This word occurs once (I Ch 27 34 AV) as the rendering of *sar*, elsewhere generally rendered "captain" (q.v.). E. E. N.

GENERATION. See TIME, § 5; GENEALOGY, § 4; GENESIS, § 2; COSMOGONY, § 1; and JESUS CHRIST, § 18.

GENESIS

ANALYSIS OF CONTENTS

1. The Name
2. Outline
3. Critical Analysis
4. Contents of J and E
5. Comparison of the Documents in Gn
6. Sources of the Material in Gn
7. Historical Value of Gn
8. Religious Value of Gn

The first book of the O T was called by the Jews בְּרֵאשִׁית, *bᵉrē'shīth* ('in the beginning'), from its first word. The word Genesis is Greek (γένεσις), meaning 'generation,' or 'origin,' and was the title given to the book in the Greek version of the O T (the LXX.), whence it passed to the Latin and other versions.

1. The Name.

Gn is constructed on a simple though somewhat artificial outline, being divided into ten unequal parts, each introduced by the formula, "These are the generations of." The first one of these, now found at 2 4a, probably originally stood before 1 1. According to these headings the scheme of the book is: (1) The "generations" of the heavens and earth (1 1–4 26). (2) Of Adam (5 1–6 8). (3) Of Noah (6 9–9 29). (4) Of the sons of Noah (10 1–11 9). (5) Of Shem (11 10-26). (6) Of Terah (Abraham) (11 27–25 11). (7) Of Ishmael (25 11-18). (8) Of Isaac (25 19–35 29). (9) Of Esau (ch. 36). (10) Of Jacob (chs. 37–50). All the material in 1 1–11 26 may be called the primeval history, and that in 11 27–50 may be termed patriarchal history. The plan of the writer was, evidently, to connect the history of Israel with the larger history of mankind, and the method followed was that of continually passing from a wider to a narrower field, until at last the history of Jacob-Israel was reached. Thus he passed from the Universe (ch. 1) to Mankind (Adam); from Mankind to the line of Noah; from the Sons of Noah to one line, Shem; from all the Shemites to the line of Terah-Abraham; from all of Abraham's line to that of Isaac; and from the story of Jacob and Esau (the line of Isaac) to that of Jacob alone, for Israel and Jacob were equivalent terms.

2. Outline.

When the contents of Gn are closely examined, it becomes evident that the unity of the book is only superficial. It is in reality composite in structure, the result of combining three narratives originally separate and each complete in itself. The evidence for this is given in part in the article HEXATEUCH (q.v.). The outline given above (§ 2) is that of P, the latest document, which was adopted by the compiler as the basis for his large composite work (Gn–Jos). An analysis of P in Gn will be found under HEXATEUCH, § 27, and need not be repeated here.

3. Critical Analysis.

Of the two older documents (J and E), J began with creation and passed gradually to the story of Israel's ancestors, a method later imitated by P. Since no certain trace of E is found before ch. 15, it is probable that E began with Abraham. From ch. 20 onward J and E can be traced as parallel narratives dealing with the same ancient traditions, and in much the same way. The narrative of J can be traced with comparatively little difficulty because of its consistent use of the name Jehovah for God and, as far as ch. 20, by means of its easy, flowing narrative style. After ch. 20 the analysis is more difficult, not only because there are now three interwoven narratives instead of two, but because, on the one hand, two of these (E and P) use 'God' instead of 'Jehovah,' and, on the other, the style of E is much more nearly that of J. The places most difficult to analyze are those where J and E are closely interwoven. In such sections the style and contents of the two documents are often so similar that a sure analysis is impossible.

4. Contents of J and E.

The analysis exhibited below is mainly that of Dr. Driver in his recent commentary on Genesis, 2d ed. (1904). This is but one of many analyses made by careful scholars in modern times. While all agree in the main, some have ventured to distinguish between the documents much more minutely (cf. *e.g.*, the analysis in Carpenter-Harford, *The Comp. of the Hexateuch*, p. 509 ff.). In this analysis such passages as should be assigned probably to the various editors of this literature in the long course of its transmission have not been specially designated.

1. Primeval History. J (alone).

1. Creation and Fall (2 4b–3 24).
2. Progress—in the line of Cain (4 1-24).
3. Progress—in the line of Seth (fragments only in 4 25 f. and 5 29).
4. The sons of God and the daughters of men (6 1-4).
5. The Story of the Flood.
   (1) Wickedness of men, except Noah (6 5-8).
   (2) Noah and the Ark, rain 40 days (7 1-5, 7-10, 12, 16b, 17b, 22f., 8 2b, 3a, 6b-12, 13b, 20-22).
6. The sons of Noah (9 18-19).
7. Noah and his vintage, Canaan cursed (9 20-27).
8. Fragments of a genealogical table (10 8-19, 21, 24-30).
9. The tower of Babel (11 1-9).

2. The History of Abraham.

J.	E.
1. Genealogical fragments (11 28-30).	
2. A.'s call and migration to Canaan. Promise of blessing and of the land (12 1-4, 6-9).	
3. A. in Egypt (12 10-20).	
4. Return to Canaan. Separation from Lot. Second promise of the land (13 1-5, 7-11, 12b-18).	
5. The promise of an heir (15 1, 3 f., 6-21),	The promise of multitudinous seed (15 1-2, 5).

The History of Abraham.—*Cont.*

	J.	E.
6.	A. and Hagar. Ishmael born (16 1b, 2, 4-14).	
7.	The revelation at Mamre. (1) When the heir was to be born (18 1-15). (2) Of the destruction of Sodom (18 16-33).	
8.	The destruction of Sodom, rescue of Lot. Origin of Moab and Ammon (ch. 19).	A. and Sarah at Gerar; Sarah taken by Abimelech (20 1-18).
9.	Birth of Isaac (21 1b-2a).	Birth of Isaac (fragment) (21 6-7).
10.	A.'s tamarisk at Beersheba (21 33).	Hagar and Ishmael driven away (21 8-21).
11.	Genealogical notice of Nahor's family (22 20-24).	A. and Abimelech make a covenant at Beersheba (21 22-32).
12.	A. sends for a wife for Isaac. Rebekah (ch. 24).	The great test of A.'s faith (22 1-13, 19).
13.	A.'s children by Keturah (25 1-7).	

The History of Isaac and Jacob (Israel).

1.	The birth of Esau and Jacob (25 11b, 21-26a).	
2.	Jacob purchases Esau's birthright (25 27-34).	
3.	Isaac at Gerar, dealings with Abimelech. The well Beersheba (26 1-33).	
4.	Jacob, by deceit, gains Isaac's blessing away from Esau (27 1-45).	
5.	Jacob's flight to Haran, his vision at Bethel (28 10, 13-16, 19).	Jacob's dream and vow at Bethel (28 11 f., 17 f., 20-22).
6.	Jacob at Haran. Rachel (29 2-14).	Jacob's arrival at the home of Laban (29 1).
7.	J.'s marriages and sons (29 31-35, 30 4 f., 7-16, 20b, 24).	J.'s marriages and sons (29 15-23, 25-28a, 30, 30 1-3, 6, 17-20a, c, 21-23).
8.	J. grows wealthy (30 25-43).	J. flees from Laban (31 2, 4-18a, 19-21).
9.	J. flees from Laban (31 1, 3).	
10.	Laban pursues; reconciliation (31 46-48, 50).	Laban pursues; he and Jacob agree to respect each other's right (31 22-45, 49, 51-55).
11.	J.'s meeting with Esau; the struggle at Peniel (32 2–33 17).	J. at Mahanaim (32 1-2).
12.	J. at Shechem; Dinah episode (34 2b, 3b, 5, 7, 11 f., 19, 25a, c, 26, 30 f.).	J. at Shechem; buys land; erects an altar (33 19 f.).
13.	J. at Bethel again (35 14).	J. at Bethel (35 1-8).
14.	Birth of Benjamin, etc. (35 16-22).	
15.	Joseph envied and sold into Egypt (37 2b-4, 12-18, 21, 25b-27, 28b, 31-35).	Joseph's dreams; his brethren sell him to Midianites (37 5-11, 19 f., 22-25a, 28a, c, 29 f., 36).
16.	Judah and the Canaanites (ch. 38).	
17.	Joseph in Egypt; imprisoned and yet honored (39 1-23).	Joseph in prison interprets dreams (40 1-25).
		Pharaoh's dream; Joseph becomes chief minister; marriage; the famine (41 1-57).

The History of Isaac and Jacob (Israel).—*Cont.*

	J.	E.
18.	Joseph and his brethren (42 27 f., 38–43 13, 15-34, 44 (all), 45 10a).	Joseph and his brethren (42 1-26, 29-37, 43 14, 45 1-9, 10b-28).
19.	Jacob moves to Egypt (Goshen) (46 28-34, 47 1-4, 6b, 12).	Jacob moves into Egypt (46 1-5).
20.	Joseph's administration (47 13-27a, 29-31).	Jacob adopts Joseph's children (48 1 f., 8-22).
21.	The blessing of Jacob (49 1b-28a).	
22.	Burial, etc., of Jacob (50 1-11, 14).	Joseph's kindness to his brethren (50 15-21). Joseph's charge to his brethren; his death (50 22-26).

In the foregoing analysis of JE and that of P given in HEXATEUCH, § 27, all the material in Gn is accounted for, except ch. 14, which seems to have been a separate composition, found at hand by an editor, or compiler, and inserted in its present position.

5. Comparison of the Documents in Gn.

Reading the narratives for the sake of comparison, certain distinctive characteristics of each will reveal themselves. In P we have a carefully planned, systematic narrative, arranged according to an exact chronological scheme, with a view to the progress of history toward a certain well-defined end. The writer of P was profoundly convinced that the goal of human history was Israel, the theocratic people, with its holy institutions, and in Gn we have that part of P's history in which the preliminary unfolding of that Divine purpose is revealed. Thus the Sabbath is founded at creation; commands concerning food are given from the beginning (1 29 f., 9 3 ff.); emphasis is placed upon circumcision as the sign of the covenant (ch. 17); God is known to the primeval world as 'God' (*'El*) simply, to the patriarchs as 'God Almighty' (*'El Shadday*) (17 1; cf. 28 3, 35 11), to be later known to Israel as Jehovah (see Ex 6 2). In P there is no mention of sacrifice or priesthood in the primeval, or in the patriarchal, world, for these came only later with the founding of Israel's institutions by Moses. The theological conceptions of P are advanced. God is great, infinite, transcendent, and while He reveals Himself, there is no hint of any external means (as by a vision or angel). All that is said is simply, "God said unto" this or that one. Furthermore, there is comparatively little in P that savors of a close touch with popular tradition, or seems to have been drawn from popular story. All is exact, carefully planned and worked out, the result of much thought and even research (cf. the genealogies of Ishmael, or Esau, the geographical material in ch. 10, the table in ch. 5, or the chronological scheme into which the events are fitted). In both J and E, on the other hand, the narrative is of a much more popular character. It shows itself to have been drawn quite directly from the popular tradition. The stories are told in a vivid, realistic way, designed to interest and attract the listener or reader. In these stories there is no connected chronology—in fact, there is no chronology at all. In religious and moral character the material in J and E varies greatly. Much of most ancient and primitive ma-

terial has been preserved, or still lingers in these stories along with more advanced and refined religious or moral conceptions (*e.g.*, in the stories of paradise, of the visit of the three angels to Abraham, or of Jacob at Peniel).

6. Sources of the Material in Gn.

In considering the sources whence the writers of the documents in Gn drew their material a distinction must be made between the ultimate origin of the material and its condition when the authors J, E, or P made use of it. In both J and E we have evidently quite a collection of ancient tradition. Close examination of J will reveal the fact that behind the collection, as we find it in that document, there were earlier and smaller collections which were at hand and used by the author of J. It is altogether probable that quite a process of collection, and even editing, is to be posited before the composition of J. The ultimate sources of Gn were separate traditions, each having its specific occasion and independent history before being taken in hand, altered, and adjusted to a place in a group of more or less easily connected traditions. Doubtless the homes of many of these traditions were the various holy places, or sanctuaries, which figure in them, as Beersheba, Hebron, Beth-el, or Shechem. Some of them may have been originally Canaanite, and later transformed by the Hebrews. Some may have related originally to the movements of tribes, retold later as the experiences of individuals (*e.g.*, chs. 34 and 38). The fragments of ancient poetry (4 24 f., 25 23, 27 27 ff., etc.) may well in some instances at least be much older than the narrative in which they are embedded, and their original reference may have been to different circumstances. None of the material in 1 1–11 25 is specifically Israelite, and its formal elements at least must have been derived by the Israelites from the larger Semitic world of which they were a part, and to which they were very closely related. We now find all this vivid material collected, edited, and arranged according to one ruling purpose—a national-religious purpose—to show how Israel originated as the people of J″. It was along these lines that the ancient document J was constructed and, though dealing exclusively with patriarchal stories, this was also the method followed by the writer of E.

As to the sources of P, while it is evident that this work is planned much along the same lines as J, it is just as evident that the author was not interested especially in merely reproducing popular tradition. His creation and flood stories, his comprehensive chronology, his interest in ceremonial prescriptions, his careful array of facts of a geographical, ethnological, and genealogical character, together with his advanced theological conceptions, all reveal reflection, study, and calculation—in other words, the careful working over of ancient material from certain well-defined points of view. Consequently, in regard to P, the question of sources is comparatively unimportant. P presupposes acquaintance on the part of his readers with the general body of popular tradition. It was the purpose of the author, as a scholar and theologian, to lift those elements of ancient tradition to the high level of a delineation of the lofty, supreme purpose of God, the One Maker of heaven and earth, manifested in the creation of His covenant people Israel.

7. Historical Value of Gn.

In the light of modern science and of recent archeological discovery the historical value of Gn chs. 1–11 is no longer an open question. We can not go to Gn ch. 1 for our cosmogony, or our geology. We can not go to Gn chs. 2–3 for the literal facts of the origin of man, or of evil. Neither can we go to 4 17 ff. for exact knowledge of the origin of early civilization, nor does the story of Babel really account for the origin of the diverse languages. We must judge the material or formal elements of all these narratives precisely as we do the very similar matter found in abundance all over the ancient world. The case is somewhat different with the contents of chs. 12–50. Here, to a large extent, we are dealing with traditions centering for the most part about places in the land actually occupied by Israel and about persons considered to be the actual forefathers of the nation. Such traditions might easily be greatly elaborated and embellished in the course of transmission, until finally committed to writing, and it is exceedingly difficult to determine what is to be considered the historical kernel and what the later elaboration. That a great part of the substratum of the traditions in Gn is historical seems to be a reasonable position.

8. Religious Value of Gn.

The question of the religious value of Gn is, in great measure, distinct from that of its historical value. The Hebrews belonged to a world full of all kinds of mythological legends, and of all grades and varieties of theistic conceptions. It was certainly no small matter that they were able to face that world and make use of many of its theories and yet triumph over its religious deficiencies in the interests of a pure, spiritual, ethical, and monotheistic faith. It is just such a victory of Israel's religion that we find in Gn, and of that victory the Book of Gn itself is an incontestable witness. The book is everywhere instinct with this vital faith. Whether the writers are dealing with the ancient Babylonian cosmogony (as in ch. 1) or with the old legend of Jacob wrestling with an angel (the original significance of which must remain unknown), it is the same earnest religious feeling and purpose that are manifested. It is Israel's religion, the post-Mosaic religion of Israel, that we find in Gn. And it is in what Gn tells us, and seeks to teach, of the character and progress of this religion in that ancient world that we are to find its highest value and may discern its inspiration.

LITERATURE: The literature on Genesis is enormous. The following commentaries will be found most serviceable: Dillmann, Driver, and Gunkel, 2d ed. Dods in *Expositor's Bible* is very suggestive along religious lines. See also LITERATURE under HEXATEUCH.

E. E. N.

GENNESARET, gen-nes′a-ret, **LAKE OF.** See GALILEE, SEA OF.

GENNESARET, LAND OF. See PALESTINE, § 10.

GENTILES (*gōy*, pl. *gōyīm*, and ἔθνος, pl. ἔθνη, 'people,' nation, nations): Since the Israelites looked upon themselves as a "peculiar people" (Ex

19 5 AV), the "chosen" (Is 43 20) nation, they considered other nations to be on a lower level and less privileged than themselves. These conceptions are disclosed, in the O T, especially in the post-exilic writings, and are found frequently in the Apocrypha and Apocalyptic Literature, and in the literature of later Judaism. The term **heathen**, common in the AV, conveys this idea, but the RV has rightly preferred the more impartial rendering "nations." In N T times, the Jew divided mankind into three classes, Jews, **Greeks** (Ἕλληνες, made to include Romans, thus meaning the civilized peoples of the Roman Empire, often rendered "Gentiles" AV), and **barbarians** (the uncivilized, Ac 28 4; Ro 1 14; I Co 14 11). The terms **uncircumcised, uncircumcision** were also used, sometimes with deep meaning, to designate those who had no share or lot with Israel in her peculiar privileges (Gn 17 4; Jg 14 3, 15 8; I S 31 4; Gn 34 14; Ac 11 3; etc.). Besides these general terms there are several special terms, which show the attitude of Israelites toward foreigners who lived among them. Two of these, *gēr* (generally **sojourner** RV, but **stranger** AV, once **alien**, Ex 18 3 AV) and *tōshābh* (also **sojourner** RV), express the nearer relationship, while *zār* (**stranger**) and *nēkhār* or *nokhrī* (**stranger, strange woman**, etc., sometimes **alien**) designate the more remote. The *gēr* (pl. *gērīm*) or *tōshābh* was one who put himself under the protection of Israel and of J″, Israel's God, who submitted to many of the requirements of Israel's law, and was entitled to certain privileges not accorded to the "stranger" (*zār* or *nēkhār*). In the earliest code the *gēr* was given the benefit of the Sabbath rest, and it was recommended that he be treated kindly (Ex 20 10, 22 21, 23 9, 12). In the Code of Dt the same kindly spirit prevails, the *gēr* being classed with the Levite, the fatherless, and the widow (Dt 14 21, 29, 16 11, 26 11-13), and guaranteed the same just judgment as was the right of the Israelite himself (24 14, 17, 19-21, 27 19). At the same time Dt 14 21 permits the Israelite to give to a *gēr* meat that he himself was not to eat, because the animal had "died of itself." In the Holiness Code it is presumed that the *gēr* offered sacrifices to J″ (Lv 17 8, 22 18); he is required to observe various ceremonial and other requirements (Lv 17 10 ff., 18 26, 20 2, 24 16, 22); he is to be treated kindly (19 10; etc.). On the other hand, if a rich *gēr* acquires a Heb. slave by purchase, the latter can be redeemed at once (Lv 25 47). In P, while the *gēr* is supposed to offer sacrifice to J″ (Nu 15 14 ff.), he must be circumcised in order to partake of the Passover (Ex 12 19, 48 f.; Nu 9 14), by which act he becomes an Israelite. The status of the *tōshābh* was exactly that of the *gēr*, the two terms being synonymous.

The status of the *nēkhār* (or *nokhrī*) was based on the idea that he had (or desired) no cultus-fellowship with Israel. His real allegiance was to another people and another deity. Hence even the humane Code of Dt does not extend the privileges of the year of release to the *nokhrī*, and permits the exaction of usury from him (Dt 15 3, 23 20). No *nokhrī* could be king (Dt 17 15), and in P he is stringently forbidden to partake of the Passover (Ex 12 43). In Ezk 44 7-9 he is forbidden to enter the sanctuary. The "strange" wives against whom Ezra and Nehemiah (Ezr 10 2 ff.; Neh 13 26 f.) protested and the "strange" women against whom the wise men warned the heedless (Pr 2 16; etc.) were foreigners. The *zār* was not necessarily of foreign blood. The term is used at times of class distinctions within Israel, as, *e.g.*, of the non-priestly *vs.* the priestly (Ex 29 33; Lv 22 12; etc.). In the same way the term is applied to the "strange" woman as one outside the pale of respectable society (Pr 2 16, 5 3; etc.). But it was often used of foreigners as people entirely different from, or even hostile to, Israel (Is 1 7; Ezk 11 9; etc.). In the post-exilic and N T times the distinction between the Israelite and the non-Israelite was emphasized in the scrupulous abstinence on the part of loyal Jews from all familiar, unrestrained fellowship with Gentiles, like eating with them, etc. (Ac 11 3; Gal 2 12). Another striking evidence of the same prejudice was the demarcation of a portion of the Temple court as the "court of the Gentiles," beyond whose bounds no foreigner could pass without incurring the death penalty (see TEMPLE, § 32, and cf. Ac 21 28). Notwithstanding this, the way of entrance into Judaism from without was always open. **Proselytes** (*προσήλυτοι*) were numerous and zealously sought for (Mt 23 15). These corresponded to the O T *gērīm* who had received circumcision, without the local and political allegiance natural to the O T times. Strictly speaking, there was but one class of proselytes, as the so-called 'proselytes of the gate' mentioned by Josephus (in the N T, "devout" men, who "feared God," Ac 10 2; etc.) were not proselytes proper, but merely Gentiles favorably disposed toward the Jewish faith, who attended synagogue services, and were willing to impose on themselves some of the Jewish rules of life (cf. Nowack, *Heb. Arch.*, I, p. 339 f. See also PROSELYTES). The occasional occurrence in the N T of "sojourner" (He 11 9; I P 2 11) or "alien" (He 11 34) is but a figurative echo of O T usage, and not especially significant. See also NETHINIM and SLAVERY. E. E. N.

GENUBATH, gẹ-nū′bath (גְּנֻבַת, *gᵉnūbhath*): A son of Hadad, the Edomite, and the sister of Tahpenes, the Egyptian queen. He was reared (not "weaned") in the royal palace with the children of the Pharaoh (I K 11 20). E. E. N.

GEOGRAPHY

ANALYSIS OF CONTENTS

1. Geography in General
2. Form and Size of the Earth
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4. The Land of Israel
5. The Ideal Limits of the Land
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8. Adjacent Foreign Countries
9. Egypt and Africa
10. The Uttermost Parts
11. Growth of Geographical Knowledge

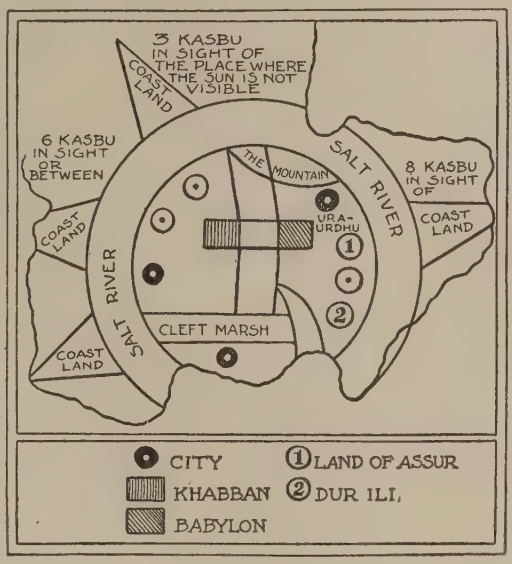
1. Geography in General.

The ancient Orient gave no consistent and interested study to the surface of the earth. While the aspect of the heavens attracted the Babylonians, and a considerable amount of correct information was secured, making up a crude science of astronomy, knowledge of places upon the earth was regarded as of secondary importance. Especially is this true of the Hebrews in the earlier stages

of their history. Their contact with the world outside of their own territory was not like that of the Phœnicians, motived by aggressive commercialism, but occasioned by initiative from without, and was for the most part indirect. Their knowledge of the world was thus not the same from one age to another, but increased with each generation.

2. Form and Size of the Earth. As to the form of the visible earth, the Jews held that it was circular, and surrounded by water, which extended as far as where the dome of heaven, like an inverted bowl, rests on it (Job 26 10; Pr 8 27). The surface of the earth was believed to be generally plain, but studded with mountains, and broken by rivers and lakes. It was vast beyond the power of man to measure or compute (Job 28 5, 38 18); but yet it was limited within certain boundaries which were definitely known to exist (Dt 28 64; Job 28 24; Jer 10 13; Ps 2 8). The center of it was the Holy City, Jerusalem (Ezk 5 5; "navel of the earth" LXX.). Around this central point the nations of the earth were arranged as described in Gn ch. 10.

3. Points of the Compass. Within the circle of the known earth the Hebrews were accustomed to distinguish four and only four directions in the horizon (cardinal points), and four winds to correspond with these (Jer 49 36; Ezk 37 9; Zec 6 5; Dn 8 8). The designation of these directions was made according to three different systems: (1) The first of these took the rising sun as its fixed point, and by placing the observer face to face with it named the East 'front' (*qedhem*), the West 'behind' (*'aḥărōn*), the North 'the left hand' (*s'mō'l*), and the South 'the right hand' (*yāmin, tēmān*) (see also EAST). (2) The second system was based on the daily apparent motion of the sun; hence the East was "the rising of the sun" (*mizraḥ*), the West the "going down" of the sun (*m'bō' hasshemesh*, Ps 50 1; Mal 1 11), the North the region of darkness (*tsāphōn*), and the South the region of light or brightness (*dārōm*). (3) The third was descriptive of the character of the place relatively to the center of Palestine. The West and South were designated respectively from the fact that the former was limited by the sea (*yām, miyyām, yammāh*), and the latter was the arid or dry quarter (*negebh*, from obs. *nāgabh*). There do not seem to be corresponding terms for North and East in this system.



EARLY BABYLONIAN MAP OF THE WORLD.

A map of the world as it was known in "the late Babylonian period" (Sayce would substitute "early" for "late") has been recently published in the 22d vol. of the *Cuneiform Texts from Babylonian Tablets in the British Museum*, Plate 28, and is reproduced here by permission. It is said to be by a tourist of the age, is accompanied by explantory text, and throws a flood of light on the subject. For a popular account by Sayce, cf. *Exp. Times*, Nov., 1906, p. 68 ff.

The center of geographical knowledge was the Holy City. About it three irregular circles might be drawn, indicating geographical knowledge according to its degree of definiteness. The innermost of these would contain the Holy Land. But even of this territory all knowledge was predominantly practical, and not distinct enough to leave its traces in the form of maps or minute descriptions.[1] The name given to the land varies according as it is viewed as the residence of certain peoples—the land of Canaan (Gn 11 31), the land of the Hebrews (Gn 40 15), the land of Israel (I S 13 19); or as possessed of sacred associations — the "holy land" (Zec 2 12), the "pleasant land" (Zec 7 14), the "glorious land" (Dn 11 16), the "land of J"" (Hos 9 3), "the land which J" sware to Abraham, Isaac, and Jacob" (Gn 50 24), and "the land of promise" (He 11 9).

4. The Land of Israel.

5. The Ideal Limits of the Land. The ideal limits of this land the Hebrews found in the empire achieved and maintained for a brief period under David and Solomon (I K 4 21, 9 26). Roughly speaking, it was bounded on the N. by the range of Lebanon, on the S. by the wilderness of Paran, on the W. by the Mediterranean, and on the E. by the Arabian desert. Its length was designated in the phrase "from Dan to Beersheba" (I S 3 10, 24 15; etc.). The subdivision of it among the tribes was probably not a fixed one, though certain ideal boundaries were held in mind for each tribe, as dating from the Mosaic age (Nu 32 33-42, 34 2-12; Jos chs. 15, 16, 17).

6. Natural Features. Four districts were specifically distinguished (Dt 1 7), as the "Arabah," or Jordan Valley, the "Shephelah," or lowland along the western coast, the "Negeb," or South country, and the seashore. To these the hill-country of Ephraim and the hill-coun-

[1] Fragments of a remarkable map of Palestine in mosaic work made in the 6th cent. A.D. were discovered in 1897. Cf. Schulten, *Die Mosaikkarte v. Madaba* (1900), and photographs in Libbey and Hoskins, *The Jordan Valley and Petra*, vol. II.

try of Judah might be added (Jos 17 15, 21 11). More particularly, the Valley of Lebanon (Jos 11 17, 12 7, later called Cœle-Syria), lying between Lebanon, "that goodly mountain" (Dt 3 25), and the Antilebanon ranges, was the northern section of the land. Mt. Hermon, the southernmost summit in the group, was the most conspicuous of the mountains. Other mountains which secured a fixed place in the popular geography were Mt. Naphtali (Jos 20 7), Mt. Tabor (Jos 19 22; Jg 8 18), Mt. Gilboa (I S 31 1 f.), Mt. Carmel (I K 18 19 ff.; Is 35 2), Mts. Ebal and Gerizim (Dt ch. 27), and, in the outer rim of the country, the mountains of Bashan (Ps 68 15; Is 2 13), Mt. Gilead (Dt 3 12), Mt. Nebo, and Mt. Pisgah (Abarim, Dt 32 49).

7. Plains and Rivers and Seas.

Chief among the lowlands of the country were the Valley of Jezreel (Jos 17 16; Jg 6 33), the Plain of Sharon (Is 33 9), the Lowland ("Vale" AV) or Shephelah (Jos 10 40), the Valley of Sorek (Jg 16 4), the Plain of Jordan (Gn 13 10), which is in the vicinity of Jericho, and was also called the Valley of Jericho (Dt 34 3), and its extension beyond the Dead Sea, the Valley of Salt (II S 8 13). Besides the Mediterranean, called "the Sea" *par excellence* (Nu 34 5), the Dead Sea (also called the "Sea of the Arabah," "the Salt Sea" Dt 3 17, and the "East Sea" Ezk 47 18), the Sea of Chinneroth (Jos 12 3), or Chinnereth (Nu 34 11), later called the Lake, or Sea, of Gennesaret, Galilee, or Tiberias, were noted. Of rivers, the principal one was the Jordan, constituting, as it does, the chief line of division between the E. and W. parts of the country. But besides this great river, others were familiar, such as the Shihor-libnath (Jos 19 26), the Kishon (Jg 5 21; I K 18 40), the River of Egypt (Gn 15 18); and on the E. of the Jordan, the Jarmuk, the Jabbok, and the Arnon.

8. Adjacent Foreign Countries.

From the earliest days the relations of the Hebrews with the outside world brought them into direct touch with Phœnicia, although mention is made only of its cities Tyre, Sidon, Arvad, etc. To the E. of Phœnicia lay the great stretch of land known as Aram (Syria), extending to the Euphrates. The Euphrates itself, together with the Tigris (*Hiddeqel*), was familiar as the territory of Asshur, Nineveh, and Babylon, gradually recognized as having an internal unity under the name of Mesopotamia (*'Aram-Naharaim*). To the E. and the SE. of the land of Israel lay Moab, with its cities of Kir and Ar (Is 15 1), the territory of Ammon, and Edom (also called Mt. Seir, together with Mt. Hor [Nu 20 23], one of its conspicuous summits), with Ezion-geber and Elath (I K 9 26; Dt 2 8), its ports, and Bozrah and Sela (Is 34 6), its principal cities. To the W. of Edom the Wilderness of Paran, gradually passing into the Wilderness of Shur (Gn 21 21; Ex 15 23), stretched as far as the border of Egypt. Further S. was the peninsula of Sinai, with the mountain from which it takes its name, though this mountain is but a single peak in the range called Horeb (Ex 3 1). Still more remote, and almost lost in the dim distance, was the land of Sheba (1 K 10 1), and Ophir so far away that its exact location has been made the subject of conjectures (Arabia, India, Africa?).

9. Egypt and Africa.

In the intermediate zone between the Holy Land and the remoter world the most prominent country to the Israelite's view was Egypt. Its whole length to Syene ("from Migdol to Syene," Ezk 29 10, 30 6, RVmg.) was more or less familiar ground throughout the whole of the Biblical period. S. of Syene lay Ethiopia (or Cush; cf. II K 19 9) and Seba. To the W. of Egypt the whole coast of Africa was comprehended under the one great name of Libya (Jer 46 9, "Put," q.v.).

10. The Uttermost Parts.

To the eye of the Hebrew, at least before the Exile, the circle within which the inhabited earth is fixed was one with a radius of approximately 1,000 miles. The furthest countries known in any sense were: to the E., Persia, Media, Elam (*Pāraṣ, Mādhay,* and *'Ēlām*) and Susiana; to the N., Armenia to the Caucasus, and the regions of Asia Minor, as far as the Black Sea ("Magog," "Togarmah," "Ararat," and "Gomer"); to the W., Cyprus, the coasts of Greece, the Archipelago, Ionia, and Libya ("Elisha," "Javan," "Kittim," "Caphtor," and "Lubim"); and to the S., Ethiopia, Yemen, Hadramaut, E. Arabia ("Cush," "Phut," "Seba," "Hazarmaveth," "Ophir," "Raamah" EV).

11. Growth of Geographical Knowledge.

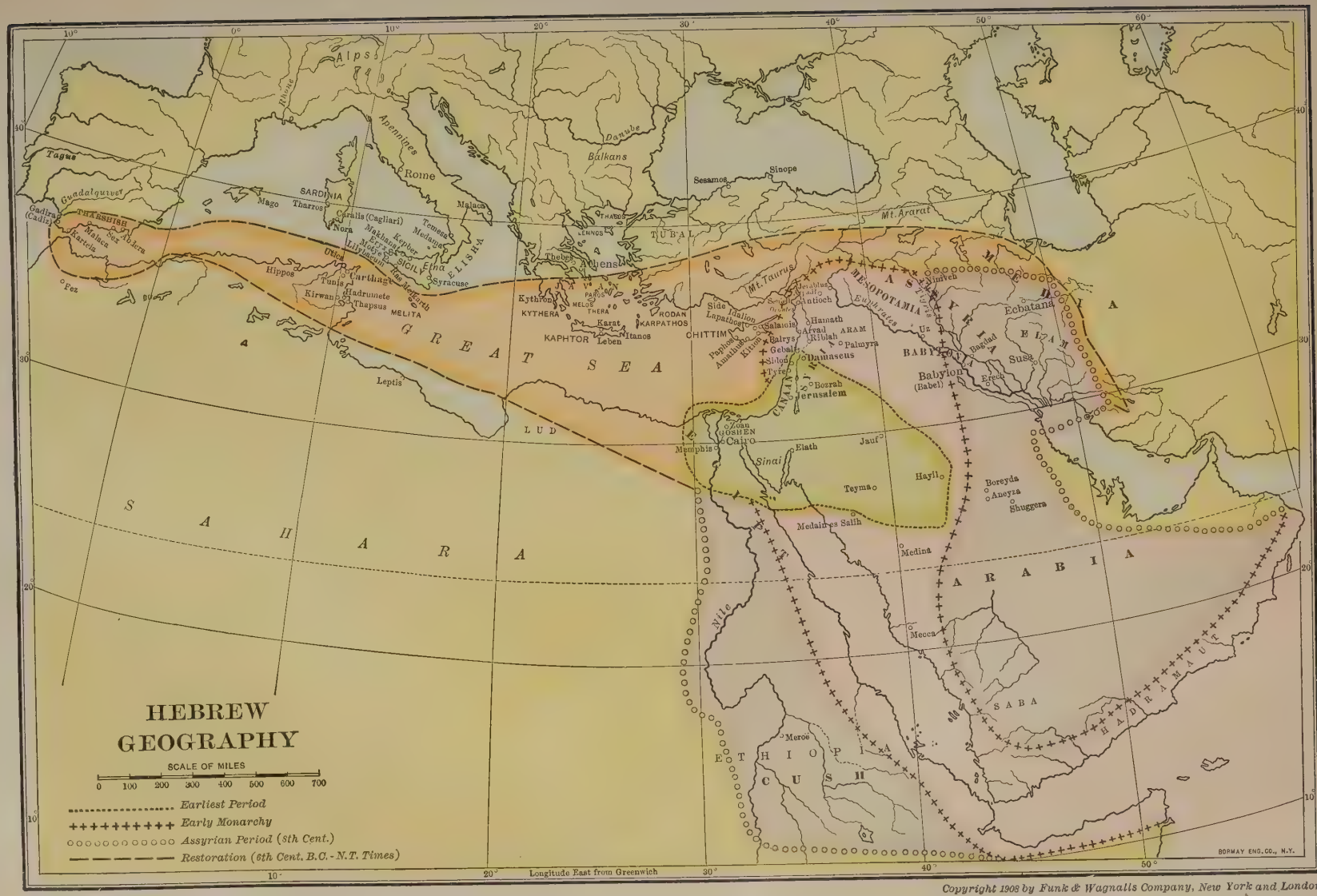
The foregoing stands in general for geographical ideas in the O T as a whole. Naturally, these are not equally full and clear in all the periods of the history. They develop from cruder and vaguer notions. Events such as the wars of David, the commercial enterprises of Solomon, the Babylonian Exile, and contact with the Greek world vastly enlarged and clarified them. In the N T geographical ideas coalesce with those of Græco-Roman science. Nothing approaching a systematic presentation is given anywhere, but the accounts of the missionary journeys of Paul furnish materials for the identification of Biblical ideas with those of the best authorities outside (cf. Ramsay, *St. Paul the Traveller,* 1896). See also Asia Minor, etc., and cf. Francis Brown in *EB,* article Geography. A. C. Z.

GEOLOGY OF PALESTINE. See Palestine, §§ 14–16.

GERA, gē'ra (גֵּרָא, *gērā'*): The ancestral name of one of the clans of Benjamin (Gn 46 21). In the list in I Ch 8 3 ff. one or more Geras are mentioned as subdivisions of the clan of Bela of the tribe Benjamin. The fact that both Ehud (Jg 3 15) and Shimei (II S 16 5, etc.) are called "sons" of Gera also indicates that Gera was one of the ancient clans of Benjamin. E. E. N.

GERAH, gē'rā. See Weights and Measures, § 4.

GERAR, gē'rār (גְּרָר, *gᵉrār*): An ancient city S. of Gaza, near the boundary of Canaan (Gn 10 19), visited by Abraham (Gn 20 1, 2) and Isaac (Gn 26 1, 6). It is commonly identified with *Umm el-Jerâr,* on the deep torrent-valley *Jurf el-Jerâr* (Gn 26 17). Map II, A 3. But according to Gn ch. 20, it lay between Kadesh and Shur, and Trumbull (*Kadesh-Barnea,* p. 61 ff.) identifies it with the *Wâdy Jerâr,*



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W. of *'Ain Kadesh*. The kingdom of the Philistine king may have extended S. into the Negeb, and Gerar may have been the name of a large region. C. S. T.

GERASA, jĕ-rē'sa, **GERASENES,** ger'a-sēnz (Γερασηνοί, Mk 5 1; Lk 8 26, 37; **Gergesenes** Lk 8 26 mg., **Gadarenes** Lk 8 26 mg., Mt 8 28. The Revisers' reading in Mk is undoubtedly correct, being supported by the best MSS., and is adopted by recent editors. That of Lk is more doubtful, but "Gerasenes" is better supported than "Gergesenes." In Mt "Gadarenes" is to be preferred to the "Western" reading "Gerasenes"): Undoubtedly the textual difficulty is complicated by a geographical one. According to the narrative the scene is laid on the E. shore of the Lake of Galilee, where a cliff rises abruptly from the Lake. But this will not suit either of the cities which at first sight are suggested by the readings in the Gospels. Though there were several places called Gerasa, none is known on the E. shore of the Lake, and the famous city of that name lay two full days' journey to the SE. The ancient Gerasa, modern *Jerāsh*, was in Gilead, or Peræa, a little N. of the Jabbok, and its ruins to-day are among the most magnificent in Syria. It was a Hellenistic town, founded possibly by Alexander the Great, and after varied fortunes it enjoyed in the time of Christ much prosperity, as one of the cities of the Decapolis, and a center of Greek culture and religion. More is to be said for the identification of the Gerasa of the Gospels with Gadara, since the "country of the Gadarenes" (ἡ Γαδαρίτις, Jos. *BJ*, III, 10 10) was a political district extending to the SE. shore of the Lake, with Gadara as its capital. This city was 6 m. from the Lake, finely situated in a fertile region, with beautiful views over the Jordan Valley, Galilee, and the Lake. Some of the most famous literary men of the 1st cent. belonged to Gadara; and the ruins of its theaters, temples, baths, and mausoleum show how close was the contact of Galilee with the luxurious culture of the Greeks. At the same time though the Decapolis, especially the country stretching to the Lake, was so completely pagan that herds of swine would occasion no horror to the common people, yet the distance of Gadara from the Lake is too great to allow of any identification. On the other hand, the identification of the city mentioned in the Gospels with a place now called *Kersa, Gersa,* or *Kursi*, first made by Dr. Thompson, is almost certain. It lies at the mouth of the *Wâdy Samak*, about the middle of the E. shore, where a cliff covered by ruins rises sheer above the beach, with numerous tombs in the vicinity. Origen and Eusebius knew of a village on the E. of the Lake, which they called Gergesa. But this is probably the same as *Kersa*, from which the adjectives Gergesenes and Gerasenes would be derived, the latter form having been suggested perhaps by the similarity in sound to the well-known Gerasa. The reading "Gadarenes" in Mt may have been a gloss by the editor of the Gospel, to whom the reading "Gerasenes" was inexplicable. R. A. F.

GERGESENES, gẽr''gẽ-sĭnz'. See GERASA.

GERIZIM, ger'i-zim. See PALESTINE, § 7 (d).

GERSHOM, gẽr'shẽm (גֵּרְשֹׁם, *gērshōm*): **1.** A son of Levi (**Gershom** in I Ch 6 16 ff. and 15 7 ff., but elsewhere **Gershon**). His descendants constituted the priestly family of the **Gershonites.** On account of the disproportionate importance which they are given, both in the description of their service and in the distribution of Levitical cities, it is probable that they were a branch of the priesthood directly descending from Gershon, the son of Moses, and that their ancestor's name is included among the sons of Levi by a conventional genealogical connection. **2.** The eldest son of Moses and Zipporah (Ex 2 22), and the ancestor of Jonathan, the priest of the idolatrous sanctuary at Dan (Jg 18 30). **3.** A son of Phinehas, or at least the head of a branch of the priestly family of Phinehas (Ezr 8 2). A. C. Z.

GERUTH-CHIMHAM, gĭ'rūth-kim'hăm. See CHIMHAM.

GESHAN, gĭ'shan (גֵּרְשָׁן, *gēshān*; in AV **Gesham,** except in ed. of 1611): A descendant of Caleb (I Ch 2 47). C. S. T.

GESHEM, gĭ'shem (גֶּשֶׁם, *geshem*, Neh 2 19, 6 1 f., written **Gashmu** 6 6): He is called "the Arabian." He joined with Sanballat and Tobiah in opposing Nehemiah, when rebuilding the wall of Jerusalem. C. S. T.

GESHUR, gĭ'shūr, **GESHURITE,** gẽ-shū'rait: **1.** See ARAM, § 4 (2). **2.** Geshur in the S. of Palestine. In Jos 13 2 Geshurites are named in connection with Philistines, and in I S 27 8 (Heb. text) David is said to have warred against the Geshurites, where evidently a southern tribe is meant. If the Heb. text of I S 27 8 is correct, we have evidence of a southern Geshur (omitted in LXX. B), of which nothing more is known. Possibly Absalom's mother was from *this* Geshur, not from the northern one. E. E. N.

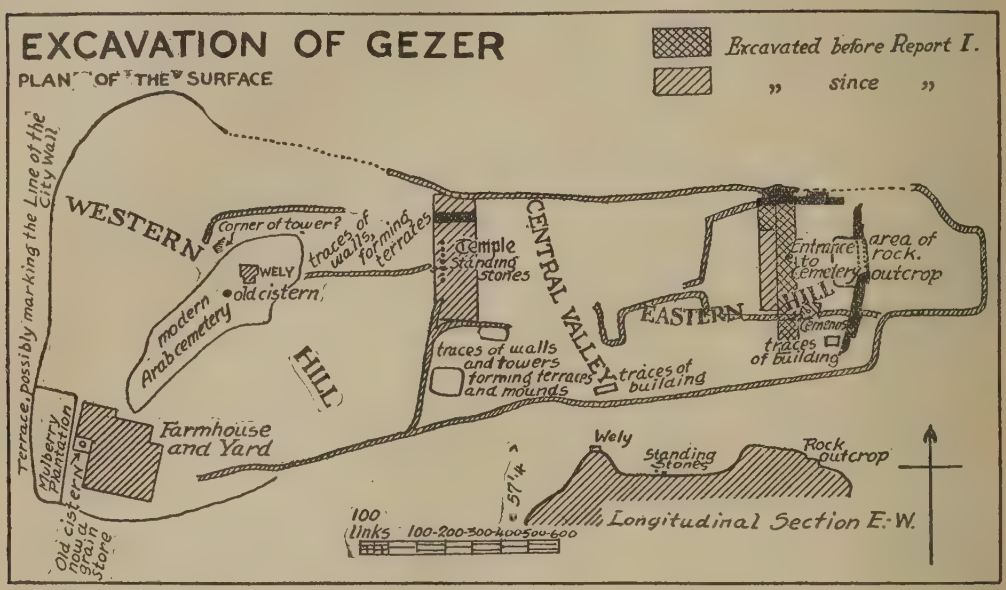
GETHER, gĭ'thẽr. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

GETHSEMANE, geth-sem'a-nẽ: A garden across the Kidron (Jn 18 1), a resort for Jesus and His disciples (Mk 14 32; Mt 26 36; Lk 22 39). The name means 'oil-press,' one probably being in the enclosure. The traditional site, if not authentic, is at least near the original place, lying on the W. slope of the Mt. of Olives, about 50 yards beyond the Kidron. R. A. F.

GEUEL, giū'el (גְּאוּאֵל, *g'ū'ēl*), 'majesty of God': One of the spies (Nu 13 15). E. E. N.

GEZER, gĭ'zẽr (גֶּזֶר, *gezer*), also **Gazer** AV (II S 5 25; I Ch 14 16), gentilic **Girzites** (II S 27 8), **Gizrites** RVmg., **Gezrites** AV, **Gerzites** AVmg. (the variants are probably due to textual corruptions): An ancient city named in the Amarna tablets (c. 1400 B.C.) as in alliance with Ashkalon, Lachish, and Jerusalem. At the time of the Israelite conquest it had a king of its own, whom Joshua defeated, and put to death (Jos 10 33, 12 12). It was assigned to Ephraim as a Levitical city (Jos 16 3, 21 21), but was not subjugated by Israel. It passed

into the possession of Solomon, as the dowry of his Egyptian wife (I K 9 16). It figures largely in the Maccabæan wars, under the name Gazara (I Mac 4 15, etc.). Its modern site *Tell-Jezer* (see Map III, D 5) has been made the scene of some of the most successful excavations in Palestine (cf. Clermont-Ganneau, *Arch. Res. in Palestine*, II, 257, and Stewart Macalister, Reports in *PEFQ*, 1904–06, and *Excavations in Gezer*, 1907). A. C. Z.



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GHOST: An old English term, which, apart from the expression "Holy Ghost," occurs only in the phrase "to give up the ghost" (Job 11 20; Jer 15 9, etc.), which is used as the equivalent of 'to die' (Mt 27 50; Jn 19 30, "spirit" RV). A. C. Z.

GHOST, HOLY. See Holy Spirit.

GIAH, gai'ā (גַּיְחָה, *gīaḥ*): Apparently a place near Gibeon (II S 2 24). The text of this verse is doubtful, and the name "Giah" may be due to a transcriptional error. E. E. N.

GIANT, GIANTS: Four Heb. words are so rendered: (1) *gibbōr* (Job 16 14), which means simply a physically strong and courageous man. (2) *r'phā-'īm* ("Rephaim" RV), the name of a part of the pre-Canaanite inhabitants of Palestine (Dt 2 11, 20, 3 11, 13; Jos 12 4, 13 12, 15 8, 17 15, 18 16). See Rephaim. (3) *rāphāh*, possibly a proper name and, if so, the father of a race of giants in SW. Palestine. The word may, however, mean 'giant.' In any case, the passages in which it occurs indicate that in historic times there were remnants of a race of gigantic men in SW. Palestine (II S 21 16-22. The ‖ in I Ch 20 4-8 reads *rāpha'*, which may be a mistake or a simple variant for *rāphāh*, or it may show that the original reading for both texts was *r'phā'īm*). See also Anak. (4) *n'phīlīm*, a term of unknown etymology, probably well rendered by "giants" (AV). See Nephilim. E. E. N.

GIANTS, VALLEY OF. See Rephaim.

GIBBAR, gib'ār (גִּבָּר, *gibbār*): A district of Judah (Ezr 2 20). Probably a mistake for Gibeon (cf. Neh 7 25). E. E. N.

GIBBETHON, gib'ę-thon (גִּבְּתוֹן, *gibb'thōn*), 'mound,' 'height': A Danite (Jos 19 44) and Levitical city of refuge (Jos 21 23). It was a frontier Philistine city toward Ephraim and was besieged by Nadab, who was slain here by his general, Baasha, who conspired against him (I K 15 27). Twenty-five years later it was in the possession of the Philistines. Exact site unknown, but see Map III, E 5. C. S. T.

GIBEA, gib'ę-ā. See Gibeah.

GIBEAH, gib'ę-ā (גִּבְעָה, *gibh'āh*, and גֶּבַע, *gebha'*, **Geba** EV), 'hill': **1.** A town of Judah (Jos 15 57; I Ch 2 49). Site unknown. **2.** Geba of Benjamin, a town on the N. border of Benjamin. Map III, F 5 (Jos 18 24; I S 13 2 f., 16, 14 2, 5, 16; I K 15 22; II K 23 8; I Ch 6 60, 8 6; II Ch 16 6; Neh 7 30, 11 31, 12 29; Is 10 29; Zec 14 10). Though similarity of the spelling has led to confusion with Gibeah of Saul, such passages as Jos 18 24, 28 and Is 10 29 clearly show that these two names did not refer to the same place. See Geba. **3.** Gibeah of Saul. A town a few m. S. of Geba, identified with the ruins *Talêl-el-fûl*, about midway between Ramah (Map III, F 5) and Jerusalem. It was famous in Israel's tradition as the scene of the shameful deed and its bloody vengeance recorded in Jg chs. 19 and 20 (cf. Hos 9 9, 10 9). It was the home of Saul and his headquarters while king, and here seven of his sons were executed and exposed to satisfy the vengeance of the Gibeonites (II S 21 6). It was also the home

of Ittai, one of David's heroes (II S 23 29), and of Micaiah, the mother of Abijah, King of Judah (II Ch 13 2). In II S 6 3 f. read "hill" with RV.

E. E. N.

GIBEATH, gib'ē-ath, **GIBEATHITE,** gib'ē-ath-īt. See GIBEAH, 2.

GIBEON, gib'ē-ŏn (גִּבְעוֹן, *gibh'ōn*): An ancient Hivite city (Jos 9 3, 17), which was apparently the head of a league or confederacy, the other cities being Chephirah, Beeroth, Kiriath-jearim (ver. 17). By a stratagem it secured terms of peace with Israel under Joshua, and persisted as a non-Israelitish community as late as the days of David (II S 2 12). In spite of the discovery of their ruse, Joshua kept the compact with the Gibeonites, driving an alliance of Amorite kings from before the city (Jos 10 10, 12). In the civil war following the death of Saul, Abner and Joab, representing Ishbosheth and David respectively, met with their armies in its neighborhood (by "the pool," II S 2 12), but avoided a battle for a time by selecting twelve champions on each side to settle their differences (cf. HELKATH-HAZZURIM). In this affair mention is made of the **Wilderness of G.,** but such a region can not be identified. Later, the place was the scene of a battle between David and the Philistines (II S 5 25, here "Geba," but in I Ch 14 16 "Gibeon"). Here, too, "at the great stone" Joab slew Amasa (II S 20 8). Saul rashly put to death many of the Gibeonites; but the survivors were given satisfaction by David through the delivery of seven from among Saul's descendants into their hands to be put to death (II S 21 1 ff.). G. was appointed a priestly city by Joshua (Jos 21 17) and had a "great high place," at which Solomon offered his first sacrifice as king (I K 3 4; cf. also I K 9 2). According to I Ch 21 20 even the tabernacle was for a time erected here. It was the residence of Hananiah the prophet (Jer 28 1). Some of its inhabitants took part in the rebuilding of Jerusalem (Neh 3 7). The **Valley of Gibeon** (Is 28 21) refers to Geba, where J″ triumphed through David (II S 5 22 ff. = I Ch 14 13 ff.). Map I, D 8; III, F 5 (cf. G. A. Smith, *HGHL*, p. 250 ff.). A. C. Z.

GIBLITE, gib'līt. See GEBAL.

GIDDALTI, gid-dal'tī (גִּדַּלְתִּי, *giddaltī*): A musician, the ancestral head of the 22d division of the choir of the Second Temple (I Ch 25 4, 29).

E. E. N.

GIDDEL, gid'del (גִּדֵּל, *giddēl*): 1. The ancestral head of one of the subdivisions of the Nethinim (Ezr 2 47; Neh 7 49). 2. The ancestral head of one of the subdivisions of Solomon's servants (Ezr 2 56; Neh 7 58). E. E. N.

GIDEON, gid'ē-ŏn (גִּדְעוֹן, *gidh'ōn*), 'hewer,' or 'feller': A son of Joash, of the Manassite family of Abiezer, also called Jerubbaal (Jg 6 32), and Jerubbesheth (II S 11 21), a native of Ophrah and one of the Judges of Israel (Jg chs. 6–8).

The story of G. (Jg chs. 6–8) is the result of combining separate accounts not altogether harmonious. The main thread of one story can be found in 6 2-6a, 11-24, 33 f., 7 1, 9-11, 13-15, 16-20 (the parts in which pitchers and torches are spoken of), 21, 22b, 8 4-21. The main thread of another version is found in 6 25-32, 35, 7 2-8, 16-20 (the parts in which trumpets are spoken of), 22a, 23-25, 8 1-3. Of the other parts of the narrative, some sections as 6 1, 7-10, 8 33-35 are probably editorial. The first story is the simpler and more objective, and gives probably the more accurate account of Gideon's victory over the Midianite hordes. In this old story great emphasis is laid on Gideon's valor (6 12, 14, 8 21, etc.), on his faith in J″, coupled with bold reliance on his own resources, and on his military skill. There is here no reference to the religious condition as corrupt and disloyal to J″. In the other narrative miracle plays a prominent part, and far less is accredited to Gideon's own initiative and ability. In both, however, it is J″ who gives the victory.

This signal deliverance from their enemies led the people of central Israel to offer Gideon a crown, the first recorded movement toward monarchy in Israel. Loyalty to the old tribal constitution led him to refuse, although for the rest of his life he was practically king in that section of Israel. His home town became the center of a somewhat inferior type of worship of J″, and the ephod (q.v.) he made was the object of idolatrous reverence. He lived on a large scale, having an extensive harem and many children. The evil results of this departure from the primitive Israelite simplicity showed themselves in the career of his son Abimelech (q.v.). E. E. N.

GIDEONI, gid″ē-ō'nai (גִּדְעֹנִי, *gidh'ōnī*): The father of Abidan (Nu 1 11, 2 22, etc.). E. E. N.

GIDOM, gai'dŏm (גִּדְעֹם, *gidh'ōm*): A place mentioned in Jg 20 45, otherwise unknown. E. E. N.

GIER EAGLE. See PALESTINE, § 25.

GIFT: The giving of gifts, or presents, in ancient times was not usually from disinterested motives. Some return, in service or otherwise, was expected, or some obligation was thereby recognized, or confessed. Consequently 'gifts' played an important part in the ordinary life of the times, and the terms "gift," or "present," in the English Bible should not be interpreted exactly according to Western standards. When the Heb. term is *minḥāh* ('gift,' or "present" AV) and is used in a political sense, the ARV renders it by "tribute." The 'gift' one gave for a bride was more a purchase price than a present. "Gift" is also used a number of times in the sense of 'bribe' (Ex 23 8, etc.). Finally, "gift" is used in the sense of an offering, *i.e.*, to God, or for His service (cf. Ex 28 38, etc.), or to false gods (Ezk 16 33).

1. O T Usage.

In the N T the word is used with few exceptions in a religious sense. Where the Gr. is δῶρον, it generally stands for an offering, either a sacrifice (Mt 5 23), or of money (*e.g.*, Lk 21 1; He 5 1; cf. also Mk 7 11, RV); where δόμα is used, the idea is the bestowment of benefits because of affection (cf. Mt 7 11; Eph 4 8; Ph 4 17). In other cases (Gr. δωρεά, or δώρημα) it is used of the new life in Christ (Jn 4 10; Ro 5 15, etc.), or more specially of the gift of the Holy Spirit (Ac 2 38, etc.). Finally, the special dis-

2. N T Usage.

pensations or graces of the Spirit are called "gifts," *χαρίσματα, μερισμοί* (*e.g.*, Ro 12 6; I Co 12 4 ff.; He 24, etc.) See also SACRIFICE, § 18, CRIMES AND PUNISHMENTS, § 2 (b), and CHURCH, §§ 5–7.

E. E. N.

GIHON, gi'hon. See EDEN, and JERUSALEM, § 11.

GILALAI, gil'a-lai (גִּלָלַי, *gilălay*): A post-exilic musician (Neh 12 36). E. E. N.

GILBOA, gil-bō'a (גִּלְבֹּעַ, *gilbōa'*): A collective name for a hilly district (about 1,700 ft. above the sea at its highest point) located in the neighborhood of Shunem, Jezreel, and Bethshean, renowned as the battle-field on which the Israelites pitched their camp in Saul's last campaign against the Philistines (I S 28 4, 31 1; II S 1 21), and as the scene of the death of Saul. Map I, E 6. See PALESTINE, § 8. A. C. Z.

GILEAD, gil'ē-ad (גִּלְעָד, *gil'ādh*), 'rough': **I. 1.** A son of Machir and grandson of Manasseh, eponym of a clan (**Gileadites,** Nu 26 29, 30; Jos 17 1). **2.** The father of Jephthah (Jg 11 1). **3.** A son of Michael, a Gadite (I Ch 5 14).

II. 1. A city (Jg 10 17) near Mizpah (Hos 6 8). **Gileadite** (Jg 11 1) may mean an inhabitant of this city (cf. also JABESH-GILEAD). **2.** The name of a somewhat loosely defined district E. of the Jordan. In its largest extent it is identified with the whole country S. of Hermon (Gn 37 25; Jos 22 9 ff.; II S 2 9; II K 10 33; Am 1 3; Ezk 47 18). In a narrower sense, it is one of the three sections of the E. Jordan country, the other two being Bashan and Moab (Dt 3 10; Jos 13 11; II K 10 33). In a still narrower sense, G. was bounded on the N. by Bashan and Geshur, or, conventionally, by the river Jarmuk, on the S. by a line drawn from the N. end of the Dead Sea eastward just S. of Heshbon (this portion of the district was more anciently called Jazer [q.v.], Nu 32 1), on the W. naturally by the Jordan, and on the E. by the wilderness (Jos 13 11, 13). In the allotment of the territory by Joshua, G. was assigned to the half-tribe of Manasseh and Gad, with a boundary between the two, shifting from the Jabbok (Dt 3 16; Jos 12 2) to a line drawn NE. and SW. from the S. end of the sea of Chinnereth, through Mahanaim. The N. part of the district was given to Manasseh, and the S. to Gad (but, according to I Ch 5 11, 16, Gad extended as far N. as Bashan). G. is, generally speaking, a mass of low mountains ranging in height from 1,500 to 2,500 ft. above the sea-level. It abounds in beautiful scenery and, though presenting a rugged and barren aspect from a distance, turns out on nearer approach to be pleasing and measurably fertile. It was famed as the home land of Jephthah (Jg 11 1), and of Elijah (I K 17 1); also for its rich pasturage (Mic 7 14; I Ch 5 16 mg.), on account of which it was chosen by the tribes to whom it was assigned (Nu 32 1). It was also known for its rich balsam (Jer 8 22, 46 11; see BALM OF GILEAD). A. C. Z.

Supposed Stone Circle at Bethel (see GILGAL, def. 1).

GILEAD, BALM OF. See DISEASE AND MEDICINE, IV (1).

GILEAD, MOUNT: Strictly speaking, this term signifies the mountain range in the district of Gilead (Gn 31 21 ff.), but is applied in Jg 7 3 to a summit which projects into the valley of Jezreel. This may mean: (1) That the same name was somehow given independently to two separate mountainous districts on the two sides of the Jordan; (2) that there was a connection between the E. and W. sides, the possessions of the tribe of Naphtali reaching over to the E. side, thus extending the name over the hills in the neighborhood of Jezreel; (3) that the text was originally different, admitting of the application of the name to the region E. of the Jordan (cf. Moore on Jg 1 1); or (4) that Mt. Gilead is a textual corruption for Mt. Gilboa. The last supposition is the best solution of the difficulty. A. C. Z.

GILGAL, gil'gal (גִּלְגָּל, *gilgal*), 'circle of stones,' from *gālal*, 'to roll'; but Jos 5 9 f. derives it from the secondary meaning 'roll away': A name of places designated by a sacred circle of stones. The Heb. always has the article except in Jos 5 9, 12 23. **1.** A place E. of Jericho, between that city and the Jordan (Jos 4 19). Map III, G 5. It was the first encampment of Israel W. of the river (Jos 5 10), where they set up 12 stones taken from the river-bed (Jos 4 20). According to Jos 5 2-9 the men of Israel were circumcised here. Josephus and others identified G. with what is now the modern *Tell jeljūl*, a mound with the ruins of a stone cloister or church. Conder in 1873–75 and 1880 found here the name *Birket Jiljuliyeh*. Joshua maintained a standing camp at G. during the earlier period of the conquest of

Canaan (Jos 9 6, 10 6 ff., 14 6; Jg 2 1; cf. Mic 6 5). Perhaps the "quarries," or graven images, of Jg 3 19 are to be in some way connected or identified with this Gilgal. It was a religious and military center in the time of Samuel and Saul (I S 10 8, 11 14 f., 13 7 f., 12, 15, 15 12, 21, 33). Judah received David at G. on his return after the death of Absalom (II S 19 15 [16], 40 [41]). At Gilgal was a frequented sanctuary in the 8th cent. (Hos 4 15, 9 15, 12 11 [12]; Am 4 4, 5 5). Samuel visited a G. with Bethel and Mizpah (I S 7 16). The prophets may have referred to the G. in the Jordan Valley, but, as Bethel and Mizpah are on the central range of hills, the Gilgal visited by Samuel was near Bethel and identical with the following. 2. The modern village *Jiljilia*, on a hill lying between Bethel, Shechem, and Samaria. Map III, F 4. Here there was a school of the prophets (II K 4 38), connected with Elijah and Elisha. The order in II K 2 1-7, Gilgal, Bethel, Jericho, is evidence that this G. is to be found in the hill-country rather than in the Jordan Valley. 3. A place associated with Mt. Gerizim and Mt. Ebal (Dt 11 30), if not the G. of 1, then the *Juleijil* just E. of Mt. Gerizim. Map III, F 3. 4. A place mentioned in Jos 12 23 as in Sharon, unless we are to read, with LXX., "Galilee." 5. A place on the border between Judah and Benjamin (Jos 15 7), over against Adummim (cf. Map II, G 1) = Geliloth (Jos 18 17); cf. Beth-gilgal (Neh 12 29), a place near Jerusalem. This last G. may be the same as 1. C. S. T.

GILOH, gai'lō (גִּלֹה, *gīlōh*): A town of Judah (Jos 15 51), the home of Ahithophel, the **Gilonite** (I S 15 12). The identification on Map II, E 2 is probable, but not certain. E. E. N.

GIMZO, gim'zo (גִּמְזוֹ, *gimzō*): A town in the NW. of Judah (II Ch 28 18). Map III, D 5. E. E. N.

GIN. See Hunting.

GINATH, gai'nath (גִּינַת, *gīnath*): The father of Tibni, the rival of Omri (I K 16 21 f.). E. E. N.

GINNETHOI, gin''ę-thō'ai (גִּנְּתוֹי, *ginn'thoy*, Ginnetho AV), and **GINNETHON** (גִּנְּתוֹן, *ginn'thōn*): The head and ancestor of a priestly family in post-exilic days (Neh 10 6, 12 4, 16). E. E. N.

GIRD, GIRDLE. See Dress and Ornaments, § 2.

GIRGASHITE, gęr'ga-shait (גִּרְגָּשִׁי, *girgāshī*), also **Girgasite** (Gn 10 16 AV), generally **Girgashites** in AV (Gn 15 21; Dt 7 1; Jos 3 10, 24 11; I Ch 1 14; Neh 9 8): One of the tribes, or divisions, of the Canaanites. The references, however, throw no light on their location. A. C. Z.

GIRZITE, gęr'zait. See Gezer.

GISHPA, gish'pa (גִּשְׁפָּא, *gishpā'*, **Gispa** AV): One of the overseers of the Nethinim (Neh 11 21). E. E. N.

GITTAH-HEPHER, git''ā-hi'fęr. See Gath-hepher.

GITTAIM, git'a-im (גִּתַּיִם, *gittayyim*), 'two wine-presses' (?): A town of Benjamin (II S 4 3; Neh 11 33). Site unknown. E. E. N.

GITTITE, git'ait. See Guth.

GITTITH, git'ith. See Psalms, § 3.

GIZONITE, gai'zon-ait. See Hashem.

GLAD TIDINGS: To "bring glad (or good) tidings" (Lk 2 10) is the rendering of the Greek verb εὐαγγελίζεσθαι (used in LXX. for Heb. *bāsar* in such passages as Is 40 9, 52 7, etc.). This verb is more frequently translated "to preach" or "to preach the gospel." See also Gospel, Gospels, § 1. E. E. N.

GLASS: The rendering of *zekhōkhith* (Job 28 17), where the poet compares wisdom to the pure glass. In Dt 33 19 Zebulun and Issachar are promised "the hidden treasures of the sand." Targum Pseudo-Jonathan interprets this as meaning that "from the sand they will produce mirrors and vessels of glass." A legend tells of a pavement of glass in the palace of Solomon. Undoubtedly the ancient Hebrews were acquainted with glass, as its manufacture runs back to an extremely early age. Glass beads of remote antiquity have been discovered in the excavations at Gezer. The Egyptians manufactured glass at an early period. We have a lion's head of opaque blue glass with the name of Nuantef IV, of the 11th dynasty; a bead of glass bearing the name of Queen Ha'ṭ-sepsut; and a green opaque jar of Thothmes III. The Phœnicians learned the art probably from the Egyptians; they used glass beads for bartering with rude African tribes. The Romans executed works of great beauty in this material. In the N T we read of the "sea of glass like unto crystal" (Rev 4 6), and the golden streets of the New Jerusalem are "as it were of transparent glass" (Rev 21 18, 21). The force of the comparison lies in the transparency of the glass. The crystal (Job 28 17; Ezk 1 22) is the translucent rock-crystal, which was well known to the ancients. The glass of antiquity was opaque, hence the transparency of it is emphasized when it is compared to crystal. The terms *mar'āh* (Ex 38 8) and *gillāyōn* (Is 3 23), rendered "glass" AV, refer to mirrors made of polished metal commonly used in antiquity. J. A. K.

Mirror of Polished Metal.

GLEAN, GLEANING. See Agriculture, § 5, and Vines and Vintage, § 2.

GLEDE. See Palestine, § 25.

GLORY: The generic idea in the Heb. and Gr. terms rendered by "glory" is that of 'excellency,' or 'preeminence.' In some (*'addereth*, Zec 11 3; *hādhār*, Ps 90 16, etc.), it is a matter of adornment; in others (*hōdh*, Job 39 20, etc.; *ts'bhī*, Is 13 19, etc.; *tiph'ereth*, Is 10 12, etc.; *ṭōhar*, Ps 89 44 ["brightness" RV]) it is 'beauty'; in a third class the distinctive idea is 'preciousness,' or 'rarity'

1. Original Terms.

(*y'qār*, Dn 2 37, etc.); in a fourth, and by far the most numerous, class of passages in the O T, the specific thought is that of 'honor' (*kābhōdh*, 'weight,' Gn 45 13; Ex 2 37, etc.). In the N T the conception of glory is primarily visual, that of a halo of light (*δόξα*). This conception was moreover taken over from the O T through the LXX., in which *δόξα* is the usual rendering of *kābhōdh*. The Gr. *κλέος* (I P 2 20) is rather 'praise' than "glory."

2. The More General Use of the Term.

These variations blend in two distinct uses, a general and a more specific. The former is the application of the term to human conditions, including the idea of glory as external pomp. The kings and prominent characters of public and social life display such glory in their appearance among men (Is 8 7; Mt 6 29; Ps 45 13). With this is naturally associated intellectual preeminence (Est 5 11). It includes, further, the conception of honor in the esteem of men, hence it is synonymous with reputation (I Ch 16 24; Ps 96 3), or anything for the possession of which one may be proud, or admire and defer to another. Even inanimate objects are in this sense endowed with glory (cf. "the glory of Lebanon," Is 35 2, 60 13; "the glory of the celestial bodies," etc., I Co 15 40, 41). Poetically, when glory is attributed to God, speaking of His distinctive character, it may thus become equivalent to the word 'self' (Gn 49 6, "honor" AV; Ps 57 8).

3. Specific Use: the Glory of J".

The specific meaning of the term is associated with the name of J", and grows out of the fact that when glory is attributed to God, it is sometimes in the general sense above defined, and sometimes in a more special sense. In the former, common in the Pss, God's glory is the revelation of His preeminence, calling for awe and admiration, whether conceived as external splendor or inward power (Ps 19 1, "the heavens declare the glory of God," 66 2, 96 3, 7). In its specific sense, the glory of J" is conceived of as a physical phenomenon accompanying the revelation of His presence. This usage appears uniformly in Ezk and in the Hexateuch (P).

4. Glory of J"; a Physical Appearance.

The representations of God's physical glory found in these two places differ in some respects. The glory of J" as seen by Ezekiel (1 27 f., etc.) is a definite shape with color: "as . . . the appearance of fire, . . . As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." This is associated with a vision. In a true sense the description is apocalyptic. As such, it may be an actual theophany or a literary expedient to express a revelation received by the prophet in a subconscious form. In either case, the reality of the revelation will depend not on its external form, but on the fact that God wished to, and did, make His will known to the prophet. In neither case, however, was the glory visible to the physical eye of any one but the prophet himself.

The glory of J" as described in P is a brightness of undefined form. "Devouring fire" is the nearest approach to a description given (Ex 24 17). This all the people were able to see (Ex 16 17). It manifested itself in the Tent of Meeting (Ex 40 34, 35; Lv 9 23; Nu 14 10, 16 19, 42, 20 6) and filled the Temple at its dedication (II Ch 7 1 ff.). There are two possible explanations of the literary relationship of the conceptions of Ezk and P. Either P describes a theophany in the form of a dazzling light, which served as a basis and preparation for Ezekiel's more definite vision, or Ezekiel's vision is an apocalypse, which paved the way for the idea of the more constant and broadly perceptible halo implied in P. General critical considerations favor the second alternative. Again, upon the basis of the unity of these two pictures of physical glory (Ezk and P), the question will next arise whether the physical as a whole is older than the general and metaphorical conception. Though the former may seem more primitive, the facts leave practically no ground for this view. The conception of a specific glory in material form could arise much easier after than before the greatness and splendor of God had been fully appreciated.

5. Glory in Ex 33 18 ff.

An intermediate conception of the glory of J" appears in Ex 33 18-22. That here the reference is to something different from the physical glory appears from Moses' earnest petition for a vision of God's glory. He could not have asked for a glimpse of that which he could have seen by visiting the Tent of Meeting. Therefore, in the answer to the petition, the glory is identified with the person of God Himself. "It shall come to pass while my glory passeth by" is explained by "until I have passed by" (Ex 33 22).

The terms **glorify** and **glorious**, while frequently used in the O T and the N T, occur in their ordinary cognate meanings and involve nothing which has not been covered in the foregoing discussion of the primary term glory. A. C. Z.

GNAT. See PALESTINE, § 26.

GNOSTICISM: The beginnings of Gnosticism can not be traced or ascribed to any one person, place, or time. This much only is clear, that Gnostic "tendencies" had been cropping out here and there throughout the Orient long prior to the rise of any definite leader or system. The fact is Gnosticism was but one of the variegated products of the gradual intermingling of the old faiths and philosophies under the tolerant rule of Rome. The movement, however, did not become aggressive and missionary until after the advent of Christianity. The zeal of the early Christians and their radiant hopes intensified the "general thirst for religion," and there sprang up here and there a peculiar eclectic, syncretic religion, which in due time came to be known as Gnosticism. The word "Gnosis" (*γνῶσις*) is used by Paul (I Co 1 5, 8 1, 7, 10, 11, 13 8; II Co 2 14, 4 6, 6 6, 8 7, 10 5, 11 6; Ro 2 20, 11 33, 15 14; Ph 3 8; Col 2 3) without any essentially sinister import. The same is true of certain other words (*αἰών*, *βαθύς*, *μυστήριον*, *πλήρωμα*, *σοφία*, *τέλειος*), which eventually became technical terms with the Gnostics, and were thereafter more or less offensive to the Christians. This does not

1. Its Beginnings.

prove the absence of Gnosticism in the regions where Paul was laboring, but only that the Gnostics as such had not yet invaded and menaced the Christian fellowship.

Gnosticism was an eclectic, philosophico-mystic religion, which drew its constituent elements from the current disintegrating systems of religion and philosophy, while at the same time it freely appropriated the apostolic teaching and absorbed something of the virile faith and zeal of youthful Christianity. The result of such a commingling and combining of the old faiths and the new was Gnosticism in one or another of its manifold forms.

2. Constituent Elements.

The earliest traces of the Gnostic temper recorded in the N T literature are found in the story of Simon Magus (Ac 8 9 f.). Simon's chief claim, it is true, was to the possession of magical power, but such an assumption was not wholly foreign to historic Gnosticism, and besides, in this instance, it seems to have rested back upon premises entirely germane to the Gnostic philosophy. Simon himself may never have been or become a Gnostic, but his adherents with a smattering of Christian truth were destined to develop in that direction (see Simon Magus).

3. Simon Magus.

The chief information concerning the contact between Christianity and nascent Gnosticism in N T times comes to us through five groups of documents: Paul's Epistle to the Colossians, the Pastorals, II P and Jude, Rev, I, II, and III Jn, and the Ignatius and Polycarp epistles. It need not be assumed that some specific form of Gnosticism was present in each or indeed in many of the communities covered by these documents. But Gnostic tendencies were everywhere emerging, which foreshadowed the coming struggle. Many of the elements in the future Gnostic systems were causing irritation, especially to the churches of Asia Minor, and the Apostles and other leaders recognized them as foreign and even hostile to the Christian faith, and uttered their words of warning.

4. N T Sources.

It is clear from a study of the Colossian Epistle that the Christian communities of the Lycus valley were being troubled by self-appointed teachers, whose doctrines arose through an intermingling of current Jewish and Christian and even pagan elements. The essentially Gnostic notes are found in the pretentious philosophy, angel-worship, and ascetic requirements referred to in ch. 2. And the emphasis which Paul in this Epistle puts upon the headship of Christ (1 15 ff.) leaves us to infer that this central Christian doctrine was suffering serious reduction at the hands of these precocious theologians. Here surely was soil from which the later Gnostic systems may easily have sprung.

The situation reflected in the Pastorals is still more advanced. From such passages as I Ti 1 3 f., 4 1 f., 6 3 f.; II Ti 1 13 f., 2 14 f., 3 1 f., 4 3 f.; Tit 1 10 f., 2 1 f., 3 9 f., it is evident that the Christian communities of Ephesus and Crete were much perturbed. False teaching of various kinds and degrees was rife among them. Certain men, among whom were Hymenæus and Philetus, had crept into the churches and created a crisis. Some of them were of the circumcision and assumed to be teachers of the Law. But many views widely aberrant from the common Jewish and Christian faith were stealthily taught. Here again we have a pretentious philosophy, a specious cosmology, a mild Docetism, a practical asceticism, and perhaps also libertinism, and a tinge of simony. Most of these are constituent elements in one or another of the later Gnostic systems.

In Jude and II P there is an advance over the situation described in the Pastorals, in that these "false teachers" have got well entrenched in the churches, or at least in certain Syrian and Asian communions (cf. Jude 1 3 f.; II P 2 1 f., 3 2 f.). And they have perhaps also advanced farther in their divergence from the common Christian conception of the unique and central position of Christ. But their teaching is still inchoate, and they are without commanding leadership. Of course these "false prophets" were aberrant from the common faith in varying degrees, some being wholly unconscious of their divergence. There were among them charlatans and rogues, but there were doubtless also those who were seeking for the truth and for the lofty pathway of the Christian life. It is plain that we have here the germs of Gnosticism, which needed only time and occasion to put forth and bud and blossom.

In the Johannine writings the "Gnostic temper and teaching" are shown to be even more wide-spread and perhaps more self-conscious and antichristian. The churches at Ephesus and Pergamum are commended for having rejected those who claimed to be apostles, and then they are warned against the "Nicolaitans," who seem to be crystallizing into a sect. In Thyatira the "woman Jezebel, who calleth herself a prophetess," has secured a following, which professes to "know the deep things of Satan," and observes and practises things contrary to the Christian faith. In Smyrna and Philadelphia the churches are greatly troubled by those professing to be Jews, "but are of the synagogue of Satan" (Rev chs. 2 and 3). It is in I and II Jn, however, that the main advance and divergences are marked. From such passages as I Jn 1 8, 2 18 f., 4 1-3; II Jn 7 f., it is plain that the cardinal doctrine of the Christian faith has been called in question. Plainly the crisis has come, the climax has been reached, and the breach must be made. The "false prophets who have gone out into the world" must not be allowed to return and bring back "this teaching," and lead the brethren astray. The familiar tone of these Epistles indicates an intimate knowledge of the inner life of the Christian communions to which they are addressed. The author saw the "tendencies" in the teaching which he so vigorously condemns and repudiates; and he foresaw whereunto it would grow. Evidently the churches were not aware of the great danger which threatened them, else the warning need not have been reiterated again and again.

The Ignatian epistles combat two heretical tendencies. The one was a false conception of the person of Christ, which questioned the reality of His earthly physical life, and seems to have been especially rife in Ephesus, Tralleis, and Smyrna. The other was a disposition on the part of some in the

churches of Magnesia and Philadelphia to relapse into "Judaism," which meant "the keeping of the Law," the observance of the Sabbath to the neglect of the Lord's Day, the exploiting of "antiquated fables," the living "apart from Christ," and similar errors. The Docetism which Ignatius combats is essentially the same as that denounced so vigorously in the Johannine epistles, and the stress placed upon the reality of the human, physical nature of Christ is likewise the same.

5. The Evidence of the Ignatian Epistles.

Our examination of the five groups of documents, with reference to the origin and progress of Gnosticism, leads us to infer: (1) That there was a wide-spread and increasing Gnostic tendency, especially in Asia Minor, during the closing decades of the 1st cent.; (2) that Gnostic views of religion and life were filtering into the churches, and provoking increasing resentment on the part of the leaders; (3) that these advanced ideas came in the first instance and in large measure from, or through, the Jewish environment of the churches; (4) that the advocates of this fuller Christian Gnosis were for the most part unconscious of any actual departure from the true faith; (5) that they were, however, children of their own age, and had become eclectic in philosophy and religion, and especially in ideas concerning revelation and redemption; (6) that the common allegorical method and habit of interpreting the Scriptures, whether Jewish or pagan, were responsible for many, if not most, of the Gnostic vagaries; (7) that the emphasis upon "knowledge" tended to discount faith, and led to arrogance and want of charity and of brotherly love; (8) that the dualistic philosophy of the day, together with the allegorical method, fairly accounts for the Docetic view of the person of Christ, so common to the Gnostics; (9) that the ascetic principles and practises of the Gnostics were the heritage which they shared with the men of their day; and, finally, (10) that Gnosticism was but a common distemper of the times, which gradually penetrated into the churches, and aroused the leaders to a vigorous and ofttimes ill-tempered resistance.

6. Summary.

Literature: Harnack, *Hist. of Dogma*, vol. II, Bk. 1, ch. 4; Krüger, in *PRE* [3] art. Gnosticismus; von Dobschütz, *Christian Life in the Primitive Church*, Bk. III, ch. 16; King, *Gnostics and Their Remains*.

E. K. M.

GOAD: A long stick about nine feet in length, sharpened at one end, or fitted with a sharp brad, used in urging cattle (I S 13 21) [Ec 12 11; Ac 9 5 AV]. See plate of Agricultural Implements, Fig. 9.

E. E. N.

GOAH, gō'ā (גֹּעָה, *gō'āh*, **Goath** AV): An unknown locality near, or in, Jerusalem (Jer 31 39).

E. E. N.

GOAT. See Food, § 10; Nomadic and Pastoral Life, § 4; Palestine, § 24; and Sacrifice and Offerings, § 5. For **Scapegoat**, see Azazel.

GOAT: In reference to Daniel's vision, see Daniel, Book of, § 2.

GOAT'S HAIR: This material was used in the making of a coarse cloth (Nu 31 20), for the filling of pillows (I S 19 13), and for tent cloth (Ex 26 7), which gave it a place on the list of articles acceptable as offerings for the sanctuary (Ex 25 4, 35 6).

A. C. Z.

GOAT'S SKIN: The skins of goats in early times often served as crude articles of clothing, but at a later period to be reduced to a goat's skin as a garment was evidently a sign of great destitution (He 11 37).

A. C. Z.

GOB, gŏb (גֹּוב and גֹּב, *gōbh*): A place where David had several encounters with the Philistines (II S 21 18 f.), otherwise unknown. The text here may be corrupt, since in I Ch 20 4 (‖ II S 21 18) "Gezer" is read, and in ver. 5 no town is mentioned.

E. E. N.

GOD

Analysis of Contents

1. Pre-Mosaic Beliefs and Practises
2. Erroneous Beliefs and Heathen Practises
3. Periods and Instruments of Revelation
4. The Resulting Monotheism
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6. Apostolic Theology
7. The Christian Idea of God

The fundamental subject of the Bible is God. The first book in the canonical order opens with announcements about God as the Creator of the Universe. The last book closes with words of Him, in and through whom God brings the history of man to its consummation. The Bible is, therefore, regarded by all Christians as containing the revelation of God, and of the duties and the destiny which that revelation necessarily brings to every human being.

Before summarizing the doctrine of God in the O T we must recognize some principles and methods which seem to characterize the course of the revelation.

The historic revelation began with a group of Semitic tribes afterward known as Israel, who already possessed religious beliefs and practises resembling those of cognate tribes. In the midst of these the new religion took shape through Moses, and only gradually and, in some cases, after long labor succeeded in extending or correcting them. There is much discussion among scholars on two vital points: (1) The degree of extra-Israelitish approaches to monotheism, and (2) the origin of the name and worship of *Yāhweh* (Jehovah, q.v.) (cf. L. B. Paton in *Biblical World*, 1906). It is clear that the O T recognizes affinities with earlier conceptions of God, for *inter alia* we find: (a) the God of whom Moses teaches is the God of their fathers (Ex 3 4, 15, 6 3); (b) Melchizedek was priest of *'Ēl 'Elyōn*, 'God **Most High**' (Gn 14 18 ff.); (c) even J″ is known to other tribes before Moses receives his revelation (Ex 3 18). Recent knowledge of Babylonian and Egyptian religions makes it clear that something more had been attained by some races than a simple monolatry. But it was not true ethical monotheism, and therefore perished. The god was still attached to some astral body (as Sin to the moon), or to some great

1. Pre-Mosaic Beliefs and Practises.

natural phenomenon (some believe that J″ may have been the name of a thunder-god). That which distinguishes the movement in Israel may be set forth as follows: (1) Moses had an experience of the presence and power of God deeper and purer than any man before him. (2) This experience, or voice, of God fitted him to become the leader of a group of tribes out of Egyptian bondage, in a manner which they ever after recognized as the act of God (Ex 15 13, 20 2; Am 3 1; Hos 13 4, etc.). (3) The name of J″ received an interpretation which released it from all mere physical association (Ex 3 13 f.), made it the name of a supreme and living personality and attracted to itself the truth in older names (El, Elohim, El Shaddai [**God Almighty**], Adonai; see article Divine Names, *EB*, III, 3320–3331). (4) The covenant between Israel and J″, founded under Moses, was founded on His righteousness and grace, His good will, and on their continued trust and obedience toward Him as their only God. (5) That covenant (see COVENANT, § 3) required of the people complete trust in God and obedience to His will. Hence the rise of that great system of Law in which the will of God was formally announced (Smend, 41 ff.). All these elements were present in the religion of Israel from the time of Moses, and formed the conditions under which heathen beliefs and practises were gradually cast out and a true monotheism was established.

2. Erroneous Beliefs and Heathen Practises.

Though signs are found, as said above, that some races had lofty conceptions of their gods, yet the Semitic tribes immediately related to Israel, as well as the Canaanites among whom they settled, as a rule practised idolatry of a profuse kind, while some reached what has been called 'monolatry' (a tribe owning allegiance to one god as its god). The worship of J″ was begun under Moses amid such beliefs and practises. From the first, three things stood firm and clear whenever a prophet spoke: (1) That J″ is alone Lord of Israel, (2) that He loathes idolatry, and (3) that He has a fixed will (or character) and demands the same of His people. From these vital centers the life and light spread. It is natural to find that in belief and practise Israel continued many things whose inconsistency with the worship of the living God was only gradually and painfully discovered. Students of the O T are laboriously striving to trace out the long and tortuous path through racial, political, economic, as well as intellectual and moral, changes, by which from age to age the self-revelation of God was accomplished. (A) In the matter of belief, for example, we find that the Israelites long retained the habit of thinking of their God as if He were a human being (anthropomorphism), not only as to the possession of moral and intellectual characteristics (*e.g.*, **mercy, grace, patience, long-suffering, loving-kindness**) and limitations (*e.g.*, His **fury, jealousy, hate, vengeance, wrath**), but even of physical organs (*e.g.*, His **back, face, finger, foot, form, hand, heart, mouth,** and **voice**). See also the poetic expressions "pinions" (**feathers** AV) and "wings" (Ps 91 4). So gradual and laborious was the removal of these ideas that scholars are in doubt as to when they can be said to have died out. They naturally passed from a literal to a symbolic use, as when even we speak of the heart or the mind of God; and it may well be that for the nobler spirits in Israel this anthropomorphism in its grosser forms ceased at a much earlier date than for the mass of the people. (B) In the matter of religious practise: (1) Some practises, as idolatry, polytheism, human sacrifice, sensual ceremonies, were utterly condemned from the beginning of the worship of J″. That they survived, or intruded themselves at later periods, in no wise proves that they were not felt to be condemned by the inward nature of J″ worship. It began to make and mark its distinctiveness at the very start, or it could never have done so later. (2) Some practises, as circumcision, sacrifice, feasts, purification, perhaps the Sabbath, which were already in use, or were taken over in Canaan, were gradually changed in form and meaning. Hence we may well expect to find, as we do, that the use and value of these are found to alter from one stage to another, as the growing revelation of God flung its light upon them. (3) Other practises, as the observation of sacred places, stones, trees, animals, etc., continued for a while without explicit condemnation, but were found to be inconsistent with the worship of J″, when His self-revelation had become more familiar to the general thought of the people.

3. Periods and Instruments of Revelation.

In the study of the growth of the knowledge of God in Israel, it is necessary to pay attention alike to the main periods of the people's history and the instruments of revelation. (1) For it was always in connection with their changing economic, social, and political circumstances that the light of that knowledge increased. The settlement in Canaan brought contact with more highly civilized peoples, new forms of worship, new customs. And these brought at once stimulus and temptation. The rise of the kingship ushered in a new era in which great strides were made alike in national unity and intelligence, and in the need for that prophetic instruction through which henceforth the knowledge of God grew more definite, more spiritual, more awful. Contact with the great empires of the East (Assyria, Babylon, Persia) evoked tremendous changes in which the nation's life seemed to be utterly quenched. The long and terrible struggle was made the occasion of sublime revelations of God by Amos, Hosea, Isaiah (chs. 1–39), Jeremiah, etc. The Exile was midnight for the nation, but dawn for the Church of Israel. Out of it the people of J″ came with such clear knowledge of the living God as no human mind had ever possessed (Ezekiel, Isaiah [chs. 40–66], the collection of the Psalms, etc.). (2) The instruments of revelation were (a) institutions of religious and political life (the covenant, sacrifice, priesthood, temple, law, the judgeship, kingship, etc.); (b) events in history (famine and poverty, wealth and power, war and victory, defeat and exile). These institutions and events were not peculiar to Israel. All peoples, small and great, have had them. That which made them channels and occasions of revelation was the work of the prophets (see PROPHECY). Under their teaching, spread over many centuries,

the people were held to their faith in J″ and were taught to see in Him the Lord of their life, the faithful, merciful, omnipotent, righteous, and invisible King, not of Israel only, but, at last, of all nations.

4. The Resulting Monotheism.

The name by which the O T doctrine of God is known is monotheism. It is nowhere set forth in a formal manner. It is the general view of God, which is gained from a survey of the whole literature. It is implied in the earliest teachings; it is made explicit in the latest. It begins in the conviction of that covenant relationship between J″ and Israel; it culminates in the spiritual experience of many psalms and the Messianic prophecies of second Isaiah. When we bring the various elements together we have as a result that doctrine of God out of which the Christian is historically derived. The following references are given merely as illustrations, for which many parallels are in the O T (1) There is but one God, Jehovah of Israel (Jer 10 6-10; Is 42 8). He alone is the living God (Jer 4 2, 10 10); the idols are dead things (Is 44 9-17). (2) The living God is the Creator of all things (Gn 1 1 ff.; Is 42 5, 45 18; Ps 104; Pr 8 22-29), Himself eternal (Ps 90 2; Is 44 6, 48 12). (3) He is, therefore, the Ruler of all nations, as well as of the universe (Job chs. 38–39; Pss 8, 19; Am 9 7; Is 19 25, 45 1-13, 18). He is omnipresent (Ps 139), omnipotent (Is 43 6, 45 9, 50 2 f., 64 1-4), omniscient (Job 34 21 ff.; Dn 2 20-22; Pr 8 22-31; I S 16 7). (4) Among the moral attributes of God we find His holiness (see Holiness and cf. the expression **Holy One of Israel,** especially frequent in Isaiah), supreme and all-inclusive (Ex 15 11; Is 5 16, 57 15; Lv 11 44 f.), His righteousness, which appears in His just dealings with men, rewarding each according to his works (Gn 18 25; Ps 18 25 ff.; Is 42 21, 45 24); as righteous, He is also faithful to His covenant word and therefore to His people (Dt 4 30 f., 7 9; Hos 2 18 f.; Ps 43 3; Is 40 8); from His very righteousness and faithfulness comes His **mercy.** He is full of compassion, of unlimited kindness (Dt 7 8; Ex 34 6; Is 40 1; Ps 103). (5) One of the most remarkable elements in the monotheism of Israel is that J″ is God of the future. This religion arose from His promises, which became more wonderful in their scope and character as the national tragedy deepened. The Messianic is an essential element in monotheism; without it God is not a fully spiritual being and His attributes are shorn of their absolute nature. Hence the Messianic element in all the varied meanings and forms of that great hope is always a reflection of the character, as well as a revelation of the authority, power, and purpose of J″ before the faith of His people (cf. the spirit of the King in Ps 72 with that of Ps 103, or the spirit of Is ch. 53 with that of Is ch. 41) (see Messiah; Prophecy).

5. In the N T.

When we pass to the N T we find ourselves in a new world made for us by a new religion. The change is due to the creative personality of Jesus Christ. It was as rapid as it was great, and yet it passed through certain well-defined stages. And, as in the O T, the full N T doctrine of God is not gained from any one stage, not even from the oral teaching of Jesus, but is the effect of the whole revealing process therein described. (1) It began with the appearing of Jesus (identified by John the Baptist, Mk 1 1-8) as the Messiah. He avoided the title because of its current misinterpretations, but He accepted it (Mt 8 29, 14 33) when His personality and work had opened the eyes of men to the truth. He at once elucidated and fulfilled the true meaning of Messiahship by (a) the energy of His personal will, authority, power (Mk 1 21-28, 3 13, 4 41, 6 1-6, etc.), which overawed the people and even awoke dread among His disciples at certain crises (Mk 5 17, 10 32; Lk 5 8, 26); (b) the sublimity and finality of His teaching about God and man. He spoke with convincing and original authority (Mt 7 28 f., 13 54; Mk 1 22, 6 2, 11 18); (c) the emphasis on His relationship to God as *the* Son to *the* Father, especially when compared with His assurances that all men must call God their **Father** (Mt 5 44 f., 6 9, 18, 11 25-27; cf. Jn 5 18, 10 24-39). This emphasis was no mere formal claim to His own share in a general human relationship. It was the foundation in His own consciousness for the demand that men come to Him, believe in Him, follow Him, obey Him, as the condition of their right relationship with God (Mt 7 21-27, 10 32 f., 37-39, 11 25-30, 12 50, 16 27, 17 5, 9, 18 5 f., 10, 21 33-45). It is of course prominent and explicit in the Fourth Gospel; (d) the exercise of His authority to forgive the sins of individual persons (Mk 2 1-12); (e) His description of the kingdom of God (or of heaven) as both present and future, established here and fulfilled there, which may have led His disciples to misunderstand the course of coming events, but made all the more clear and impressive His consciousness as Master of life eternal (Mt 5 3, 10 [ἐστιν], 13 37 f.; Lk 17 20 f.; Mk 10 17-21, 24-31; cf. Jn, *passim*); (f) His view of His own death as no mere disaster and close of His active ministry, but as the supreme act whose full personal and, therefore, moral significance must henceforth condition the relations of God and man (Mk 10 45, 14 22-25). In all these self-expressions there moved a consciousness of a new type, not that of prophetism nor of private saintliness, a consciousness which all through seemed to act and speak and reveal itself as if veiled, restrained, as if only preparing the field and itself for its full scope. (2) All this, as the N T tells the story, would have remained unapprehended and fruitless, save as a baffling and pathetic mystery in one man's picture of humanity and of the inscrutable Divine, but for (a) the resurrection (Lk 24 5-7, 19-27; Jn 20 8 f.; Ac 1 2-4, 3 26, 13 29-37, 17 31; Ro 1 4; I Co 15 3-8, 20; I P 1 3) and (b) the gift of the Holy Spirit (see Holy Spirit). In these events the inner nature, source, and meaning of His consciousness became fully revealed. And through the change which the whole of these facts and events wrought in the relations of those men toward God the human consciousness broke into a new era, a new universe, and a new, sublime, and luminous knowledge of God. For it was God who had sent His Son and His Spirit, and He stood revealed in the whole redeeming work which was thus done before the eyes and upon the hearts of men.

Only a brief summary of the main features in the new doctrine of God can be given here. Those Jewish monotheists were surprised out of their

pure monotheism into a new way of conceiving and worshiping God. (1) We find them rendering worship and ascribing Divine titles and glory to Jesus Christ as Lord (Jn 20 28; Ro 16 27; I Co 1 2, 16 22-24; II Co 12 8; Rev 1 4 f.), and in prayers and ascriptions of praise His name is continually used along with the name of God the Father. And, indeed, as God acts through Christ on man, worship is given to God through Christ (Ro 5 11; Jude ver 25; He 13 20). (2) The supreme blessings of the soul are said to be derived from all three names, Father, Son, and Spirit: grace (Ro 1 7, 15 15; I Co 15 10, 16 23; II Co 6 1, 13 14), peace (Eph 6 23; Ro 8 6; Gal 5 22), life (Ro 6 23, 8 2; I Jn 5 11 f.), love (Ro 5 5, 8 35, 39; Eph 3 14-19; I Jn 4 10-13). (3) In many passages all three names are used in a coordination and interchange of powers and attributes which were new and startling to the whole world—both of Jew and Gentile (Mt 28 19; Ro 5 5 f., 8 1-17, 15 30; I Co 2 10-16, 6 19 f.; II Co 13 14; Gal 5 16-24; Ti 3 4-7; Jn 14 16, 26, 15 26; I Jn 3 23 f., 4 2 f.). Although in certain passages the relations of Christ to God and to the universe are discussed, or abruptly stated (Ph 2 5-11; Eph ch. 1; Col ch. 1), we do not find in the N T an elaborated theory or doctrine of the Trinity. What we find is a community of individuals to whom has come the very indwelling of God, whose open conscious fellowship with Him has resulted from the person and work of Jesus Christ and the gift of the Spirit of God. This new and highest, and indeed final, type of human experience is realized in their faith, worship, love, and obedience, directed toward the three names Father, Son, and Holy Spirit, as three coordinate, living, Divine sources of mercy, righteousness, love, life eternal. And yet they worship and serve one God. Monotheism had evidently passed into a remarkable and new form (I Co 8 4-6; I Ti 1 12-17; II Ti 1 8-10, 14).

6. Apostolic Theology.

Christian men were forced to think out the implications of this whole situation. (1) The redemption wrought by Christ, the revelation of the will, power, wisdom, purpose, holiness, and love of God were now too clear, too glorious, too real, to admit of doubt on the part of those who had passed into life and light. Using every hint in the apostolic records, they gradually worked out various theories regarding the ultimate significance and relations of the three names. The Trinity of historical experience was there, given once for all in the very origin and nature of the Christian life. Its explanation resulted in various forms of Trinitarian doctrine. This is not the place to recount them. Sufficient to say that the instinct of the Church has ever been to reject any theory of the Divine nature and the three names which, by reaction, weakens faith in the reality of the Atonement, the act of Divine redemption on the Cross; or in the permanent relation of the Father and the Son to the earthly life of man through the Spirit; or in the reality of the immediate and personal revelation of God the Father in these events, facts, and experiences. Since what we may call realistic Trinitarianism is the essential, or typical, view of God given in the N T, some form of theoretic Trinitarianism has always characterized the doctrine of the Church as a whole. (2) The N T doctrine of God retains all the highest O T conceptions of Him, as the Creator and Lord of Nature (Mt 5 34 f., 6 26, 31; Ac 7 48-50, 17 24-28; Ro 1 20, 11 33-36; Col 1 15-19; Jn 1 1-4); holy and righteous (the whole teaching of Jesus rests on the idea that God is of an inflexible justice and holiness, as well as mercy, in His rule and judgment of men) (Mt 5 3-10, 6 33, 11 21-24, 13 41-43, 24 45-51; cf. Ro 1 17, 2 5-16, 3 21-30, Jn 3 10); almighty and all-wise (Mt 19 26, 25 31-46, 28 18-20; Jn 10 27-29; Ro 11 33; I Co 2 10 f.; I Ti 1 17); merciful and gracious (Mt 5 7, 45, 6 14 f., 7 11, 11 25 f., 29 f.); but the N T contains the supreme revelation of His character as holy love, for which indeed a noun seems to have been coined, ἀγάπη (Mt 5 43-48; Jn 3 16; I Jn 4 7-13; Ro 5 5, 8, 8 35-39; Eph 2 4, 3 17-19). It is in the fellowship of this God thus revealed as Father of Jesus Christ the Redeemer, and as indwelling Spirit, that those hearts of apostolic men reached a combined fervor of love and moral clearness, in peace and hope and power, which are accepted wherever the gospel goes as the very essence of the Supreme Good itself.

7. The Christian Idea of God.

Literature: The literature is immense, and relevant discussions of this topic occur in many kinds of works on Biblical History and Theology, in all works concerning Christ, Pauline and Johannine Doctrine, and in all the Systems of Christian Doctrine and its History. See works on O T Theology by Schultz (translated), Stade, A. B. Davidson; Smend, *Alttest. Religionsgeschichte*; Marti, *Geschichte der Isr. Relig.*[4] (1906); Baentsch, *Monotheismus* (1906); Kautsch, art. The Religion of Israel in *HDB*, extra volume; art. Names of God in *EB*, coll. 3320–3331; Addis, *Hebrew Religion*. Works on N T Theology by B. Weiss (translated), H. J. Holtzmann, Stevens; B. Weiss, *Religion des N T* (1903); Lütgert, *Gottes Sohn und Gottes Geist* (1905); Baldensperger, *Das Selbstbewusstsein Jesu*[2] (1892); Forrest, *The Christ of History and of Experience* (1899); H. J. Holtzmann, *D. Messianische Selbstbewusstsein Jesu* (1907); Sanday, in *HDB*, II, pp. 205–215. See also Glory; Godhead; Grace; Hand; Holiness; Holy Spirit; Hosts, Lord of; Jesus Christ; Love; Majesty; Mercy; Presence; Righteousness; Spirit; Strength of Israel.

W. D. M.

GOD, CHILDREN OF. See God, Sons and Daughters of (3).

GOD, SON OF. See Jesus Christ, § 14 (b).

GOD, SONS AND DAUGHTERS OF: A phrase used in whole or in part with various meanings. (1) In Gn 6 1, Job 1 6, 2 1 the expression "sons of God" refers to the heavenly spirits who minister about the throne (cf. I K 22 19 ff.; Is 6 2 ff.) and make up the court of the Supreme Ruler. The passage Gn 6 1 stands practically alone in the O T in its conception of the possibility of union between spiritual beings and the daughters of men. It may be a fragment of Semitic mythology, which the writer in Gn (J) saw fit to make use of (see Genesis, § 4 ff.). (2) The expressions "my sons" and "my daughters" in Is 43 6 refer to the exiled Israelites, who are to be restored to their land through Cyrus. This passage was evidently in Paul's mind in II Co 6 18, where he uses it of Christians in distinction from unbelievers (II Co 6 18). (3) In the O T 'my sons' ("children" in EV) is frequently applied by the prophets in the name of J" to Israel as the people of J" (Is 1 2, etc.). This expression reappears in the N T in the more spiritual sense of those who truly recognize God as

their Father and seek to do His will (Mt 5 9, 45, etc. [*υἱοί*]; Ro 8 16 f., etc. [*τέκνα*]). E. E. N.

GOD FORBID. See FORBID.

GODHEAD: Of the three Greek words represented by this term that in Ac 17 29 (*τὸ θεῖον*) is more literally rendered 'the divine'; but in classical usage it is the exact equivalent of 'God.' It is therefore chosen by Paul as the more philosophical designation of God in this address, designed to recall to the minds of his hearers a conception more exalted than that associated with their pantheon. The other two terms (*θειότης* and *θεότης*) differ from each other precisely as 'divinity' and 'deity' in English. In Ro 1 20 ("divinity" RV) the Apostle has in mind the quality of God; in Col 2 9 His inner essence or personality. For classical parallels for Ac 17 29 cf. Plato, *Phædr.* 246 D; for Ro 1 20, cf. Plut. *Cur Pythia nunc nomeddat*, etc., 8; and for Col 2 9 cf. Plut. *De defec. Orac.*, and Lucian, *Icarom.*, 9. A. C. Z.

GODLESS: This word occurs only in RV, rendering a Hebrew term (*ḥānēph*), which means 'profane' (Job 8 13, 13 16, 15 34, etc.; Pr 11 9; Is 33 14, "hypocrite" AV). The original is derived from a root denoting 'that which cuts itself off (from God) and is rejected.' The idea of hypocrisy is attached to the word in later Mishnaic usage. A. C. Z.

GODLINESS: A strictly N T term, its root idea being 'reverence,' or more specifically, 'the loving fear of God' (I Ti 2 2; II Ti 3 5; II P 3 11; cf. Eus. *Præp. Ev.*, 1, 3). Godly is used in the O T as equivalent to 'merciful' (Ps 4 3, 32 6), and once to what has a 'special relation to God' ('from God,' Mal 2 15). In the N T it renders both the adjective 'godly' (*εὐσεβής*) and the general conception of being specifically 'related to God' (II Co 1 12; I Ti 1 4). Hence "after a godly sort" (II Co 7 9, "after a godly manner" AV) means, strictly, 'according to the will of God,' or 'in a way suitable in relations with God.' A. C. Z.

GODS. See in general GREEK AND ROMAN IDOLATRY, and SEMITIC RELIGION.

GOING, GOINGS, GOINGS FORTH, or OUT, GOING UP: The verb 'go' represents a large number of different words in the Heb. or Gr. originals. In most cases the interpretation involves no difficulty. One or two special usages call for remark. "Goings forth" is used frequently of the boundary of a district (Nu 34 5, etc.). "Going up" in the AV is frequently much better rendered in the RV by "ascent" (Jos 15 7, etc.). E. E. N.

GOLAN (גּוֹלָן, *gōlān*): A city of refuge (Dt 4 43; Jos 20 8, 21 17) in the territory assigned to the half-tribe of Manasseh. Both a town, Golan, and a district, Gaulanitis, were known to Josephus (*Ant.* XIII, 15 3; XVII, 8 1). The latter is called by the Arabs *Jaulān*. It was one of the provinces in the tetrarchy of Philip, bounded by the Jordan on the W., by the Jarmuk on the S., and by Mt. Hermon on the N. The E. boundary was formed perhaps by the river '*Allan* (cf. G. A. Smith, *HGHL*, p. 541, and Schumacher, *The Jaulan*). Perhaps the name was applied, first, to a city and later to the district round about; etymologically, however, the root, meaning 'circuit,' would point to the opposite conclusion. Site uncertain. G. L. R.

GOLD. See METALS, § 1.

GOLDEN CITY: A term applied to Babylon in Is 14 4 (but cf. alternative reading in mg.). E. E. N.

GOLDSMITH. See ARTISAN LIFE, § 10 (b).

GOLGOTHA. See JERUSALEM, § 45.

GOLIATH, go-lai'ath (גָּלְיָת, *golyāth*): A Philistine giant ("six cubits and a span," or over eleven feet in height) slain, according to I S 17 4 ff., by David. In II S 21 19, however, he is said to have been slain by Elhanan the Bethlehemite in single combat. In I Ch 20 5 the explanation is given that Elhanan slew [not Goliath but] Lachmi, the brother of Goliath, who is also represented as a giant, and even described in the same terms as Goliath. A. C. Z.

GOMER, gō'mẹr. See ETHNOGRAPHY AND ETHNOLOGY, § 11, and HOSEA, § 2.

GOMORRAH, go-mōr'ā. See SODOM AND GOMORRAH.

GOOD, GOOD WORKS: There is nothing peculiar in the use of the term 'good' in the Bible. In the O T it nearly always stands for the Heb. *ṭōbh* (adj.), *ṭūbh* (subst.), or *yāṭabh* (vb. 'to do good'), all of which are significant of 'good' in a comprehensive sense, easily applied (1) to material or physical good, or (2) to moral good. In most cases the English reader should have no difficulty in making the distinction. In the N T 'good' is in most cases the rendering of the Gr. adjectives *ἀγαθός* or *καλός*, the former nearly always in a moral or spiritual sense, the latter often in a material or esthetic sense. Both adjectives frequently occur in the expression "good works" with almost equivalent meaning—*καλός*, however, generally retaining something of its fundamental esthetic coloring. The following additional instances call for comment: In Mic 7 2 the word *ḥāsīdh* means 'full of love,' 'kindly.' In Ec 5 11 "good" AV = "advantage" RV. In Dt 2 4, 4 15; Jos 23 11, 'good' renders the adv. *mᵉōdh*, 'very,' 'very much'; in Jer 13 10 it renders a verb meaning 'to succeed,' and then 'be fit for.' In Job 15 3 the Heb. means 'to be of no profit'; in Jer 18 4 it means 'as it was right in the eyes of the potter'; in Gn 24 12 "send me good success" stands for 'cause (it, *i.e.*, success) to meet (*i.e.*, happen),' while in Jos 1 8 "good success" means thou shalt 'deal wisely.' In I Co 15 33 the Gr. is *χρηστός*, lit. 'useful' or 'kind'; here used in a sense akin to 'morally refined.' In Gn 46 29 "good while" means 'again,' or 'still more,' and in Ac 18 18 it means 'a (sufficient) number of days.' In Ro 16 18 "good words" means 'courteous, pleasant speech calculated to disarm suspicion.' Practically, "the good" are contrasted with "the evil" (*e.g.*, Mt 5 45), but nowhere is a strict definition of "the good" given. That which is in harmony with recognized ethical standards or with the spirit and teachings of the gospel is 'good' (*ἀγαθός* or *καλός*). Good works are the natural fruit of good hearts (Mt

7 17). God alone is absolutely good, and only through a true perception of Jesus' relation to God can one know how to call Him good (Mk 10 18 and ||s). See also JUSTIFICATION. E. E. N.

GOODLY APPAREL. See DRESS AND ORNAMENTS, § 5.

GOODMAN: In Pr 7 19 the meaning is 'husband' ("the man" RV). The woman appears purposely to refrain from saying 'my husband.' 'Goodman' was once frequently used in the sense of 'head of the house.' In the N T the Gr. term is *οἰκοδεσπότης, i.e.*, 'master, or head of the house' (Mt 20 11, etc.; cf. RV). E. E. N.

GOODNESS: In most cases this word is the accurate rendering of the original terms. In the O T the terms *ṭōbh* and *ṭūbh* are comprehensive. God's goodness is manifest in the blessings He bestows on His servants, *i.e.*, the good things of life, and also the more spiritual blessings of forgiveness and love (*e.g.*, Ex 33 19, cf, 34 6). The word *ḥeṣedh* often translated "goodness" in AV (*e.g.*, Ex 34 6) is much better rendered by "mercy" or "loving-kindness" (so RV). In the N T in Ro 2 4, 11 22, the Gr. *χρηστός, χρηστότης*, signify 'kindness' (cf. Eph 2 7), or 'benignity,' not 'goodness in the abstract.' See GOOD, GOOD WORKS. E. E. N.

GOOD PLEASURE, GOOD WILL: In the N T *εὐδοκία* usually refers to God's 'good will,' either in the sense of His delight or satisfaction (II Th 1 11) or of His sovereign purpose or will (cf. Mt 11 26; Eph 1 5, 9; Ph 2 13). The passage that has occasioned most comment is Lk 2 14. Here for "good will toward men" (AV) RV reads "among men in whom he is well pleased" ('men of [His] good will'). The RV is based on the reading *εὐδοκίας* (genitive) found in the best MSS. The AV is based on the nominative. The sense is practically the same in either case. *εὔνοια*, in Eph 6 7, means 'good disposition' or 'intent.' E. E. N.

GOODS: The EVV use this word to render a variety of Heb. and Gr. terms: (1) *'ōn*, 'strength,' 'ability' (Job 20 10 AV); (2) *ḥayīl*, 'strength,' 'vigor,' 'power' (Nu 31 9); (3) *ṭōbh*, 'good' (in a general sense) (Dt 28 11 AV; Ec 5 11); (4) *m'lā'khāh*, 'work,' 'business' (Ex 22 8, 11); (5) *nikṣīn*, 'riches' (Ezr 6 8, 7 26); (6) *qinyān*, 'acquisition' (Ezk 38 12 f.); (7) *r'khūsh*, 'that which is gathered' (Gn 14 11-21, 31 18 AV, 46 6; Nu 16 32, 35 3 AV; II Ch 21 14 AV; Ezr 1 4, 6). The same term is often rendered "substance." (8) *k'bhūddāh*, 'weighty material' (Jg 18 21); (9) *τα ἀγαθά* (Lk 12 18 f.); (10) *οὐσία*, 'substance' (Lk 15 12 AV); (11) *τὰ σκεύη*, 'vessels,' 'implements' (Mt 12 29; Mk 3 27; Lk 16 31); (12) *τὰ ὑπάρχοντα*, 'possessions' (Mt 24 17 AV, 25 14; Lk 11 21, 16 1, 19 8; I Co 13 3; He 10 34 AV); (13) *ὁ βίος*, 'the means of living' (I Jn 3 17); (14) *ὕπαρξις*, 'substance' (Ac 2 45); (15) *τὰ σά*, 'thy (things)' (Lk 6 30); (16) *πλουτεῖν*, 'to be wealthy,' "increased with goods" (Rev 3 17 AV; cf. RV.) E. E. N.

GOPHER WOOD. See PALESTINE, § 21.

GORE (Ex 21 32). See CRIMES AND PUNISHMENTS, § 3 (c).

GOSHEN (גֹּשֶׁן, *gōshen*): **1.** A district in Egypt in which Jacob and his family were placed (Gn 45 10, 46 28, 47 27, 50 8 [all J]; Ex 19 26 [P]). It was noted for its adaptation to pastoral life and regarded as in general unsuitable for agriculture, perhaps because of its distance from the Nile and the difficulty of irrigation. But that it must have been cultivated to some extent appears from Nu 11 5. The LXX. renders Gn 45 10 Γέσεμ Ἀραβίας, intimating that G. was located in the *nomos* (political division) *Arabia*; and names Heroopolis (*ἡρώων πόλις*, Gn 46 28) ostensibly as its capital. The site of the city has been identified as the modern *Tell-Mashkūta* in the *Wādy Tumilat*, and excavated by Naville (*The Store City of Pithom*, 1888), but, according to the geographer Ptolemais, the *nomos Arabia* had Phacussa for its capital. This would identify G. with *Keṣem* (Egyptian, *Pa Sept*—'home of [the god] Sept'), modern *Seft-Henna*, which is somewhat NW. of Pithom. The difficulty has been solved by Steindorff's suggestion in *PRE*³, art. Gosen, that the capital of the *nomos* may have been changed from one city to the other, as was frequently the case in the subdivisions of Egypt. G., therefore, as a district was undoubtedly in the E. portion of Egypt, and N. of the southern point of the Delta. **2.** A district in the Negeb and the Shephelah (Jos 10 41, 11 16); but an extension of the Goshen in Egypt may be meant. **3.** A city in Judah (Jos 15 51). Site unknown. A. C. Z.

GOSPEL, GOSPELS

ANALYSIS OF CONTENTS

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I. GOSPEL (*εὐαγγέλιον*, 'good tidings'; AS, *godspell*; OHG, *gotspel* = 'God-story'): The N T term for the contents of the message given by Jesus Christ to the world.

In the statements which Matthew gives of Jesus' early preaching in Galilee (4 23, 9 35), and which he records in Jesus' eschatological address (24 14), the phrase "gospel of the kingdom" shows that the term is to be understood in its primary meaning of 'good tidings' (as in the RV of Ro 10 16 and Rev 14 6). The Matthew phrase is an elaboration of the simple term "gospel" which Mark has in the title of his narrative (1 1), in his record of Jesus' initiatory preaching (1 14 f.) and of His later teaching (8 35, 10 29, 13 10, 14 9). This term, when used by Mark in connection with the primitive idea of *κηρύσσειν* (1 14 f., 13 10, 14 9), is undoubtedly intended to be understood in its primary sense, as by Matthew; but when used in such connections as in 1 1, 8 35, 10 29 is presented in its more technical

1. Usage of the Term.

meaning of a 'formulated message.' In this Mark shows, as he does elsewhere (*e.g.*, 1 4), a tendency to introduce into his narrative, primitive though it is, phraseology borrowed from the developed thought of the Apostolic preaching. It is in this technical sense that the term is to be understood in Peter's council speech (Ac 15 7), and in Paul's farewell at Miletus (20 24)—the only instances in which Lk uses the word in either of his writings. For it he substitutes in his Gospel the cognate verb (εὐαγγελίζεσθαι, 'to announce good news'), using it mostly in connections where to his mind the primary idea of heralding the good news is present (*e.g.*, 3 18, 4 18, 7 22; cf. Mt ||). Such connections are also clear in certain Acts passages (*e.g.*, 8 12, 25). At the same time, when the verb is used in connection with objective truths, or distinctive messages, there is an evident technical meaning, which is most apparent in Ac, where it seems to represent the formulated Apostolic preaching (*e.g.*, 5 42, 11 20, 14 15, 17 18). It is quite natural, therefore, that in the Epistles both noun and verb should appear almost constantly in their technical meanings (*e.g.* [εὐαγγέλιον], Ro 1 16, 15 16; I Co 9 23; II Co 9 13, 11 4; Gal 1 6 f., 2 5, 7, 14; Col 1 5, 23; II Th 1 8; II Ti 1 8; I Pe 4 17; [εὐαγγελίζεσθαι], Ro 1 15; I Co 9 16, 18; Gal 1, 16, 23; I P 4 6), and that there should be meanings developed beyond this, as (a) of the distinctively Pauline gospel (*e.g.* [εὐαγγέλιον], Ro 2 16, 16 25; II Co 4 3; Gal 1 11, 2 2, 7; I Th 1 5; II Th 2 14; I Ti 1 11; II Ti 2 8b; [εὐαγγελίζεσθαι], I Co 15 1 f.; Gal 1 8 f., 11—which throw light on the peculiarly Pauline meaning to be given to such passages as Gal 2 5, 14; Eph 1 13, 3 6, 8, 6 19; Ph 1 27; Col 1 23); (b) of the general gospel, in the administrative sense of the dispensation, or the service characteristic of gospel times (*e.g.* [εὐαγγέλιον], Ro 1 1, 9; I Co 9 12, 14; Ph 1 5, 7, 12, 16; Phm ver. 13); (c) of the gospel in a written form ([εὐαγγέλιον], Rev 14 6). The solitary passage I Th 3 6 shows how generally in the N T the early literary usage of the word had disappeared. The foregoing induction of the usage of the term 'gospel' makes clear the sense in which it is applied to the canonical narratives of the ministry of Jesus, and leads the way to the following consideration of the process by which the message and mission of Jesus came into written form, the literary peculiarities of the form to which it came, and the characterization of Jesus which this form presents.

II. Gospels: Behind the written gospel narratives stood the oral tradition of Jesus' life and teachings. This had its origin in the reports which were spread abroad concerning Him, while His ministry was yet in progress, and crystallized into the testimony regarding Him which followed upon that ministry's completion. The formal expression of this testimony was in the Apostolic preaching, the basis of which was the story of Jesus, as culminating in His death and resurrection (cf. Ac 2 22-32, 10 36-41, 13 23-31, 17 18).

2. The Process from Oral Tradition to Written Gospels.

Naturally, this oral record of the ministry of Jesus was more or less fragmentary. It did not record all there was to record. It dwelt on certain parts of His life, certain phases of His teaching. This was as true of the formal Apostolic preaching as it was of the informal reminiscences of the disciples. Naturally also, as the gospel generation aged, this oral and fragmentary character of its record was felt to be imperfect, and created the desire to have in more permanent and completed form what it had preserved of the past. As a result, these oral records came to be committed to writing, at first fragmentary (cf. Lk 1 1 f.), then more collected, until there were evolved the gospel narratives, as we have them in the N T (cf. Lk 1 2-4). This process was at no time strictly historical. The motive of the disciples in their oral reminiscences and of the Apostles in their formal preaching was not so much to make a record of the past as to make an impression on the present. (Cf. Lk 1 4, where Theophilus is approached as one who had been favorably impressed with the religion of Jesus; cf. also Jn 20 30 f.) Their motive was primarily evangelistic. In fact, however much their experience of Jesus' personal self may have made them lovingly retain in their memory the things He had said and done, it was on the future rather than the past that they dwelt; for He had left them with the promise of a personal return to earth to consummate His work. For this return they themselves waited with keen expectancy, and against its coming they sought to win the world to a faith in their Lord (cf. I Th 1 9 f.; Ac 17 30 f.).

Our Gospels are not thus so much the records of history as they are the impressions of experience. They are not formal biographies; they are characterizations of a personality. That we have four Gospels, therefore, is not due to repeated efforts to give an accurate narrative of the life and teaching of Jesus, but to the individual desire with each writer to present this wondrous personality in a way to meet the special evangelistic needs which confronted him individually in his own particular work. Consequently, we are not surprised to find these Gospels differing greatly among themselves. Matthew presents this personality from the view-point of fulfilled prophecy, to appeal to Jewish minds. Mark presents it from the point of the Apostolic preaching outside of Jewish circles, to meet the Gentile mind. Luke, more nearly than any of the others, presents it from the point of investigated facts, to influence the mind of a cultured man of rank. John, most of all, presents it from the point of a meditated experience, to meet the needs of troubled faith. And yet, in spite of these wide differences, there is a necessary community among the Gospels, from the common subject they present—and especially among the first three Gospels, from the fact that they present this subject in a common way, going over the same portion of the Ministry and with the same general outline of events. For this reason they are called the Synoptic Gospels.

3. Literary Character of the Gospels.

The literary interrelations of these Synoptic Gospels become thus naturally a particular question, constituting what is known as the Synoptic Problem. This problem presents itself in the following way: Upon close investigation of their material, it becomes evident that there are significant identities

among these Gospels, and also significant differences. How can these identities and differences be accounted for at one and the same time? The significance of the identities lies not merely in the fact that these Gospels give the same general outline of narrative, filled in with the same general incidents, but in the fact that these same general incidents are placed before us in what is generally the same order —at times even when this order is unchronological (*e.g.*, the Baptist's imprisonment, which is narrated in connection with Jesus' third teaching tour [Mk 6 17-20; Mt 14 3-5], though it occurred much earlier), and that they are given frequently in what are identical words (*e.g.*, the parenthetic introduction to Jesus' remark to the palsied man [Mk 2 10; Mt 9 6; Lk 5 24], the marked identities in which can not be accidental). On the other hand, the significance of the differences lies not merely in the fact that these Gospels give their narratives generally in differing words, phrases, and form of incidents, but in the fact that whole portions of the general narrative are omitted by some (*e.g.*, the Nativity by Mark, the North Galilean Ministry by Luke), or presented with confusing variations by all (*e.g.*, the post-resurrection appearances), also that the order of whole parts of the general narrative is at times disarranged (*e.g.*, the Sermon on the Mount, placed early by Mt, when it was really later, as by Lk).

4. Interrelations of the First Three Gospels. Synoptic Problem.

To meet this problem three general theories have been suggested: (1) *The Successive Dependence Theory*—that one of the Gospels was the original and was used by one of the others, and these two by the third. This accounts for the resemblances, on the basis of copying, but fails to account for the strangeness of the differences. (2) *The Oral Theory*—that all three Gospels drew from the common source of oral tradition. This must account for the differences, on the basis of the natural variation of tradition; but it fails to account for the significance of the identities. (3) *The Documentary Theory*—that all three Gospels are dependent on one or more underlying documents. This would seem to account for the resemblances, on the basis of a community of documents, and also for the differences, on the basis of one or more combinations of them.

5. Solutions of the Problem.

It is in the direction of this last theory that critical scholarship has moved, though it has held it in different forms: (a) The Single-Document Form—that there was a basal written Gospel, from which each of the authors of the three canonical Gospels drew his material in his own individual way, the general view being that this Gospel was in the Aramaic language. This, however, finds it so difficult to account for the significant differences of the narratives that it is forced to assume that this basal Gospel went through several recensions, a separate one of which lay at the basis of each of the canonical Gospels (cf. Schmiedel, art. Gospels in *EB*), which is virtually abandoning the problem to the impenetrable fogs of a lost and undiscoverable literature. (b) The Multiple-Document Form—that there was a general collection of fragmentary documents, from combinations of which the authors of the three canonical Gospels wrote their narratives in their individual ways. This might seem to have been Luke's process, but more probably he did not so much compile the written narratives, which existed in his day, as correct them by recourse to oral testimony, and, whatever he may have done, the agreements among the canonical narratives are too minute to have arisen from accidental combinations of such occasional writings. (c) The Two-Document Form—that there were at the basis of the canonical Gospels two documents—a narrative of the events of Jesus' ministry and a collection of His sayings. In general, this last is the form which is in most acceptance among scholars to-day, largely because it seems to account for the peculiar character both of the agreements and the differences among the canonical Gospels disclosed by more detailed study of their narratives. Such study shows that there is not merely a certain portion of the narrative which is common to all three Gospels (the Triple Tradition), a certain portion which is common to but two—Mt and Mk, or Mt and Lk, or Mk and Lk (the Double Traditions), and a certain portion which is peculiar to each (the Single Traditions); but that the resemblances in the Triple Tradition appear most strikingly in the parallels which contain the discourses of Jesus, while the resemblances in those portions of the Double Tradition between Mt and Lk which contain the discourses of Jesus are much more detailed and close than those in the discourse parallels of the Triple Tradition. This would seem to indicate that there was a document containing discourses of Jesus behind the three Gospels, standing more conspicuously behind Mt and Lk than behind Mk. Further, detailed study shows that the Triple Tradition is made up of both incidents and discourses and that the Double Traditions, of which Mk is a part, are made up largely of incidents; it would, therefore, seem that there was room for another document, giving the events of Jesus' ministry, which Mk most nearly represents.

The attempt to identify these two basal documents is not equally easy. As to the first, its identification with Mk, substantially in the form in which this Gospel now exists, is universally admitted, though it is being much more generally recognized that the old emphasis placed upon Mk's strict historical sequence of narrative can not be maintained—that the element of grouping enters even into his arrangement of material, and that it is a question as to just how far his narrative is primary —*i.e.*, derived wholly from the Petrine reminiscences —or is itself a composite document, dependent on other sources (see MARK, GOSPEL OF). As to the second, its identification presents peculiar difficulties. The older view has been that it was to be identified with the *Logia* referred to by Papias as having been written by Matthew in Aramaic (Eus. *HE*, III, 39), and that it consisted of the discourses of Jesus, gathered together and furnished with more or less historical setting. The growing query, however, as to how far this definitely traditioned writing of Matthew, which from the time of Irenæus was spoken of as a *Gospel*, could be confined to a collection of discourses, has brought scholars gradually to the confession of less knowledge regarding the origin

of this second Synoptic source, and has replaced the definite symbol Λ (*Logia*), with which it had been designated, by the more general symbol Q (*Quelle*, 'source'). While there is thus less certainty regarding its origin, it is still universally recognized that its character was that of a collection of discourses, rather than of an ordered narrative and that, while it may itself have been composite, it is not only earlier than the Mk source, but is not resolvable into its component parts. In fact, it is not generally agreed that it can be reconstructed from the Gospels which we have (see MATTHEW, GOSPEL OF). As to the interrelation of the other two Gospels, scholars are almost unanimously agreed that Lk made no use of Mt, though inquiry of sources so characterized his work (see LUKE, GOSPEL OF).

In brief, then, the generally accepted Synoptic theory is that there was a collection of the discourses, or teachings, of Jesus, which lay at the basis of at least two of the Gospels (Mt and Lk)—perhaps of all, besides which Mt and Lk evidently used Mk, making its order and language fundamental to their own. The material from these two sources Mt treated in a topical way, and Lk in a chronological way, giving it a characteristic literary setting, both of them adding to it items from other sources, oral and written, peculiar to themselves (*e.g.*, the Nativity Stories [Mt and Lk], the Genealogies [Mt and Lk], the details of the last journey to Jerusalem [Lk], the arraignment of the Pharisees [Mt], and the Ascension [Lk]). The Documentary Theory is thus not an exclusively documentary theory, but calls to its aid both the oral and the dependence theories and has in this breadth its distinctive superiority over the others.

6. Outline of Composite Narrative.

The composite narrative presented by these three Gospels is briefly as follows: Following the introductory material given by Mt and Lk (Genealogies [Mt 1 1-17; Lk 3 23-38], Annunciation and Birth of Baptist and of Jesus [Mt 1 18-25; Lk 1 5-38, 57-80, 2 1-20], Early Years of Jesus [Mt 2 13-15, 19-23; Lk 2 39-52]) is a preliminary narrative, consisting of a description of the ministry of the Baptist, culminating in the induction of Jesus into His public ministry, through His Baptism and Temptation (Mk 1 1-13, and ||s). There then follows a record of Jesus' ministry in Galilee, beginning with a visit to His home in Nazareth, where His claims are rejected, and from which place He withdraws to Capernaum (Mk 1 14 f., and ||s; Lk 4 16-31, and ||s), where He formally attaches to Himself a discipleship, and makes the place a center from which His work is carried on (Mk 1 16-34, and ||s). As far as this work is represented as following any distinctive method it is that of preaching tours through the surrounding country, with a return to the home city. The Gospels unite in recording such a tour soon after His coming to Capernaum (Mk 1 35-39, and ||s). It was confined, apparently, to the villages of the immediate neighborhood and was of short duration, being followed by a considerable period of activity in Capernaum itself, which excited increasingly the hostility of the Scribes and Pharisees (Mk 1 40–2 28 [3 1-6 (?)], 3 7-12, and ||s). There is given then, in evident preparation for a more extended tour, the formal choosing of the Twelve (Mk 3 13-19a, and ||s), with its accompanying discourse (the Sermon on the Mount [Mt 5 1–8 1, and ||]). This is followed by one or two selected incidents from the tour (Lk 7 1-50, and ||), leading up to the incident of the healing of the blind and dumb demoniac on the return to Capernaum (Mk 3 19b-30, and ||s). This is presented as significant in its arousal of popular enthusiasm to an open acclaim of Jesus as the Messianic Son of David and the meeting of this claim by the Scribes and Pharisees with the countercharge of Beelzebub (Mt 12 22-24; Mk 3 22; Lk 11 14 f.), the outcome of which conflict was a tendency among His hearers to separate into receptive and hostile groups (Mk 3 31-35; Mt 12 38-50; Lk 11 16, 24-26, 29-32, 8 19-21). There is then given an account of a day of parable teaching by the seaside at Capernaum (Mk 4 1-34, and ||s), by which method Jesus is represented as having sought to encourage this grouping tendency of His hearers (Mk 4 10-12, and ||s). Following this is the account of a departure of Jesus and His disciples across the lake and a short sojourn in the Gentile region of Gerasa, from which He returned to a further activity at Capernaum and a second visit to Nazareth, where His claims were again presented and again rejected (Mk 4 35–6 6a, and ||s). A third teaching tour is then recorded, which seems to have issued in a sending out of the Twelve on a more extended mission, while Jesus continued His restricted work (Mk 6 6b-13, and ||s). Upon the return of the Twelve, Jesus, hearing of the death of the Baptist, departed with them into the less populated regions across the lake, where they were followed by the multitude, which He miraculously fed (Mk 6 30-46, and ||s). The narrative then brings Jesus back to Capernaum, which place He left with His disciples for a ministry of some extent in the regions of Tyre and Sidon, and the Decapolis (Mk 6 47-56, 7 24–8 26, and ||s), toward the close of which period He made His first announcement to His disciples of His coming Passion, and, in the company of the three with whom He was most intimate, was transfigured (Mk 8 27–9 13, and ||s). After the account of a short ministry at Capernaum the Gospels unite in representing Jesus as having finally departed from Galilee for Jerusalem (Mk 10 1, and ||s), Lk recording, in connection with the journey, an extended ministry of teaching (chs. 10–18). There then follows the narrative of Jesus' final ministry in Jerusalem (Mk 11 1–14 1 f., 10 f., and ||s), culminating in the Passover with His disciples (Mk 14 12-31, and ||s), the Passion in Gethsemane (Mk 14 32-42, and ||s), the Betrayal by Judas (Mk 14 43-52, and ||s), the Trial before the Sanhedrin and Pilate (Mk 14 53–15 20, and ||s), the Crucifixion and the Resurrection (Mk 15 21–16 8, and ||s). There is then given an account of Jesus' appearances to His disciples after His Resurrection, Matthew confining his narrative to those which took place in Galilee (28 16-20), Luke to those in the neighborhood of Jerusalem (24 13-43), Mark, his Gospel ending as it does with the 8th verse, giving no account of them. The general narrative is then closed with an account of the Ascension, given alone by Luke (24 44-53).

The characterization of Jesus presented by this narrative is one of strong and irresistible impressiveness.

Announced by angels and supernaturally born, He comes into the world bearing upon Himself all the marks of the unseen universe, and, though little is said of His childhood, and we become really acquainted with Him as He enters upon His public work, we realize, from such record as is given, that His consciousness of Himself is of one who stands separate from those around Him in His communion with God, that it is this consciousness of His spiritual isolation among men that brings Him to a consciousness of His Divine mission in the world, that it is in this consciousness that He comes to His baptism as the symbol of His public consecration to His work, and that it is to test this consciousness that the Spirit drives Him into the wilderness to His temptation.

It is on this understanding of Himself and His work that He enters upon His public ministry, and it is because of Himself and His work so understood that He challenges at once the ceremonialism of the Pharisees and Scribes. He takes up from the beginning an attitude of judgment with reference to the ceremonial Law—ignoring it when it symbolized and developed separation between man and God and between man and his fellow man, and observing it in full when it symbolized and effected their communion—and at the same time directs His ministry toward the ceremonially unchurched, call-

ing to His discipleship the tax-gatherer, and making clear that it was for the sinner that His ministry of helpfulness was intended. Inevitably this confronts Him with a hostility from the Scribes and Pharisees, and sets in motion two tendencies among His hearers —the one of criticism under the influence of this opposition, the other of sympathy under the power of His personality. To encourage this sympathy, and with the necessary accompaniment of strengthening the criticism, He adopts the parable in His teaching and makes an ever-increasingly clear statement of the personal relationships with Himself which His discipleship demanded.

In such a consciousness of Himself and His work, and in such assertion of them against the materialism around Him, He carries on in Galilee and the surrounding regions His ministry of healing and of revelation of the sin of man and of the love of God. From the beginning, however, this consciousness of Himself and His work makes clear to Him that His ministry must not only involve hostility from the materialism of Judaism, but an inevitable development of this hostility into an open persecution of Himself which can only end in His death.

As His Galilean work comes to its close this conviction of His ministry's outcome becomes increasingly strong, and under its influence He turns His face toward Jerusalem, where must be brought to final issue the conflict between the ceremonialism of the nation and His spiritual mission to the world. There He casts aside all reserve; face to face with His enemies He makes plain His Messianic claims, and shows with unmistakable clearness the national consequence of their rejection, while He gathers closer to Himself His disciples and, as far as it was possible to their unaroused conceptions, prepares them for the result. With the calmness of this great consciousness of all He was in Himself and of all His mission meant for the world, He comes to His Passion and His death. From the beginning He had shown the personal relations to Himself which His discipleship involved. Increasingly He had laid emphasis upon that faith without which that discipleship could not issue in acceptance with God, and now as the end came in His death it was this same personal relationship between Himself and His disciples that gave it all its significance as the only way to that forgiveness of sin and reforming of life which was the object of all He had come to do.

To some conception of this personal element in salvation the disciples apparently came through the instruction given them by Jesus during the period of His presence with them after the Resurrection, though it is clear that their final comprehension of it came from that understanding of His redemptive relation to them which gradually resulted from their maturing spiritual experience. This conception of Jesus is what lies before us, then, in these Gospels— the conception of a man among men, possessed of all the qualities of humanity, its frailties of body, its sympathies of heart, its powers of mind, but lacking that one common element of sinfulness, not only in the manifestations of life, but in the consciousness of soul, that marked Him out as separated from them all and gave Him thus the isolated right beyond any mere Messianic meaning to the title "Son of God."

LITERATURE: Besides the N T *Introductions* of Zahn (1908) and Jülicher (1904), sections in which treat of the literary interrelations of the Gospels, the following books, to a greater or less extent, confine themselves to a consideration of this problem: Weizsäcker, *Untersuch. üb. d. Evangel. Geschichte*[2] (1901); Wendt, *Lehre Jesu*, vol. I (1886); Ewald, *Hauptproblem d. Evangelienfrage* (1890); Wellhausen, *Einleit. in d. drei ersten Evangelien* (1905); Blass, *Entstehung und Character unser Evangelien* (1907); B. B. Weiss, *Die Quellen des Lukasevangelium* (1907); Wernle, *Die Synoptische Frage* (1899), *Quellen des Lebens Jesu* (1906); Wright, *Composition of the Four Gospels* (1890); Badham, *Formation of the Gospels*[2] (1892); Jolley, *Synoptic Problem* (1893); Robinson, *The Study of the Gospels* (1902); Burton, *A Short Introduction to the Gospels* (1904); Scott-Moncrieff, *St. Mark and the Triple Tradition* (1907); Barth, *Hauptprobleme des Lebens Jesu*[2] (1907); Salmon, *Human Element in the Gospels* (1907); Bosanquet, *Outlines of Synoptic Record* (1904); Harnack, *The Sayings of Jesus* (1908).

For a study of the Consciousness of Jesus: Forrest, *The Christ of History and of Experience* (1897); Wrede, *Messiasgeheimniss* (1901); Garvie, *Studies in the Inner Life of Jesus* (1907); Holtzmann, *D. Messianische Bewusstsein Jesu* (1907).

For helps in Synoptic work: Rushbrooke, *Synopticon* (1880); Abbott and Rushbrooke, *Common Tradition of the Synoptic Gospels* (1884); Wright, *Synopsis of the Gospels in Greek* (1896); Hawkins, *Horæ Synopticæ* (1899); E. A. Abbott, *Clue* (1900), *The Corrections of Mark* (1901); Huck, *Synopsis of the First Three Gospels* (1907). M. W. J.

GOURD. See FOOD, § 3; PALESTINE, § 23.

GO TO: An expression, now obsolete, found eleven times in AV. It corresponds to our modern hortatory 'come,' which RV gives instead in Gn 11 3-7, 38 16; Ec 2 1; Ja 4 13, 5 1. In other cases RV omits it as an unnecessary addition (Jg 7 3; II K 5 5; Jer 18 11; Is 5 5). E. E. N.

GOVERNMENT, GOVERNMENTS: The term "government" in Is 9 6 means properly 'princely' or 'royal authority.' On II P 2 10 cf. RV. On I Co 12 28, and for the organization of the early Church, see CHURCH, § 7. For the different forms of government in ancient Israel, see ISRAEL. E. E. N.

GOVERNOR: In the O T the one word that properly means 'governor' is *peḥāh*, used chiefly in the documents of the Persian period (Ezr, Neh, Hag, Mal). It signifies (in the Bible) both the 'satrap,' or 'governor,' of one of the main subdivisions of the Persian Empire (*e.g.*, Ezr 5 3, Tattenai, who was satrap of the region W. of the Euphrates), or the governor of a subdivision of a satrapy (*e.g.*, Judah, of which Nehemiah was "governor"; cf. Neh 5 14). In both cases the appointment was made directly by the king. The functions of the governors of the smaller provinces were administrative and civil rather than military. The word "Tirshatha" (Ezr 2 63, etc., AV) is a Persian term, the equivalent of *peḥāh*. Other O T terms rendered "governor" are expressive of leadership, or authority, but are not of technical significance.

In the N T Pilate is called "governor" of Judæa, Felix and Festus of all Palestine, with their headquarters at Cæsarea. The Gr. term is ἡγεμών, standing for the Latin 'procurator,' *i.e.*, a governor of a far town, or unruly country, appointed directly by the emperor, and who was only partially subordinate to the Imperial legate of the province, to which his district belonged. Such 'governors' were usually of equestrian rank, Felix, a freedman, being an excep-

tion to this rule (see Schürer, I, i, pp. 43–48). Quirinus ("Cyrenius," Lk 2 2) was an Imperial legate, not a procurator, of the large Province of Syria. On II Co 11 32 see ARETAS. On Ja 3 4 cf. RV. In Gal 4 2 "steward" ("governor" AV) is the overseer of the household. E. E. N.

GOZAN, gō'zan, גּוֹזָן, *gōzān*: A district on the river Habor in Mesopotamia, conquered by Asshurdan of Assyria c. 760 B.C. (Schrader, *KAT*,[2] p. 48). It was one of the provinces of the Assyrian Empire to which the captives of N. Israel were deported in 722 B.C. (II K 17 6, 18 11, 19 12; I Ch 5 26; Is 37 12). E. E. N.

GRACE: The rendering of two Heb. (*ḥēn, t·ḥinnāh*) and two Gr. (*χάρις, εὐπρέπεια*) words. I. *General:* In the main, two leading ideas are represented by the Eng. term: (1) The objective idea of 'outward grace,' or 'beauty,' and (2) the subjective idea of 'personal kindness,' or 'favor.' In the O T the former is represented, with two exceptions, in all the passages in which RV retains the term "grace," the Heb. being *ḥēn* (Ps 45 2, 84 11; Pr 1 9, 3 22, 4 9, 22 11; Zec 4 7, 12 10). In the excepted passages (Ezr 9 8; Pr 3 34) the latter is represented, the Heb. being in Ezr *t·ḥinnāh*, and in Pr *ḥēn*. In the passages where AV rendered *ḥēn* by "grace," RV has substituted "favor" (Gn 6 8, etc.; Ex 33 12, etc.; Nu 32 5; Jg 6 17; Ru 2 2, 10; I S 1 18, etc.; II S 14 22; Est 2 17; Jer 31 2). In the N T the term "grace" is abundantly used, both ideas being represented, and the term receiving a large development along the line of the latter. Practically but one Gr. word (*χάρις*) is employed throughout, the exception being the passage Ja 1 11, where *εὐπρέπεια* might have been better rendered 'beauty' or 'shapeliness.' II. *Particular:* In the N T usage of the term we have the objective idea in such passages as Lk 4 22 and Col 4 6. The subjective idea, in general, is found in Lk 2 52 "favor" EVV; Eph 4 29. This idea is enlarged, however, in the direction of emphasizing the undeserved nature of the kindness, or favor, shown (*e.g.*, Lk 1 30), but more specifically, as characterizing the favor shown by God in His redemptive work (*e.g.*, Ro 4 4, 16, where *χάρις* is contrasted with *ὀφείλημα*, 11 6, where the contrast is with *ἐξ ἔργων*, and Eph 2 8, where the contrast is with *ἐξ ὑμῶν*; cf. also II Co 8 9). Naturally, from this Gospel use of the term, we have a further enlargement in the direction of designating the spiritual force exerted by God upon those who are receptive to His work (*e.g.*, Jn 1 16; Ac 11 23; II Co 6 1, 9 14, 12 9; I Ti 1 14; II Ti 2 1; He 4 16), which is further broadened out to include the special gifts of life by which God renders men capable of His service (*e.g.*, Ro 1 5; Gal 2 9; I Co 1 4, 3 10; Ph 1 7). The combination of these two usages is seen conspicuously in such a passage as I Co 15 10 (cf. also II Co 9 8). So the word is used of the results of this Divine energizing—generally, as representing the state and condition of spiritual life into which its recipients come (*e.g.*, II P 3 18; cf. also Ro 5 2), or, specifically, as designating some particular phase of spiritual life, brought to manifestation in them (*e.g.*, Ac 13 43; II Co 8 1-7, 19). In Col 3 16 the reference may be generally to this state of Christian grace, or, specifically, to that phase of it which might be better rendered 'thankfulness.' (For the use in the N T of *χάρις* to designate 'thanks' cf. Lk 17 9; I Co 10 30; II Co 9 15.)

Viewed in the light of this special Gospel meaning, grace finds its source in God's love to man. Paul tells the Ephesians in that characteristically soteriological letter which he wrote them that God being rich in mercy, because of the great love wherewith He loved them, even when they were dead in their trespasses, made them alive with Christ, and then adds, as a brief summary of that statement, "by grace have ye been saved" (2 4 f.; cf. Jn 3 16; Ro 5 8; II Th 2 16). As to its content, it consists in providing for man a plan of salvation with which it is possible for him to fall in. In this same Epistle the Apostle says, "By grace have ye been saved through faith, and that not of yourselves, it is the gift of God" (2 8), in which he characterizes the way in which they have been redeemed as one not based upon their own righteousness, a condition they could never fulfil, but upon the gracious provision of God, made effective, subjectively, by that faith in Christ which it was always possible for them to exercise, if they would (Jn 5 40, 6 37). As to its process, it does no violence to the human spirit, but works upon it, negatively, in devitalizing those impulses and forces which make it easy for the will to move away from God and, positively, in vitalizing those which make it easy for the will to move toward God. "With fear and trembling," Paul wrote to the Philippians, "work out the salvation you have received from God, for it is God which worketh in you both to will and to do" (2 13; cf. I Co 15 10; He 13 21). Naturally, therefore, when it has been admitted by the receptive soul within itself, its energizing establishes a condition of that soul which most properly is termed a state of grace, and which can be increased in its effectiveness by the soul's own cooperation (II P 3 18), or destroyed by its resistance (II Co 6 1). See also GOD, § 2. M. W. J.

GRACE, MERCY, AND PEACE. See EPISTLE.

GRACIOUS: This word is the rendering of (1) the Heb. noun *ḥēn*, 'grace,' in the construct form, *e.g.*, 'a woman of grace,' "gracious woman" (Pr 11 16); "words . . . of grace" (Ec 10 12). (2) Of *ḥānan*, in the sense of 'charming,' 'winning' (Jer 22 23 AV; but "to be pitied" RV, and "how wilt thou groan" ERVmg.). (3) Generally of *ḥānan* and *ḥannūn*, 'gracious,' always of God, to designate His exercise of mercy. (4) Of *ṭōbh*, 'good' (Hos 14 2 AV; cf. RV). (5) Of *χάριτος* (Lk 4 22 AV, but "of grace" RV). (6) Of *χρηστός*, 'serviceable,' 'useful' (I P 2 3). A. C. Z.

GRAIN, GRAINS. See PALESTINE, § 23; AGRICULTURE, §§ 4–6, and FOOD, § 1.

GRAPE, GRAPES, WILD GRAPES. See in general VINES AND VINTAGE.

GRASS: The word "grass" is used in a somewhat comprehensive sense in the EVV. It is the rendering of four Heb. and one Gr. terms. (1) Of *deshe'* (*e.g.*, Gn 1 11), the 'fresh,' 'tender grass.' (2) Of *ḥāṣīr*, apparently of grass when in full growth (I K 18 5, etc.). (3) Of *yereq*, the 'green' grass (Nu 22 4).

(4) Of *'ēsebh*, which signifies the herb that bears seed, *i.e.*, grain (cf. Gn 1 11, 29), but is used in quite a general sense, including grasses, both those that bear grain and those that are suitable only for fodder, herbs, and vegetables. (5) Of χόρτος, which may mean either green grass (cf. Mk 6 39, etc.) or the blade of grain (Mt 13 26). E. E. N.

GRASSHOPPER. See Locust.

GRATE, GRATING. See Altar, § 2.

GRAVE, GRAVE-CLOTHES. See Burial and Burial Customs, §§ 1, 5, 6.

GRAVE, GRAVEN, GRAVING. See Artisan Life, §§ 3–5, and Metals, § 1.

GRAVING TOOL. See Metals, § 1.

GREAT OWL. See Palestine, § 25.

GREAT SEA. See Mediterranean Sea.

GREAVES. See Arms and Armor, § 10.

GRECIANS, GREEKS. See Greece and Hellenism.

GREECE: Ancient Greece was bounded on the N. by Macedonia and Illyria, on the E. by the Ægean Sea, and on the W. by the Ionian Sea.

1. Natural Features. Its greatest length from Mt. Olympus to Cape Matapan was about 250 m., but it varied greatly in width. G. fell naturally into three great divisions: Northern (Epirus and Thessaly), Central, and the Peloponnesus—the peninsula S. of the Isthmus. To this continental Greece must be added many islands in the Ægean and Ionian seas, as well as numerous colonies in Asia Minor, Thrace, the Black Sea region, Sicily, S. Italy, France, and N. Africa, for much of Greece's influence on the world came through these islands and colonies. The Greeks themselves called their country Hellas—originally a small territory in S. Thessaly—and they spoke of themselves as Hellenes. The name Greeks (*Græci*) came to us through the Romans, who heard the name Γραικοί in S. Italy, whither it had come from Illyria.

G. is so covered by ramifications of mountains that but little of its surface is left for plains and valleys.

2. Influence of the Natural Features on the National Character. These mountains are the distinctive features of the inland landscape; they were also mythological centers, where gods held intercourse with men. The national character was molded in great measure by the mountains. Being mountainous, Greece is also very rocky, and in earliest times the Greeks utilized their rocks to build city walls (Cyclopean walls). Therefore the stones of Greece had a great influence on the national institutions. They not only promoted city life by insuring the safety of the dwellers within the city walls, but, being chiefly marble, they made Greek architecture and sculpture possible. Again, mountains are natural barriers, which protect against invasion, while large rivers are means of transit, facilitating interstate commerce and intellectual intercourse. But since the rivers of Greece were not large enough to subserve this end, land traffic between towns and between the land-locked mountain valleys was difficult. Nature herself ordained that Greece should be socially and politically disunited, and it was primarily because of its mountains that Greece never became a united state. But the great extent of the seacoast and the easy accessibility from the sea to any part of the interior counteracted the difficulties of transit by land. The coast-line is deeply indented with bays and inlets, affording safe harbors. Therefore the determining element in Greek geography was, not the mountains, but the sea, which the Greeks thought of as a bridge, or means of passage. The many promontories served as points from which the mariner might begin his voyage, passing readily from island to island, till Asia was reached, and hence Greek colonization began with Asia. In a similar way foreign merchants, attracted chiefly by the purple-fish, settled first on the promontories, which became centers of foreign religious worship and civilization. All Greek colonies were situated on the sea; intercommunication was by the sea, which was necessary not only for commerce, but for the transmission of ideas and for progress in general. The dwellers in inland cities were conservative, rustic, courageous, full of endurance, sterile of imagination, hostile to innovations, narrow in their sympathies and ideas, tenacious of ancient habits. The dwellers in the sea-towns were progressive, tolerant, active, eager for gain, ready for change, innovation, revolution, daring at sea, full of imagination, fickle in character, given to pomp and luxury, open to refining influences, delicate in taste and intellectual sympathy.

As the configuration of Greece kept the country disunited and perpetuated separate autonomy, so the smallest town was an autonomous unit; even small islands contained two or three separate states, hostile to one another. These autonomous city-states formed the basis of politico-philosophical speculation. But still the Greeks were united for social, religious, recreative, intellectual, and esthetical purposes. And being at once mountaineers and mariners they had access to a mass of social and political experience. Their national games brought the conservative of the interior into close touch with the radical of the sea-town, and the meeting stimulated the observant faculties, and the vagaries of both sections were thereby modified. Greece was also the meeting-place of the nations. Ideas and movements emanating from the Orient passed through Greece, where they were assimilated and then recast in the Greek intellectual mold, ere they were passed on to the West.

Except in the few alluvial plains the soil of Greece is poor, necessitating careful agriculture, a fact which always produces a sturdy race, but this thinness of soil led the Greeks of an early period to abandon agriculture for maritime pursuits; Greece never produced enough grain to supply her needs, and imported grain at an early period.

3. The Greek Mind. The most striking characteristics of the Greek mind—that is, of Hellenism—were: the variety of its aptitudes, its graceful versatility, its vivacity and penetrating keenness, its balanced development of diverse faculties, its reason tempered with imagination, sentiment with intelligence, passion with reflection; it was supple, subtle, astute, wily, adaptable. The Greek thought with acute-

ness, and imagined with brilliancy; his mind was incapable of entertaining the vague, the obscure, or indefinable. Yet his conceptions were moderate and within bounds, and hence his gods were not monsters, but anthropomorphic. The Greek was social; he sought out his fellow man, both to receive from him and to give to him; he was fond of gossip and chat; he possessed a great experience of life (seen even in the Epos); he was eminently curious and inquisitive, in the best sense, about the enigmas of the world, and for that reason he propounded all the great problems and inaugurated all the correct methods. The characteristic excellences of Greek literature are plastic neatness of conception, limpidity, transparency, even in abstruse matters, such as metaphysics. The Greeks copied nothing slavishly. They did employ models, but they recast them and put upon them the imprint of their own individuality and liberty. In their temperament the Greeks were eternally youthful and gay, though ever sensitive to the miseries of life. They fixed their thoughts on the ideals of youth and beauty; the poetry of life characterized all their writings, and modern pessimism was unknown to them. J. R. S. S.

GREEK AND ROMAN IDOLATRY

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Idolatry (εἰδωλολατρεία, from εἴδωλον and λατρεία) is, in general, 'worship of idols.' But εἴδωλον means primarily 'a form' or 'shadow,' hence a 'fantom,' *Il.* V, 451; *Od.* IV, 296; 'a reflection in water,' Aristotle, *Divin. in Somn.* 2 12; 'an imagination,' or 'fantasy,' Plato, *Phæd.* 66c; *Herod.* I, 51; then, 'a likeness (or image) of a god' (II Ch 17 12 LXX.). In O T usage, many different words (*'āwen*, 'wickedness,' or 'deceit,' *'ĕlīl*, 'nothingness,' *miphletseth*, 'shameful thing,' *ṣemel*, 'image,' *'ātzābh* [from a root meaning to 'cut off,' and then 'to portray'], a 'representation of deity,' and *gillūlīm*, possibly 'things of stone,' used of idols in a contemptuous sense) convey the idea of an idol; idolatry being described as the act or custom of worshiping (*'ābhadh*, 'to serve,' and predominantly, *shāḥāh*, 'to bow down,' Aram. *ṣ'ghadh*) idols. Idolatry may thus be (1) the worship of images, made to represent gods, or of images pure and simple (Ex 20 4 f.; Ps 115 4; Hos 8 4); (2) the worship of those gods themselves (polytheism, Ps 96 5; I Co 8 1 ff.); or (3) the setting up of anything beside God Himself in the supreme place as an object of affection or authority over one's life (*e.g.*, "coveteousness," Col 3 5).

1. Idolatry in General.

Temple images in human form (anthropomorphism) did not appear until comparatively late in the development of the human race in the Mediterranean basin, and, in the earliest phase of Mediterranean religion known to us, the cult of the gods was aniconic. In this period, which goes back to 7000 B.C., and continued for millennia thereafter, the most realistic impersonation of the godhead was the living tree, in which the divine life was manifested by the leaves and foliage, and for age on age the whispering of the leaves and the soughing of the wind through the tree, or bush, were regarded as the actual voice of God (cf. II S 5 24; Gen 3 8). The tree was the permanent manifestation of divine life, and continued to be such even after the extinction of life in the tree. For, like the tree, the gods of early mankind were mortal, because the gods were deified men (cf. the Cretan Zeus, Adonis, and Tammuz).

2. Earliest Cult: Imageless.

The tree-trunk, though no longer living, continued to be the indwelling-place of God. Thus the tree shaded off into the tree-pillar, the wooden column, and ultimately into the stone column (*bætylus*). The living tree might transfer the divine presence and essence to a pillar or a stone by means of a special rite of ritual invocation consisting of charms and incantations, and through the pillar or stone the divine presence could pass into the priest or worshiper. This possession of the divine presence by the pillar or the stone was not permanent. The spirit of God might depart from the pillar or stone, in which case they became merely sacred objects, *i.e.*, idols. Thus the earliest stage of religious evolution in prehistoric Greece known to us (in great measure from Evans' excavations in Crete, *JHS*, 1901, 99 ff., though by no means wholly so) was a dual cult of tree and pillar (stone, dolmen, menhir). A Mycenæan shrine exhibits the sacred tree with spreading boughs, enclosed by walls and lintels, while the sacred pillar stands in front of the shrine. We have also scenes in the ritual of this cult, *e.g.*, the ritual watering of trees. While the palm-, pine-, cypress-, and the plane-tree were all sacred, yet the fig-tree was traditionally the most sacred. Beneath it the Cretan Zeus was suckled by the goat Amalthia, and beneath the *Ficus Ruminalis* Romulus and Remus were suckled by a wolf. The sacred stones were set up beneath the sacred tree. Such a stone was called a βαίτυλος by the Greeks, and *beth'ēl* (cf. Jacob's bætylic pillar, Gn 28 16) by the Semites (cf. also the menhirs of Druidical worship). Though the earliest cult objects were trees, pillars, sacred stones, yet we find that symbolical objects—such as the double ax—might also stand for the visible impersonation of the Divinity, and thus become an object of worship, the aniconic image of God, the material form or indwelling-place of the Divinity, just as were the aniconic images of wood or stone. The cult of the double ax explains the Cretan *Labyrinthos*, as simply the House of the Double Ax (λαβρυς = πέλεκος), *i.e.*, the prehistoric palace itself at Knossos. As time went on, other *bætyli* of meteoric origin came to be cult objects, or the indwelling-place of God. Indeed, Baetylos was the son of Ouranos, *i.e.*, 'sky-fallen' (cf. *Zeus Kappotas*), and to the very end of antiquity "Diana of the Ephesians" was a half-aniconic meteorite "that fell down from Jupiter" (Ac 19 35). In classical times the old sacred tree-trunks, often supposed to have been washed ashore (thus avowing the introduction of the cult from foreign parts), and stones, usually of meteoric origin, were called ξόανα, and these ξόανα continued to be the real cult object even after man could create such Divine works as

3. Sacred Wooden and Stone Pillars.

Phidias' chryselephantine statue of Athene. Even sepulchral *stelæ* were the bætylic habitations, or indwelling-places, of the ghosts of the deceased. Throughout this centuries-long prehistoric period the idols of mankind remained aniconic, even though in the minds of the worshipers God was thought of in the human form, and that, too, long before they began to depict God in the shape of cult images.

4. Idols Proper.

The transition to anthropomorphism may be clearly traced in scenes in which the aniconic impersonation of the godhead appears side by side with the anthropomorphized conception of the Deity—a duality which was a compromise between the idea of the aniconic habitation and that of the Deity pictorially delineated in human form. Henceforth the anthropomorphized figure of the Deity usurped the place of the aniconic pillar, bætylic stone, or double ax. At first the pillar, or dead tree-trunk, was indented at the top, or at either side, to represent the head of the god. The next step was to round off this square head, and to carve upon it rude suggestions of eyes, nose, and mouth. The third step was to indicate the arms by mere protuberances at the shoulder. The fourth step was to outline the pendent and closely clinging arms by deep vertical incisions at either side of the tree-trunk, while the part of the tree-trunk below the lower extremities of the rude arms remained for centuries in the unchanged form of the sacred tree-trunk, or pillar. The fifth step was to make the toes protrude from the tree-trunk, which for the time being was thought of as representing a gown, stiffly falling and without folds. The sixth step was to indicate the legs, still clinging closely together. It required many ages to separate the legs, and to make the image stand squarely on both feet, and it required other ages to make the image stand on one foot, without any weight on the other disengaged foot.

5. Contact with Biblical Ideas.

Among the Greeks and Romans of the classic period such Divine images were made to conform to the highest ideals of art. This development found its culmination in the masterpieces of Phidias and Praxiteles. One must beware, on the other hand, of imagining that they were believed to be gods. They were regarded simply as the indwelling-place of divinities. On the other hand, the use of such images tended in the popular mind toward lowering ideas of deity. Accordingly philosophers like Heraclitus, Xenophanes, and Empedocles satirized the worship of gods through images. Zeno declared that neither temples nor idols befitted the gods. Later controversy with Christianity, however, drove other philosophers to take the opposite ground of justifying the ancient cultus (Plotinus, *Ennead*, IV, 3 11; Porphyry, in Euseb. *Præp. Ev.* 8:7). When Hellenism was carried by the Macedonian conquest into Palestine, its idolatrous forms were a chief stumbling-block to the Hebrew mind, by nature unanalytic, by training entirely unaccustomed, and by statute forbidden, to represent the godhead in any visible form. Every image was a token of creature worship, and a violation of the second commandment of the Decalogue. Even the Roman eagle which Herod had put on the Temple was regarded by the Jews as an insult to their religious beliefs (Jos. *Ant.* XVII, 6 2; *BJ*, I, 33 2). Accordingly, in the N T idolatry is not merely the worship of images, or of gods through images, but also polytheism.

6. Græco-Roman Polytheism in the N T.

Whenever, as in the experience of Paul at Ephesus (q.v.) (Ac 19 23 ff.), or at Athens (Ac 17 16-31), a Christian of Jewish antecedents faced the polytheistic cult, he could not, in the nature of the case, distinguish between the worship of images (statues) as such and the deities represented by them. To him, therefore, the community in which this took place was "full of idols" (Ac 17 16, "wholly given to idolatry" AV). The **unknown God** (Ac 17 23) easily served as the inchoate figure out of which the Apostle was able to mold for them the conception of the only true God. Although such objects of worship are called gods by Paul (I Co 8 5), as well as by their own worshipers (Ac 14 11), it is only for the sake of convenience that the term is applied to them by the Christian thinker (cf. Gal 4 8). For the Apostles eagerly seized the opportunity offered at Lystra to denounce the whole system as "vain things" (Ac 14 15, "vanities" AV). On this occasion the special deities brought into view were **Jupiter** and **Mercury**, the first as the supreme god of the Olympian mythology, being identified with Barnabas, who in all probability was physically the more stately and imposing of the two Apostles, and the second, the spokesman and messenger of the gods, with Paul, who was the leader in the preaching of the new religion. Mention of a mythological name without connotations of worship is also made in Ac 28 11, where **the Twin Brothers (Castor and Pollux** AV; **Dioscuri** RVmg.) are spoken of. These were believed to be sons of Jupiter and Leda. Castor was regarded especially as the horse-tamer, and Pollux as the patron of boxing. They are distinguished for intense brotherly love for each other. They were also regarded as manifesting themselves in the phosphorescent light seen in the wake of vessels on the sea. They are alluded to as furnishing the name of the vessel on which Paul sailed from Melita to Puteoli. Another member of the Græco-Roman pantheon alluded to, but not as an object of worship, is the **Python** of Ac 16 16 RVmg. ("a spirit of divination," AV and RV text). According to the mythology, Python was the dragon that guarded the oracle of Delphi, dwelling in the caves of Mt. Parnassus. Apollo slew it and took possession of the oracle. Hence oracular utterances were ascribed to a pythonic spirit or demon.

J. R. S. S.
A. C. Z.

GREEK LANGUAGE. See Hellenistic and Biblical Greek.

GREEK VERSIONS OF O T. See Versions.

GREEN. See Colors, § 3.

GREET, GREETINGS. See Salute, Salutation.

GREYHOUND. See Palestine, § 24.

GRIEF. See in general Mourning Customs.

GRIND, GRINDING. See Mill.

GRINDERS: In Ec 12 3 the Heb. term *tōḥănōth* is a fem. participle plural, meaning 'the grinding (women).' Women were accustomed to grind the meal in the Hebrew home, often accompanying their work with song (cf. ver. 4). The expression is used here probably in a figurative way for the molar teeth, apt to fall out in old age. E. E. N.

GROSS: "Waxed gross" is the translation in Mt 13 15; Ac 28 27 of the Gr. *παχύνειν* ('to make thick' or 'fat'). The N T passages are both quotations (after the LXX.) of Is 6 9, where the Heb. has a similar meaning. The same expression is found elsewhere in the O T (Dt 32 15; Neh 9 25; Jer 5 28), always meaning that prosperity had rendered the people so satisfied that they cared nothing for the higher moral or spiritual ideals. E. E. N.

GROUND: In most cases this word renders *'ădhāmāh* (generally meaning 'cultivated ground,' *e.g.*, Gn 2 5), or *'erets*, 'earth,' or *γῆ*, 'earth,' or 'ground.' Other terms so rendered are: (1) *ḥelqāh*, 'portion' (II S 23 12 AV); (2) *ḥārīsh*, 'plowing' (I S 8 12); (3) *'āphār*, 'dust,' or 'soil' (Job 14 8); (4) *sādheh*, 'open country,' 'field' (Gn 33 19; Jos 24 32; I S 14 25; I Ch 11 13 AV); (5) *ἔδαφος*, 'bottom,' 'base' (Ac 22 7); (6) *ἑδραίωμα*, 'stay,' 'support' (I Ti 3 15); (7) *χώρα*, 'place' (Lk 12 16); (8) *χωρίον*, dim. of (7) (Jn 4 5); (9) *ἀγρός*, 'field' (Lk 14 18 AV); (10) *χαμαί*, adv., 'to the ground' (Jn 9 6, 18 6). In Lk 19 44 "ground" does not represent a separate Gr. word, but is involved in the verb *ἐδαφίζειν*, from *ἔδαφος*; see (5), above. E. E. N.

GROVE. See Semitic Religion, § 11.

GUARD: The rendering of several Heb. and Gr. terms: (1) *ṭabbāḥ*, 'slaughterer,' used only of three foreigners (Potiphar in Gn 37 36, etc.; Nebuzaradan in II K 25 8, etc., and Jer 39 9, etc., and Arioch in Dn 2 14). The Heb. term is perhaps not an exact reproduction of the Egyptian or Babylonian originals, though the 'chief of the slayers' (*i.e.*, 'sacrificers') may well have been an official who stood very near the king and was entrusted with the duty of guarding his body. (2) *rūts*, 'runner,' used of Hebrews themselves in I and II K and II Ch. These 'runners,' or trusted foot-soldiers, stood close to the king and performed various functions. Their 'chief' was doubtless an officer of rank. That they were a 'body-guard' in the strictest sense is not certain. David, *e.g.*, had a special guard of foreigners (Cherethites and Pelethites; cf. II S 20 23, 23 23, where *mishma'ath*, not *rūts*, is used). (3) *mishmār*, 'watch' (Neh 4 22 f.; Ezk 38 7). (4) On Ac 28 16; Ph 1 13, see Prætorium. (5) The *κουστωδία*, "guard" RV, "watch" AV of Mt 27 65 f., is somewhat difficult to explain. It may refer to the Temple guard that under a Roman officer kept charge of the high-priestly vestments (see Jos. *Ant.* XV, 11 4). (6) In Mk 6 27 *σπεκουλάτωρ*, a Roman military term, means here probably one of the officers at hand ready for any duty the king might demand. E. E. N.

GUARDIANS. See Family and Family Law, § 6.

GUDGODAH, gud-gō'dā (גֻּדְגֹּדָה, *gudhgōdhāh*): A station on Israel's march from Kadesh to Moab, probably somewhere in Edom (Dt 10 7). E. E. N.

GUEST, GUEST-CHAMBER: (1) The rendering of the Heb. *q'rū'īm*, 'invited ones' in I K 1 41, 49; Pr 9 18; Zeph 1 7. (2) Present participle of *ἀνακεῖσθαι*, 'to recline at table' (Mt 22 10 f.). (3) Aor. infin. of *καταλύειν*, 'to lodge' (Lk 19 7 AV, "gone in to lodge" RV). (See Hospitality.) The larger houses had a guest-chamber (Mk 14 14; Lk 22 11; I S 9 22, "parlor" AV). C. S. T.

GUILE: In general this word conveys the same meaning in Biblical usage as elsewhere (Ex 21 14; Ps 34 13; Jn 1 47), *i.e.*, the quality, or act, of concealing one's true intention and producing a misleading impression. It is named as something to be deprecated and avoided, except in II Co 12 16, where it is used in a good sense. A. C. Z.

GUILT, GUILTINESS, GUILTY: (1) These words in most cases render derivatives of the root *'shm* (verb: 'to be [or feel] guilty'; noun: 'guilt' ["guiltiness" Gn 26 10]; adjective: 'guilty'). In AV the word "trespass" is frequently used to render these terms, also "desolate" (Is 24 6; Hos 13 16), "faulty" (II S 14 13), and "offend" (Jer 2 3). (2) The Heb. *rāshā'*, 'wicked,' 'godless,' is also so rendered (Nu 5 31; Ps 109 7, "condemned" AV). (3) *ἔνοχος*, 'held in,' 'subject to,' 'liable' (Mk 3 29, "in danger of" AV, 14 64 and ‖, "guilty" RV; I Co 11 27; Ja 2 10). (4) On Mt 23 18 and Ro 3 19 cf. RV. E. E. N.

GUILTLESS: This word renders: (1) the Heb. *nāqāh* (vb.) and *nāqī* (adj.), the root idea being 'to empty' (as a vessel, by pouring out its contents), and hence 'to cleanse,' or purify (Nu 3 22; Jos 2 19 f., "quit" AV; II S 3 28, 14 9). (2) *ἀναίτιος*, 'free from legal blame,' from a negative and *αἰτία*, 'legal cause for complaint' (Mt 12 5, 7, "blameless" AV). E E. N.

GUILT-OFFERING. See Sacrifice and Offering.

GULF. See Eschatology, § 38.

GUNI, gū'nī (גּוּנִי, *gūnī*): 1. The ancestral head of the clan of Gunites, of the tribe of Naphtali (Gn 46 24; Nu 26 48; I Ch 7 13). 2. The head of a Gadite family (I Ch 5 15). E. E. N.

GUR, gūr (גּוּר, *gūr*), **ASCENT OF:** A place near Ibleam where Ahaziah, King of Judah, was wounded (II K 9 27). Site unknown. E. E. N.

GUR-BAAL, -bē'al (גּוּר בַּעַל, *gūr ba'al*), 'dwelling of Baal': An unidentified place, probably somewhere in Edom, inhabited by Arabians (II Ch 26 7). The true reading may be *tur-baal*, 'rock of Baal,' as suggested by MSS. of the LXX. and the Vulgate. E. E. N.

GUTTER: 1. The word *rahaṭ*, so translated in Gn 30 38, 41, is much better rendered "trough" as in Ex 2 16. The watering-troughs for the flocks are meant. 2. In II S 5 8 RV has "watercourse" for "gutter" AV. The text of the verse is corrupt and the sense impossible to make out. It is not known what is meant here by the term *tsinnōr*. Cf. the ‖ text in I Ch 11 6. E. E. N.

H

HAAHASHTARI, hê″a-hash′ta-rai (הָאַחַשְׁתָּרִי, *hā′ăḥashtārī*): A descendant of Judah (I Ch 4 6).
E. E. N.

HABAIAH, hab-ê′yā (חֲבָיָה, *ḥăbhāyāh*), 'J″ hides': The ancestral head of a priestly family whose members could not establish their genealogy (Ezr 2 61, called **Hobaiah** in Neh 7 63). E. E. N.

HABAKKUK, ha-bak′ŭk (חֲבַקּוּק, *ḥăbhaqqūq*), either from *ḥābaq,* 'to embrace,' or cognate with Assyr. *ḥambuḳūḳu,* the name of a plant (Delitzsch, *Proleg.* 84): A prophet of Judah, probably a resident of Jerusalem. All that is known of him is to be found in the book which bears his name. In the apocryphal book of Bel and the Dragon he is said to have been of the tribe of Levi. One rabbinical legend identifies him with the son of the Shunammite widow whom Elisha restored to life (II K 4 16). Another makes him the sentinel referred to in Is 21 6. But these items and others are purely legendary and untrustworthy. The Book of Habakkuk ("the burden which Habakkuk the prophet did see") is mainly concerned with the menace to the national existence of Israel presented by the rapid development of the Chaldean power.

1. The Prophet.

Its three chapters present the thought of the reality and greatness of this danger. In the first, the prophet expresses his personal distress upon realizing the condition of things. The thought is cast into the form of a complaint to J″ (1 2-4), to which J″ is represented as making the reply that the Chaldeans are raised up by Himself (1 5-11). The prophet responds with a declaration of his satisfaction; for if this is the case, it can mean no permanent evil, and the explanation must be found in the sin of Judah, which demands a visitation of judgment (1 12-27). The second chapter opens with the preliminaries of a new vision (2 1-3), proceeds to a description of the Chaldean's greed and violence (2 4-8), records three woes against him because of his "evil gain" (vs. 9-11), because he "buildeth a town with blood and establisheth a city by iniquity" (vs. 12-14), and because he "giveth his neighbor drink" (vs. 15-17), and ends with a denunciation of the vanity of his idolatry (2 18-20). The third chapter, entitled "A prayer of Habakkuk," is a psalm of praise to J″ and of confidence in His purpose to deliver His people (3 1-19).

2. Contents of the Book.

The literary form of Habakkuk is striking, if not unique, among the prophetic books. The prophet casts his thought into a dramatic representation, with J″ and himself as the speakers. And both in conception and expression the result is highly poetic. In ch. 3 especially there are a lofty tone and a rhythmic flow quite up to the standard of the best Hebrew poetry.

3. Literary Form.

The chief question raised by the book in its present form is that of its unity. There are in the main three critical theories regarding the book, based upon a division of it into three sections: (1) That of those who believe that the three parts belong to three different settings and authors, of which only the first is traceable to Habakkuk (Kuenen). (2) That of those who hold that the first and second parts are a single composition by Habakkuk, but that the third is a later production. And (3) that of those who assign the whole to Habakkuk. The reasons for dividing the book into three separate sections are not very strong, and its advocates are constrained to admit that they can only establish a high degree of probability. The reasons for detaching ch. 3 and ascribing it to a later date are: the lack of a definite setting for it, such as the rest of the book reflects, and a certain difference of style and temper. In the first two chapters Habakkuk addresses God as an individual; in the third he puts a prayer in the mouth of the people. Moreover, in form and content there are strong resemblances between ch. 3 and some exilic psalms, leading to the conclusion that this poem is excerpted from an exilic liturgical collection and attached to the prophecy of Habakkuk (Wellhausen, Nowack, Cornill, Cheyne). Of these considerations the last offers the greatest cogency and pertinence. The alleged lack of definite setting is a purely negative condition on which no conclusion can be based. Upon the whole, the reasons for doubting the integrity of the book have not commanded universal consent, and many of the most competent scholars (Ewald, König, Sinker, Kirkpatrick, and Von Orelli) believe in its unity, while many others declare in favor of the verdict 'not proven' (Driver, G. A. Smith).

4. Unity.

The condition of the Hebrew text of Habakkuk is not satisfactory; in fact, in many places it is hopelessly corrupt. The date of the production has been generally fixed between 625 and 600 B.C. This was the period of the rapid progress of the Babylonians toward supreme power under Nebopolassar and his more illustrious son Nebuchadrezzar.

5. The Text.

The Chaldeans had captured Nineveh in 607. In 604 they had overwhelmingly defeated the Egyptian army led by Pharaoh Necho at Carchemish (Jer 46 2). From that day onward it was only a question of time as to when they should become complete masters of Western Asia. Though they did not actually invade Judæa until the year 601, it is not improbable that the prophecy of Habakkuk was uttered in view of their certain coming somewhat before that year.

6. The Date.

LITERATURE: Duhm, *Das Buch Habakuk,* 1906; Budde, *St. Kr.,* 1893, LX, p. 383 ff.; and *Expositor,* 1895, p. 372 ff.; G. A. Smith, *Expositor's Bible,* The Book of the Twelve Prophets, 1898, II, p. 113 ff.
A. C. Z.

HABAZZINIAH, hā″baz-i-nai′ā *or* hab″a-zi- (חֲבַצִּנְיָה, *ḥăbhaṣṣinyāh,* **Habaziniah** AV): A Rechabite (Jer 35 3). E. E. N.

HABERGEON, hab′ẽr-jŭn *or* ha-bẽr′jĭ-ŏn. See ARMS AND ARMOR, § 1.

HABITATION: The rendering of a number of Heb. and Gr. terms. (1) *z*ᵉ*bhūl*, 'dwelling' (cf. Zebulun, Gn 30 20) (II Ch 6 2; Is 63 15; Hab 3 11; Ps 49 14, "dwelling" AV). (2) *ṭīrāh*, 'encampment' (Ps 69 25 AV). (3) *shebheth* (inf. construct of *yāshabh*, 'to seat oneself,' 'to dwell') (Ps 33 14; Jer 9 6; Ob ver. 3). (4) *mōshābh* (also from *yāshabh*) (Gn 36 43; Lv 13 46 AV; Ps 107 4 RV, etc.). (5) *mākhōn* (from *kūn*, 'to be upright,' 'firm,' or 'fixed'), a 'place,' or 'foundation' (Ps 89 14, 97 2; cf. RV). (6) *m*ᵉ*khūrāh*, 'descent,' or 'origin' (Ezk 29 14 AV; cf. RV). (7) *m*ᵉ*khērāh*, of uncertain meaning (Gn 49 5 AV, "swords" RV). (8) *mā'ōn* and *m*ᵉ*ōnāh*, 'dwelling' (Dt 26 15; II Ch 30 27, etc.; I Ch 4 41 AV, "Meunim" RV). (9) *shākhan*, 'to dwell,' and *mishkhān*, 'dwelling-place' (Dt 12 5; II Ch 29 6, etc.; Ps 132 5 AV, "tabernacles" RV). (10) *nāweh* (frequently in the pl. *n*ᵉ*'ōth*), the feeding- and resting-place of the flocks, hence 'pastures,' 'folds' and then, of men, 'dwelling,' etc. (Ex 15 13, etc.; Job 5 24, and Jer 25 37 AV, "fold" RV; Ps 79 7, and Pr 24 15, "dwelling-place" AV; Jer 9 10, 50 19, and Am 1 1 AV, "pastures" RV; Ps 83 12, "houses" AV). On Ex 15 2 cf. RV. (11) ἔπαυλις (Ac 1 20, the Gr. rendering of (2), above). (12) ὀκηνή, 'tent,' Lk 16 9, "tabernacles" RV. (13) κατοικία (Ac 17 26), οἰκητήριον (II Co 5 2, "house" AV; Jude ver. 6), κατοικητήριον (Eph 2 22; Rev 18 22), all derived from οἰκία, 'house.' E. E. N.

HABOR, hê'bōr (חָבוֹר, *ḥābhōr*): A tributary of the Euphrates, on whose banks some Israelites, deported during the reign of Hoshea, were settled by Sargon (722–705 B.C.) (II K 17 6, 18 11; I Ch 5 26). Others had been taken to the same region by Tiglath-pileser III (745–727). The stream is identified with the *Ḥabur* of the Assyrians (*COT*, II, p. 267) and the *Chaboras* of classic literature (not to be confused with Chebar, q.v.). A. C. Z.

HACALIAH, hac''a-lai'ā (חֲכַלְיָה, *ḥākhalyāh*, **Hachaliah** AV): The father of Nehemiah (Neh 1 1, 10 1). E. E. N.

HACHILAH, ha-cai'lā *or* hac'i-lā (חֲכִילָה, *ḥākhīlāh*): A hill near the wilderness of Jeshimon, in the wilderness of Ziph (I S 23 19, 26 1 ff.). Exact location unknown. E. E. N.

HACHMONI, hac-mō'nai *or* hac'mo-nai (חַכְמֹנִי, *ḥakhmōnī*), 'the wise': The father of Jehiel (I Ch 27 32). E. E. N.

HACHMONITE, hac'mo-nait (חַכְמֹנִי, *ḥakhmōnī*): In I Ch 11 11 Jashobeam, one of David's heroes, is said to be "the son of a Hachmonite." In the ‖ II S 23 8 the word is "Tahchemonite," which is probably an error for "Hachmonite." See JASHOBEAM. E. E. N.

HADAD, hê'dad (הֲדַד, *hădhadh*), name of an Aramæan god: **1.** An early king of Edom, son of Bedad (Gn 36 35 f.; I Ch 1 46 f.), who smote Midian in the field of Moab. His city was Avith. **2.** The last in the list of the kings of Edom (I Ch 1 50 f. = **Hadar,** Gn 36 39). He was perhaps slain with his family by Joab, captain of David's host (I K 11 15). His city was Pau. **3.** An Edomite of royal line, perhaps grandson of **2.** He escaped from Joab to Egypt, and received favors from Pharaoh. After the death of Joab and David, and probably toward the end of Solomon's reign, he returned to Edom and troubled Israel (I K 11 14 ff.). C. S. T.

HADADEZER, had''ad-î'zẹr (הֲדַדְעֶזֶר, *hădhadh-'ezer*), 'Hadad is help': A king of Zobah, near Damascus (II S 8 3-12; I K 11 23 = **Hadarezer,** II S 10 16, 19; I Ch 18 3 ff., 19 16, 19). After his defeat by David, the Syrians of Damascus came to aid him, and were defeated and made tributary. At another time he joined the Ammonites and Syrians against David (II S 10 16), and was defeated at Helam. II S 8 3 and 10 15 f. suggest that he was ruler over an extended Aramaic kingdom, but this is uncertain. C. S. T.

HADADRIMMON, hê''dad-rim'ẹn (הֲדַדְרִמּוֹן, *hădhadhrimmōn*, compounded of two names of divinities, Zech 12 11): The name, according to Jerome, of Maximianopolis, the modern *Rummâne*, near Megiddo, where Israel lamented the death of King Josiah. Nowack, *Handkom. ad loc.*, and others find here the name of a god (Adonis?) whose death is lamented. Cf. W. R. Smith, *Religion of the Semites*², 411. C. S. T.

HADAR, hê'dar. See HADAD.

HADAREZER, had''ar-î'zẹr. See HADADEZER.

HADASHAH, ha-dash'ā *or* had'a-shā (חֲדָשָׁה, *ḥădhāshāh*), 'new' (town?): A town of Judah (Jos 15 37). Site unknown. E. E. N.

HADASSAH, ha-das'ā. See ESTHER, BOOK OF, § 6.

HADATTAH, ha-dat'ā. See HAZOR-HADATTAH.

HADES, hê'dîz. See ESCHATOLOGY, §§ 17–21, 34.

HADID, hê'did (חָדִיד, *ḥādhīdh*): An ancient site not mentioned in the pre-exilic books (but found on Egyptian inscriptions of the 16th cent. B.C.), though recolonized by post-exilic Jews (Ezr 2 33 = Neh 7 37, 11 34) and later fortified by Simon Maccabæus (I Mac 12 38; here called Adida). See Map III, D 5. E. E. N.

HADLAI, had'lê-ai *or* had'lê (חַדְלַי, *ḥadhlay*): The father of Amasa (II Ch 28 12). E. E. N.

HADORAM, ha-dō'ram (הֲדוֹרָם, *hădhōrām*), 'the beloved of the High One': The son of Tou (Toi II S 8 9 f.), King of Hamath, sent to King David by his father on a congratulatory embassy on the occasion of his victory over Hadadezer (I Ch 18 10). See ETHNOGRAPHY AND ETHNOLOGY, § 11, and ADONIRAM. A. C. Z.

HADRACH, had'rac *or* hê'drac (חַדְרָךְ, *ḥadhrākh*): Only in Zec 9 1, as the name of a land against which a prophetic burden is declared. The context determines the region to be a portion of Syria and its capital, Damascus. It is associated with Hamath, Tyre, and Sidon. It was the same as the Assyr. *Ḥatarikka* or *Ḥatarakka* (cf. *COT*, II, p. 453). A. C. Z.

HAGAB, hê'gab (חָגָב, *ḥāgābh*), 'grasshopper': The ancestral head of a subdivision of the Nethinim (Ezr 2 46). E. E. N.

HAGABA, HAGABAH, hag'a-ba, hag'a-bā (חֲגָבָא, חֲגָבָה, *ḥăgābhā', ḥăgābhāh,* variant forms of Hagab): The ancestral head of a subdivision of the Nethinim (Ezr 2 45 = Neh 7 48). E. E. N.

HAGAR, hê'gar (הָגָר, *hāgār,* **Agar** AV, in NT), meaning uncertain; the root means possibly 'to flee'; cf. the Arab. *Hegira,* the 'flight' of Mohammed: The name of Sarai's handmaid, the mother of Ishmael. The story of H. is told both in J and E, with some additions in P. The story in J (Gn 16 1b, 2, 4-14) relates how the childless Sarai gave H., her Egyptian (*mitsrīth*) handmaid, to Abram, hoping thereby to obtain children. But the insolence of H. offended Sarai, who treated her so harshly that she fled to the desert. Here an angel appeared to her near a well and comforted her by the promise that her seed should be very numerous, told her to name the child soon to be born Ishmael, and indicated beforehand his character. In gratitude she named the well Beer-lahai-roi (q.v.). In obedience to the angel, she returned to Sarai (16 9, which may be editorial, to harmonize J with E). In E (Gn 21 9-21) the story follows much the same fundamental outline. Ishmael, a child still quite young (cf. vs. 14 ff.), playing about on the occasion of the feast celebrating the weaning of Isaac, aroused Sarai's jealousy, who demanded the expulsion of the "bondwoman" H. and her child. Abraham, loath to consent, does this only in obedience to a Divine command. With a bit of provision H. was sent away the next morning into the wilderness. Here she and the child were saved from dying of thirst by an angel of God, who showed her a well and also promised that her son should be the father of a great nation.

The additions of P (Gn 16 3, 15) are chronological notices fitting the stories into P's chronological scheme.

The two accounts of J and E are so similar in their main points that it seems probable that they are but variant forms of the same original tradition, the basis of which is to be sought in early (and now unknown) tribal movements, which resulted in the formation of closely related tribal groups (Isaac, Ishmael). H. is called an "Egyptian," but the adjective *mitsrith* may possibly refer to *Mutsri*—a N. Arabian locality. H. (viewed as a tribe) may also have some connection with the E. Jordan Hagrites, or Hagarenes (I Ch 5 10, 19-21; Ps 83 6). The story as now found in Gn emphasizes the Divine selection of and special providence over Isaac (Israel), and at the same time reveals a broad sympathy for other tribes (Ishmael), for whom there is also a place in the same providential care.

Both Jewish and Mohammedan speculations have indulged in many fancies concerning H. (cf. Ryle in *HDB* s.v.). Even Paul does not hesitate to allegorize (in rabbinical fashion) the story for an illustration in his argument in Galatians (4 21-31).

E. E. N.

HAGARENES, hê"gar-ênz' *or* hag'a-rênz. See Hagri.

HAGGAI, hag'ga-ai (חַגַּי, *ḥaggay*), 'festal': One of the two prophets of the Return under Zerubbabel. The date of his prophetic ministry is definitely given by himself as the second year of Darius (Hystaspes), *i.e.,* 520 B.C.

1. The Prophet. There was a belief in the early Christian Church that he had predicted the Return and was quite young when it took place. From Hag 2 3, however, it has been inferred that he had seen the First Temple in his youth, and was very old when he took part in the erection and dedication of the Second.

The name Haggai is usually rendered as an adjective meaning 'festal,' with the conjecture that it was given him because of his birth on

2. The Name Haggai. some festal occasion or day. Others, however, consider it the contraction of Haggiyah, which was the name of a Levitical family (I Ch 6 29), and still others that of Haggariah ('J" girds,' though such a name does not occur), just as Zaccai (Zacchæus) is a short form of Zachariah. The supposition that the name is a symbolical title, like Malachi, ascribed to the author of the book originally published as an anonymous work, because all his prophecies were uttered on festal occasions (Andrée), has not commended itself.

The Book of Haggai consists of four prophetic discourses, each of which is distinctly dated. The first (1 2-11) was given on the first day

3. The Book: Contents. of the sixth month and was intended to stir the people to rebuild the Temple. It opens with a denunciation of their indifference to its ruined condition, as contrasted with their own ceiled houses (1 1-6). It contains also the specific command, "Go up to the mountain and bring wood and build the house," which is enforced by the statement that the drought and the plagues from which the people were suffering were sent to them because of their neglect of God's house (vs. 7-11). This discourse is followed by a brief narrative telling how Zerubbabel and Joshua obeyed the command (vs. 12-15). The second discourse (2 2-9), delivered on the 20th of the 7th month, is a note of encouragement to those who were disappointed with the outcome of labor and sacrifice. It holds out the bright prospect of greater glory for the Second Temple than had been enjoyed by the First. "The precious things of all nations shall come and I will fill this house with glory, saith Jehovah of hosts." The third discourse (2 11-19), dated the 20th of the 9th month, gives an explanation of the uncleanness of the people and a promise of blessing. The fourth discourse (2 21-23), dated four days later, rebukes the detractors of Zerubbabel and encourages him personally.

These discourses were probably delivered in a more elaborate and extended form and are reported in substance only. The genuineness

4. Critical Questions. of the fourth discourse has been questioned, but on grounds regarded utterly insufficient even by some most rigid critics. The style of the prophet has been characterized as tame and prosaic, but it is so only as compared with that of the most vivid Biblical writers.

Literature: Driver *LOT* (1899); G. A. Smith in *Exp. Bible,* The Book of the Twelve Prophets, II (1898), p. 225 f.

A. C. Z.

HAGGI, hag'gai (חַגַּי, *ḥaggī*), 'my feast': The ancestral head of one of the clans of Gad, the Haggites (Gn 46 16; Nu 26 15). E. E. N.

HAGGIAH, hag-gai'ā (חַגִּיָּה, *ḥaggīyāh*), 'J" is my feast': A Levite (I Ch 6 30). E. E. N.

HAGGITH, hag'gith (חַגִּית, *ḥaggīth*), 'festive': The wife of David and mother of Adonijah (II S 3 4, etc.). E. E. N.

HAGRI, hag'rai (חַגְרִי, *ḥagrī*): **1.** The father of Mibhar, one of David's heroes (I Ch 11 38, **Haggeri** AV), but probably more correctly given in II S 23 36 as "the Gadite." **2.** Jaziz, the **Hagrite,** superintendent of David's flocks (I Ch 27 30, 31, **Hagarite** AV). Both **1** and **2** may be explained by **3.** **3.** The **Hagrites** (I Ch 5 10, 19, 20, **Hagarites** AV; also **Hagarenes,** Ps 83 6, but RVmg. "Hagrites"), the name of a tribe with which the Reubenites waged war and from which they took spoils. Following the suggestion furnished by the name, the tribe was later derived by Jewish writers from Hagar. A similar, probably cognate, name appears in the list of Tiglath-pileser III (*COT*, II, 32), and it is certain that such a tribe flourished in northern Arabia. A. C. Z.

HAHIROTH, ha-hai'roth. See Pi-hahiroth.

HAI, hê'ai. See Ai.

HAIL. See Palestine, § 19, and Plagues.

HAIR: Among the Hebrews black hair was common (Song 4 1, 5 11), and a luxuriant growth was considered a mark of beauty. Men wore their hair trimmed (Ezk 44 20), but not shaven, and the beard was carefully dressed. A few had long hair (Absalom, II S 14 26), which might be braided (Samson, Jg 16 13, 19). Women wore the hair long (Song 4 1; I Co 11 15), but fastened in some way, often in artistic locks and coils (II K 9 30; Is 3 24). Baldness was a disgrace (II K 2 23; Is 3 24). Shaving the head was a sign of mourning (Jer 7 29; Am 8 10), which was forbidden in later times (Dt 14 1), as were also certain forms of cutting the hair (Lv 19 27; Ezk 44 20). In connection with the Nazirite vow, the hair was allowed to grow until the vow was accomplished (Nu 6 2, 5), when it was cut off and burned (Nu 6 18; cf. Ac 18 18, 21 24). The expression "a **hairy** man" in II K 1 8 does not refer to the prophet's person, but to his mantle, which in all likelihood consisted of undressed skin (cf. Gn 25 25; Zech 13 4). C. S. T.

HAKKATAN, hak'a-tan (הַקָּטָן, *ha-qāṭān*), 'the little one': The father of Johanan (Ezr 8 12). E. E. N.

HAKKOZ, hak'koz (הַקּוֹץ, *ha-qōts*), 'the thorn' (?): **1.** The head of a family of Judah (I Ch 4 8). **2.** The ancestral head of the seventh course of priests (I Ch 24 10; Ezr 2 61; Neh 3 4, 21, 7 63, **Coz** AV). E. E. N.

HAKUPHA, ha-kiū'fa (חֲקוּפָא, *ḥăqūphā'*): The ancestral head of a subdivision of the Nethinim (Ezr 2 51 = Neh 7 53). E. E. N.

HALAH, hê'lā (חֲלַח, *ḥălaḥ*): Sargon, after he had captured Samaria, transported the captive Israelites to Halah, and to the Habor, the river of Gozan, and to the cities of the Medes (II K 17 6, 18 11). There are several views as to the location of Halah. (a) It has been identified with the *Calachene* of Strabo, a plain of N. Assyria, which lies to the E. of the Tigris. (b) Others regard it as the Hebrew name of *Chalkitis* in Mesopotamia, near the river *Chaboras*. A cuneiform inscription mentions a territory, *Ḥalaḥḥa*, near Haran. This points to the same region as *Chalkitis*. (c) The LXX. regards Halah as the name of a river of Gozan. The second view of its location is the most probable. J. A. K.

HALAK, hê'lak (הָהָר הָחָלָק, *hāhār heḥālāq*), 'the smooth (bare) mountain': In Jos 11 17, 12 7 it is given as the southern limit of Joshua's conquest. It has been identified with the white cliffs 8 m. S. of the Dead Sea, and also with *Jebel Madara*, SW. of the pass on the road between Petra and Hebron. C. S. T.

HALHUL, hal'hul (חַלְחוּל, *ḥalḥūl*): A town in the hill-country of Judah (Jos 15 58). It is the modern *Ḥalḥûl*, a well-situated village 4 m. N. of Hebron, on a hill just E. of the road to Jerusalem. A spring, rock tombs, and old walls are near at hand. Map II, E 2. C. S. T.

HALI, hê'lai (חָלִי, *ḥālī*): A town on the border of Asher (Jos 19 25). Map IV, C 5. Identification uncertain. E. E. N.

HALL. See House, § 6 (f), and Prætorium.

HALLELUJAH, hal"ę-lū'ya, literally, 'Praise Jah': A liturgical ejaculation frequent in the last part of the Psalter. It occurs at the opening of eleven Psalms (106, 111, 112, 113, 117, 135, 146, 147, 148, 149, 150), and at the close of thirteen (104, 105, 106, 113, 115, 116, 117, 135, 146, 147, 148, 149, 150). In all these cases it is probably not an integral part of the Psalms, but rather a traditional acclamation used with them. From its occurrence the group Pss 113–118 was known as the *Hallel* (or Egyptian Hallelujah), which was regularly used at the celebration of the Passover, doubtless being the **hymn** sung at the institution of the Lord's Supper (Mt 26 30). Another *Hallel* (the Greek or Great Hallelujah) included more or less of the group Pss 146–150, and part of it was sometimes added to the foregoing. In the N T the word occurs only in Rev 19 1-6 in the Greek form **Alleluia,** which has been extensively adopted in Christian liturgies and hymns. W. S. P.

HALLOHESH, ha-lō'hesh (הַלּוֹחֵשׁ, *ha-lōḥēsh*, **Halohesh** AV), 'the whisperer': The ancestral head of a post-exilic family (Neh 3 12, 10 24). E. E. N.

HALLOW, HALLOWED THINGS: The Heb. terms so rendered are all connected with the root קָדַשׁ, *qādhash*, which meant primarily 'separation' or 'placing apart' and (in its different forms) is most commonly rendered "holy," "be holy," "holiness," etc. A "hallowed thing" was thus something set apart from ordinary to a sacred use. To "hallow"

a person or thing was to withdraw him, or it, from common occupations, or uses, to those of a sacred character (cf. Ex 20 11, 29 1; I S 21 4, etc.). God's name is to be "hallowed" in that it is not to be treated as common, but with all due reverence (Mt 6 9; Lk 11 2). See also HOLY. E. E. N.

HALT. See DISEASE AND MEDICINE, § 4 (8).

HAM (חָם, *ḥām*): **I.** The younger son of Noah (Gn 9 24). The name has been derived from *chem* or *keme* (Egyptian for 'black'). Ebers (*Aegypten*, I, p. 55) makes it refer to the color of the soil. Others derive it from a Semitic (Late Heb.) root, *ḥūm*, 'hot,' relating the patriarch to the peoples of the warm southern countries in general. The later derivation seems better founded (cf. *PRE* [3], article Aegypten). See also ETHNOGRAPHY AND ETHNOLOGY, § 10.

II. 1. Poetically, Ham denotes Egypt ("land of Ham," Ps 105 23, 27, 106 22, also "tents of Ham," Ps 78 51 ["tabernacles" AV], for the dwellings of the Egyptians). **2.** A place where Chedorlaomer is said to have defeated the Zuzim (Gn 14 5); but since these are the same as the Zamzummim, who dwelt in the territory known as Ammon, it is safe to infer that Ham here stands for Ammon. A. C. Z.

HAMAN, hê'mən (הָמָן, *hāmān*), etymology doubtful: The prime minister and favorite of Ahasuerus (Xerxes, 485–464 B.C.). He is one of the chief personalities in the story of Esther (3 1 ff.), and is represented as the great enemy of the Jews. He is also called an **Agagite** (Est 3 1, 10, etc. = Amalekite; cf. I S 15 8) in the Hebrew text, but a Bugæan (in 9 24, a Macedonian) in the LXX. There may be a suggestion in this of the enmity of the Macedonians for the Jews in the later age. In the feast of Purim the hanging of an effigy of Haman was a feature. See also ESTHER, § 6. A. C. Z.

HAMATH, hê'math (חֲמָת, *ḥămāth*): A district, to be distinguished from "Hamath the great" (q.v.), lying on the SW. slope of Hermon, reaching at least as far as the Jordan to the W., and forming the boundary of Palestine and Israel to the NE. (Nu 34 8; I K 8 65; II K 14 25; Ezk 47 16; Am 6 14). In the 10th cent. B.C. it was an Aramæan kingdom, whose ruler Tou, though not joining in the league against Israel, became tributary to David (II S 8 9 ff.; cf. I Ch 18 9). As the frontier of a rival people, its control was always aimed at by the powerful kings of Israel (II Ch 8 4; II K 14 28). See Winckler in *KAT* [3], 182, 231 f., and *Oriental. Forschungen*, III, Heft 3 (1905). J. F. McC.

HAMATH (the Great), HAMATHITE, hê'math, hê'math-ait. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

HAMATH-ZOBAH, -zō'bā (חֲמַת צוֹבָה, *ḥămath tsōbhāh*), 'fortress of Zoba': A place in Syria conquered by Solomon (II Ch 8 3), near Hamath and Tadmor. C. S. T.

HAMMATH, ham'ath (חַמַּת, *ḥammath*), 'hot spring': **I.** The father of the house of Rechab (I Ch 2 55). **II.** A town of Naphtali (Jos 19 35), probably the well-known hot springs S. of Tiberias, the Gr. Emmaus, the modern *Ḥûmmâm* (Jos. *Ant.* XVIII, 2 3, Ἀμμαθούς) = possibly Hammoth-dor (Jos 21 32), and Hammon (I Ch 6 76 [61]). C. S. T.

HAMMEAH, ham'mę-ā, **TOWER OF.** See JERUSALEM, § 38.

HAMMEDATHA, ham''mę-dê'thā (הַמְּדָתָא, *ham-mᵉdhāthā'*): The father of Haman (Est 3 1, etc.). E. E. N.

HAMMELECH, ham'ę-lec (הַמֶּלֶךְ, *ha-melekh*), 'the king': So in Jer 36 26, 38 6 (AV), but RV reads simply "the king." E. E. N.

HAMMER: The rendering of several Heb. words. (1) *maqqebheth*, the hammer used by the carpenter or stone-mason (I K 6 7; Jer 10 4), or the smith (Is 44 12). It is also used of the mallet by which tent-pins were driven into the ground (Jg 4 21). (2) *halmūth*, of uncertain meaning, the instrument used by Jael to slay Sisera (Jg 5 26; cf. Moore in *Int. Crit. Com. ad loc.*). (3) *paṭṭīsh*, the large hammer of the smith (Is 41 7; Jer 23 29), used figuratively of Babylon, or Nebuchadrezzar (Jer 50 23). (4) *kēlappōth* (pl.), probably a cutting implement like an ax, not a hammer (Ps 74 6). E. E. N.

HAMMIPHKAD, ham-mif'kad, **GATE OF.** See JERUSALEM, § 38.

HAMMOLECHETH, ham-mol'ę-keth (הַמֹּלֶכֶת, *ha-mōlekheth*, **Hammoleketh** AV): Apparently a Manassite clan closely connected with the Gileadites E. of the Jordan (I Ch 7 18). E. E. N.

HAMMON, ham'ən (חַמּוֹן, *ḥammōn*), 'hot spring': **1.** A border town of Asher (Jos 19 28), near Kanah, and therefore not far from Tyre. Unidentified. Evidence of a sanctuary of Baal Hamman has been found in two inscriptions at *Khirbet Ummel-'Amud*, S. of Tyre. **2.** A Gershonite Levitical city in Naphtali (I Ch 6 76 [61]) = Hammoth-dor (Jos 21 32), and possibly Hammath (Jos 19 35). C. S. T.

HAMMOTH-DOR, ham'ąth-dōr'' (חַמֹּת דֹּאר, *ḥammōth dō'r*): A Levitical city of Naphtali (Jos 21 32), apparently the same as Hammath (Jos 19 35) and Hammon (I Ch 6 76). Map IV, E 7. See also HAMMATH. E. E. N.

HAMMUEL, ham'mu-el (חַמּוּאֵל, *ḥammū'ēl*, **Hamuel** AV): The ancestral head of a Simeonite clan (I Ch 4 26). E. E. N.

HAMONAH, ha-mō'nā (הֲמוֹנָה, *hămōnāh*, **Hammonah** AV), 'multitude': The symbolic name for a city near the place where the armies of Gog were to meet their fate (Ezk 39 11, 15). It is not likely that any actual city is referred to. E. E. N.

HAMON-GOG, hê'mən-gŏg'' (הֲמוֹן גּוֹג, *hămōn gōg*), 'the multitude of Gog': A valley, described quite specifically as "the valley of them that pass through on the east of the [Dead] sea" (Ezk 39 11 ff.). It is likely that some actual valley, a thoroughfare between the regions E. and W. of the Jordan, is meant. The prophet uses it symbolically. It is to be filled with the dead bodies (of the hosts of Gog)

and passage through it will thereby be blocked. The AV reading in ver. 11, "stop the noses," has no basis in the Heb. E. E. N.

HAMOR, hē'mōr (חֲמוֹר, *ḥămōr*), 'ass': The name of a Hivite, "the father of Shechem," who along with his son was slain by the sons of Jacob for the wrong done their sister Dinah (Gn 34 2 ff.). Some maintain that under the guise of an incident in the life of two families, the story has embalmed an episode in the tribal relations of Israel with a Canaanite tribe, Hamor (a totem-clan, whose symbol was the ass). Another view identifies the sons of Hamor, the Hamorites, with the Amōrites. A. C. Z.

HAMRAN, ham'rən. See HEMDAN.

HAMUEL, ham'yu-el *or* hə-miū'el. See HAMMUEL.

HAMUL, hē'mul (חֲמוּל, *ḥāmūl*), 'pitied': The ancestral head of one of the clans of Judah, the Hamulites (Gn 46 12; Nu 26 21). E. E. N.

HAMUTAL, hē-mū'tal (חֲמוּטָל, *ḥămūṭal*): The wife of Josiah and mother of Jehoahaz and Zedekiah, kings of Judah (II K 23 31, 24 18; Jer 52 1). E. E. N.

HANAMEL, han'ə-mel (חֲנַמְאֵל, *ḥănam'ēl*, Hanameel AV): The cousin of Jeremiah from whom the prophet purchased an ancestral field, according to the law of redemption (Lv 25 25), in the faith that after God's judgment had been visited on Jerusalem the land would again be inhabited (Jer 32 7 ff.). The notice of the transfer of the deed is of archeological interest. E. E. N.

HANAN, hē'nən (חָנָן, *ḥānān*), 'gracious': **1.** A Benjamite chief (I Ch 8 23). **2.** A descendant of Saul (I Ch 8 38, 9 44). **3.** One of David's mighty men (I Ch 11 43). **4.** The head of a family of the Nethinim, who returned with Zerubbabel (Ezr 2 46; Neh 7 49). **5.** One who assisted Ezra in explaining the Law (Neh 8 7), perhaps the same as Neh 10 10 [11]. **6.** One of the four treasurers in charge of the tithes (Neh 13 13). **7, 8.** Two who "sealed the covenant" (Neh 10 22 [23], 26 [27]). **9.** A son of Igdaliah, and a "man of God" (prophet), whose sons had a cell in the Temple at Jerusalem (Jer 35 4). C. S. T.

HANANEL, han'ə-nel, **TOWER OF.** See JERUSALEM, § 38.

HANANI, hə-nē'nai (חֲנָנִי, *ḥănānī*), 'gracious': **1.** A seer, father of Jehu (I K 16 1, 7; II Ch 19 2, 20 34), who rebuked Asa for relying on Syria, and was cast into prison. **2.** A 'brother,' or kinsman, of Nehemiah, who brought news of the fate of Jerusalem to Susa (Neh 1 2), and later was over the city gatekeepers in Jerusalem (Neh 7 2). **3.** A chief musician who took part in the dedication of the wall at Jerusalem (Neh 12 36). **4.** A priest who had married a foreign wife (Ezr 10 20). **5.** A musician, son of Heman, in David's service (I Ch 25 4, 25). C. S. T.

HANANIAH, han''ə-nai'ə (חֲנַנְיָהוּ, *ḥănanyāhū*, חֲנַנְיָה, *ḥănanyāh*), 'J" is gracious': Fourteen persons bearing this name are mentioned in the O T. **1.** An officer under Uzziah (II Ch 26 11). **2.** The father of Zedekiah, prince of Judah (Jer 36 12). **3.** A prophet who publicly opposed Jeremiah's policy and contradicted his declarations regarding the outcome of the siege of Jerusalem. In his reply Jeremiah predicted the speedy death of H. (Jer ch. 28). **4.** The grandfather of Irijah (Jer 37 13). **5.** One of Daniel's three companions (Dn 1 6 ff., 2 17 ff.). **6.** A Hemanite musician (I Ch 25 4, 23). **7.** A descendant of Benjamin (I Ch 8 24). **8.** A descendant of David (I Ch 3 19, 21). **9.** One of the "sons of Bebai" who had married a foreign wife (Ezr 10 28). **10.** A perfumer of Jerusalem who helped repair the wall (Neh 3 8). **11.** A son of Shelemiah who helped repair the wall (Neh 3 30). **12.** An officer under Nehemiah (Neh 7 2). **13.** A representative of a family of the same name who signed the covenant (Neh 10 23). **14.** A priest (Neh 12 12, 41). E. E. N.

HAND (יָד, *yādh*) (figurative use): While "hand" is one of the anthropomorphic expressions which abound in the O T, its figurative use is not confined to Divine actions and expressions. A language which possesses few abstract terms is compelled to use objective words for the wide range of ideas that come with changed conditions and growing civilization. Even in the Assyrian, *îdu* means 'strength' and in the Hebrew, phrases like "strengthen the hand" readily pass into those in which the hand itself is a synonym for power: "none of the men of might have found their hands" (Ps 76 5). In Jos 8 20 "power" is 'hands' in the Hebrew; cf. also Lv 5 7, 11, where "means" is literally 'hands.' It is also rendered "dominion" (II S 8 3; I Ch 18 3). Closely connected with this use are the phrases in which the Lord's hand is spoken of; it is "heavy" in chastisement (I S 5 6); it is strong to deliver (Ex 13 3, 14, 16); it is not "short" (Nu 11 23); it is "stretched out"; it seizes upon the prophet in inspiration (Is 8 11); even its "shadow" may be spoken of (Is 49 2). Other figurative uses are more akin to its physical meaning, as "side" (I S 4 18), 'direction' ("coast," Nu 24 24), special 'place' (Dt 23 12; Nu 2 17). The Heb. word may also mean a "monument" (I S 15 12), a share (Gn 47 24), or parts of objects, like an axletree and supports.

Many prepositional phrases occur which are rendered literally into English, like "under the hand" (Gn 41 35). Certain other Heb. words are rendered idiomatically by "hand" in various combinations in the AV, which are now obsolete or rare. There is also a wide range of emotional experiences in which the hand plays a large part—the hand that is waved in defiance, or pointed in scorn, that is raised in blessing, or extended for an oath, or that is laid upon the neophyte when inducted into his duties, speaks where the voice is unheard, or has ceased forever. The narrative and poetic sections of the O T owe their dramatic power in no small degree to this. "A hand upon the throne of Jah" (Ex 17 16 mg.) has all the significance of a gage of battle, and is as well an appeal that fears not to bring J" Himself into the fray. The priest who enters on his functions must have his 'hands filled,' Eng. "be consecrated" (Ex 29 9; Jg 17 5)—whether with sacrificial portions, or priestly emblems, or the

dignity of the office is uncertain. Though the second may have been the early method of consecration, the technical usage of later days probably saw in the term only the last meaning. Washing hands in innocency, real or assumed, was a practised rite, and ministration to a leader could be symbolized by the phrase "pour water on the hands" (II K 3 11). But "clean hands" and a "pure heart" are correlative terms by which the citizen of Zion is distinguished from those who have not shrunk from touching the unclean thing (Ps 24 4). For the late Jewish expression 'defile the hands' see O T Canon, § 8 ff. A. S. C.

HANDBREATH. See Weights and Measures, § 2.

HANDKERCHIEF: The word so rendered, *σουδάριον* (Ac 19 12), is a Lat. word, *sudarium* (from *sudor*, 'sweat'), signifying a cloth for wiping off perspiration, or for similar purposes. The same word is rendered "napkin" (Lk 19 20; Jn 11 44, 20 7). The word rendered **aprons** (*σιμικίνθια*) in the same passage (Ac 19 12) is also a Lat. word, *semicinctium* (a 'half-girdle,' from *semi*, 'half,' and *cingere*, 'to bind'), meaning a 'small girdle' and then applied to a cloth worn over the clothing to protect it and fastened, or girded, about the waist. In Gn 3 7 the Heb. word rendered "aprons" means 'girdle,' on which see Dress and Ornaments, § 1. E. E. N.

HANDMAID. See Family and Family Law, § 7; Marriage and Divorce, § 3; and Slavery, § 2.

HANDSTAVES: The Heb. word *maqqēl*, often rendered "staff" ("staves"; cf. I S 17 40, 42), is found in Ezk 39 9 joined with 'hand,' *maqqēl yādh*, 'staff of the hand' (the sing. for the plural), denoting one of the many kinds of weapons used by the hosts of Gog. Probably the simplest sort of weapon, such as clubs, is meant, though possibly the goads, or sticks, used for driving the animals may be intended (so A. B. Davidson in *Camb. Bible*, Ezekiel). E. E. N.

HANDWRITING (*χειρόγραφον*): The literal rendering (in Col 2 14 AV) of a term used in the sense of a 'written obligation,' as a 'note,' 'bond,' etc. Here Paul uses it of the Law, as though it were a note, or bond, indicative of an infinite debt. E. E. N.

HANES, hē'nîz (חָנֵס, *ḥānēṣ*): An Egyptian city, mentioned with Zoan (Is 30 4), giving perhaps the limits of the Egyptian kingdom. If so, it may be *Heracleopolis magna* (Coptic *Hnês*, Gr. *Ἀννσις*, Herod. 2 137) in middle Egypt, between the Nile and Fayûm, the ruins *Ahnâs el Medîna*. The texts and versions of Is 30 4 f. vary, and the meaning is obscure. Some think that Hanes is for Taphanhes on the NE. frontier of Egypt, near Zoan, which would give two cities near Palestine. C. S. T.

HANG, HANGING. See Crimes and Punishments, § 3.

HANGING, HANGINGS. See Tabernacle, § 3.

HANNAH, han'ā (חַנָּה, *ḥannāh*), 'grace': One of the two wives of Elkanah and the mother of Samuel, the prophet. In the rather late narrative (I S chs. 1–2; see Samuel, Books of) H. is represented as a pious woman, but unhappy because of her childlessness. Samuel was born in answer to her prayer and devoted by his mother to the service of J". Afterward she became the mother of five other children (I S 2 21).

For the **Song of Hannah** see Samuel, Books of. According to the LXX. the Song was inserted after 1 28a, while 1 28b with 2 11a read, "And she left him there before the Lord and returned to Ramathaim." E. E. N.

HANNATHON, han'na-thon (חַנָּתוֹן, *ḥannāthōn*): A place on the N. border of Zebulon (Jos 19 14); perhaps the modern *Kefr 'Anân*, a little E. of Ramah, Map IV, D 6. C. S. T.

HANNIEL, han'ni-el (חַנִּיאֵל, *ḥannī'ēl*), 'God is grace,' or 'pity': **1.** A "prince" of Manasseh (Nu 34 23). **2.** The head of a family of Asher (I Ch 7 39, **Haniel** AV). E. E. N.

HANOCH, hē'nec (חֲנוֹךְ, *ḥănōkh*): **1.** The ancestral head of a clan of Midian (Gn 25 4; I Ch 1 33, **Henoch** AV) (see Ethnography and Ethnology, § 11). **2.** The ancestral head of a clan of Reuben, the **Hanochites** (Gn 46 9; Nu 26 5, etc.). For the significance of the name, see Enoch. On I Ch 1 3 (AV) cf. RV. E. E. N.

HANUN, hē'nun (חָנוּן, *ḥānūn*), 'pitied': **1.** The son of Nahash, King of Ammon. His insolent treatment of the messengers of David brought on a war in which the Ammonites lost their independence (I S 10 1 ff.; I Ch 19 1 ff.). **2, 3.** The name of two persons who assisted in the work on the wall of Jerusalem (Neh 3 13, 30). E. E. N.

HAPHARAIM, haf"a-rē'im (חֲפָרַיִם, *ḥăphārayim*, **Haphraim** AV): A town on the border of Issachar (Jos 19 19), not yet certainly identified. E. E. N.

HAPPIZZEZ, hap'piz-ez (הַפִּצֵּץ, *ha-pītstsēts*, **Aphses** AV): The ancestral head of the 18th course of priests (I Ch 24 15). E. E. N.

HARA, hē'ra (הָרָא, *hārā'*): A section of the Assyrian Kingdom, to which the Israelites from Samaria were deported (I Ch 5 26). The corresponding account in II K 17 6, 18 11 reads "in the cities of the Medes," for which the LXX. has "in the mountains of the Medes" (הָרֵי מָדָי, *hārē mādai*). The LXX. is to be preferred, and would account for הרא (I Ch 5 26). C. S. T.

HARADAH, ha-rē'dā *or* har'a-dā (חֲרָדָה, *ḥărādhāh*): A station on the wilderness route between Sinai and Kadesh (Nu 33 24). Site unknown. E. E. N.

HARAN, hē'ran (הָרָן, *hārān*): **1.** A son of Terah and brother of Abraham. He was the father of Lot, of Milcah, the wife of his uncle Nahor, and of Iscah. He is represented as dying before his father Terah (Gn 11 26 f., 31 [P], 28 f. [J]). Probably behind these individual names tribal or clan relations are signified. **2.** A Levite (I Ch 23 9). E. E. N.

HARAN (חָרָן, *ḥārān*, in N T Χαρράν, **Charran** AV): **I.** A city of Mesopotamia situated on the *Bēlikh* about 60 m. above its confluence with the Euphrates. It was a junction-point on the great trade-route from Nineveh to Carchemish (see Map of Ancient Semitic World), and was a place of great commercial importance (cf. Ezk 27 23). It was also a chief seat of the worship of the moon-god Sin, and is frequently mentioned in the Assyr. inscriptions (cf. II K 19 12; Is 37 12). It maintained its importance to quite recent times (13th cent.), its ancient paganism continuing until the 11th cent. It was at or near H. that the family of Abram made their home after their migration from Ur, another great center of moon-worship (Gn 11 31 f., 12 4 f., 27 43, 28 10, 29 4). A range of mounds on both sides of the river is all that remains of the ancient city.

II. A son of Caleb (I Ch 2 46). E. E. N.

HARARITE, hê'ra-rait (הָרָרִי, *hărārī*), 'the mountaineer' (or 'the man from Harar'?): A designation of two of David's heroes. **1.** Shammah (II S 23 11, 33; I Ch 11 34, where "Shagee" perhaps=Shammah). **2.** Ahiam (II S 23 33; I Ch 11 35). It is possible that in I Ch 11 34 "Hararite" refers to Jonathan. E. E. N.

HARBONA, HARBONAH, hār-bō'na, hār-bō'nā. See Chamberlains, The Seven.

HARD SAYING, HARD SENTENCES. See Proverbs.

HARDEN (THE HEART): In the O T this expression occurs mainly in the story of the plagues (Ex chs. 7–10), or in reference to the rebellious spirit often manifested by Israel (cf. II K 17 14; Neh 9 16 ff.; Ps 95 8; Jer 7 26). The Heb. terms used are derivatives of three roots differing in meaning: (1) *ḥāzaq*, 'to be stable,' 'strong' ('to do a thing,' or 'to resist,' etc.), frequently found in the causative form with J" as the subject (cf. Ex 4 21, 9 12, 10 20, 27, 11 10, 14 4, 8, 17; Jos 11 20). Though the most of such passages belong to the later strands of the narratives, the same idea is found also in the early writers J and E. They did not think of this "hardening" as a capricious or arbitrary proceeding on God's part. It was rather a step in His sovereign process of judgment on those who had already incurred the Divine displeasure by first "hardening" their own hearts (cf. Ex 7 13, 22, 8 19, 9 35). There is no instance in the Bible of God "hardening" the heart of an innocent man simply to arbitrarily punish him. (2) *kābhēdh*, 'to be heavy,' with the idea of 'stubbornness' most prominent (cf. Ex 7 14, 8 15, 32, 9 7, 34, 10 1; I S 6 6). (3) *qāshāh*, 'to be (or make) hard,' figuratively applied to a moral disposition unresponsive to discipline or appeal (cf. Ex 7 3; Dt 2 30, and the reff. in Neh, etc., noted above). (4) *'āmats*, 'to be strong' (Dt 15 7; II Ch 36 13).

In the N T we have echoes of the O T expressions, with no specific difference of conception (cf. Mk 3 5, 8 17; Jn 12 40; Ac 19 9, etc.). Paul's words (Ro 9 18) are not to be understood as taking absolutely no account of moral responsibility (see Sanday on Romans 9 18 in *Int. Crit. Com.*). E. E. N.

HARE. See Palestine, § 24.

HAREPH, hê'ref. See Hariph.

HARETH, hê'reth. See Hereth.

HARHAIAH, hār-hê'yā (חַרְחַיָה, *ḥarḥăyāh*): The father of Uzziel (Neh 3 8). E. E. N.

HARHAS, hār'has (חַרְחַס, *ḥarḥaṣ*): The grandfather of Shallum, the husband of Huldah the prophetess (II K 22 14; **Hasrah** in II Ch 34 22). E. E. N.

HARHUR, hār'hûr (חַרְחוּר, *ḥarḥūr*), 'fever' (?): The ancestral head of a subdivision of the Nethinim (Ezr 2 51; Neh 7 53). E. E. N.

HARIM, hê'rim (חָרִים and חָרִם, *ḥārīm*, 'dedicated,' or 'devoted': **1.** The ancestral name of a large post-exilic family (Ezr 2 32, 10 31; Neh 3 11, 7 35, 10 27). Like other names in the list this may also be the name of the *place* where these returned Jews lived, though it is not yet identified. **2.** The ancestral head of the third course of priests (I Ch 24 8), *i.e.*, of the large priestly family called by this name (Ezr 2 39, 10 21; Neh 7 42, 10 5). **3.** An individual belonging to **1** or **2** (Neh 12 15). E. E. N.

HARIPH, hê'rif (חָרִיף, *ḥārīph*, **Hareph** I Ch 2 51): **1.** The "father of Beth-gader" in a Calebite genealogy (I Ch 25 1). The names here are place-names, by which movements of population are indicated, and probably the reference is to the town elsewhere called Haruph (I Ch 12 5). **2.** A post-exilic family, or community, apparently living at Haruph, or Hariph (Neh 7 24, 10 19). In Ezr 2 18 **Jorah** instead of Hariph occurs. E. E. N.

HARLOT: Prostitution was a deeply rooted and widely practised evil in the ancient Semitic world. There was not only common prostitution for hire but religious prostitution, in which the votaries were attached to a temple or shrine, and gave themselves in this way to the service of deity, a practise closely connected with the deification of the reproductive forces of nature. In the O T the technical term for a religious prostitute (קְדֵשָׁה, *qᵉdhēshāh*) occurs but seldom (Gn 38 21 f.; Dt 23 17; Hos 4 14). The more general term for common harlotry (זָנָה, *zānāh*) (often rendered in AV by **whore, whoredom,** etc.) is used in both senses. In the O T legislation there are no specific statutes against common prostitution, except in Lv 19 29, due probably to the somewhat lower standard of morality. Against religious prostitution the attitude was much more positive. Not only were the priestly families to keep clear of such practises (Lv 21 7, 9, 14; Dt 23 18), but the many prohibitions and warnings directly against the practise of the Canaanite religion by Israelites, characterizing it as harlotry, are due, at least in part, to the degrading nature of such worship (cf. Ex 34 15; Hos 1 2, 4 12 ff.; Ezk 16 23 ff. etc.). In the prophetic period, and later, many voices were raised against common prostitution (cf. Gn 34 21; Hos 4 11; Pr 6 26, etc.). Children by such illegitimate connections could be brought up in the father's house (cf. Jg 11 1 f.). See Crimes and Punishments, § 2 (c), and Marriage and Divorce, § 4. E. E. N.

HAR-MAGEDON, hār″-ma-ged′ŏn (Αρμαγεδών) (Rev 16 16, **Armageddon** AV, **Ar-Magedon** RVmg.): An apocalyptic symbol for the site of the final conflict between the forces of good and evil. Its explanation depends on the form of the underlying Hebrew. Hippolytus is supposed to have read something like "Valley of Megiddo," with allusion to Zec 12 11 (cf. Lagarde, *Analecta*, 1858, p. 27, n. 18). Origen's (Eus. *Onom. Sacr.* ed. Lagarde, p. 187) reading was 'Ar-Miqqedem ('the plain before'). Luther's marginal gloss is based on the N T, but derives the word from *ḥerem*, 'curse.' Gunkel (*Schöpf. u. Chaos*, 1894) elaborates Hommel's suggestion that the Hebrew was *har mo'ēdh* ('mount of testimony'), and connects it with the Babylonian notion of a world-conflict on some mountain height. But, according to the commonly accepted view, Har-Magedon is simply a Greek transliteration of the Hebrew for 'mountain of Megiddo.' This does not occur in the O T, but the plain of Megiddo was proverbially the scene of decisive contests (Zec 12 11; Jg 5 19; II K 9 27, 23 29), and Gunkel's theory may be correct in so far as it accounts for a change, under Babylonian influence, of 'the plain of Megiddo' into 'a mountain of Megiddo.' A. C. Z.

HARNEPHER, hār′nē-fẽr (הַרְנֵפֶר, *harnepher*): A descendant of Asher (I Ch 7 36). E. E. N.

HARNESS: The AV rendering of *shiryōn* in I K 22 34. See Arms and Armor, § 9.

HAROD, hē′rŏd (חָרֹד, *ḥărōdh*): **1.** The spring of Harod was the place where Gideon's army encamped before his night attack on the Midianites (Jg 7 1). It is now identified with *'Ain Jâlud*, at the foot of Mt. Gilboa, at the W. end of the valley Jezreel (see Map IV, D 8). **2.** Shammoth, the **Harodite,** one of David's captains (II S 23 25; in I Ch 11 27 **Harorite,** which is clearly an error). J. A. K.

HAROEH, ha-rō′e *or* har′o-ĭ (הָרֹאֶה, *hārō'eh*), 'the seer': The name of a small clan or, possibly, of a place, in the genealogy of the Calebites descended from Hur (I Ch 2 52). Perhaps the name here is a mistake for Reaiah (cf. 4 2). E. E. N.

HARORITE, hē′ro-rait. See Harodite.

HAROSHETH, ha-rō′sheth (חֲרֹשֶׁת, *ḥărōsheth*): The headquarters of Sisera, the general of Jabin's forces (Jg 4 2, 13, 16). It is usually identified with *el-Harithiyeh*, near the Kishon at the W. end of the Plain of Esdraelon. It is situated at the narrowest point of the defile, commanding the entrance to the plain (see Map IV, B 7). J. A. K.

HARP, HARPER. See Music and Musical Instruments, § 3.

HARROW. See Agriculture, § 4.

HARSHA, hār′sha (חַרְשָׁא, *ḥarshā'*), 'deaf': The ancestral head of a subdivision of the Nethinim (Ezr 2 52; Neh 7 54). E. E. N.

HARSITH, THE GATE. See Jerusalem, § 32.

HART. See Food, § 10, and Palestine, § 24.

HARUM, hē′rum (הָרֻם, *hārūm*): The ancestral head of a family of Judah (I Ch 4 8). E. E. N.

HARUMAPH, ha-rū′maf (חֲרוּמַף, *ḥărūmaph*), 'with pierced nose' (?): The father of Jedaiah (Neh 3 10). E. E. N.

HARUPHITE, ha-rū′fait (חֲרוּפִי, *ḥărūphī*): In I Ch 12 5 Shephatiah is called 'the Haruphite,' *i.e.*, he belonged to Haruph. See Hariph. E. E. N.

HARUZ, hē′ruz (חָרוּץ, *ḥārūts*): The father of Meshullemeth, wife of King Manasseh (II K 21 19). E. E. N.

HARVEST. See Agriculture, §§ 6, 7, and Palestine, §§ 17–20.

HASADIAH, has″a-dai′ā (חַסַדְיָה, *ḥăṣadhyāh*), 'J" is kind': A son of Zerubbabel (I Ch 3 20). E. E. N.

HASENUAH, has″ē-nū′ā. See Hassenuah.

HASHABIAH, hash″a-bai′ā (חֲשַׁבְיָה, חֲשַׁבְיָהוּ, *ḥăshabhyāh*[*ū*]), 'J" has taken account': **1.** Two Levites of the sons of Merari (I Ch 6 45 [30], 9 14; Neh 11 15). **2.** A son of Jeduthun (I Ch 25 3, 19). **3.** A Hebronite (I Ch 26 30). **4.** The ruler of the Levites (I Ch 27 17). **5.** A chief Levite under King Josiah (II Ch 35 9). **6.** A Levite who returned with Ezra (Ezr 8 19). **7.** One of twelve priests entrusted with the holy vessels (Ezr 8 24 = Neh 12 24). **8.** One who helped repair the wall of Jerusalem (Neh 3 17) and sealed the covenant (10 11 [12]). **9.** A Levite (11 22). **10.** A priest (Neh 12 21). C. S. T.

HASHABNAH, ha-shab′nā (חֲשַׁבְנָה, *ḥăshabhnāh*): The head of a post-exilic family (Neh 10 25). E. E. N.

HASHABNEIAH, hash″ab-nē-ai′ā (חֲשַׁבְנְיָה, *ḥăshabhnᵉyāh*, **Hashabniah** AV), 'J" has thought of me': **1.** The father of Hattush (Neh 3 10). **2.** A Levite (Neh 9 5). E. E. N.

HASHBADDANAH, hash-bad′a-nā (חַשְׁבַּדָּנָה, *ḥashbaddānāh*, **Hashbadana** AV): A scribe or priest (Neh 8 4). E. E. N.

HASHEM, hē′shem. See Jashen.

HASHMONAH, hash-mō′nā (חַשְׁמוֹנָה, *ḥashmōnāh*): A station on the wilderness route (Nu 33 29 f.), not yet identified. E. E. N.

HASHUB, hē′shub. See Hasshub.

HASHUBAH, ha-shū′bā (חַשֻּׁבָה, *ḥăshūbhāh*): A son of Zerubbabel (I Ch 3 20). E. E. N.

HASHUM, hē′shum (חָשֻׁם, *ḥāshūm*): **1.** The ancestral head of a large post-exilic family, also possibly the home of the family, as well as its representative men (Ezr 2 19, 10 33; Neh 7 22, 10 18). **2.** A priest or scribe (Neh 8 4). E. E. N.

HASHUPHA, ha-shū′fa. See Hasupha.

HASIDÆANS, has″i-dī′anz *or* -dē′anz. See Pharisees, § 3.

HASMONEANS, has″mo-nī′anz *or* -nē′anz. See Maccabees.

HASRAH, haz'rā *or* has'rā. See HARHAS.

HASSENAAH, has''ę-nê'ā (הַסְנָאָה, *ha-ṣ'nā'āh*): The "sons of H." repaired part of the wall of Jerusalem (Neh 3 3). The name is peculiar, but as yet there is no satisfactory explanation (cf. Cheyne in *EB* s.v.). See also SENAAH. E. E. N.

HASSENUAH, has''ę-niū'ā (הַסְנֻאָה, *ha-ṣnū'āh*, Hasenuah and Senuah AV): Apparently a Benjamite clan-name (I Ch 9 7; Neh 11 9). See SENAAH. E. E. N.

HASSHUB, hash'ʊb (חַשּׁוּב, *ḥashshūbh*), 'thought of' (*i.e.*, by God): **1.** Apparently the ancestral head of a subdivision of Merarite Levites (I Ch 9 14; Neh 11 15). **2.** The name of several individuals (Neh 3 11, 23, 10 23). E. E. N.

HASSOPHERETH, has''o-fī'reth. See SOPHERETH.

HASTY FRUIT: This expression is found in Is 28 4 AV. For the correct rendering see RV. E. E. N.

HASUPHA, ha-sū'fa (חֲשֻׂפָא, *ḥăsūphā'*, Hashupha AV): The ancestral head of a subdivision of the Nethinim (Ezr 2 43 = Neh 7 46). E. E. N.

HAT: The Aramaic original, כַּרְבְּלָא, *karbᵉlā'* (Dn 3 21), is rare and occurs but once in the O T, and while "hat" (AV) conveys a wrong idea of its meaning, the RV rendering "tunic" is not certain. 'Turban' would seem to be nearer the correct meaning. See DRESS, § 8. E. E. N.

HATACH, hê'tac. See HATHACH.

HATE OF GOD. See GOD, § 2.

HATHACH, hê'thac (הֲתָךְ, *hăthākh*, Hatach AV): A eunuch at the court of Ahasuerus (Est 4 5 ff.). E. E. N.

HATHATH, hê'thath (חֲתַת, *ḥăthath*): A son of Othniel (I Ch 4 13). E. E. N.

HATIPHA, ha-tai'fa *or* hat'i-fa (חֲטִיפָא, *ḥăṭīphā'*), 'snatched away': The ancestral head of one of the subdivisions of the Nethinim (Ezr 2 54 = Neh 7 56). E. E. N.

HATITA, ha-tai'ta *or* hat'i-ta (חֲטִיטָא, *ḥăṭīṭā'*): The ancestral head of one of the subdivisions of the porters, or doorkeepers, of the Second Temple (Ezr 2 42 = Neh 7 45). E. E. N.

HATTIL, hat'il (הַטִּיל, *ḥaṭṭīl*): The ancestral head of one of the subdivisions of "Solomon's servants" (Ezr 2 57 = Neh 7 59). E. E. N.

HATTUSH, hat'ʊsh (חַטּוּשׁ, *ḥaṭṭūsh*): **1.** A descendant of David (I Ch 3 22). The same person is probably referred to in Ezr 8 2, though the texts of Ch and Ezr are not quite harmonious. **2.** A priest (Neh 10 4, 12 2). **3.** One of those who helped in building the wall of Jerusalem (Neh 3 10). E. E. N.

HAURAN, hau''rān' *or* hō'ran (חַוָּרָן, *hawrān*), 'hollow land': The fertile basin, now practically treeless, about 50 m. square and 2,000 ft. above sea-level, SE. of Mt. Hermon, between *Jaulān* and the *Lejá* (sometimes considered a part of the Hauran). In the Bible the name is found only in Ezk 47 16, 18 as marking the ideal border of Canaan on the E. The modern Arabs call essentially the same district *el-Ḥaurân*. The name occurs also in the ancient inscriptions of Assyria. In Græco-Roman times the same region was known as Auranitis, which was bounded on the N. by Trachonitis, and on the NW. by Gaulanitis and Batanæa, all included in the kingdom of Herod the Great. Upon his death they fell to Philip (Lk 3 1). Troglodytes, doubtless, once occupied the rocky E. portion. G. L. R.

HAVEN: In the 'blessing of Jacob' (Gn 49 13) Zebulon is represented as dwelling at the "haven" of the sea and becoming a "haven" for ships. The Heb. *ḥōph*, however, means no more than 'shore' or 'beach,' and is so rendered where it occurs elsewhere (Dt 1 7; Jos 9 1; Jg 5 17 [AV]; Jer 47 7; Ezk 25 16). It is the proximity of Zebulon to the Mediterranean coast and to the Phœnicians with their maritime commerce that is implied. In Ps 107 30 the word *māḥōz* may mean 'city' rather than 'haven,' but this is not certain. On Ac 27 12 see FAIR HAVENS. E. E. N.

HAVENS, FAIR. See FAIR HAVENS.

HAVE TO DO WITH: In all instances but one this phrase is the rendering of idiomatic questions which read literally, 'What is there to you [sing. or pl.] and to me [or some other person],' *i.e.*, what community of interest or what relationship can be supposed to exist between the two parties, a negative answer being implied (Jos 22 24; Jg 11 12; II S 16 10; I K 17 18; Mt 8 29, 27 19; Mk 1 24; Jn 2 4). In He 4 13 the literal reading is: 'with whom is our account' (or reckoning, λόγος), referring to man's accountability to God. E. E. N.

HAVILAH, hav'i-lā. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

HAVVOTH-JAIR, hê''vɵth-jê'ir (חַוֹּת יָאִיר, *ḥawwōth ya'ir*): A group of trans-Jordanic towns, or villages, conquered by the Manassite clan Jair (Nu 32 41, spoken of as an individual in Jg 10 4). The term *ḥawwōth* originally signifying a group of Bedawin tents, was later applied even to fortified cities (I K 4 13). Their number varies, Dt 3 4–60, Jg 10 4–30. The two traditions, one locating them in Gilead (I K 4 13), the other in Bashan (Dt 3 14), are not mutually exclusive; the former includes the latter. J. A. K.

HAWK. See PALESTINE, § 25.

HAY: The terms so rendered (*ḥātsīr*, Pr 27 25; Is 15 6 AV, and χόρτος, I Co 3 12) are very general in meaning, signifying grass or the early blade of grains, such as barley, rye, etc. See also PALESTINE, § 22. E. E. N.

HAZAEL, hê'za-el *or* haz'a-el (חֲזָאֵל, *ḥăzā'ēl*), 'God sees,' Assyr. *Hazailu*: A king of Damascus, c. 850 B.C. He had been singled out by Elijah to succeed Ben-hadad II, and when sent by that king to Elisha to inquire the issue of a sickness, he was told by the prophet that he would murder his master

and inflict distress on the people of Israel. Though disclaiming the character which these words ascribe to him, he committed the crime upon the first opportunity. He was engaged in war against Israel during the reigns of Jehu and Jehoahaz (II K 10 32, 33, 13 22). He was succeeded by Ben-hadad III. Hazael is named in the inscription of Shalmaneser II as one of those whose territories he had invaded A. C. Z.

HAZAIAH, hȧ-zê'yā (חֲזָיָה, *ḥăzāyāh*), 'J" hath seen': The head of a post-exilic family (Neh 11 5) E. E. N.

HAZAR-ADDAR, hê"zār-ad'dār. See ADDAR.

HAZAR-ENAN, hê"zār-ī'nan (חֲצַר עֵינָן, *ḥătsar 'ēnān*), **HAZAR-ENON,** -ī'nŏn (עֵינוֹן ח", *ḥ. 'ēnōn*), 'enclosure of the fountains': The (ideal) border of the land of Israel in the priestly theory of Israel (Nu 34 9 f.; Ezk 47 17, 48 1). No proposed identification seems satisfactory. E. E. N

HAZAR-GADDAH, hê"zār-gad'ȧ (חֲצַר גַּדָּה, *ḥătsar gaddāh*): A city in the S. of Judah (Jos 15 27). Site unknown. E. E. N.

HAZAR-HATTICON, hê"zār-hat'ī-cŏn. See HAZER-HATTICON.

HAZARMAVETH, hê"zār-mê'veth (חֲצַרְמָוֶת, *ḥătsarmāweth*): An Arabian clan, descended from Joktan (Gn 10 26; I Ch 1 20). See ETHNOGRAPHY AND ETHNOLOGY, § 11. E. E. N.

HAZAR-SHUAL, hê"zār-shū'ăl (חֲצַר שׁוּעָל, *ḥătsar shū'āl*): A town in the S. of Judah near Beer-sheba (Jos 15 28), assigned also to Simeon (Jos 19 3; I Ch 4 28). It was reoccupied in post-exilic days (Neh 11 27). Not yet certainly identified. E. E. N.

HAZAR-SUSAH, HAZARSUSIM, hê"zār-sū'sȧ, -sū'sim ([סוּסִים] חֲצַר סוּסָה, *ḥătsar sūsāh* [or *-īm*]), 'village of horses': A town in SW. Judah occupied by Simeonites (Jos 19 5; I Ch 4 31). It may have had some connection with the commerce in horses carried on by Solomon (I K 10 28 f.). Site unknown. See also BETH-MARCABOTH. E. E. N.

HAZAZON - TAMAR, haz" ȧ - zŏn - tê' mar (חֲצָצֹן־תָּמָר, *ḥătsătsōn tāmār*, **Hazezon-tamar** AV), 'Hazazon of the palm': A place identified with En-gedi (q.v.) in II Ch 20 2. But this does not well suit the other notice in Gn 14 7, which seems to demand a location farther S. That En-gedi was famous for its palm-trees seems well attested (Jos. *Ant.* IX, 1 2), and the notice in II Ch 20 2 is probably correct. But there may have been another town of the same name, possibly the Tamar in the S. of Judah, to which Gn 14 7 refers. See TAMAR. E. E. N.

HAZEL. See PALESTINE, § 21.

HAZELELPONI, haz"ę-lel-pō'nȧi. See HAZZELELPONI.

HAZER-HATTICON, hê"zęr-hat'ī-cŏn (חָצֵר הַתִּיכוֹן, *ḥātsēr hattīkhōn*, **Hazar-hatticon** AV), 'the middle village': A place on the (ideal) N. border of the land of Israel (Ezk 47 16). It is probable that the original reading was Hazar-enon (q.v.). E. E. N.

HAZERIM, hȧ-zī'rim (חֲצֵרִים, *ḥătsērīm*), 'villages': This term, found in Dt 2 23 AV (cf. RV), refers to the original inhabitants of the coast region W. of Judah, who were expelled from their rude villages by the Philistine invaders. E. E. N.

HAZEROTH, hȧ-zī'rŏth (חֲצֵרוֹת, *ḥătsērōth*): One of the encampments of the Israelites between Sinai and Kadesh. In the list of stations it is situated between Kibroth-hattaavah and Rithmah (Nu 33 17 f.). It has been questionably identified with *'Ain el-Ḥadra*, which lies 40 m. NE. of *Jebel Mûsa*, toward the head of the Gulf of *'Aḳabah*. J. A. K.

HAZEZON - TAMAR, haz"ę-zŏn-tê'mar. See HAZAZON-TAMAR.

HAZIEL, hê'zi-el (חֲזִיאֵל, *ḥăzī'ēl*), 'God sees': A Gershonite Levite (I Ch 23 9). E. E. N.

HAZO, hê'zō (חָזוֹ, *ḥăzō*): An Aramæan clan, counted among the descendants of Nahor (Gn 22 22). Perhaps the *Ḥazû* in N. Arabia of the Assyrian inscriptions. E. E. N.

HAZOR, hê'zōr (חָצוֹר, *ḥātsōr*): **1.** The capital of Jabin's kingdom (Jos 11 1), possibly at *Jebel Ḥadḳîreh* W. of the waters of Merom. Map IV, D 5. **2, 3.** Two towns in the Negeb of Judah (Jos 15 23, 25). The site of the first is unknown. The second is also called Kerioth-hezron (q.v.). **4.** A Benjamite town (Neh 11 33), probably the ruin *Ḥazzur*, 4 m. NW. of Jerusalem. Map II, F 1. **5.** An unknown locality, mentioned in connection with Kedar (Jer 49 28 ff.). L. G. L.

HAZOR-HADATTAH, hê"zōr-hȧ-dat'ȧ (חָצוֹר חֲדַתָּה, *ḥātsōr ḥădhattāh*, **Hazor Haddatah** AV), 'new town': A place in the S. of Judah (Jos 15 25). Site unknown. The text here may contain an error. E. E. N.

HAZZELELPONI, haz"ę-lel-pō'nȧi (הַצְּלֶלְפּוֹנִי, *hatstselpōnī*, **Hazelelponi** AV): A female name in the genealogy of Judah (I Ch 4 3). C. S. T.

HEAD: While nearly all the instances in which the word 'head' occurs in the Bible are self-explanatory, a few specimens of idiomatic usage may be noted. (1) "Heads" of "fathers' houses," or of the people or of tribes, etc., is a non-technical way of designating chieftains, princes, elders, etc. (2) To say that blood was "upon the head" of any one was to charge him with responsibility for the death of some one (cf. Jos 2 19; II S 1 16). (3) To say that any one 'lifted up' his head meant that he asserted himself in pride or power, etc. (cf. Jg 8 28; Ps 83 2, etc.). (4) To 'lift up' another's head was to exalt him to a station of power, etc. (cf. Gn 40 20; II K 25 27). E. E. N.

HEADBAND. See DRESS AND ORNAMENTS, § 8.

HEADTIRE. See DRESS AND ORNAMENTS, § 8.

HEAL, HEALING. See DISEASE AND MEDICINE, § 7, and, in general, MIRACLES.

HEALING, GIFTS OF. See CHURCH LIFE AND ORGANIZATION, § 7.

HEALTH: This Eng. word once had a much broader meaning than it now has. In the O T we find it representing: (1) *'ărūkhāh* (from *'ārakh*, 'to be long'), primarily meaning the new flesh that gradually forms in the case of a wound, then healing, or health (Is 58 8; Jer 8 22, 30 17, 33 6). (2) *marp'ē* and *riph'ūth* (both from *rāph'ā*, 'to heal'), 'healing.' (Pr 4 22, 12 18, 13 17, 16 24; Jer 8 15, and Pr 3 8) (3) In Ps 42 11, 43 5, 67 2 the Heb. means 'salvation,' 'help,' or 'safety,' and is so rendered in RV. (4) In II S 20 9 the Heb. is *shālōm*, the ordinary salutation (lit. 'Is there peace?' or 'Is it well with you?'). In Ac 27 34 cf. RV for the correct rendering. E. E. N.

HEAP, HEAPS: In Jg 15 16 the Heb. contains a play on words, the terms for 'ass,' 'heap,' and the verb 'to heap up' all being quite alike in sound. The RV rendering is probably not quite correct. We should read, "With the jaw-bone of an ass I have heaped them in heaps." On Jg 31 21, cf. RV. E. E. N.

HEAR, HEARING. See PROPHECY, § 6.

HEART. See MAN, DOCTRINE OF, § 8, and GOD, § 2.

HEART, DISEASES OF. See DISEASE AND MEDICINE, § 5 (7).

HEARTH: A word which occurs in the AV seven times; the RV retains "hearth" in only one of these passages, Is 30 14, and uses it in three additional ones. Several Heb. words are thus translated. (1) *'āh* (Jer 36 22 f.) is correctly translated in RV **brazier,** which was used to warm the winter-room. The modern brazier is made of burnt clay, and, filled with coals, is placed in a hollow in the center of the room. When the coals are burned out, a wooden frame is placed over the brazier and on this a rug, to keep in the warmth. (2) *kiyyōr* (Zec 12 6 RV), a pan of fire, for domestic use, perhaps similar to (1). (3) *mōqēdh* (Ps 102 3 [4] RV), 'firebrand' (cf. Is 33 14, "burnings"). (4) *yāqūdh* (Is 30 14), 'fire burning on the hearth.' (5) *mōq·dhāh* (Lv 6 9 [2] RV), the hearth ('place of burning') on top of the altar, translated by some 'fire-wood.' (6) *har'ēl* = *'ăr'ēl* (Ezk 43 15 f. RV; cf. Is 29 ff. RVmg.), "altar hearth," the upper portion of the altar on which the offerings were burned. See also ARIEL. Gn 18 6 is correctly translated (RV) "make cakes," omitting "on the hearth." C. S. T.

HEAT OF THE DAY. See TIME, § 1.

HEATH: There is no heath in Palestine or in the deserts near by. The plant referred to in Jer 17 6, 48 6 is thought to be a variety of juniper, with small scale-like leaves close to the stem, and consequently called *'ar'ār* ('naked'). E. E. N.

HEATHEN. See GENTILES.

HEAVE, HEAVE-OFFERING. See SACRIFICE AND OFFERING, § 17.

HEAVEN (in the O T generally expressed by *shāmayim*; in the N T by *οὐρανός*, pl. *-οί*): The Biblical conception of heaven may be viewed either as a cosmological or as a religious one. These two, however, were not entirely separate and unrelated. It is because the cosmological notion was what it was that the religious conception was an outgrowth from it.

1. Twofold Interest.

Cosmologically, heaven is either one of the two great divisions of the universe (Gn 1 1) or one of the three (heaven, earth, and the waters under the earth, Ex 20 4). Usage, however, is not exact, and the twofold division of the universe, in the first case, as well as the threefold in the second, is made for the sake of presenting the idea of the universe exhaustively rather than for the sake of showing its parts analytically. A more fixed cosmological notion is given in the identification of heaven with the firmament, which was conceived in the form of an inverted bowl resting upon the earth and keeping the waters above separated from the waters under the earth. Besides this function, heaven, or the firmament, was viewed as the place in which the sun, the moon, and the stars were fixed (Ezk 32 7 f.; Gn 1 14 ff.; Mt 24 29). In this sense heaven is the sky (Mt 16 2). Whether heaven was considered by the Biblical writers as a simple vault with several divisions or stories is a disputed question. As a matter of fact, the conception is not the same through all the stages of Biblical cosmology. There is no clear trace of more than one heaven in the earlier Hebrew thought. By "heaven of heavens" (Dt 10 14; I K 8 27; Ps 148 4) is meant probably 'the height of heaven.' The word *shāmayim* is itself a plural form. Yet, as both the Babylonian and Persian cosmologies recognize seven heavens, and as the apocalyptic literature unmistakably presents this conception (*Slav. En.*; *Asc. Is.*, etc.), it is no longer doubted that later Biblical thought adopted this idea. Yet there is no evidence of a belief in more than three heavens (cf. Paul's reference to the "third heaven," II Co 12 2; also cf. "all the heavens," Eph 4 10).

2. Cosmological Conception.

The religious conception of heaven is built altogether upon the fact that heaven is above. What is above is higher in dignity and worth than what is beneath. Hence heaven was viewed as the abode of God (I K 8 30). The prohibition of the making of images of God deepened and intensified this thought, and in the days of the restoration from the Exile the distinctive name of God became "God of Heaven" (Ezr 1 2, 5 10; Neh 1 4, 5). Meanwhile the same feeling which led to the disuse of the proper name Jehovah and the substitution for it of *'ădhōnay*, 'Lord,' worked toward the exclusion of the word 'God' from the language of life and the substitution of 'heaven' for it, the LXX. furnishing the connecting-link in the transition. At the opening of the N T period "Kingdom of God" and "Kingdom of Heaven" were already synonymous and interchangeable (cf. KINGDOM OF GOD).

3. Religious Conception.

Besides the person of God, other superhuman beings, such as angels, are thought to dwell in heaven (Mk 12 25; Mt 18 10; Lk 2 13); also the Messiah and all preexistent beings, even the Torah and a prototype of the sanctuary are found there (He

9 23). Finally, the redeemed are to be gathered in heaven (II Co ch. 5; Jn 14 2 f.; cf. I Th 4 16 f.). It is there that Jesus has gone (I P 3 22), and it is thence that the Holy Spirit comes (I P 1 12). Heaven is, therefore, in general, the abode of the blest. But, at least in apocalyptic literature, suffering was not excluded from a certain portion of it. *Slav. En.* (7 2) represents the second heaven as the place where the fallen angels were held in prison in misery (cf. also *Tests. of the Twelve Patr.*), and the fifth heaven is inhabited by the *Crigori*, who are sad and silent on account of sympathy with their fallen brethren in the second heaven.

4. The Abode or Dwelling-Place of God and Other Beings.

In the N T the idea of heaven is very much spiritualized. At times it appears indeed as nothing more than a symbol of the state of ideal perfection (Eph 1 3, 2 6). When it is called **paradise**, for instance (Lk 23 43), it is in order to present the innocence of the Garden of Eden as restored in the final sinless condition of true believers. Hence the many characterizations of the heavenly life as the reward of the believer (Mt 5 12; Col 1 5; I P 1 4). Heaven is also regarded as lasting forever (Ps 89 29; cf. also Jer 33 25 of the sun and stars as everlasting). But such representations express the thought of the relative permanency of the celestial as compared with the terrestrial.

5. Spiritual Heaven.

In all the eschatological representations the renovation of the whole creation includes also the passing away of the heavens as they exist and the creation of new heavens (II P 3 10, 13; Rev 21 1 ff.). As they now stand, they are blemished by the moral imperfection of man, and must give place to substitutes which are absolutely free from sin. All these representations of heaven are conventional and pertain to the form rather than to the essence of religious teaching. Hence the perplexities that sometimes appear in the effort to make a full and consistent picture to the mind of the realities of heaven, either in the cosmological or in the eschatological sphere, must be relegated to the region where the figure is transcended by the reality. A. C. Z.

6. Heaven in Eschatology.

HEAVENS. See Cosmogony, § 3.

HEBER, hî'bẹr (חֶבֶר, *ḥebher*), 'associate': **1.** A Kenite, the husband of Jael who slew Sisera (Jg 4 11 ff.). **2.** An Asherite head of a family, the son of Beriah (Gn 46 17). **3.** The father of Soco, and a son of Ezra (I Ch 4 18). **4.** A Benjamite, son of Elpaal (I Ch 8 17). A. C. Z.

HEBREW, HEBREWS. See Ethnography and Ethnology, § 7, and **Eber** in § 11.

HEBREW ARCHEOLOGY: According to the literal meaning of the word, there would be included under archeology (*ἀρχαιολογία, antiquitates*) all that is known of the life and history of the Hebrews. In this sense, however, the word is no longer used. It has come rather to designate a historical discipline, which has for its subject-matter the scientific presentation of the specific natural and social conditions of the Hebrews.

1. Meaning of the Term.

So understood, archeology was given no attention either in ancient or in medieval times. At the most, all one can say is that contributions were made to it of a purely formal kind by Eusebius and Epiphanius. The former gave a list of the names of places mentioned in the O T, with the identification of the localities, in his work Περὶ τῶν τοπικῶν ὀνομάτων τῶν ἐν τῇ θείᾳ γραφῇ (Jerome translated it under the title, *De Situ et Nominibus Locorum Hebraïcorum Liber*, commonly called *Onomasticon*). Epiphanius, in the second part of his writing, Περὶ μέτρων καὶ σταθμῶν, treated of Biblical measures and weights. From the Middle Ages we get only itineraries and reports of pilgrimages.

2. Neglected in Ancient and Mediæval Times.

With the closing years of the 16th cent., however, there began to be a decided activity in this department. After Sigonius had treated the subject of sacred antiquities in his *De Republica Hebræorum* (1583), Arias Montanus discussed the same subject in the Apparatus, Tom. iii, of the *Antwerp Polyglot* (1593). One of the first to cite Greek and Roman parallels and even Rabbinical literature was Cunæus. More abundant and more exact in this direction was the *Moses and Aaron* (1616) of Goodwin. Numerous treatises on individual branches of archeology followed. The most successful of these was the *De Jure Naturali et Gentium* of Selden. Biblical geography and natural history, however, received a noticeable impulse from Bochart, Reland, Celsius, and others. Most of the writings which appeared before the middle of the 18th cent. are collected in the *Thesaurus Antiquitatum Sacrarum* of Blasius Ugolinus, 1744–69 (34 vols., folio). But the most of these works lack true historical method. It was impossible for them to secure the right insight into the subject, because of their adoption of the typology of the Reformers, in accordance with which all ceremonies are to be explained preeminently as types and shadows of Christ.

3. Revival of Interest in 16th Cent.

A new impulse, however, was given to archeological science by Spencer (*De Legibus Hebræorum*, 1675). To be sure, many of his results are erroneous, his citation of proofs often arbitrary, and his interpretation still under the influence of typology. Nevertheless, it must be admitted that he smoothed the way for historical investigation in this field of study, recognizing and stating the problem of the origin of the legislation, and through his free attitude toward the cultus of the O T making a historical solution of the problem possible. Up to his time, all that was kindred to Hebrew cultus among the heathen was considered as simply imitation of the Biblical. The views of Spencer were opposed by Witsius in his *Ægyptiaca*, and by Lund in his *Antiquitates*. But neither of these scholars was able to master the historical task which Spencer had placed before himself, and, therefore, contributed nothing to the real knowledge of the subject. Starting with the fundamental assumption of the old method of interpretation, that Christ is to be found typically everywhere throughout

4. Influence of Spencer and Others.

the O T, their chief concern was to show that Israel's antiquities were rooted in mystery and that in them was an ever-present typical reference to Christ. Lund, in particular, carried this typical interpretation to the extreme, and thereby closed the way to the historical understanding of the subject. More fruitful were the labors undertaken in the fields of geography and natural history, which of course remained exempt from the dominion of this typology. Here belong, above all, the works of Bochart (*Geographia Sacra*, 1646, and *Hierozoicon*, 1663), and of Reland (*Palestina*, 1714).

5. Influence of Rationalism.

The rationalism which prevailed in the 18th cent. exerted a stimulating influence on archeological studies in so far as the interest in dogma faded, and it was sought to give due weight to the facts themselves. Up to this time Israel had been looked upon only as incidentally addressed in the revelation intended for all mankind, and so it was scarcely possible to arouse any considerable interest in the national phases of Israel's history. The effort was now made, however, to understand Israel as one of the Semitic peoples.

6. Modern Research.

Under the stimulus of this new conception special attention was given to the study of the private and political life of Israel, and scholars sought to make use of the observations of numerous travelers in the Orient for a better understanding of Israelitic antiquities. Special interest was manifested in the sphere of the geography and topography of Palestine. Men like Hasselquist, Seetzen, Burckhardt, Van der Velde, Robinson and his traveling companion Eli Smith, Tobler, De Luynes, Wetzstein, and others, broke the spell of tradition and cleared the way for an untrammeled investigation in the realm of historical geography and topography. With due regard to the connection between the natural features of the land and its political history, Ritter, the renowned geographer, made good use of all the available material on the geography of Palestine. In more recent years, systematic researches in Palestine have been undertaken through accurate measurements, excavations, etc. In these enterprises England (*The Palestine Exploration Fund*, 1865), America (*The Palestine Exploration Society*, 1871), and Germany (*Deutsche Palaestina-Verein*, 1877) have been the principal participants. Among the investigations which relate to private and public antiquities, those of J. D. Michaelis are especially noteworthy. These concern more directly the subject of Israelitic law. It is true Michaelis' work suffers, like that of the rationalistic age in general, through failure to understand the religious uniqueness of Israel. From fear of falling into the error of the earlier archeologists—*i.e.*, of estimating the customs and manners of Israel from the standpoint of a later age—rationalism fell into the opposite error of assigning their origin to barbarism and the primitive stage of civilization, where a keener eye might have seen other forces at work; and thus Israel was drawn down to the level of other peoples. The first attempt at a purely systematic organization of the discipline from the historical point of view was undertaken by De Wette. He was, however, surpassed by Ewald, because the latter not only had a truer appreciation of Israel's religious characteristics, but also possessed a deeper insight into the religions of Semitic antiquity.

7. School of Hengstenberg.

Against this historico-critical treatment of archeology, a reaction arose in the school of Hengstenberg. It found its appropriate expression in Keil's *Archaeologie*. Keil recognized in principle the necessity of the historical treatment, but he did not carry it through consistently, because in his attitude toward Scripture he was under the bondage of dogmatism. This was followed by the "theological" treatment of archeology still current, which is really nothing but a return to the old typological explanation of the Israelitic cultus. This typology was revived by Bähr in his *Symbolik des Mosaischen Cultus*. Bähr did indeed attempt to oppose the arbitrary method by setting up the rule that "symbols can only have such a meaning as is in harmony with the religious ideals of Mosaism and its clearly articulated principles." So Hengstenberg, Kurz, Keil, and others exerted themselves to remove some excrescences. In the main, however, they all assumed that without symbolism and typology it is not possible to reach a full understanding of the religious institutions of Israel.

8. Influence of Pentateuchal Criticism.

Through the general acceptance of the modern Pentateuchal criticism, which is associated with the names of Reuss, Graf, and Wellhausen, a powerful impulse was given to archeological research. The altogether different conception of the Priestly Code and its assignment to the post-exilic times necessitated an entirely new idea of the ritual development of Israel. In addition, has come the newly awakened interest in the history of religion, with fresh information in the field of Semitics, through the labors of W. R. Smith, Wellhausen, and others, and the material brought to view by the excavations, especially in the Euphrates valley, through which we have secured a clear insight into the collective life of these peoples. We have thus for the first time come to know more accurately the ground from which Israel sprang, and can estimate with approximate correctness the influence which was exercised upon her by other peoples.

LITERATURE: From the point of view of this modern critical school, Wellhausen has treated Biblical antiquities in his *Prolegomena*[5] (1897); in special chapters of his *Geschichte des Volkes Israel* (1889) Stade has taken up the customs and manners of Israel in its ancient period. Complete archeologies have been written by Benzinger (*Hebräische Archaeologie*, 1894), and the writer (*Hebräische Archaeologie*, 1894).

W. N.

HEBREW LANGUAGE: Hebrew is one of the most important members of the Semitic group, closely related both to the Arabic and to the Aramaic, and emerging upon the field of history long after the Babylonian.

1. Affinities.

The name 'Hebrew' properly covers the dialects of the group of kindred peoples, Moab, Ammon, Edom, and Israel, as well as the Phœnicians. Hebrew was sometimes called the "language of Canaan" (Is 19 18), which would suggest that it was

spoken by the Canaanites, or Amorites, who were dispossessed by Israel.

Very few inscriptions remain by which the primitive character of the language may be determined.

2. Monuments. The Siloam inscription (see JERUSALEM, § 34), dating perhaps from Hezekiah's reign (8th cent. B.C.), is the oldest on Palestinian soil. The Moabite Stone, written in a dialect almost identical with that of the O T, is about a century older. Phœnician inscriptions of various dates are also found, and coins of the Maccabæan period exist. The LXX. may be regarded as furnishing some data for the study of early Hebrew.

3. Linguistic Development and Change. The O T Hebrew has been so carefully worked over by the scribes that many of its irregularities have been obliterated. As originally spoken and written, it must have been more irregular than its present written form. It has been rhetorically developed, probably from an early period, as the result of its religious use. This has kept it pure from colloquial degeneration and has emphasized the fuller and more dignified forms of pronunciation, somewhat as the English Bible has enriched and preserved our speech. The LXX. is a witness to some pronunciations and spellings current about 250 B.C., which differ from the present Massoretic text. The Massoretes themselves worked with sedulous care upon the words and forms and have given to us a vocalization which represents the synagogue method of reading. This uniformity makes it difficult to distinguish between the form of the language at different periods, but, speaking broadly, there are two main divisions: the golden age of Hebrew literature, which produced the historical books (excluding Chronicles), most of the Prophets, and some of the poetical writings, and the post-exilic, in which were written most of the books of the Hagiographa and the three latest prophets. The differences in style, while not numerous, consist in a general lack of lucidity. In marked contrast to Chronicles, the Books of Kings are striking examples of simplicity, clearness, and brilliancy. Yet the general likeness is noteworthy in a language whose literary monuments cover 1,000 years.

4. Linguistic Structure. Hebrew has much in common with its kindred tongues, the triliterality of its roots, the structure of its verb system, its noun formation, its tendency to coordinate its sentences, together with a sparing use of particles, and the use of suffixed pronominal forms, where Aryan languages use separate pronouns. All these testify to a common origin and a close relationship to the primitive speech. Word-formation by prefixes, by prefixed words, and by suffixes shows that the Hebrew and its sister tongues occupy a different, if not a lower, stage in linguistic development from the Aryan.

(1) Lexical Peculiarities. Almost every Hebrew verb is reducible to three radicals, but there are besides a number of monosyllabic words, as well as those built up by means of weak letters, which seem to point to a biliteral stage. The personal pronouns and the numerals do not in all respects fall into the triliteral scheme. But the language has nearly obliterated the traces of the primitive Semitic. Most of the roots are expressions of physical facts and actions, and therefore intellectual and religious notions must be rendered figuratively and symbolically. This will account also for the strong anthropomorphisms of the O T.

(2) Grammatical Peculiarities. (a) The alphabet. The present character is a development from an older and more rudimentary form, which did not go out of use probably until about 300 B.C., traces remaining on coins even later (see ALPHABET). The alphabet is consonantal and contains a number of sounds difficult to represent by our characters or our vocal organs; prominent among these are the so-called gutturals. The LXX. recognized at least two gutturals, which are not represented in the present alphabet, but which are current in Arabic, and the letter *Rēsh* was evidently doubled in the LXX. period, but not later. The mode of writing from right to left is retained by most Semitic languages, and was probably prevalent everywhere in early times.

(b) Orthoepy and Orthography. The vowel system is a late addition to the Hebrew alphabet, the vowel signs being introduced probably about the 7th cent. A.D., to represent and preserve the traditional synagogue pronunciation. Together with them, a number of diacritical marks were invented to indicate doubling of letters and certain distinctions in sound. Three stages may be noted in the history of the Hebrew text: In the beginning, Hebrew writing must have had no indication of vowels or diacritical marks. It has been conjectured that the perpendicular line, occurring frequently and called *Paseq*, was the first sign introduced by Hebrew copyists to guide the reader (cf. James Kennedy, *The Note Line in the Hebrew Scriptures*). During the second stage, the characters for *h* (ה), *y* (י), and *w* (ו) were used to represent the long vowels *ā*, *ī*, and *ū*, but at a third and later stage, since these might be ambiguous—*y* standing for *i* or *e*, and *w* for *o* or *u* respectively—points and marks were added to make clear to the reader which guttural, palatal, or labial vowel was intended. The old letters were retained in many instances in connection with the vowel-points and were called *matres lectionis*. A prime peculiarity of Hebrew words is the vowel system and the vowel quantity. A group of vowels, which are called 'tone long,' and which occur only in the accented and the adjacent syllable, are a unique product of Hebrew vocalization, for which there is no exact parallel in the other written Semitic languages.

(c) Etymology. The Massoretic reworking has introduced great regularity, especially in the books most read, but this ecclesiastical process has not obscured the fundamental principles of the language; it has in a measure accentuated them. The particles are most of them nouns which have undergone processes of denudation and metamorphosis, but they represent the earliest stratum of the language. The noun is to be considered the basis of the linguistic structure, and, with pronominal fragments appended or prefixed, it was used to express various phases of verbal action. Hebrew words (aside from pronouns, numerals, particles, and certain monosyllables) can

be divided into two classes: monosyllabic, those that have one original formative vowel, and which may appear in the simple triliteral form ('segholates'), or augmented with prefixes or affixes; and dissyllabic, those that have two original formative vowels, which also may be augmented, generally by affixes, or strengthened by lengthened vowels or doubled consonants. This division applies not only to nouns but to verbs. In the former, by augmentations and vowel changes the various abstract, instrumental, local, and similar phases of state or condition may be expressed. In the latter, a language which might seem singularly rigid is given flexibility and life. The Hebrew verb by various modifications of the root is able to express simple, reflexive, causative, and intensive action; while the division into monosyllabic and dissyllabic forms is notably exemplified in the simple stem, where the perfect infinitive absolute and the participle belong to the dissyllabic group, and the infinitive construct, imperative, and imperfect belong to the monosyllabic.

The Hebrew verb lacks the richness of the Aryan in modal and tense development. There are but two so-called tenses, the perfect and the imperfect, and these are hardly analogous to the Greek, for the perfect represents a verbal idea as a fact, while the imperfect represents it as action. The time idea inheres in the context, and the perfect may represent a fact as taking place in past, present, or future time (cf. for the last, Is 9 6). The imperfect is the more flexible of the two, for by it all the shades of meaning of the Greek or Latin imperfect, future subjunctive, or optative are expressed. Particles and conjunctives being the real tense media, the so-called Hebrew tenses are more nearly moods. Hebrew syntax is much simpler than Arabic. Noteworthy constructions are the construct state, the form which a noun takes when governing a genitive; and the *wâw* consecutive, *i.e.*, the conjunction, which, when used with an imperfect, 'converts' it into a perfect, and when used with a perfect 'converts' it into an imperfect. This idiom may be philosophically explained in accordance with the syntax of the tense, but it is peculiar to the Hebrew (and Moabite) among the Semitic languages.

5. Later Developments.

Hebrew ceased to be a spoken language near the beginning of the Christian era. Aramaic supplanted it, but its literary development continued somewhat longer. In the Mishna it maintained a scholastic existence which was largely artificial, analogous to that of the ecclesiastical Latin.

A. S. C.

HEBREWS, EPISTLE TO THE: The longest and most significant of the anonymous Epistles of the N T. It is peculiar both in its form and in the character of its contents.

1. Peculiarity of Form and Contents.

In form, it lacks the usual epistolary address, which may be due to a purposed anonymity on the part of the writer, or to the loss of its opening section (see § 6, below). At the same time, it contains a conclusion which, even if its closing verses were not originally a part of the Epistle (cf. Jülicher, pp. 152, 155), discloses the individuality of the writer and the personal conditions surrounding the composition of the letter. Furthermore, its material is arranged on the basis of a distinct and carefully wrought-out argument, beginning with a statement of theme in the opening verses of the first chapter and reaching its main position in chs. 5–10. In character, its contents are distinctly rhetorical in style, and present the writer's thought in a homiletic way that accompanies each step in the argument with practical exhortations, which are not only vitally wrought into, but practically overshadow the argument itself. In fact, it is not impossible that, though intended by the author in its present form as a communication to a definite group of Christians, it is the reproduction of an oral address elsewhere delivered and adapted to the situation of his readers. The early Christian age was more remarkable for its wealth of preaching than of writing, while the absence of an epistolary greeting, together with the presence of a personal conclusion, might be thus explained (cf. Burggaller, in *ZNTW*, II, 1908).

2. Argument.

The view-point of the author is that of a Jewish Christian who holds that in the message given in Jesus Christ God has spoken to us His final word, from which there can be no safe return, even to the best that is in the Divine revelation of the past. This position, which is announced in the thematic statement of the opening verses (1 $^{1, 2a}$), is immediately followed by a preliminary argument regarding the Son's sonship and theocratic relation (1 ^{2b}–4 ^{13}). This is made up of two statements: (1) The superiority of the Son to the angels of the old dispensation (1 ^{2b}–2 ^{18}), which is first presented (1 $^{2b-4}$) and proved (1 $^{5-14}$), and then followed with an extended resultant exhortation to be attentive to the Divine word of the Son, who, in His mission to earth, went through man's experience that He might lift man up to His salvation (ch. 2). There is then given (2) the second statement, viz., the superiority of the Son to Moses (3 $^{1-6}$), upon which follows a warning to be attentive to the Son's voice (3 $^{7-19}$), accompanied by a reminder of the limitation of the Divine promises to the present dispensation (4 $^{1-13}$). Then is stated the main argument regarding the superiority of the Son's priesthood over that of the old dispensation (4 ^{14}–12 ^{29}), which, after a preliminary exhortation to loyalty (4 $^{14-16}$), is opened with a formal discussion of the Son's perfect fulfilment in Himself of the qualifications for this office (5 $^{1-10}$), and, after further exhortation (ch. 6), finds its main claim in (a) the statement of the supernatural character of His priesthood (ch. 7), and (b) its ministerial relation to the new and the better covenant of this final dispensation (8 ^{1}–10 ^{18}). This is then followed by exhortations, warnings, and encouragements directed toward the holding fast of their Christian profession (10 ^{19}–13 ^{17}), which brings the Epistle to its closing words (13 $^{18-25}$).

3. Situation of the Readers.

The situation disclosed by this argument is obviously one in which the readers are under pressure to abandon the religion of Christ (cf. 2 1-3, 3 6, 12 f., 4 1, 11, 6 4-6, 10 26-39). It is not certain that this abandonment involved a return to Judaism, though the references to "dead works" in 6 1, 9 14, and to the crucifying of the Son of God "afresh" in 6 6 (cf. 10 29) give plausibility to such a view. If it did, however, the return was not of the character of the Galatian apostasy, in which the ceremonial of cult was considered necessary to salvation (see GALATIANS, EPISTLE TO, §§ 2, 3); it was rather of such a character as found in this O T cult an entire religious contentment. In any case, the situation was one of an indifference toward the Christian faith, and did not necessarily involve a propaganda and a polemic (cf. 3 12 f., 4 11, 5 11, 10 25,

12 12-16, 25), though there was more or less danger of the errors of false teaching (13 9). To what this pressure was due may be difficult to state definitely. It would seem, however, to have come, not so much from the severity of the afflictions the readers had been suffering, as rather from their long continuance (this seems to be the peculiar significance of the exhortations to patience in such passages as 3 6, 14, 4 1, 14, 10 23 f., 36, 12 13), and from the obloquy with which these sufferings were accompanied (11 26, 13 3, 13). It is not, indeed, necessary to assume from 12 4 that their persecutions were bloodless, for the statement refers to their struggle against the temptations which beset them and may, in a figurative way, mark it simply as lacking in determination. Their leaders had doubtless suffered death (13 7), and even some of their own number had been imprisoned (13 3), while the persecutions they had endured upon their acceptance of Christianity had been real in character and of considerable proportion (10 32-34). But these had been a long time since (5 12-14). Their present emergency, whatever its extent, had its force more in the bitterness of a scornful ostracism than in the suffering of bodily harm (12 2 f., 13 13).

4. Readers.

As to the identity of the readers it is evident, from the argument addressed to them, that they must have been Jewish Christians. Unless it was purely academic reasoning, the author's use of the Hebrew Scriptures and the Hebrew cultus as the background for his thought gets all its significance from the Hebrew character of those to whom he wrote. The familiar reference to O T personages, the confident reasoning from O T angelology and Mosaic institutions, can only presuppose Jewish readers, as we understand the racial conditions in the early Christian Church. This is confirmed by the situation which the argument discloses. Where the readers were located, however, may not be so evident; for while it is clear from such passages as 5 11 f., 10 32-34, 12 1-5, that this Epistle is a communication to a definite group of Christians, yet the circumstances of the readers are not concretely enough referred to for any betrayal of their local surroundings. Jerusalem, Rome, and Alexandria have all been urged; but in view of the decided difficulties involved in each of these localities, it may not be unwarranted to consider that the readers belonged to the general Ephesian region of Asia Minor. Some parts of this district had been colonized with Jews from Babylon, among whom not impossibly may have grown up a Christian community dominantly Hebrew in character. In addition to this, no district outside of Alexandria itself was more affected with Jewish Alexandrianism; so that the peculiar typology involved in the author's argument gains distinct significance, if those to whom the argument was addressed were Jews of an Alexandrian rather than a Palestinian cast of mind. This locality would be confirmed by the evidently close relationship between the readers and Timothy (13 23), since this region was the special field of Timothy's evangelistic work. The suggestion of Walker (*Expos. Times*, Dec., 1903) that the readers are to be located in Cyprus, though it has much to support it, is of value only as far as it shares the foregoing points in favor of an Ephesian region.

5. Place and Time.

That the letter was written from Italy (outside of Rome, as seems to be implied in the note regarding Timothy's release from prison and his expected joining of the author, 13 23) is clear from the salutation phrase in 13 24 (Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας), which indicates the persons so greeted as of (belonging to) Italy, rather than as journeying from Italy (cf. usage of ἀπό in Ac 10 23, 12 1, 17 13—especially the passage from Pseudo-Ignat. *ad Her.*, § 8, cited by Westcott in *Com.*, p. xlix). The time of writing will depend on the definiteness with which the persecutions referred to can be identified. As the Epistle was used by Clement of Rome (96 A.D.), it may have been written early enough to refer to the Claudian Edict (48 A.D.), or late enough to refer to the Jewish War (65 A.D.). The later date is perhaps preferable, though it is clear that much of the significance of all the old dispensation references would be lost were the writing after the destruction of Jerusalem (70 A.D.).

6. Author.

Special interest in the study of the Epistle gathers around the identity of its author. It is clear that he was a Jewish Christian of decided culture, and one whose culture was of that peculiar character which belonged to Alexandrianism. Fundamentally different as he is from Philo in his main position, he was evidently acquainted with the philosophy of that writer, whose allegorical method of interpretation he does not hesitate to use (ch. 7), with whose peculiar conception of the typological relation between the visible and the invisible world he is in large agreement (6 5, 8 2, 9 23, 11 10, 16, 12 22-28, 13 14), and to whose phraseology he exhibits often striking similarities (cf. 11 10, 13 14 with passages from Philo cited in Drummond, II, 53; 10 27, 12 29 with II, 17; 8 5, 9 23 with I, 289; 1 7, 14 with I, 289; 6 20, 7 25 with II, 193, 235). This makes it impossible that the Epistle could have been written by Paul, in spite of the general tradition to that effect held by the Eastern Church and the later (after the 4th cent.) acquiescence in this tradition on the part of the Western Church. Equally out of the question is the theory of an authorship by Luke or by Clement of Rome, though supported by a similarly early tradition. The suggestions that Apollos was the author (first made by Luther), or Barnabas (first revived by Cameron, a Scotch critic of the 17th cent.), seem to be the only reasonable possibilities. Apollos was an Alexandrian Jew, a man of culture, learned in the Scriptures (Ac 18 24; cf. I Co, *passim*) and of special power in reasoning with the Jews (Ac 18 25 f.). In addition, he may be said to have belonged especially to the Ephesian region, where he first entered upon his specific Christian work (Ac 18 24-26). At the same time, as far as we know, he was not specifically a disciple of the original Apostles; so that, if 2 3 be taken literally, it militates against his authorship. On the other hand, Barnabas was a Levite, of the island of Cyprus (Ac 4 36), which would bring him easily within the influence of Alexandrianism. He was of close connection with, indeed of special esteem and influence among, the original disciples

(Ac 4 36, 9 26 f., 11 22 f.), though he worked for some time with Paul in Antioch (Ac 11 26, 15 35), and, after his separation from the Apostle, went with Mark to his home land in Cyprus (Ac 15 39). Perhaps, from Paul's reference to him in I Co 9 6, he was known in ministry to the Corinthian Church; possibly, through the greeting to the Colossians from Mark, as "cousin of Barnabas" (4 10), he was known to the church of that place. At the same time, we have no knowledge of his literary ability, while the inaccuracy of statement regarding the Tabernacle contents (9 1 ff.) and the priestly ritual (7 27) does not well agree with his Levitical connection. He may have felt, however, that the typological character of his argument did not call for circumstantial accuracy in its details. In fact, inaccuracies in general, if not these particular ones, might be more reasonably looked for from one who, like the Levite Barnabas, was acquainted at first hand with the confused observance of Jewish ritual in his day, than from one who, like the outsider Apollos, must have got his knowledge of Mosaic institutions solely from a study of the Scriptures. The suggestion of his name gains distinct support from Tertullian's reference of the Epistle to him in a way to show that he understood it to be the generally accepted idea of his day (*De Pudicitia*, 20). In fact, it would seem that Tertullian had MS. authority for the presence of Barnabas' name in the address of the Epistle (cf. Harnack, *Chronologie*, I, 477). This tradition assumes new significance if, as suggested by Zahn (§ 45, p. 303), its origin is to be found among the Montanist churches of the Province of Asia. The suggestion of an authorship by Silas (Münster, 1808) has nothing positive to commend it, while that of a double authorship by Aquila and Priscilla (Harnack, in *ZNTW*, I, 1900) is more curious than convincing.

7. Relation of Epistle to N T Thought.

While the Epistle belongs in general to the group of N T writings that views Christianity from the Jewish rather than the Gentile point of view, it is so individual in its conceptions as to occupy a unique position, and its individual standpoint is so significant as to make it one of the most important books in the N T collection —especially in the matter of its Christology.

This peculiar character is due not alone to its method in presenting its thought, but also to the striking character of the thought itself. In general, its central idea of the finality of Christianity (1 1, 2a) is shown by the fact not only that the O T Covenant was by its nature insufficient to bring about the fulfilment of the promises made to the Fathers, but that these promises, in view of the essential character of Jesus, were fulfilled completely and finally in the new Covenant established by His mission on earth. This is worked out by laying emphasis (a) on the essential superiority of Jesus over the personages of the O T dispensation—the angels as helpers in the Covenant (ch. 1), Moses as a servant of the Covenant (ch. 3), the Levitical priesthood as ministrants of the Covenant (chs. 7–10); (b) on the essential insufficiency in the administration of the old Covenant —its priesthood (7 11-28), and its sacrifices, especially those of the Day of Atonement (10 1-18); (c) on the essentially temporary character of the old Covenant —the Covenant itself (7 22, 8 6-13), and its ordinances (9 9 f.); (d) on the essentially earthly type-character of its institutions—the tabernacle (8 2, 5, 9 1-11, 23 f.), the sacrifices (9 12-14, 25 f.), the ceremonies (9 18-22), the whole cultus (10 1; cf. 12 18-27). This view of the perfection in finality of Christianity naturally involves the idea of the supremacy of Christ Himself. This supremacy of Christ is expressed in the conception of Him as Son in His relation to God. It is this Sonship which makes Him superior to the angelic messengers of the old dispensation (ch. 1 f.), to the Mosaic leaders of the old Covenant (ch. 3 f.), and to the priestly ministrants of the old cultus (chs. 5–10). It places Him in an absolutely different class from them and makes Him in a Divine way what no human being could be, however exalted in nature, or character, or office, able to speak the final word of God to man (chs. 1–3), and to accomplish the final task of God for man (chs. 5–10). At the same time, great as is the author's conception of this Divine message and mission, it is merged with a peculiar human view of the experience of temptation and suffering which it involved (2 10, 18, 4 15, 5 7 f., 12 2 f.), with the result that this Divine Son is brought into closest sympathy with humanity in its struggles (2 11, 4 15), and brings humanity into directest access to God for help (2 9 f., 17 f., 4 16, 6 18-20, 7 19-25). In discussing the main proposition of his argument—viz., the priesthood of Jesus—the author illustrates it by the Melchizedek priesthood to prove its eternal efficiency (7 1-24) and contrasts it with the Aaronic priesthood to show its supreme worth (7 26-28). The supremacy of that worth is shown in the fact that the sacrifice which He offers for humanity's sin is the sacrifice of Himself (7 27, 9 14), and the eternal character of that efficiency is shown in the fact that it is carried into heaven itself and is constant before the Throne of God (6 17-20, 8 1, 9 24). Salvation is conceived characteristically in the theocratic sense of ideal covenant relations with God (6 13-20, 8 8-12, 9 15-22), and is thus viewed not only as sacrificial cleansing from the guilt of sin (9 11-14, 24-28, 10 1-4, 10-12), but as triumph over the struggle with sin (3 12-14, 4 11-16, ch. 11), idealized in the rest of fellowship with God (4 1-10, 7 22-25, 12 14-24, 13 13 f.). Faith is, therefore, looked at rather from the O T idea of a confident expectation and trust in the Divine promise than from the Pauline idea of a personal relationship with Christ (cf. especially ch. 11). At the same time, while the technical Pauline idea is not definitely present, the conception of faith as the heart of all relationship to God is so gloriously urged that the necessity of it in the Christian relationship, to Christ Himself, underlies implicitly all the author's view of the Christian religion.

Literature: For *Introductions*, that of Jülicher (Eng. transl. 1904) gives an admirable discussion of the Epistle's thought, as well as of its critical questions; that of Zahn (Eng. transl. 1908) is exhaustive on the newer critical problems. For *Commentaries*, those of Rendall (1888), Westcott (1892), Davidson (in *Handbooks for Bible Classes*), Edwards (in *Expositor's Bible*, 1888), Weiss (in *Krit. Exeget. Kom. üb. d. N T* 3, 1897), and Von Soden (in *Handkom. z. N T* 3, 1899) are valuable. In addition, the special *Biblico-Theological* treatises of Riehm (1858), Bruce (1899), and Milligan (1899), as also Drummond's two-vol. work on *Philo Judæus* (1888),

Hort's *Judaistic Christianity* (1894), and the articles of Bartlett in the *Expositor*, 1902, 1903, 1905, should be studied. See also ch. VI of Scott's *N T Apologetic* (1907).

M. W. J.

HEBRON, hî'brun (חֶבְרוֹן, *ḥebhrōn*), 'association': **I.** A city, probably the oldest in Palestine (so Jos. *BJ*, IV, 9 7), said to have been built seven years before Zoan (Tanis) in Egypt (Nu 13 22). Its early name, Kiriath-arba (q.v.), was apparently revived after the Exile (Gn 23 2; Jos 14 15; Neh 11 25). The crusaders called H. "The Castle of St. Abraham." It is now known as *el-Khalîl*, 'The Friend,' *i.e.*, Abraham (cf. Is 41 8, Ja 2 23). The history of the patriarchs centers about this ancient city (Gn 13 18, 35 27, 37 14). At the time of the Conquest (Jos 10 5, 36 f.) H. was made a city of refuge (Jos 20 7) and consigned to the Kohathite Levites (Jos 21 11); but the surrounding fields and villages were given to Caleb (Jos 21 12), who drove out the sons of Anak (Jos 15 13 f.; cf. Nu 13 22). David was twice anointed king in H. (II S 2 4, 5 3), and reigned here as king of Judah for seven and a half years (II S 2 11). Here six sons were born to him, one of whom, Absalom (II S 3 2-5), later chose his birthplace as headquarters for his rebellion (II S 15 7, 10).

After the time of David, H. is seldom mentioned in Scripture (only II Ch 11 10; Neh 11 25). In post-exilic times it came into the possession of the Edomites, from whom it was recovered by Judas Maccabæus (I Mac 5 65; Jos. *Ant.* XII, 8 6). It was seized without bloodshed by the rebel Simon bar-Gioras, but was soon recaptured and burned by the Romans (Jos. *BJ*, IV, 9 7, 9). From the 7th to the 11th cent. A.D., H. was under Moslem rule. It was then taken by the crusaders and, in 1100, was bestowed as a fief upon Gerhard of Avennes. In 1167 it became the seat of a Latin bishopric; but in 1187 it fell into the hands of Saladin, and has ever since remained in the possession of the Moslems, who reverence it as one of the four sacred cities of the world.[1]

H. is 19 m. SW. of Jerusalem, with which it is now connected by a good carriage road. The unwalled city lies about 3,000 ft. above sea-level, and stretches from NW. to SE. along a fertile valley[2] (cf. "the vale of Hebron," Gn 37 14), which is noted for its vineyards. Map II, E 2. An ancient reservoir in the lower part of the valley may be the "pool" by which the murderers of Ish-bosheth were hanged (II S 4 12). H. is the seat of a *kâimmakâm* ('lieutenant-governor'), and has a Turkish post-office. The population numbers about 18,000, of whom 1,500 are Jews, the remainder being Moslems of a fanatical type. The manufacture of glass and of water-skins are important industries. The most conspicuous object in H. is the structure enclosing the traditional cave of Machpelah (q.v.).

LITERATURE: Robinson, *BRP* (1868), ii, 73–94; Baedeker-Socin, *Palestine and Syria* (1898), 134–137; Thompson, *The Land and the Book* (1880), i, 268–286.

[1] According to the Moslems: Mecca, Medina, Jerusalem, Hebron; according to the Jews: Safed, Tiberias, Jerusalem, Hebron.

[2] Against the statement of Benjamin of Tudela (followed by many modern scholars) that ancient Hebron lay on a hill to the NW. of the present site, see Robinson and Thompson, *l.c.*

II. 1. A son of Kohath, the son of Levi (Ex 6 18), whose family, the **Hebronites** (Nu 3 27), or "sons of Hebron" (I Ch 15 19), are frequently mentioned in enumerations of Levites. In the time of David the clan was large and powerful (I Ch 26 30-32). **2.** In I Ch 2 42 f. H. is probably not the name of a person, but of the Calebite town (cf. **I**, above). **3.** A town of Asher (Jos 19 28 AV); see EBRON.

L. G. L.

HEDGE: The rendering of (1) *gādhēr*, *gᵉdhērāh*, properly 'a (stone) wall.' ARV renders by "wall" in all cases except Ps 89 40, Jer 49 3, Neh 3 17, and I Ch 4 23, where *gᵉdērāh* is a proper noun. (2) *sūk*, *mᵉsūkāh*, a 'thorn hedge' (Pr 15 19, etc.). (3) *φραγμός* (Mk 12 1, etc.), which is used in the LXX. to render (2), but may mean any kind of fence. E. E. N.

HEGAI, HEGE, heg'a-ai *or* hî'gê, hî'ge (הֵגַי, *hēgay*, *hēge'*): A eunuch under Ahasuerus (Est 2 3 ff.).

E. E. N.

HE-GOAT. See SACRIFICE AND OFFERINGS, § 8.

HEIFER. See SACRIFICE AND OFFERINGS, § 5.

HEIR. See FAMILY AND FAMILY LAW, § 8.

HELAH, hî'lā (חֶלְאָה, *ḥel'āh*), 'rust' (?): One of the wives of Ashhur (I Ch 4 5, 7). E. E. N.

HELAM, hî'lam (חֵילָם, *ḥēlām*): A town of Syria E. of the Jordan, where David met and defeated the Syrians whom Hadarezer had asked to aid him (II S 10 16 f.). No satisfactory identification has yet been made. Aleppo (*Halman* on the Assyr. inscriptions) has been proposed, but it seems too far N. E. E. N.

HELBAH, hel'bā (חֶלְבָה, *ḥelbāh*): An ancient Phœnician town (Jg 1 31), probably on the coast between Achzib and Sareptah. Possibly Achlab and Helbah are identical. E. E. N.

HELBON, hel'bon (חֶלְבּוֹן, *ḥelbōn*): The modern *Ḥalbūn*, 13 m. N. of Damascus. Its famous wine is mentioned not only in Ezk (27 18) but also on Assyrian inscriptions. Vine culture is still extensively carried on there. E. E. N.

HELDAI, hel'da-ai *or* hel'dê (חֶלְדַּי, *ḥeldai*), 'enduring': **1.** A son of Baanah, the Netophathite, one of David's heroes and captain for the twelfth month (I Ch 27 15; for which I Ch 11 30 has **Heled**; II S 23 29, **Heleb**). **2.** A Jew who returned from Babylon to Jerusalem (Zec 6 10; in 6 14 **Helem**).

C. S. T.

HELEB, hî'leb. See HELDAI, **1.**

HELED, hî'led. See HELDAI, **1.**

HELEK, hî'lek (חֶלֶק, *ḥēleq*), 'portion': The ancestral head of a Manassite clan in Gilead, the **Helekites** (Nu 26 30; Jos 17 2). E. E. N.

HELEM, hî'lem (חֵלֶם, *ḥēlem*): **1.** The ancestral head of an Asherite clan (I Ch 7 35), apparently the same as Hotham (ver. 32). **2.** See HELDAI, **2.**

E. E. N.

HELEPH, hî'lef (חֶלֶף, *ḥēleph*): A town on the border of Naphtali (Jos 19 33). Site unknown.

E. E. N.

HELEZ, hî'lez (חֶלֶץ, *ḥelets*): **1.** One of David's heroes and an officer in his army, called a "Paltite" in II S 23 26, *i.e.*, an inhabitant of Beth-pelet in S. Judah, but a "Pelonite" (I Ch 11 27) and a man of Ephraim in I Ch 27 10. **2.** A descendant of Judah (I Ch 2 39). E. E. N.

HELI, hî'lai (Ἡλεί): The father of Joseph, husband of Mary (Lk 3 23). E. E. N.

HELKAI, hel'ka-ai *or* hel'kê (חֶלְקַי, *ḥelqay*): The head of a priestly family (Neh 12 15). E. E. N.

HELKATH, hel'kath (חֶלְקַת, *ḥelqath*), 'portion': A town assigned to the Levites on the border of Asher (Jos 19 25, 21 31; **Hukok** in I Ch 6 75). See Map IV, C 6, but the identification is uncertain. E. E. N.

HELKATH-HAZZURIM, hel''kath-haz'ziu-rim (חֶלְקַת הַצֻּרִים, *ḥelqath ḥatstsūrīm*), 'the field of the sword-edges': The name given to the place of the conflict mentioned in II S 2 16. E. E. N.

HELL. See Eschatology, §§ 18–21, 29 f., 38.

HELLENISM. See Greece.

HELLENISTIC AND BIBLICAL GREEK: The term 'Hellenistic,' as applied to the Greek language, includes approximately the entire development of Greek from Alexander the Great to the close of the period of antiquity, except in so far as the ancient dialects continued partially to be spoken, and the Attic was revived in the literary movement known as Atticism (2d–5th cent. A.D.). On the whole, it is best designated as the *Koinē* (*i.e.*, the 'common' speech), though this historic term was not altogether uniform in its application by ancient writers This *Koinē*, the world-speech of Hellenistic civilization, was contrasted by them with the Ionic, Attic, Doric, and Æolic dialects. The so-called Atticists, *e.g.*, Moeris, designated it as the language of the Ἕλληνες, in opposition to that of the Ἀττικοί; accordingly ἑλληνίζειν means 'to speak the Hellenistic language,' and Ἑλληνιστής (Ac 6 1, 9 29) is 'a (Hellenistic) Greek-speaking Jew.'

1. The Term 'Hellenistic.'

The geographical limits of the *Koinē* were approximately identical with those of Alexander's empire. Within these limits the Hellenization of Asia Minor was the most complete of all; in fact, at the close of antiquity it came little short of being a purely Greek country—the original native languages (such as the Lycaonian, Acts 14 11, or the Galatian) exercising no longer any important influence upon its speech. In Syria and Egypt the *Koinē* was the language rather of the Hellenistic cities, of which there were a great number, as, for example, in the district from the Phœnician coast to some distance E. of the Sea of Galilee. In general, however, the Palestinian Jews acquired Greek only as the language of commerce, or for literary purposes, and still maintained their Aramaic mother tongue. Cf. on the expansion of the Greek language, Thumb, *Die griechische Sprache* (Strassburg, 1901), and the literature mentioned therein; also Mahaffy, *The Progress of Hellenism in Alexander's Empire* (Chicago, 1905).

2. Geographical Distribution of the Koinē.

Alongside of this spoken *Koinē*, which was the language of general intercourse, stands the written, or literary, *Koinē*, which was modified by the traditional vernacular *Koinē* are those texts which stand nearest to the spoken language, viz.: (1) The Papyri of Egypt, and the Inscriptions, especially those of Asia Minor; although it appears more distinctly in private papers than in the official documents of the state or magistrates. The linguistic investigation of these sources has progressed little beyond its earliest stages. The most important works are Schweizer, *Grammatik der pergamenischen Inschriften* (Berlin, 1898); Nachmanson, *Laute und Formen der magnetischen Inschriften* (Upsala, 1903); Mayser, *Grammatik der griechischen Papyri aus der Ptolemaeerzeit* (Leipzic, 1907); Crönert, *Memoria græca Herculanensis* (Leipsic, 1903). (2) The literary works of the period. These and the following sources are, in comparison with the former, less significant. With certainty only those elements in these sources can be assigned to the spoken language which deviate from the classical, or are confirmed by unmistakable evidence from the *Koinē* itself. On the other hand, even the Atticists were influenced by the spoken language of their time (cf. W. Schmid, *Der Atticismus in seinen Hauptvertretern*, 5 vols., Stuttgart, 1887–1897). Xenophon and Aristotle were forerunners, Polybius the first representative, of this new literary form; the Biblical and early Christian Greek is related, however, most closely to the language of the Papyri and the Inscriptions (see below). (3) The Atticizing grammarians of the Imperial Period, who give rules for writing good Attic (cf. especially the Λέξεις Ἀττικαί of Moeris, also extracts from Phrynichus and the Ἀνταττικιστής). What they reject belongs to the vernacular, what they defend, explain, and authenticate is foreign to the living language. (4) Græco-Latin grammatical manuals (*Hermeneumata*) and vocabularies, as, *e.g.*, the *Colloquium Pseudo-Dositheanum*, edited by Krumbacher (*Festschrift für Christ*, Munich, 1891), or the Greek glosses found in the *Corpus Glossariorum Latinorum*. (5) The Greek elements preserved in the Latin, Gothic, and Oriental languages. These last exhibit features of the type of Greek spoken in Syria and Asia Minor. Cf. Thumb, *Die griechischen Lehnwörter im Armenischen* (*BZ*, ix, 1900); Krauss, *Griechische und lateinische Lehnwörter im Talmud, Midrasch, und Targum*, I (Berlin, 1898). Indispensable to any complete investigation is (6) a comparison with Modern Greek. Since Modern Greek, including its various dialects (excepting Tsaconian, the descendant of the ancient Laconian), is to be traced directly back to the vernacular *Koinē*, it can be taken advantage of in the reconstruction of the latter, just as the Romance languages serve for the reconstruction of vernacular Latin. Middle and Modern Greek often put us in a position to supplement and explain the written tradition of the *Koinē*, since much which appears as peculiar therein already shows the characteristics of Modern

3. Material for Study of the Koinē.

Greek; as, *e.g.*, forms like ἔλαβαν (= ἔλαβον), or the substitution for the infinitive of ἵνα (Modern Greek νά) with the subjunctive. The evolution of Modern Greek also determines our whole conception of the *Koinē* as a universal dialect which absorbed and supplanted the older ones. Helps to the study of Modern Greek are: Hatzidakis, *Einleitung in die neugriechische Grammatik* (Leipsic, 1892); Thumb, *Handbuch der neugriech. Volkssprache* (Strassburg, 1895); Bibliography in G. Meyer, *Neugriech. Studien* I. (Vienna, 1894); Thumb, *In dogerm. Forschungen, Anzeiger* i, vi, ix, xiv, xv. As to method, compare also Thumb, *Principienfragen der Koine-Forschung* (*Neue Jahrb. f. d. klass. Altertum*, xvii).

4. Development of the Koinē.

The foundation of the *Koinē* is to be sought in the Attic dialect, which had already extended itself beyond its original boundaries by the time of the Delian League. The conquests of Alexander the Great and the establishment of their dominions by his successors transformed the Attic into a world-speech, but in the process it lost certain of its peculiarities (ττ instead of σσ, for example), simplified its accidence, and incorporated certain foreign elements into its vocabulary. The beginnings of this transformation are already visible in Xenophon and the Later Comedy. The ancient dialects were gradually supplanted by the *Koinē* during a period extending from the 4th cent. B.C. to about the 2d cent. A.D. The Ionic offered the least, the Doric the greatest, resistance—an Achaian-Dorian *Koinē* forming the transition to the Attic *Koinē* in the case of the latter. This process was naturally not without its effect upon the *Koinē* itself; at the same time it is quite incorrect, with Kretschmer (*Die Entstehung der Koine*, Vienna, 1900), to assume that the *Koinē* grew up out of a variegated mixture of the ancient dialects. The Ionic excepted, these dialects left only a few grammatical traces in certain circumscribed localities (*i.e.*, the territories occupied by the ancient dialects), and the majority of these traces were lost during the later (Modern Greek) development. Even the lexical influence exercised by the ancient dialects does not seem to have been important. Only the Ionic has shared extensively in the evolution of the *Koinē*. The nouns in -ᾶς, -ᾶδος, and -οῦς, -οῦδος, the frequent employment of neuters in -μα, for example, are Ionic in origin; though, most of all, the Ionic constituents of the vocabulary of the *Koinē* give it an Ionic tinge, quite different from that of pure Attic prose. To these tonic elements belong also the poetic words which appear often in the Papyri and the New Testament, and still live in Modern Greek (compare ἀλέκτωρ, βαρέω, βαστάζω, ἐντρέπομαι, ἔριφος, πειράζω, ῥάκος, ὠρύομαι, and many others). Such words have found their way not only into the language of poetry, but also, and quite independently, into the Hellenistic vernacular. It is, therefore, quite erroneous, for example, to adduce the medical expressions in Luke, which are Ionic in origin, to prove his acquaintance with Hippocrates. The most of the characteristics which differentiate the *Koinē* from Attic are the result of a natural further development. The influence exercised by the non-Grecian languages on the grammatical structure of the *Koinē* is almost negligible. In vocabulary it is that of the Latin alone which is noticeable (cf. Wessely, *Die lat. Elemente in der Gracität der Papyri, Wiener Stud.*, xxiv and xxv; O. Hahn, *Rom und Romanismus im griech. Osten*, Leipsic, 1907), while the Oriental languages (*e.g.*, the Rabbinical Hebrew) received from Greek far more than they contributed.

5. Dialectic Differences.

Out of this wide expansion of the *Koinē* it follows *à priori* that there must have been dialectic differences in it; *i.e.*, that it was spoken differently, for example, in the Peloponnesus, in Asia Minor, and in Egypt. Since, however, the written texts preserve the characteristics of the common language more than does the spoken word, it is only occasionally possible to show the existence of dialectic idiosyncrasies within the *Koinē*. Nevertheless, we know that the Greek of Egypt and Asia Minor possessed certain phonetic peculiarities (*e.g.*, the interchange of τ, δ, θ). On the other hand, the assumption of a peculiar Alexandrian, or Macedonian, Greek has no justification in the evidence preserved to us; for what is adduced by ancients or moderns as Alexandrian or Macedonian is only common Hellenistic property after all.

6. Biblical Greek.

Equally erroneous is it to call Biblical Greek (LXX. and N T) a peculiar dialectic variety of the *Koinē*. It is neither an example of "Jewish-Greek" (which is nowhere demonstrable) nor of a specific "Christian Greek," but rather a monument of the *Koinē* as a whole—the first earnest and really magnificent attempt to employ the spoken language of the time for literary purposes. The contest between the "Purists" and the "Hebraists," which, with its dogmatic presuppositions, lasted for centuries (the former seeking to demonstrate the Classic, the latter the Hebraistic, coloring of Biblical Greek), is to-day utterly pointless; since the study of the *Koinē* ever more unmistakably shows the Hellenistic character of the language of the Bible. In this respect Deissmann's work, beyond all others, has been epoch-making; cf. particularly his *Bible Studies* (2d ed. Edinburgh, 1903).

Biblical Greek shows in phonetics, morphology, syntax, and lexicography the characteristics of the contemporary Hellenistic Greek. In the light of recent investigation it is no longer possible to maintain that it is colored through and through with Semitisms. Much of that which was regarded as due to "Hebraism" proves to be the property of the *Koinē*, and the result of the inner development of the language. The specifically Christian conceptions (like εἰς τὸ ὄνομα, σωτήρ, εὐαγγελιστής) are also formed in the spirit and with the resources of the *Koinē*. Even the translation-Greek of the LXX. and the Apocalypse betrays the influence of the Hebrew original to a much less degree than is generally supposed. The criterion of the presence of Hebraisms must, therefore, be used with the greatest caution in literary problems (*e.g.*, in the establishment of an Aramaic original in the case of N T writings). While it is true that N T Greek presents a unity with the *Koinē*, nevertheless it may be fairly questioned whether it does not betray

traces of a local origin. It is quite possible to suppose that the text of the N T was written in the Asiatic or Egyptian *Koinē*, just as certain ancient manuscripts (A and ℵ) point toward an Eastern origin through some of their phonetic peculiarities. Even within the N T it is possible to surmise different shadings not only in style, but also in dialect. So that it does not seem accidental that the Gospel of John shows peculiarities in the use of the possessive pronouns, which are at the same time criteria of some of the Modern Greek dialects of Asia Minor.

In the history of Greek as a literary language, Biblical Greek represents a thoroughgoing innovation. Nevertheless as Christianity became more and more Hellenized, theological writings reverted completely to the old models of profane literature, and the language of Christian writers not only lost the charm of originality characteristic of Biblical Greek, but came even to participate in the artificialities of Atticism.

LITERATURE: Helps to the study of the *Koinē* are: (a) Bibliography as to the earlier works, G. Meyer, *Griech. Grammatik* (3. Aufl., Leipsic, 1896), p. 25; as to recent literature, Thumb, *Die Forschungen über die hellenistische Sprache in den Jahren 1896–1901, 1902–4; Archiv f. Papyrusforsch.*, Bd. ii and iv; Witkowski, *Bericht über die Literatur zur Koine aus den Jahren 1898–1902, Bursians Jahresber.*, cxx. (b) Grammar: K. Dieterich, *Untersuchungen zur Geschichte der griech. Sprache* (Leipsic, 1898). The *Koinē* is also discussed in the Grammar of G. Meyer, and especially in Jannaris, *An Historical Greek Grammar* (London, 1897); also in the works of Hatzidakis, Schweizer, and Nachmanson, above mentioned. (c) Lexicography: the larger lexicons are especially supplemented by Sophocles, *A Greek Lexicon of the Roman and Byzantine Periods* (New York, 1888) and van Herwerden, *Lexicon græcum suppletorium et dialecticum* (Leyden, 1902, Appendix, 1904). (d) Problems and History: Thumb, *Die griechische Sprache im Zeitalter des Hellenismus* (Strassburg, 1901); J. H. Moulton, *A Grammar of New Testament Greek*, I, Prolegomena[2] (Edinburgh, 1906). In connection with the entire development of the Greek language: Wackernagel, *Die griech. Sprache, Kultur der Gegenwart*,[2] i. Teil, viii. Abteil., Leipsic, 1907.

Special helps to the study of Biblical Greek are: Moulton, as above (the best introduction); Winer-Schmiedel, *Grammatik des neut. Sprachidioms* (Göttingen, 1894 ff., not yet completed); Blass, *Grammatik des neutest. Griechisch* (2. Aufl., Göttingen, 1902. English translation by H. St. J. Thackeray, 2d ed., London, 1905); Helbing, *Gram. der Septuaginta*, Göttingen, 1907; for Early Christian Greek (Apocrypha, etc.): Reinhold, *De Græcitate patrum Apostolicorum librorumque apocryphorum Novi Testamenti* (Halle, 1898). The best lexicon is Thayer, *A Greek-English Lexicon of the New Testament*, New York, 1889, being a translation of Grimm's Wilke's *Clavis Novi Testamenti*. More detailed literary references are to be found in the above-mentioned bibliographies. A. T.

HELM. See SHIPS AND NAVIGATION, § 2.

HELMET. See ARMS AND ARMOR, § 8.

HELON, hī'lon (חֵלֹן, *ḥēlōn*): The father of Eliab of Zebulon (Nu 1 9, 2 7, etc.). E. E. N.

HELPS: (1) (*ἀντίλημψις*): As used in I Co 12 28 this word (in plural form) has a descriptive rather than a technical significance. It refers to those who, having the ability or means and the opportunity, were moved to aid or succor those in need of help. It is not a term for a distinct church-office. See CHURCH, § 7. (2) (*βοήθεια*): A term used in plural form in Ac 27 17. See SHIPS AND NAVIGATION, § 3. E. E. N.

HEM. See DRESS AND ORNAMENTS, § 3.

HEMAM, hī'mam (הֵימָם, *hēmām*): The ancestral head of a Seirite family (Gn 36 22; **Homam** in I Ch 1 39). E. E. N.

HEMAN, hī'man (הֵימָן, *hēmān*), 'right hand,' 'trustworthy': 1. A son of Zerah, one of the three wisest men with whom Solomon was compared (I K 4 31). 2. A Kohathite Levite and head of a division of the musicians (I Ch 25 1, etc.). A. C. Z.

HEMATH, hī'math. See HAMATH.

ḤEMDAN, hem'dan (חֶמְדָּן, *ḥemdān*): The eldest son of a Horite family (Gn 36 26; **Hamran** [**Amram** AV] in I Ch 1 41). E. E. N.

HEMLOCK: The rendering of the Heb. *rō'sh* in Hos 10 4. The same Heb. word is elsewhere rendered "gall" or "poison" (Dt 29 17 [cf. RVmg.]; Ps 69 21; La 3 5; Jer 9 14, etc.). In Hos 10 4 it is evident that some troublesome, quick-growing, and probably noxious weed is meant, a fit symbol of the corruption of justice then prevalent in Israel. Its frequent collocation with wormwood (Am 6 12, etc.) shows that it was bitter, and other references indicate that it was considered poisonous. See GALL. In Am 6 12 "hemlock" AV is the rendering of *la'ănāh*, 'wormwood' (q.v.). See also PALESTINE, § 21. E. E. N.

HĒN (חֵן, *ḥēn*), 'grace': This word (in Zec 6 14) may not be a proper noun (cf. RVmg.), or it may be a mistake for 'Josiah'; cf. ver. 10. E. E. N.

HEN. See PALESTINE, § 25.

HENA, hī'na (הֵנַע, *hēna'*): A city named with Sepharvaim and others as conquered by the Assyrians (II K 18 34, 19 13; Is 37 13). Site unknown. E. E. N.

HENADAD, hen'a-dad (חֲנָדָד, *ḥēnādhādh*): The ancestral head of a subdivision of the Levites (Ezr 3 9; Neh 3 18, 24, 10 9). E. E. N.

HENNA. See CAMPHIRE.

HENOCH. See HANOCH.

HEPHER, hī'fẹr (חֵפֶר, *ḥēpher*): **I.** 1. The ancestral head of a Manassite clan of Gilead, the **Hepherites** (Nu 26 32, 27 1; Jos 17 2 f.). 2. One of David's heroes (I Ch 11 36). **II.** 1. A district of Judah in the neighborhood of Socoh, *i.e.*, in S. Judah (I K 4 10). It is this district, probably, that is called in I Ch 4 6 a 'son' of Ashhur. 2. A Canaanite city (Jos 12 17). Site unknown, perhaps identical with the preceding. E. E. N.

HEPHZI-BAH, hef'zi-bā (חֶפְצִי־בָה, *ḥephtsī-bāh*), 'my delight is in her': 1. The wife of Hezekiah and mother of Manasseh (II K 21 1). 2. An ideal name for the New Jerusalem of prophecy (Is 62 4). E. E. N.

HERALD: Found only once in the Bible (Dn 3 4). The Aramaic original, *kārōz*, was probably derived from the Gr. *κήρυξ* (from *κηρύσσειν*, 'to proclaim'), 'crier' or 'proclaimer' (N T "preacher"). E. E. N.

HERB: This word renders several Heb. and Gr. terms. (1) The most common is *'ēsebh*, which includes both grains and grasses (*e.g.*, Gn 1 11; Ps 106 20), and is often rendered "grass." (2) *deshe'*, the 'fresh,' 'young grass' (II K 19 26, etc.). (3) *yārāq*, 'green plants,' including vegetables (Dt 11 10; I K 21 2; Pr 15 17). (4) *'ōr*, *'ōrāh*, apparently, the 'bright,' 'shining grass,' though used in a broader sense (II K 4 39; Is 18 4, 26 19). (5) In Job 8 12 *ḥātsīr* evidently refers to tall grass. (6) The two N T terms, *βοράνη* (only Heb 6 7) and *λάχανον*, are both of general significance, the former indicating a plant fit for food, the latter a cultivated (*vs.* a wild) plant. E. E. N.

HERD. See Nomadic and Pastoral Life.

HERES, hî'rîz (חֶרֶס, *ḥeres*), 'sun': **1. Mt. Heres** (Jg 1 35), a locality in the territory of Dan, probably the same as Ir Shemesh (q.v.), or Beth Shemesh (q.v.); cf. Jos 19 41; I K 4 9; II Ch 28 18 (so Moore, on Judges in *Int. Crit. Com.*). Map II, D 1. **2. The Ascent of Heres** (Jg 8 13, "when the sun was up" AV) was a pass near Succoth, E. of the Jordan, but its exact location is unknown. See also City of Destruction and Timnath-serah. E. E. N.

HERESH, hî'resh (חֶרֶשׁ, *ḥeresh*): A Levite (I Ch 9 15). E. E. N.

HERESY, 'division,' 'sect': The Gr. *αἵρεσις* is applied to parties or types of religious thought in N T times. Both the Sadducees and the Pharisees were called 'heresies' (EV "sect," Ac 5 17, 15 5, 26 5). The term was early used in designating the Christians ("the sect [Gr. 'heresy'] of the Nazarenes," EVV "sect," Ac 24 5, 14, 28 22). In this sense it is the approximate equivalent of the modern 'denomination.' It is used, however, in the Epistles also of pernicious (but not necessarily doctrinal) divisions or strifes (I Co 11 19; Gal 5 20; cf. Tit 3 10; II P 2 1). The conception of heresy as a departure from a doctrinal standard of orthodoxy is not found in the Bible. A. C. Z.

HERETH, hî'reth (חֶרֶת, *ḥereth*, **Hareth** AV): A forest in Judah which was one of the hiding-places of David (I S 22 5). Hareth, Map II, E 2, indicates a village, not a forest. E. E. N.

HERITAGE. See Family and Family Law, § 8.

HERMAS, ḥẹr'mas (Ἑρμᾶς): One of the persons saluted in Ro 16 14. From the last clause of the verse, "the brethren that are with them," we infer that his house was used as a meeting-place for the Christians (cf. Ro 16 4, 15). By Origen (*Com. ad Rom., in loc.*) H. is identified with the author of "The Shepherd," but inasmuch as this is a work of the 2d cent., and since Ro ch. 16 was apparently contained in very early MSS. of the Ep. to the Romans, the identification is hardly possible. J. M. T.

HERMES, ḥẹr'mîz (Ἑρμῆς): A person saluted by Paul in Ro 16 14. Confusion between this name and that of Hermas, mentioned in the same verse, led to interchange of the names in some MSS. (D° E L with some forms of the Syriac). J. M. T.

HERMOGENES, ḥẹr-mọj'ẹ-nîz (Ἑρμογένης, Ἑρμογ., W. H.): A person mentioned in II Ti 1 15, where he is said by Paul to have been among those ("all") in Asia who "turned away from me." The special mention of H. and Phygelus would seem to indicate that they were leaders in the movement. Later apocryphal stories concerning H. are found in the *Acts of Paul and Thecla*, 1 and 4, 11–14. J. M. T.

HERMON, ḥẹr'mọn (חֶרְמוֹן, *ḥermōn*), 'sacred [mountain]': The large mountain that forms the S. portion of the Antilebanon range. As its name indicates, it was probably from ancient times viewed as a sacred locality and, in fact, numerous shrines existed on its slopes, and one even on its summit. In Dt 3 9 we learn that the Phœnicians called H. **Sirion** (cf. also Ps 29 6), while the Amorites called it **Senir,** which, however, designated probably some adjacent part of the same range (cf. also I Ch 5 23; Song 4 8; Ezk 27 5). This same name (as *Sanīru*) is given to the mountain in the Assyr. inscriptions, and (as *Sanīr*) to the portion of the range N. of Damascus by the Arabs. A fourth name, **Sion,** is found in Dt 4 18. H. is a lofty mountain (9,166 ft. high), whose summit, consisting of three peaks ("the Hermons," Ps 42 6, **Hermonites** AV), is rarely free from snow. The cool heights of H. condense the moisture of the atmosphere so rapidly that mists frequently obstruct the view from its summit, and at night the dew is so heavy as to be almost equal to rain (cf. Ps 42 6, 7, 133 3). The upper part of the mountain is bare, but the slopes are well covered with vegetation. In ancient times it furnished cypress, or fir, for the boat-builders of Phœnicia (Ezk 27 5). It was the haunt of wild beasts (Song 4 8), and to-day is the only haunt of the Syrian bear. At present it is the home of the Druses, who have extensive orchards and vineyards on its N. and W. slopes. Its modern name, *Jebel esh-Sheîkh*, 'mount of the chief,' is due to the fact that the founder of the sect made his headquarters here (10th cent. A.D.). E. E. N.

HEROD

Analysis of Contents

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Herod (Ἡρώδης) is the name of the founder of an Idumæan family which furnished a number of kings and other rulers for Palestine and the adjacent countries during the latter half of the century before Christ and throughout the first century of the Christian era. The father of Herod was Antipater, a man of remarkable ability, whose father was governor of Idumæa under Alexander Jannæus and Queen Alexandra. The origin of the family is not

1. Introduction.

known. Possibly it came from Ascalon. Antipater had probably succeeded his father when the civil war broke out between Hyrcanus II and his brother Aristobulus (69 B.C.), and the opportunity was given for him to employ his abilities as the former's champion and master.

I. Herod I [The Great] (37–4 B.C.), the son of Antipater, was early given office by his father, who had been made procurator of

2. Herod the Great as Governor of Galilee. Judæa by Cæsar, Hyrcanus II, the high priest and ethnarch, being little more than a puppet in the hands of the energetic Idumæan. The first office which Herod held was that of governor of Galilee. He was then a young man of about twenty-five, energetic and athletic. Immediately he set about the eradication of the robber bands that infested his district, and soon was able to execute the robber chief Hezekiah and several of his followers. For this he was summoned to Jerusalem by the Sanhedrin, tried and condemned, but with the connivance of Hyrcanus II he escaped by night.

During the disorders following the assassination of Cæsar, Herod and Antipater were loyal to Cassius, and assisted him in raising money from the towns of Palestine. In 42 B.C. Antipater was assassinated by one Malchus, who in turn was killed by assassins sent by Herod. After the death of Brutus and Cassius at Philippi, Herod and his brother Phasael were accused by the Jewish aristocracy at least twice before Antony; but in each case Antony showed favor to the brothers and finally appointed them tetrarchs. In 40 B.C. Antigonus, the son of Aristobulus II, attempted to recover the throne by using the Parthians as allies. He succeeded in getting hold of Phasael, who committed suicide in prison, but Herod I escaped to the fortress of Massada, whence he was forced to flee with his entire family to Petra. Being refused refuge there, he went to Alexandria and thence to Rome, via Rhodes.

Herod's purpose in going to Rome seems to have been to obtain the kingship for Aristobulus, the grandson of Hyrcanus II, whose sister

3. As King of Judæa. Mariamne he was to marry. But on his arrival at Rome, Antony and Octavius appointed him king rather than Aristobulus, and within a few days after his arrival at the capital he returned to Palestine to get possession of his kingdom (39 B.C.). For the next two years he was engaged in fighting the forces of Antigonus, whom he finally defeated, and in 37 B.C. gained possession of Jerusalem. Antigonus was beheaded by Antony at the request of Herod.

As king, Herod confronted serious difficulties. The Jews objected to him because of his birth and reputation. The Hasmonean family

3a. Problems of His Reign. regarded him as a usurper, notwithstanding the fact that he had married Mariamne. The Pharisees were shocked at his Hellenistic sympathies, as well as at his severe methods of government. On the other hand, the Romans held him responsible for the order of his kingdom, and the protection of the eastern frontier of the Republic. Herod met these various difficulties with characteristic energy and even cruelty, and generally with cold sagacity. Although he taxed the people severely, in times of famine he remitted their dues, and even sold his plate to get means to buy them food. While he never became actually friendly with the Pharisees, they profited by his hostility to the party of the Hasmoneans, which led at the beginning of his reign to the execution of a number of Sadducees who were members of the Sanhedrin.

The fact that Herod's kingdom included many Greeks as well as Jews led him to adopt a self-contradictory policy. He favored both

3b. Building Activity. parties of his subjects. For the Greeks he built temples in the cities where they lived, as well as in towns outside of his own kingdom. It was this general policy, as well as the example of Augustus, that led Herod to rebuild a number of cities. The most important work of this sort was the refounding of the city of Strato's Tower, which he named Cæsarea (q.v.), and beautified with a temple to Augustus, colonnades, a mole, and many public buildings, making it the chief city of his kingdom. Throughout the Roman period it remained the seat of the Roman governor of Judæa. He also rebuilt the city of Samaria (q.v.), renaming it Sebaste in honor of the wife of Augustus. Here also he erected a great pagan temple and other public buildings, the ruins of some of which remain to-day. He built many amphitheaters and theaters at Jerusalem and in other cities, and established games at Cæsarea and at Jerusalem. He surrounded himself with Greek scholars, the most prominent among whom was Nicolas of Damascus. For the Jews he rebuilt the Temple at Jerusalem in great magnificence, making it, with its courts and colonnades, one of the noblest buildings of antiquity. This rebuilding apparently began about 20 B.C., and was not finally completed until in the time of the procurator Albinus, 62–64 A.D. (cf. Jn 2 20, and see TEMPLE). Although he removed the high priests at will, Herod was careful to respect the prejudices of the Jews, and did not attempt to introduce statues into the public buildings of Jerusalem, and even omitted images on his coins.

By way of maintaining order, he established citadels throughout the territory, and maintained a strong band of mercenaries. In addi-

3c. Maintenance of Order. tion, he established strict police regulations, and maintained a system of spies. Notwithstanding the fact that there were popular disturbances—doubtless to some extent associated with the Messianic movement—Judæa was at peace throughout his reign. During his last years, it is true, the people became increasingly uneasy, and there was a threatened revolt under Pharisaic leadership; but the old king crushed this with characteristic severity.

As an allied king with Rome, Herod was expected to maintain order on the frontier (see above, 3a). In pursuit of this policy he fought,

3d. Relations to Rome. and was given suzerainty over, the Arabians. He annexed and colonized Trachonitis, which had been held by a body of robbers; and he seems to have been able to keep back the wandering tribes of the desert. In fact, it was because of this energetic policing of the frontier, as well as main-

tenance of peace within his own dominion, that he kept the friendship of Augustus. At least twice during his reign this friendship was threatened, but he was able to adjust matters. The conjecture (Ramsay, *Was Christ Born at Bethlehem?* [1898]) that during the latter half of his reign Judæa was more completely under the control of the empire, even to the point of being subject to the census, can hardly be said to be as yet thoroughly established. Throughout his reign, however, he was never given complete independence, but was subject to the general limitations set allied kings, among them being the restriction of the coinage to copper coins, liability to a certain degree of control from the nearest propretor—in Herod's case that of Syria—inability to carry on war, except with the consent of the emperor; or to appoint his own successor, except with the imperial approval.

It is probably because of the animus of Josephus, as well as the perspective of his account of Herod, that his success as an administrator has been considerably obscured by the tragedies within his own family circle. In estimating the prejudice which led to the successive execution of the surviving members of the Hasmonean house, including his wife Mariamne and their two sons Alexander and Aristobulus, it is to be borne in mind that, like all Oriental kings, Herod was subject to constant plots on the part of his family, and the sympathizers of the Hasmonean house. A study of his reign will show that his executions were the outcome of the efforts of his rivals to displace him. The only exception to this was his execution of his wife Mariamne, because of jealousy born of intrigues, instigated to a large extent by his sister, who was jealous of the influence of Mariamne and her mother. The execution of his two sons (by Mariamne) was due to a series of plots on their part, and an antiplot on the part of his eldest son, Antipater, to secure the succession. It can hardly be doubted, further, that during the later years of the old king's life he was suffering from a disease which made him easily susceptible to suspicion (cf. Mt 2 3-12, 16-19).

3e. Intrigues of His Reign.

At his death (4 B.C.) Herod left a will, according to which his kingdom was to be divided among his three sons. Archelaus was to have Judæa, Idumæa, and Samaria, with the title of king (Mt 2 22); Herod Antipas was to receive Galilee and Peræa, with the title of tetrarch; Philip was to come into possession of the trans-Jordan territory, with the title of tetrarch (Lk 3 1). This will was ratified by Augustus, with the exception of the title given Archelaus.

3f. Disposition of His Kingdom.

II. Archelaus (4 B.C.–6 A.D.), after the ratification of Herod's will by Augustus, succeeded to the rule of Judæa, Samaria, and Idumæa, having the title of ethnarch, with the understanding that, if he ruled well, he was to become king. He was, however, highly unpopular with his people, and his reign was marked by disturbances and acts of oppression. The situation finally became so intolerable that the Jews appealed to Augustus, and Archelaus was removed and sent into exile. This accounts for the statement in Mt 2 22, and possibly also suggested the point of the parable (Lk 19 12 ff.). His territory became a procuratorial province subject to the census. Archelaus, like all his family, was a builder, among his public works being the establishment of the city Archelais.

4. Archelaus.

III. Herod Antipas (4 B.C.–37 A.D.) was the son of Herod I and Malthace, and was a full brother of Archelaus. By the will of his father he was appointed tetrarch of Galilee and Peræa in 4 B.C. His long reign was marked by no serious outbreak or disturbance, and Galilee seems to have become exceedingly prosperous. Peræa also enjoyed prosperity, although this must have been due in considerable measure to the development of the Greek cities within Peræan territory belonging to the Decapolis. Herod Antipas was a builder of cities, his most important undertaking being the erection of Tiberias, on the Sea of Galilee (q.v.). The city was built and organized in the Greek style, and was controlled by a castle built above it. It was built in part over a graveyard, and for some time was regarded as unclean by the Jews. Antipas also rebuilt Sepphoris, and walled the city of Betharampha, naming it Livias (or Julias). He also helped the Greek islands, as tablets found in Cos and Delos indicate. His general policy was that of friendship with the Romans, but he was also careful to attend feasts at Jerusalem, and to stamp no image on his coins. He joined in a protest against Pilate for having set up a votive shield in the Temple. He married his niece Herodias (Mk 6 17; Mt 14 3), the wife of his half-brother Herod Philip (not the tetrarch Philip), of Rome. This necessitated the divorcing of his wife, who was the daughter of Aretas, King of Arabia, and involved him in war with that monarch, in which he was defeated. At the time of the Gospel history, however, Galilee was at peace.

5. Herod Antipas.

In 37 A.D. Agrippa, the brother of Herodias, was made king of the former tetrarchy of Philip, and Herod was induced by his wife to seek royal honors for himself. Agrippa, however, who had quarreled with his brother-in-law while superintendent of the markets in Tiberias, poisoned the mind of Caligula by charging that Antipas was gathering an army preparatory to revolt. Antipas was in consequence banished (39 A.D.) to Lyons, whither Herodias accompanied him, and where probably he died. This is the 'Herod' most frequently mentioned in the N T (Mt 6 17 ff., 8 15; Lk 3 1, 9 7, 13 31 f.; Ac 4 27, 13 1, etc.). He was the one who imprisoned the Baptist (Mk 6 14-29, and ||s) and the one to whom Pilate sent Jesus (Lk 23 7-15).

IV. Herod Philip, son of Herod I and Cleopatra of Jerusalem (4 B.C.–34 A.D.). By the will of his father he was made tetrarch of that section of the Herodian kingdom lying E. and N. of the Sea of Galilee. The region was not strictly Jewish, and was composed of a number of small districts which had been conquered by, or given to, Herod I—Batanæa, Trachonitis, Gaulanitis, Ituræa, and Auranitis. He was, on the whole, the most respect-

6. Herod Philip.

able of Hèrod's sons. He was fond of building. Banias he rebuilt as a Greek city, with the right of asylum, and named it Cæsarea. In order to distinguish it from various other towns of the same name, it was known as Cæsarea Philippi (q.v.). He also rebuilt Bethsaida (q.v.), a town a few miles from the entrance of the Jordan into the Sea of Galilee, and named it Julias, in honor of the daughter of Augustus. Furthermore, he built various temples to the heathen gods. He stamped an image on his coins. In general, he seems to have been a good ruler, traveling over his territories, rendering justice to his subjects. He was married to Salome, the daughter of Herodias, and died in 34 A.D. without issue.

7. Herod Agrippa I.

V. Herod Agrippa I, son of Aristobulus, the son of Herod I and Mariamne (37–44 A.D.). He was one of the most interesting characters of the period. After the execution of his father he seems to have gone to Rome and to have acquired the habits of the wealthy young men of the early empire. At forty he found himself bankrupt, in disfavor with Tiberius, and compelled to leave Rome to escape his creditors. He went to Palestine, and was about to commit suicide when his wife Cypros induced his sister Herodias, at that time the wife of Herod Antipas, to obtain for him the position of superintendent of markets in Tiberias. In a short time he quarreled with Herod Antipas, and became a friend of Flaccus, proconsul of Syria. He lost favor with that official by taking bribes from the citizens of Damascus. Reduced to extremities, he went to Italy, where he was imprisoned by Tiberius, because he had been overheard to tell Caius that he desired the death of the emperor. Upon the death of Tiberius he was released from prison by his friend Caius, and made king over the territory which had belonged to his uncle Philip (37 A.D.). He does not seem to have lived much in his kingdom until after the deposition of Herod Antipas. In 39 A.D. he was given the latter's tetrarchy. During the antisemitic outbreak under Caius (Caligula) he was able to obtain some favors from the emperor, and so won popularity with the Jews. He seems to have had some share in the elevation of Claudius to the empire after the assassination of Caius, and, in consequence, was given the province of Judæa (41 A.D.). His kingdom thus became practically coextensive with that of Herod I. Herod Agrippa was popular with the Jews, because he was careful to regard Pharisaic observances. He had power to appoint the high priest, but he was careful in no way to outrage the feelings of the Jews, and further added to his popularity by using his influence with Claudius for the good of the Jews throughout the empire. According to Ac 12 1 ff. he persecuted Christians to increase his popularity. He strengthened the fortifications of Jerusalem and apparently began the formation of a confederacy of neighboring kings. This project, however, was nipped in the bud by the legate of Syria. Notwithstanding his regard for Jewish customs, outside of Palestine he was a thoroughgoing Hellenist. In Beirût he built baths and a sumptuous theater. He also erected an amphitheater for gladiatorial games. He was in the midst of games in Cæsarea when he was seized with a fatal disease after being saluted by the people as a god (44 A.D.; cf. Ac 12 20-23).

8. Herod Agrippa II.

VI. Herod Agrippa II (49–c. 100 A.D.), son of the preceding, was a boy at the death of his father and was not allowed to succeed him. He was, if possible, more friendly to the Jews than his father had been, and maintained also friendship with Claudius. In 49 A.D. he was appointed the successor of his uncle Herod, as king of the little kingdom of Chalcis, with which position went also the right to appoint the high priest. In 53 A.D. he exchanged Chalcis for territory that had been a part of the tetrarchy of Philip, to which Nero added portions of Peræa and Galilee, including the city of Tiberias. At the outbreak of the revolt of 66 A.D. he did all that he could to restore peace, and to persuade the Jews to give up their mad undertaking. In this, however, he was unsuccessful, and took the side of the Romans against the Jews. He seems to have reigned until his death, which was probably about 100 A.D. It was before this Agrippa and his sister Bernice that Paul was brought by Festus (Ac 25 13–26 32).

9. The Herodian Women Mentioned in the N T.

Herod Agrippa I had three daughters. The eldest, **Bernice,** married her uncle Herod of Chalcis, and subsequently Polemon II, King of Cilicia, and lived as wife on the Palatine with Titus. She is mentioned in the N T as being present at the trial of Paul (Ac 25 13, 23, 26 30). The youngest of the three was **Drusilla.** After various adventures she became the wife of Philip, procurator of Judæa. She was present at the trial of Paul (Ac 24 24). Like her sister Bernice, her reputation was not above reproach. **Herodias** was the daughter of Aristobulus, son of Herod the Great. It was her unholy relationship with Herod Antipas (see § 5, above) that brought her and Antipas under the denunciation of the Baptist, and it was her resentment that led finally to John's death (Mk 6 17-28).

LITERATURE: Besides Josephus and the Latin historians, the best modern authority is Schürer, *HJP.* S. M.

HERODIANS, hę-rō′di-ɑnz: The adherents, or partizans, of the Herod dynasty and, as such, well content with Roman overlordship, but desirous of seeing one of this family over Judæa in the place of the Roman procurator (Mk 3 6, 12 13 and ||s). The principles of Jesus' teaching were no more favorable to the Herodian policy and ideals than they were to Pharisaism; consequently, the otherwise strange union of Herodian and Pharisee against Him. E. E. N.

HERODIAS, hę-rō′di-ɑs. See HEROD, § 9.

HERODION, hę-rō′di-ǫn (Ἡρωδίων): A relative of Paul (Ro 16 11). E. E. N.

HERON. See PALESTINE, § 25.

HESED, hī′sed. See BEN-HESED.

HESHBON, hesh′bon (חֶשְׁבּוֹן, *ḥeshbōn*): A city of Moab, advantageously situated on two hills commanding an extensive view of the lower Jordan Valley. Map II, J 1. Sihon made H. the capital of his Amorite kingdom (Nu 21 25-34; Dt 1 4; etc.). Taken from Sihon by Israel, it was occupied by the

Reubenites and Gadites (Nu 32 3, 37; Jos 13 26 f.; I Ch 6 81; and cf. MESHA, Moabite Stone, line 10). Later, we find it again in possession of Moab and its overthrow predicted by Isaiah and Jeremiah (Is 15 4, 16 8 f.; Jer 48 2 ff., 49 3). The site is one of great fertility, well supplied with water (cf. Song 7 4). The extensive ruins show that it was a flourishing city in Roman times. E. E. N.

HESHMON, hesh'mon (חֶשְׁמוֹן, *ḥeshmōn*): A town of Judah (Jos 15 27). Site unknown. E. E. N.

HETH, heth (חֵת, *ḥēth*): The people of Hebron, in Gn ch. 23, are called "children of Heth," also in ver. 10 Hittites (חִתִּי, *ḥittī*). The same usage meets us in Gn 27 46 and 26 34 regarding Esau's wives (cf. also 49 29 ff.). These "Hittites," as an element of the pre-Israelitic population of S. Palestine, are referred to a number of times (Gn 15 20; Ex 3 8, 17, 13 5, 23 23, 28; Jos 12 8, etc.). All such terms as Canaanite, Amorite, Hittite are used quite loosely in the O T and in different senses by different writers. The question here is: were the Hebron "Hittites" simply Canaanites who were considered as being connected genealogically with a certain Heth, or were they an offshoot of the great Hittite people who had separated themselves from the main body and settled in S. Palestine near Hebron? This does not seem likely, and the first view is more probable. Ahimelech (I S 26 6) and Uriah (II S 11 3 ff.) probably belonged to these S. Palestine Hittites, and Ezk 16 3, 45 is to be explained in the same way. On Gn 10 15 and other references, see HITTITES. (Cf. also Driver, *Com. on Genesis*, 1904.) E. E. N.

HETHLON, heth'lon (חֶתְלֹן, *ḥethlōn*): A place on the ideal N. boundary of Israel (Ezk 47 15, 48 1), not mentioned elsewhere. Perhaps the modern *Ḥeitela* (Furrer, *ZDPV*, VIII, 27), N. of Tripoli. Others make the ideal N. boundary S. of the foot of Hermon, and identify H. with *'Adlūn*, N. of the mouth of the *Ḳasimiyeh* (Litany) river. C. S. T.

HEXATEUCH

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The term 'Hexateuch' (ἕξ and τεῦχος, 'the six-book treatise') is used to designate the first six books of the O T. This term is preferable to the older, Pentateuch, *i.e.*, the first five books, or the Law, since modern study has shown that Joshua is a part of the same literary production and must be included in any comprehensive study of the Pentateuch.

1. The Term.

The H. presents a general historical account extending from the Creation to Israel's occupation of Canaan, disposed as follows: (1) The Ancient World, the starting-point of all history (Gn chs. 1–11). (2) The origin of the Covenant-People Israel and its history during the patriarchal age (Gn chs. 12–50). (3) The organization of Israel and the origin of its laws and institutions (Ex 1 1–Nu 10 10). (4) The discipline in the desert, ending in the conquest of the East-Jordan region (Nu 10 11–Dt 34 12). (5) Israel's conquest and occupation of Canaan (Jos).

2. General Outline.

Not until the Persian period did the Jews think of Moses as the author of the entire Pentateuch. The references in Kings, Joshua, and the Pentateuch itself to a "book," or books, by Moses can not be shown to refer to the Pentateuch in its present form. But from the Greek period it was the general opinion that Moses wrote the Law (*i.e.*, the Pentateuch). Christianity took over this opinion from Judaism, and, until critical methods of study showed it to be untenable, it was the prevalent opinion.

3. Mosaic Authorship a Late Idea.

I. THE STRUCTURE OF THE HEXATEUCH IS COMPOSITE—PROOF.

That the H. is of composite structure is the conclusion to which many facts in the work itself inevitably lead.

(1) A comparison of Gn 1 1–2 4a with 2 4b–3 24 discloses two distinct narratives. In 1 1–2 4a the word for the deity is *God* (Heb. *'ĕlōhīm*), and a cosmic process is described, the order being: the universe, earth, plant and animal life, man. The conceptions are somewhat abstract, and the idea of God is monotheistic and free from anthropomorphism. This section has also a noticeable literary style. In 2 4b–3 24 the word for deity is *Jehovah* (LORD AV) *God*. Interest is centered, not on the cosmos, but on the earth, especially as the abode of man. The animals are made after man, and for his sake. The conception of God is more anthropomorphic, while the literary style is altogether unlike that of 1 1–2 4a. (2) The Flood narrative, 6 5–9 17, presents the same

4. From Genesis.

features. Sections using *God* alternate with others using *Jehovah*. The passages 6 5-8, 7 1-5, 8 20-22 are clearly "Jehovah" paragraphs, and on the basis of similarity of style and conception 7 7-10 (in the main), 12, 16 (last clause), 17b, 22, 23, 8 2b, 6-12, 13b are to be classed with them. On the other hand, 6 13-22, 7 6, 11, 13-16a, 17a, 18-21, 24, 8 1-2a, 3-5, 13a, 14-19, 9 1-17 make up another narrative in which *God* is the name for deity. In this the conception of deity is quite abstract, the style is formal and statistical, and the catastrophe is cosmic rather than local. In these respects the narrative of the first group of passages contrasts remarkably. (3) There are two ancient genealogical tables, 4 1, 16-24 and 5 1-28. In the first, man's descent is traced through Cain to Lamech; in the second, through Seth to Lamech. Since the two tables are altogether or nearly identical in respect to a number of the names, they may represent but two versions of some very ancient list. In the first *Jehovah* is used, the style is easy and flowing, and many personal incidents are given. In the second *God* is used, and the style is very formal and repetitious. (4) The story of Abraham's experience in Egypt, 12 10-20, is strikingly parallel, in general outline, to 20 1-18. In the first *Jehovah*, in the latter *God*, is the name for deity. At this point a new phenomenon appears: The style of 20 1-18 is unlike that of the preceding sections which use the same name *God*. It is the easy, flowing narrative style of the Jehovah passages. The significance of this will be noted later. (5) In ch. 17 *God* gives Abraham the promise of seed, while in ch. 18 *Jehovah* makes a similar promise. The sequel of ch. 18 is found in 21 1 (Jehovah); that of ch. 17 in 21 2-6 (God). (6) Ch. 37 contains two stories of Joseph's transportation to Egypt. In one (vs. 28a, 36), Midianites take him out of the pit and carry him away. In the other (vs. 27, 28b) his brethren sell him to the Ishmaelites.

5. From Exodus.

(1) In 1 1–7 7 there is, on the whole, a triple narrative. (a) 1 1-5 [with 6 14-27], 7, 13-14, 2 23b-25, 6 1–7 7 form one complete account of the initial stages of the Exodus movement. Read consecutively they are found neither to presuppose nor require anything mentioned in the intervening sections. It is also evident that 6 2-3 and those passages in Genesis in which a knowledge of *Jehovah* in the patriarchal age is assumed (cf. Gn 4 26, 12 8, 13 18, 15 2, 7, 16 5, 22 14, 24 3, 7, 12, 27, 31, 35, 40, 42, 44, 48 and many others) could not have been written by the same hand. (b) Separating out from Ex 1 1–7 7 the passages noted under (a), there remains a series of paragraphs, some using *God*, others *Jehovah*, the rest being less distinctive. Naturally, after ch. 3, and to a greater degree after 6 2-3, the name J", having now been revealed to Moses, could be used freely by all the writers. But this only makes the alternation of *Jehovah* and *God* more significant, and such a passage as 3 2-7 clearly evidences itself as woven together from two separate threads of narrative. Using this hint we may tentatively assign 1 15-21, 3 1, 4b, 6, 9b-15, and 4 17, 20b to the document using *God*, and the remaining passages to the one using *Jehovah*. (2) The plague narrative, 7 8–12 36, is also seen to be composed of several strands. In some passages Moses and Aaron together deal with Pharaoh, Aaron as speaker and performer of the wonders (7 2, 10, 19-20, 8 5, 6, 16, 9 8), while in others Moses acts alone (7 14-15, 8 1, 20, 9 1, 13, 22, 10 21-29). In some the emphasis is laid on *Aaron's* rod (7 9, 19, 8 5, 16), in others on *Moses'* rod, or hand (9 22 f., 10 12 f., 21 f.; cf. also 14 15 f., 21). 11 1-3 breaks the connection between 10 28 f. and 11 4-8 by introducing a matter belonging to an entirely different situation, and apparently from another narrative. (3) In 18 13-17 assistant judges are appointed by Moses at Jethro's suggestion, but in Dt 1 9-18 the same transaction is placed after the giving of the Law, Jethro is not mentioned, and the selection is made by the people, not by Moses. (4) In 19 1–24 18 there are evidently three accounts. a. 19 1-2 and 24 15-18a form a complete though brief introduction to the great revelation concerning the Sanctuary and its services (Ex chs. 25–31, 35–40; Lv [all]; etc.). b. A closely interwoven double narrative in 19 3–24 14, 15b. Evidence for this is (a) the alternation of *God* and *Jehovah*, which is otherwise inexplicable (19 3, 17-20, 20 1); (b) in the *Jehovah* parts of ch. 19 the people keep away from the mount when Jehovah descends, but in 19 17, 19, 20 1, 18-21 Moses and the people are quite near where *God* is, and only at the *people's* request is the distance between them and God increased; (c) 24 1-2, 9-11 can be interpreted only as describing the ratification of a covenant, or a covenant-meal. But essentially the same significance must be given to 24 3-8; (d) the religious injunctions in 20 22-26, 22 29-30, and 23 10-33 are repeated partly in identical words in 34 10-27, a passage which also is loosely attached to its context.

6. From Leviticus.

Ex. chs. 25–31, 35–40, the entire Book of Leviticus, and Nu 1 1–10 28 are closely connected, marked by the same style, deal with the same subject, and are written from the same points of view. In these respects they are sharply distinguished from the narrative sections that precede and follow them. (See also Leviticus and Numbers.)

7. From Numbers.

(1) Examining the narrative in Nu from 10 29 on, we find there are two accounts of the expedition of the spies. (a) In 13 17b-20, 22-24, 26b-31, in which the region about Hebron is the limit reached. (b) In 13 1-17a, 21b, in which the whole land of Canaan is examined. It is noteworthy that Dt 1 19-25 agrees with (a) rather than with (b). (2) The account of the great rebellion of Dathan and others in ch. 16 shows itself to be composite. (a) On, son of Peleth, is mentioned at first as one of the leaders, but nothing more is said of him. (b) The motive of the rebels is twofold. That of Korah is jealousy of the religious prerogatives of either the whole tribe of Levi *vs.* the whole congregation, or of Moses and Aaron *vs.* the rest of the Levites (see Numbers, § 2). But Dathan and Abiram are jealous of Moses' authority and declare that he has not fulfilled his promises. (c) The paragraphs alternate, vs. 4-11 dealing with Korah, 12-14 with Dathan and Abiram, 15-19 with Korah, while 20-35 is a composite account of the punishment, which differs in each case. (3) In the Balak and Balaam story (ch. 22) there

seem to be two narratives. (a) In ver. 7 the "elders of Midian" go for Balaam, but in ver. 8 it is the "princes of Moab." (b) In ver. 20 God directs Balaam to go, but in ver. 22 ff. He is angry with him for going. (c) In ver. 5a Balaam lives in Pethor by the Euphrates, in ver. 5b in "the land of the children of his people" (*i.e.*, according to the probable reading, in the land of Ammon). (d) The form of the oracles in ch. 23 is very different from that in ch. 24.

8. From Deuteronomy.

Deuteronomy forms a separate book directly connected neither with Numbers nor with Joshua. Its style is distinct from that of the preceding books. Its introductory narrative traverses briefly the same ground as Exodus and Numbers, but its representation of the events is different (cf. Dt 1 9-18 with Ex 18 13-26; Dt 1 19-40 with Nu ch. 13; Dt 2 1-8 with Nu 20 14-21). Its code (chs. 12–26, 28) is an amplification of the brief code in Ex chs. 20–23, the additional matter being suitable to a time much later than the Mosaic age. The religious polemic in Dt chs. 4–11 fits the situation in Judah in the 7th cent. as it does no other, while the literary affinities between Dt and other portions of the O T appear only from the 7th cent. onward (*e.g.*, Jeremiah has much in common with Dt, but Hosea, Amos, Micah, and Isaiah [I] practically nothing; see DEUTERONOMY).

9. From Joshua.

The Book of Joshua presents a complex, difficult to disentangle. At some points there are traces of double or threefold narratives, as in other parts of the Hex. (1) In 2 15 a suitable conclusion of the narrative between Rahab and the spies is reached and vs. 16-21 appear to be part of another account. (2) In 2 15 Rahab's house is represented as built into, or a part of, the city wall; but in 6 22, after the wall has fallen down flat (6 20), Joshua sends the spies into the city to find the house. Evidently there were originally two different traditions, either of the location of Rahab's house or of the way in which the city was taken. A careful study of ch. 6 does, in fact, reveal a twofold narrative of the capture of the city. (3) In 8 3 ff. Joshua sends 30,000 men to lie in hiding behind Ai, while he makes a feigned attack in front. But in 8 10 ff. the very same plan is described, only the ambushment consists of but 5,000 men. (4) In 10 36-43 Joshua, at the head of all Israel, attacks and utterly destroys, among other places, Hebron, Debir, and the whole southern country, from Kadesh-barnea to Gaza. But in 14 6-12 the same region is given to Caleb to be conquered by him, and the story of its conquest by Caleb follows in 15 13-19 (cf. Judges 1 9-21). Similarly in ch. 8 all Israel makes the attack on Bethel and Ai, while in Judges 1 22-26 Bethel is captured by the house of Joseph alone. (5) In 13 1 Joshua, at Gilgal, "old and well stricken in years," apparently after the main work of conquest is over, is commanded to divide the land (13 7). But 18 1 ff. breaks into this procedure with another account of an allotment to only seven tribes at Shiloh. In 23 1 Joshua, again "old and well stricken in years," gives his farewell charge to Israel (place not mentioned), but in ch. 24 we have another and different farewell at Shechem. Such features do not favor the theory of single authorship.

II. Analysis into the Original Documents

10. Not Many Fragments, but Several Main Documents.

It is, from what has been said, evident that Genesis, Exodus, Numbers, and Joshua are composite, based upon older and originally independent accounts. Their unity is only apparent, due to editorial adjustment, not to single authorship. These separate accounts are, however, not all independent. While almost any section of the Hex. can be shown to be composite, its component elements are related to those of other sections. In other words, the separate strands in any given section are but sections of long, comprehensive documents that underlie the whole Hex. The character of these documents must next be determined.

11. The 'Priestly' Document. P or PC.

As we have seen, Gn 1 1–2 4a has a distinct style, vocabulary, and theological point of view. Gn ch. 5 has the same style, vocabulary, and point of view, also 6 9-22, many verses of ch. 7 (especially in vs. 13-24), 8 13-19, 9 1-17, 28-29, 10 1-32, and 11 10-27. In all these the theological position is strictly monotheistic and somewhat transcendental, the Divine plan rather than human motives is emphasized, and long stretches of history are covered in a merely statistical way. The writer has an exact and comprehensive chronology. The plan of the history is genealogical—note the "generations" of (1) the heavens and the earth, 2 4a; (2) of Adam, 5 1; (3) of Noah, 6 9; (4) of the sons of Noah, 10 1; (5) of Shem, 11 10; (6) of Terah, 11 27 (cf. the continuation in 25 12, 19, 36 1, 37 1). In 1 29-30, 2 1-3, 9 3-4, 12 we detect an interest in ceremonial usage and symbolism. These facts all point to an originally complete narrative, in which the same style and point of view were consistently maintained. This narrative can be traced by these its characteristic marks through the rest of the Pentateuch and on into Joshua (see below, § 28). It is the narrative of the origin of Israel, as the theocracy, and of Israel's religious institutions. The goal of the national development was reached in the establishment of the Sanctuary, Priesthood, and religious services. It neglected, sometimes contradicted, popular tradition. According to it the patriarchs did not offer sacrifices (as they had no priests or legitimate sanctuaries), nor did they know, or use, the name Jehovah (Ex 6 2-3). Because of its character this document is known as the Priestly narrative (symbol, P), and the legislation in it as the Priest's Code (PC).

12. The J and E Histories.

On the same basis of stylistic and other affinities other passages show that they once belonged together. Gn 2 4b–4 26 finds its continuation in 5 29b, 6 1-8, 7 1-5, 7-9, 12, 16b, 17b, 22 f., 8 2b, 6-12, 13b, 20-21, 9 18-28, etc. In all these the name for deity is *Jehovah*, the style is that of the story, told vividly and realistically. The tone is deeply religious and a profound interest is felt in man as a moral-religious being who is working out his lot in struggle and sorrow. As an Israelite, the writer was interested in the origin of Israel. He set forth the diversified character of the ancient world by a genealogical table, fragments of which remain,

10 8-19, 24-29, and 11 28-30, and by the story of the confusion of tongues, 11 1-10. With Abraham, summoned by Jehovah to leave his native land, the real history of Israel begins. The writer loves to detail the personal experiences of his heroes. His style, marked neither by diffuseness nor brevity, is remarkably attractive. In Gn ch. 20 we meet a phenomenon that long proved inexplicable. Here the word *God* is used in a section of popular, story-telling character. Up to this point such sections use the name *Jehovah*. The solution is that there were originally two separate narratives of this character, one using the name *Jehovah* throughout, the other using *God*, until the scene recorded in Ex ch. 3, when the name *Jehovah* was revealed to Moses. In style and mode of thought these two popular narratives are quite similar. Unlike P, they are not statistical, and have no systematic chronology. It is often difficult, sometimes impossible, to determine to which one a specific word, sentence, or paragraph is to be assigned. Yet each has its distinctive terminology, more evident in Hebrew than in English, and the frequent occurrence of duplicate accounts is ample proof that two such narratives once existed and were quite similar in plan and content. Like P, both of these narratives can be traced from Genesis on into Joshua. On the basis of their use of the Divine names *God* (Heb. *'ĕlōhīm*) and *Jehovah*, these documents are denoted by the letters E and J.

13. The Documents No Longer in Their Original Form.

The three histories J, E, and P, with the once separate work Deuteronomy (D), form the documentary basis of the Hex. They now survive only as combined into one large work, not in their original form. Omissions and other changes were necessary in order to weave them into one. The combination was made, however, in a conservative spirit. In most cases as much as possible of the original documents was preserved. Very different accounts of the same thing could, in some instances, be placed one after the other, as Gn 1 1–2 4a (P), and 2 4b-25 (J). Very similar ones could be interwoven, as the story of the Flood (J and P), or of the call of Moses in Ex ch. 3 (J and E). In some cases the compiler let differences or contradictions stand (*e.g.*, Ex ch. 3 [JE] and Ex ch. 6 [P]) or changed the order (*e.g.*, Ex 34 10-26 [J] = parts of Ex chs. 20–23 [E], but placed at a different time), or omitted parts of one narrative in favor of the representation in another (the account of the organization of the worship by Moses in J and E was mostly omitted in favor of P's account). This process of editing and combining was long and complex, not all done in one period, by the same persons or always under the same influences. This can be shown most satisfactorily by tracing the history of the Hex. from its beginning to its final form.

III. History of the Formation of the Hexateuch

1. *The Two Most Ancient Histories J and E.*

Of the four main documents from which the Hex. was compiled the oldest were J and E. Each was a complete narrative beginning very early, J at the Creation and E at least as far back as Abraham, giving the history of Israel's origins, and closing (apparently) with the conquest of Canaan by Jehovah's Chosen People.

14. The Sources of J and E.

It is evident that their authors used such information as was at their disposal. They describe events that happened long before their day, and nowhere claim personal knowledge of the facts. Whence, then, did they draw their information? This legitimate question may be answered as follows: a. They had at hand a limited amount of fixed material, possessing historical significance, such as (a) laws already codified and assigned to the period of Moses; *e.g.*, a Decalogue, a series of religious regulations (Ex 20 23-26, 22 29-30, 23 10-19; cf. 34 10-26), and a civil code (Ex 21 1–23 9). (b) Ancient poems or songs, believed to have originated on specific occasions; *e.g.*, Lamech's (Gn 4 23-24), Noah's (Gn 9 25-27), Isaac's (Gn 27 27-29), Jacob's (Gn 49 2-27), the Song of Victory in Ex ch. 15, the curse on Amalek (Ex 17 16), the invocation concerning the Ark (Nu 10 35-36), the fragments in Nu 21 14 f., 17 f., 27-30, the Balaam Oracles (Nu chs. 23 and 24), the Blessing of Moses (Dt ch. 33), and the poetic fragment in Jos 10 12-13. (c) Institutions, as to the origin of which tradition was fixed, as the Passover (Ex 12 21-27), the Priesthood (Ex 23 25-27), and the Sanctuary (Ex 33 7-11). b. They also had access to tradition, which among people of simple culture always holds a most important place. This historical tradition was of two kinds: (a) A general national tradition, much the same everywhere in Israel, to the effect that their forefathers came originally from the East, once lived in Canaan, had been delivered by Moses from oppression in Egypt, and had conquered Canaan after receiving from Moses a national and religious organization. Any Israelite historian would have constructed his history on this general basis. (b) There were also many specific, particularly local, traditions varying greatly in quantity and character, according to locality, or according to the tribe in whose midst they were handed down. The tribe of Ephraim, *e.g.*, was particularly interested in the traditions concerning Joshua the Ephraimite, Judah in those concerning Caleb. Each local sanctuary, as Beersheba, Hebron, Bethel, Gilgal, Shechem, was a center of tradition. Originally, these traditions were independent and of different values. Some may have been Israelite transformations of Canaanite originals. The process of amalgamating these various traditions and building up therefrom a connected story of the patriarchal age began long before the writing of J and E. The tendency to embellishment as the stories were repeated from generation to generation must have been strong, and it is no longer easy to get back to the original facts on which they were based. In many cases it is best to admit this frankly and not to insist upon the historical accuracy of details. c. Finally, there were current in Israel many general views regarding God, man, and the world which Israel shared with the general Semitic world of the day. The presence of these is very noticeable in the early narratives in J. While the historians of Israel used these conceptions freely, they also modified them in accordance with their own higher ideas of deity, duty, worship, etc.

Such was the general character of the material to which our two historians had access. They used it carefully and conscientiously. Actuated mainly by practical religious motives, they were not 'critical' in the modern sense. But they were not inclined to sacrifice truth in order to glorify the men of the past. Of Noah, Abraham, Isaac, Jacob, Judah, Moses, Aaron, Miriam, and others, things are told which are not to their credit. A degree of objectivity was actually attained, rare indeed in the annals of the ancient world.

15. The Spirit in Which J and E Were Written.

The two histories followed much the same general outline, and frequently related the same events. Each has its own style and other peculiarities. J is the richer in the variety of his material, broader in view, more liberal in spirit, and of deeper insight into the motives that actuate human conduct. In E the conception of God is, perhaps, more abstract. In both, the mastery of a chaste narrative style marked by profound pathos and winsomeness is noteworthy.

16. Comparison of J with E.

The questions that center about the authorship of J and E can be answered only approximately. (a) Who the authors were is unknown, as is the case with most O T books. It may be more correct, especially in regard to J, to think of a 'school' rather than an individual author. These works are often termed 'prophetic' histories, because of their general harmony with the teaching of such prophets as Amos, Hosea, and Isaiah. All that can be said with certainty is that the writers were earnest, sincere Jehovah-worshipers, probably members either of the prophetic or priestly orders. (b) In regard to the place of composition, many points of difference between the two histories seem best explained by the theory that J was written in Judah, and E in the Northern Kingdom. And it may be noted that the general agreement of these narratives, written by different hands and in different parts of Israel, is incidental evidence of no small value for the antiquity and essential accuracy of the historical tradition contained in them.

17. The Authors: Their Date and Place.

The way in which J and E were preserved is a matter of no little importance. Careful study shows that they are not now complete and that both have suffered at the hands of copyists or editors. Since they had no strictly 'canonical' character at first, they were easily subject to changes of various kinds. They could be supplemented here and there by additions. A possible case of this is the Flood narrative in J, which does not seem to be anticipated in Gn ch. 4. The process of copying gave abundant opportunity for many minor changes. It is likely that E was brought into Judah, probably to Jerusalem, about the time of the fall of the Northern Kingdom (722 B.C.). There it was preserved and studied, and furnished, in addition to J, a valuable history of Israel's origins. Of far greater importance was the fusion of the two histories into one compilation, JE. When this took place, since the two narratives had been written from somewhat different points of view, and were not at all identical in other respects, considerable editorial adjustment was necessary. Such passages as appear to be the work of this editor, or redactor, are denoted in modern criticism by the symbol RJE. As the author of Deuteronomy appears to have had some of these RJE passages before him, it is probable that the combination took place before Dt was written, *i.e.*, not later than c. 650 B.C. The separate existence of J and E did not cease at once when they were combined into JE, but it was only in this form that they attained to a permanent place in Israel's literature.

18. The Preservation of J and E.

2. *Deuteronomy* (*D*).

With the details of the origin of D we are not here concerned (see DEUTERONOMY). Assuming that it originated somewhere near 650 B.C. and was, in 621, made the basis of the covenant obligation of II K ch. 23, it is evident that the book must have become very soon widely known and influential. This is made certain by the fact that the O T literature dating from c. 600 and after is full of Deuteronomic phraseology and is written from a distinctly 'Deuteronomic' point of view. When Judah went into exile in 586, they carried Deuteronomy with them as their law-book and JE as the record of their early history.

19. The Influence of Deuteronomy.

During the Exile these writings were studied with great care and devotion, and at some time within this period they were combined with D into one work by a Deuteronomic editor. This was easily accomplished by wedging D into JE at the place where Moses' last days were recorded. The editor left the record of JE from the beginning to the Mosaic period practically intact. There are no signs of his work up to Ex ch. 13. From there on many sentences, or expressions, in Ex and Nu seem to be from him. Into D the editor inserted from JE Dt 25 5-7, 31 14-23 (in part), ch. 33, and 34 1-10 (in part). The narrative of the conquest of Canaan by JE was completely worked over under the influence of a radically different view from that of JE. According to JE, Israel, except the East-Jordan tribes, crossed the Jordan at one time and united in the attack on Jericho, but then divided and conquered the highland region slowly and with difficulty. Judah and Simeon worked their way southward, conquered Hebron, and thence gradually spread over the whole territory later known as Judah. The house of Joseph conquered the middle highlands under Joshua. The other tribes followed in the wake of the house of Joseph, and conquered each for itself the territory in and north of the Plain of Esdraelon. But the Deuteronomic school, forgetful of the slow and difficult process of the conquest, held that all Israel, including the East-Jordan tribes, marching together under Joshua, conquered the whole land in one or two great sweeping campaigns, in which the Canaanites were exterminated and their cities in many cases utterly destroyed. Compare, *e.g.*, Jos 14 6 ff. and 15 14-19 (JE) with 10 28-43 (Deuteronomic), or Jos 17 11 f. (JE) with

20. Combination of JE with D.

12 21 (Deuteronomic). The Deuteronomic school held that, since in Dt Moses had commanded Israel to conquer and utterly destroy (7 2) the Canaanites, and stamp out their worship, and since Joshua had been divinely appointed to carry out this command, it certainly must have been accomplished in just such a way. The more ancient and accurate notices of JE, therefore, while preserved in part, were practically ignored, as not describing the conquest in its true character as God's signal and complete act of providence for His people (cf. Dt 9 1-5). The combination of JE with D may be exhibited thus:

Narrative Line	From the Creation to the last days of Moses.	Moses' last days.	Conquest.
	JE (slightly revised by Deuteronomic editor).	D and small selections from JE.	JE extensively revised.

The critical symbol of this combination is $\frac{JE+D}{Rd}$.

3. *The 'Priestly' Material of the Hexateuch (P and PC).*

When Israel settled in Canaan and the religion of Jehovah became established, its official custodians were the priests of the various sanctuaries. These made known the 'law,' or custom, regarding all matters of religious or moral character, and of right procedure in the courts of justice (such as they were). Within priestly circles there grew up gradually an extensive body of such teaching regulative of worship and conduct, supposed to be based on Moses' directions, especially as time passed and much of it became very ancient.

21. The Priests the Teachers of the Law.

Of the early history of this material we actually know very little. Codifications were made early, as is seen from the code in E (Ex chs. 21–23, in the main). At the more important sanctuaries this body of priestly 'law' was preserved with care, and also continuously expanded, with increasing emphasis on ritual, and in view of the constant need of new applications of principles already formulated. Such legal material as we find in the H., apart from what was recorded in E, probably represents mainly the work of the priests of the great Sanctuary at Jerusalem—the Temple—and their exilic and post-exilic successors. In Jerusalem, in pre-exilic times, a large body of such 'law' was probably in possession of the priests of the Temple, partly written, but much also unwritten, consisting either of oral tradition or of well-known ceremonial. On this the author of Dt must have drawn mainly in constructing his written code (Dt chs. 12–26, 28), which was adopted as the national constitution in 621 B.C. Another example of such codification is the code found embedded in Lv, mainly in chs. 17–26 (see Leviticus). This section, as a whole, presents such striking contrasts to the main portion of the P material in the Hex. that it probably represents the conditions of a time earlier than that to which the main body of P belongs. In its present form it has been extensively worked over and altered by later post-exilic hands. This code covers the following points (see Carpenter and Harford, *Comp. of Hex.*, p. 428 ff.):

22. Codification of Priestly Law.

23. The Holiness Code (HC).

1. Fundamental distinctions:
   (1) Exclusive loyalty to Jehovah *vs.* all 'Canaanite' practises, 18 1-5.
   (2) Animals killed to be eaten are sacrifices —regulations as to these, 17 1-16, 19 26a, 20 25 f.
   [(3) Distinctions between clean and unclean animals, ch. 11?]
2. The family and sexual purity, 18 6-30, 19 20-21, 20 1-24.
3. Miscellaneous laws, mainly of a 'civil' character, chs. 19 and 24 15-22.
4. Priestly holiness, 21 1–22 16.
5. Offerings, 22 17-33.
6. The calendar and related matter, 19 23-25, 23 1, ch. 25.
7. Hortatory conclusion, ch. 26.

The moral tone of this code is high and its religious spirit earnest and pure. Its emphasis on form, while not excessive, shows the presence of a tendency to reduce religion to correct formal practise. Many of the laws of HC were already old when incorporated into the code, and thus afford little evidence for its date. The question as to its date is complicated by the similarities between it and Ezk. Its affinities with Dt and with Ezk point to a date either a little before or after the Exile. If Ezekiel used HC, it would then be pre-exilic. If HC was influenced by Ezk, its date would then be somewhere near 540 B.C.

24. Ezekiel and the Priestly Legislation.

The influence of Ezekiel on the priestly legislation must have been large. In the outline he laid down for the organization of the new community (chs. 40–48), when it should once more occupy the Holy Land, holiness to Jehovah was the governing principle, a holiness that was to find expression in every detail of formal worship and community life. In his delineation of the new Jerusalem he begins with the Sanctuary and its details (chs. 40–43), passes next to the worship (chs. 44–46), and then gives regulations for the holy territory, to be occupied exclusively by a holy people (chs. 47–48). In this sketch it is noteworthy how important a place is assigned to the priests.

25. Interest of the Exiles in the Law.

Under such influences many of the Exiles looked forward to the establishment in Palestine of a community life which should perfectly express exclusive devotion to Jehovah. In such circles, composed mainly of priests, the work of perfecting an ideal constitution for Israel was undertaken. In addition to the codes in JE, D, and HC, they were, doubtless, in possession of much traditional material. Probably little progress had been made at the time of the Return in 536. The colonists who rebuilt the Temple and restored the worship probably used mainly the codes of D and HC. But those who remained in the land of cap-

tivity had an idealistic love for Jerusalem with its Temple, and for the institutions of Israel, and for these they worked assiduously.

The result of such work we hear of first in the case of Ezra, who, c. 458, set out from Babylonia for Jerusalem with "the book of the law" in his hands, intending to make its contents known to the community there. Just what the contents of this 'book' were is a question of great importance, but difficult to decide.

26. Ezra's Law-Book.

The correctness of the prevalent view that it was P can be estimated best after a general survey of the contents of this ancient document. The material in P comprises two main elements: (1) a historical narrative and (2) a large body of laws. The manner in which these two elements are related to each other is seen in the following summary:

27. Contents of P.

After the example of J the writer began with the Creation. From a standpoint of lofty monotheism, in exact, statistical style he unfolded the Divine plan of which Israel, a holy nation, was to be the culmination. In ten sections, indicated by the word "generations," he sketched the Creation (Gn $1^{1-2\,4a}$), the ten genealogical steps from Adam to Noah ($5^{1-28,\ 30-32}$), the great universal deluge (6^{9-22}, chs. 7 and 8 [*passim*], 9^{1-17}), the descendants of the sons of Noah ($10^{1-7,\ 20,\ 22-23,\ 30-32}$), the "generations" of Shem (11^{7-26}), of Terah (= Abraham) (11^{27}–25^{11} [*passim*]), of Ishmael (25^{12-18}), of Isaac (25^{19}–35^{29} [*passim*]), of Esau (ch. 36 [in part]), and of Jacob (chs. 37–50 [*passim*]). In the history of Abraham he gave exact statistics of A.'s age, tells of his separation from his family ($11^{27,\ 31\ f.}$, $12^{4b,\ 5}$), and from Lot ($13^{6,\ 12}$). After relating the birth of Ishmael ($16^{1a,\ 3}$) in A.'s eighty-seventh year, he recorded the appearance of *God Almighty* to A. in his ninety-ninth year, promising to make him a father of many nations, at the same time instituting the rite of circumcision, and definitely assuring him of the birth of Isaac (ch. 17), who, in due time, was born (21^{1-4}). After this Sarah died (ch. 23), and then Abraham (25^{7-11a}). After a formal notice of Ishmael (25^{12-18}), a brief account of Isaac follows (25^{19-20}). Only fragments of P's narrative of the boys Jacob and Esau remain (25^{26b}, 26^{34-35}, 28^{1-9}), also of Jacob's experience with Laban ($29^{24,\ 29}$). The covenant relation of Jacob is clearly indicated ($35^{9-12,\ 15}$). Jacob's sons and his return to Isaac are noted (35^{22b-29}). After a summary description of Esau's descendants ($36^{1-30,\ 40-43}$), the history of the line of Jacob is given, preserved only in fragments (37^{1-2}, 41^{46}, 46^{6-27}, $47^{6,\ 8-11,\ 28}$), closing with the notices of the adoption of Joseph's sons (48^{3-6}), of the last words of the patriarch ($49^{1a,\ 28b-33a}$), and of his burial (50^{12-14}).

The oppression in Egypt is briefly told (Ex $1^{1-5,\ 7,\ 13-14}$, 2^{23-25}). Then comes the great revelation of God as Jehovah (Ex 6^{2-5}), with the commission to Moses and Aaron (6^{6}–7^{13}). Four plagues — blood, frogs, lice, boils — follow (7^{19}–11^{10} [*passim*]), as demonstrations of Jehovah's supreme power. The Passover is then instituted to be observed on the 14th of the current month, henceforth to be the first month of the year, and its law is given at length ($12^{1-20,\ 24,\ 28,\ 40-51}$, 13^{1-2}). The itinerary is narrated briefly, special attention being given to the law concerning the manna (13^{20}, 14 [*passim*], $16^{1-3,\ 5-36}$, 17^{1a}, 19^{1-2a}).

At Sinai the theocracy was formally organized. Moses ascended the Mount (24^{15-18a}) and there received the Divine plans concerning the Sanctuary, called in P 'the dwelling' (generally rendered "Tabernacle"), and its officials and services (chs. 25–31). Coming down with radiant face (34^{29-35}) he at once undertook the construction of the Tabernacle and the organization of the worship (Ex chs. 35–40, and Lv [all; see § 23, above]). A census was then taken (Nu chs. 1–4), in which special care was given to the enumeration of the Levites. After several laws (chs. 5–6), the offerings of the 'princes' at the dedication of the altar are described (ch. 7); then come regulations on various topics, closing with details regarding the order of the camp (8–10^{28}).

Next comes the story of the spies ($13^{1-17a,\ 21a,\ 25-26a,\ 32}$, $14^{1a,\ 2,\ 5-7,\ 10,\ 26,\ 32,\ 39}$). Ch. 15 contains legal material and chs. 16–17 record the great rebellion of Korah, in which the divinely appointed prerogatives of the Aaronic priesthood are vindicated (see NUMBERS). Appropriately, ch. 18 contains legislation concerning priestly revenues, and ch. 19 deals with the purification of the ceremonially unclean. In ch. 20 the itinerary is resumed with the story of the rebellion at Kadesh ($20^{1a,\ 2,\ 3b,\ 4,\ 6-8a,\ 9-13}$). At Mt. Hor Aaron died, succeeded by Eleazar (20^{22-29}). Finally the steppes of Moab were reached ($21^{4a,\ 10-11a}$, 22^{1}), and the Promised Land was in sight. Here Israel fell into grievous sin, in connection with which the zeal of the priest Phineas, son of Eleazar, was conspicuous (25^{6-18}). A second census was taken, which is recorded with extensive genealogical details (ch. 26). At this place the law of inheritance for heiresses is given (27^{1-11}). Moses, warned that he is soon to die, was now directed to have Joshua consecrated by Eleazar as his successor (27^{12-23}). Very curiously, we have next a list of the offerings proper to the several calendar seasons (chs. 28–29), followed by a law regulating vows (ch. 30). In this strange place occurs the record of the holy war against Midian (properly belonging after ch. 25), ending with the law concerning division of spoil (ch. 31). Next comes the arrangements made with the East-Jordan tribes ($32^{1a,\ 2b,\ 4,\ 18,\ 19,\ 28-30}$). An old itinerary, somewhat out of place, follows (33^{1-49}). Then come directions concerning the allotment of the land ($33^{50-51,\ 54}$, 34) and the Levitical cities (ch. 35) and, once more, the law concerning heiresses (ch. 36). Moses then ascended the mountains of Abarim and died (Dt 32^{48-52}, $34^{5b,\ 7-9}$). Following this we have the story of the conquest of Canaan by Joshua (Jos $3^{4a,\ 8,\ 14b-16}$, $4^{7b,\ 8,\ 13,\ 15-17,\ 19}$, 5^{10-12}, $6^{19,\ 24b}$, 7^{1}, 9^{17-21}), and the final establishment of Israel in full possession of its religious institutions in the land (13^{15-33}, 14^{1-5}, $15^{1-13,\ 20-62}$, 17^{1-10}, $18^{1,\ 11-28}$, $19^{1-46,\ 48-51}$, 20^{1-9}, 21^{1-40}, 22^{9-34}).

In this extended history the relation between the narrative and much of the legal material is so close that they can not be separated. The narrative, evidently, was written largely to furnish a setting for the legal matter. The circumcision law, for example, is given in connection with Abraham's history, the Passover law on the occasion of the departure from Egypt, etc. On the other hand, many laws seem to have been inserted irrespective of any connection with the narrative. Furthermore, the code is not entirely homogeneous and self-consistent. The same subject is frequently treated of in different places, not always harmoniously. Many sections seem to be supplementary additions registering the altered practise of later times (for details, see especially Carpenter and Harford, *op. cit.*, pp. 429–506). The only possible explanation of such phenomena seems to be that after the main historical work had been completed, it was afterward and at many different times supplemented by additional material, some of it already well known and long in use, as, *e.g.*, HC, which probably was not a part of the first draft of P, and other portions later in date and registering new developments of priestly teaching. In this way the old was preserved and the new was incorporated into the body of authoritative law. No serious attempt was made to reconcile differences. It was probably felt that later enactments simply superseded earlier ones.

28. The Construction of P.

Returning to the subject of Ezra's "book of the law" the question actually is, whether Ezra had in his hand only the original draft of P, without its later supplements, or a later edition, in the 'editing' of which he himself may well have been concerned. To the present writer it seems most probable that, while the original draft of P antedated Ezra, the edition Ezra succeeded in getting adopted as the constitution of the community in Palestine was not PC

as we have it now, since there are a number of sections that appear to be later than the time of Ezra. Those, however, are not very numerous or important.

It remains, finally, to consider the combination of the four main elements of the Hex. into their present form. It was the fusion of $\frac{JE+D}{Rd}$ (see § 20) with P that produced the Hex.

29. The Combination of P with JE+D. The editor who did this took for his basis P's well-concatenated chronological narrative. This was not a difficult matter, since P itself had followed the general outline of JE. To combine JE with P was therefore easy for an editor who was not anxious to smooth away or eliminate all conflicting or contradictory representations (see § 13). His method was simply to insert in P at the proper places the more discursive narratives of J and E. In most places where this was not possible, the representation in P was retained and that of JE omitted. The material of Dt was left practically intact. The whole process required naturally more or less editorial work. The date of this final combination is in dispute. At all events, it took place probably in Ezra's day, or not long after, since the sect of the Samaritans (q.v.), which originated not far from c. 400 B.C., possesses the same Pentateuch as the Jews; that is, they took over the Hex., and preserved the legal portion (to the death of Moses) practically intact. Of the 'Joshua' part they were less careful, and therefore the Samaritan Book of Joshua is not identical with that of the O T.

30. Later Subdivisions. The subsequent division into the Law (Gn–Dt) and Joshua, and the still later subdivision of the Law (Torah) into five parts, called by the Jewish scholars the 'five-fifths of the Torah,' were early, probably before 250 B.C., but the details are not known.

LITERATURE: The literature on the H. is enormous, and a complete bibliography is out of the question here. The English reader will find the most exhaustive and satisfactory treatment of the whole subject, with analytical tables, etc., in *The Composition of the Hexateuch* by Carpenter and Harford, London, 1902; see also Driver, *LOT*.

E. E. N.

HEZEKI, hez'ę-kai. See HIZKI.

HEZEKIAH, hez''ę-kai'ā (חִזְקִיָּהוּ, *ḥizqiyyāhū*), 'J" strengthens': The son and successor of Ahaz as king of Judah c. 719–690 B.C. (II K 18 1–20 19; II Ch chs. 29–32). He came to the throne after a weak administration, and gave himself to strengthening and reforming the nation.

1. The Reformer King. He began with the purification and centralization of the national worship at Jerusalem. To this end he abolished some of the local sanctuaries (high places), and made impossible, at least for a time, the idolatrous practises associated with them. With these shrines he also demolished the brazen serpent, giving it the contemptuous name "nehushtan" ('a thing of brass'), because the people had fallen into the habit of burning incense to it.

H.'s ideal of his responsibilities as king included a regard for the intellectual culture of his people. According to one tradition, he gathered about him a company of learned men, and put them to work collecting literary productions.

2. Patron of Learning. A section of the Book of Proverbs claims to have been copied by "the men of Hezekiah, king of Judah" (Pr 25 1). A late tradition attributes to him 'and his college' the writing of the Song of Solomon and Ecclesiastes. This, though not trustworthy as to content, gives evidence of an older belief in a considerable literary activity during his reign. The "writing" under his name (Is 38 10-20) need not be his own composition, but only given his name because it expressed his feeling. His deference to Isaiah as a prophet of J" leaves no room for doubt that he appreciated spiritual ideals.

In civil affairs H. aimed to advance the prestige and glory of the Judæan kingdom in every direction.

3. Political Rule. He undertook a campaign against the Philistines, and subjugated their territory as far as Gaza (II K 20 13). He further carried out an extensive scheme for the fortification of Jerusalem and a provision of ample water-supply against the time of siege—constructing a pool and conduit (II K 20 20). See JERUSALEM, § 34.

It was during the reign of H. that Merodach-baladan of Babylon attempted to form a great coalition with the purpose of breaking

4. Assyrian Relations. up the Assyrian Empire. H. seized the opportunity and declared Judah independent by refusing to pay tribute to Assyria. At the same time he was attacked by an apparently fatal illness (carbuncle), but recovered in answer to prayer, Isaiah assuring him of this by a sign (Is ch. 38). Merodach-baladan, on learning of H.'s recovery, sent an embassy ostensibly to congratulate him, but in reality in order to draw him into the alliance against Assyria. H. received the envoys with extraordinary effusiveness, attempting to impress them with the largeness of his resources by showing them the accumulated treasures and military equipment of his realm. This course of conduct was severely rebuked by the prophet Isaiah, who also predicted the downfall of the dynasty and the loss of the riches H. had displayed to the Babylonians. Upon the accession of Sennacherib, H. was compelled to submit once more to Assyrian suzerainty, and paid a heavy tribute, to levy which it became necessary to empty the treasury and even strip the gold from the Temple (II K 18 15 f.). But the greed of the Assyrians was not so easily satisfied. In 701 Sennacherib undertook a great campaign against Palestine, and threatened to subject Jerusalem to the treatment received by Samaria at the hands of his father. But at a critical point, on account of some mysterious disaster to the Assyrian army, traced by the Biblical narrator to the Divine will, the campaign came to naught, and H. was left unmolested for the rest of his days (see also SENNACHERIB).

A. C. Z.

HEZION, hi'zi-ǫn (חֶזְיוֹן, *ḥezyōn*): The grandfather of Ben-hadad I, and therefore probably one of the first kings of Damascus (I K 15 18). Possibly identical with the Rezon of I K 11 23.

E. E. N.

HEZIR, hî'zẹr (חֵזִיר, *ḥăzīr*): **1.** The ancestral head of the seventeenth course of priests (I Ch 24 15). **2.** The head of a family of post-exilic Jews (Neh 10 20). E. E. N.

HEZRO, hez'ro (חֶצְרוֹ, *ḥetsrō*), and **HEZRAI,** hez'ra-ai (חֶצְרַי, *ḥetsray*): One of David's heroes from Carmel in S. Judah (II S 23 35; I Ch 11 37). E. E. N.

HEZRON, hez'rọn (חֶצְרוֹן, חֶצרֹן, *ḥetsrōn*): **I. 1.** An eponymous ancestor of a Reubenite family (Gn 46 9; Ex 6 14; Nu 26 6; I Ch 5 3). **2.** A son of Perez, an eponymous ancestor of a family of Judah, the **Hezronites** (Gn 46 12; Nu 26 21; Ru 4 18, 19; I Ch 2 5 ff.; cf. Mt 1 3; Lk 3 33, **Esrom** AV). **II. 1.** A place on the S. boundary of Judah, W. of Kadesh-barnea (Jos 15 3 = Hazar-addar, Nu 34 4). **2.** A town in S. Judea (Jos 15 25 = Kerioth-hezron, called Hazor, perhaps connected with **I, 2**). Map II, E 3. C. S. T.

HIDDAI, hid'da-ai *or* hid'dê (הִדַּי, *hidday*): One of David's heroes, from near Mt. Gaash (II S 23 30), called **Hurai** in I Ch 11 32. E. E. N.

HIDDEKEL, hid'de-kẹl. See Tigris.

HIEL, hai'ẹl (חִיאֵל, *ḥī'ēl*), 'El lives': A Bethelite, who rebuilt Jericho in the reign of Ahab (I K 16 34), and brought upon himself the curse of Joshua (Jos 6 26). A building accident may have caused the death of his two sons, or they may have been sacrificed to insure the stability of the foundation and wall. Cf. Macalister, *Bible Side Lights from the Mound of Gezer* (1907), p. 165 f. C. S. T.

HIERAPOLIS, hai''ẹ-rap'o-lis (Ἱερὰ Πόλις): A city between the Mæander and Lycus rivers, on a lofty (1,250 ft.) terrace overlooking the plain. H. grew up around a shrine of Cybele, whose sacred nature was enhanced by two natural phenomena: hot mineral (medicinal) springs and the Plutonium. The water of the springs, charged with carbonate of lime, rapidly forms an incrustation on anything over which it flows (it has raised the ancient level 15–20 ft., and has partially covered many of the ancient buildings). It now falls from numerous pool-basins in cascades (white stalactites) over a precipice 100 ft. high. The site is visible from afar (called "Cotton Castle"). The Plutonium, or 'Entrance to Hades,' was a narrow hole in the ground which emitted fumes deadly to all breathing them (eunuch priests of Cybele alone were immune). The town, which arose about the shrine (ἱερόν) of Cybele, was here called *Hierapolis* ('sacred city'), because Greek influence predominated, but in the Sandukli valley, where native influence predominated, the town about a similar hot spring and shrine was called *Hieropolis* ('city of the *hieron*'). The mineral water was efficacious for rheumatism and well adapted to dyeing (woolen stuffs, rugs), hence gilds of dyers flourished here. Historically H. is quite insignificant. Christianity was introduced into H. in connection with Paul's mission work at Ephesus (Ac 19 10), through which Colosse, Laodicea, H., and other towns received the gospel. Paul refers to the interest taken by Epaphras in the Christians of H. (Col 4 12 f.). John (Andrew also) labored here. H. was the home of the early Christian writer Papias (70–130 A.D.). In 320 A.D. H. was wholly Christian, and the mouth of the Plutonium was closed. Cybele-worship and the woolen industries made H. wealthy, as is attested by its vast ruins, both pagan and Christian. J. R. S. S.

HIGGAION, hig-gê'yon: A word of debated meaning that occurs apparently as a rubric, or musical direction, in Ps 9 16 (with *ṣelāh*), but also in the text proper of Ps 19 14 ("meditation" RV), 92 3 ("solemn sound" RV), and La 3 62 ("imagination" RV, better 'murmuring' or 'muttering'). The versions of the LXX. render it in Ps 9 by various words, mostly meaning 'song' (ᾠδή, *μέλος*, *φθογγή*, etc.). Its derivation would favor some meaning like 'meditative murmur,' a low, unobtrusive sound, a talking to oneself. W. S. P.

HIGH, MOST. See God, § 1.

HIGH PLACE: This is the literal rendering of the Heb. *bāmāh*, which, while often meaning simply 'heights' or 'elevations of land' (cf. Dt 32 13; II S 1 19, 25; Am 4 13; Mic 1 3), is most frequently used of places of worship located on such heights (I S 9 12–25, etc.), and then of sanctuaries in general, irrespective of their location. The ancient Semites appear to have looked upon a hilltop as especially suitable for places of worship. When Israel entered Canaan the land was dotted with these 'high-place' sanctuaries. The Israelite conquerors took over many of these, and appropriated them to their own worship of J", although retaining many of the features common to the old Canaanite worship. Throughout the preprophetic literature there is nothing to indicate that this was considered contrary to Israel's religion. Such a passage as Ex 20 24, in fact, expressly sanctions such sanctuaries, since a place where J" recorded His name became a holy place and was likely to become a 'high place' (*i.e.*, a local sanctuary). These local sanctuaries were numerous in ancient Israel. Mizpah in Gilead (Jg 11 11), Dan (Jg 18 29 ff.), Bethel (Gn 12 8, 28 20-22; Jg 20 26 f., 21 2; I S 10 3; Am 7 13), Mizpah in central Israel (Jg 20 1; I S 7 6), Gibeon (I K 3 4; note the apology in ver. 2, and the apologetic reason given in II Ch 1 3), Ramah (I S 7 17, 9 12 ff., used by Samuel), Gilgal (I S 10 8, 11 15; Am 4 4, 5 5), Nob (I S 21 2), Bethlehem (I S 20 6, 29), Hebron (II S 5 1 ff., 15 7), Beersheba (Gn 21 33; Am 5 5)—all these, and doubtless many others, were "high places" whose altars even Elijah held in highest honor (I K 19 10, 14). In the course of time the worship at these places became corrupt, largely through the revival of old Canaanite practises. In the 8th cent. Amos, and especially Hosea, severely condemned it. The Code of Dt placed all these sanctuaries under the ban by prescribing that only in one place (Jerusalem) should sacrifices be offered, while the hortatory sections of Dt severely condemn all Canaanite forms of worship. It was in consequence of the public adoption of Dt in the reform under Josiah (621 B.C.) that these ideas became authoritative. The Books of Kings, edited in the spirit of Dt, consequently viewed all high places as illegitimate and condemned the kings of Judah who (in all innocence) worshiped at their altars. See Sanctuary. E. E. N.

HIGH PRIEST. See PRIESTHOOD, § 9 (6).

HIGHWAY. See WAY.

HILEN, hai'len. See HOLON.

HILKIAH, hil-kai'ā (חִלְקִיָּהוּ, *ḥilqiyyāhū*), 'my portion is יהוה': **1.** A son of Hosah, a Merarite Levite in the reign of David (I Ch 26 11). **2.** The father of Eliakim, the steward of Hezekiah (II K 18 18 ff.). **3.** A son of Shallum (I Ch 6 13), and high priest during the reign of Josiah. He discovered the Book of the Law, which furnished the king the documentary sanction needed for his reformation (II K 22 4 ff.). **4.** A Merarite Levite (I Ch 6 45). **5.** A priest residing at Anathoth, and father of Jeremiah the prophet (Jer 1 1). **6.** A priest who assisted Ezra (Neh 8 4). **7.** The father of Gemariah (Jer 29 3), probably the same as **3.** A. C. Z.

HILL, HILL-COUNTRY: In both the AV and RV the Heb. *gibh'āh* is always translated by "hill," when it is not used as the name of a town situated on a hill (Jos 24 33; Jg 19 16; I S 11 4). In a few other passages it might be understood as a proper name (cf. Jos 5 3; Jg 7 1; II S 2 24). It is the Heb. term for isolated elevations which can not be classed as mountains. In poetical passages, however, it is used as parallel with "mountain" (Is 42 15, 55 12; cf. Gn 49 26; Dt 33 15). The idolatrous rites of the Canaanites, which were adopted in part by Israel, took place on the 'hills' (Is 65 7; Jer 13 27; cf. Dt 12 2; II K 17 10; Hos 4 13, etc.). In the AV (I S 9 11) *ma'ăleh* is translated "hill." RV has it correctly "ascent." In Is 5 1 *qeren* ('the horn,' or 'top') is translated "hill." The RV translates *'ōphel* ('the height' in a fortified city, and especially the name of an elevation on the SE. portion of the Temple Hill, II Ch 27 3, 33 14; Neh 3 26 f.) by "hill" (II K 5 24; Is 32 14; Mic 4 8). In the N T "hill" is the translation of *βουνός* (Lk 3 5, 23 30) and *ὄρος* (Mt 5 14; Lk 4 29, 9 37 AV). In the AV we find "hill" as the translation of *har*, which is a much more general term than *gibh'āh*. In most instances the RV has more correctly used "mountain" (Ex 24 4; Nu 14 44; I K 11 7, etc.). The Heb. *har* means a 'mountain' or 'mountain range,' and also a 'mountainous region'; with this last meaning it is translated in the AV (Jos 13 6, 21 11; cf. Lk 1 39, 65) "hill-country," but elsewhere "mound" or "mountains." The RV uses "hill-country" more frequently and uniformly for the mountainous tracts of country on both sides of the Jordan (Dt 2 37, 3 12). From a distance they have the appearance of one mountain. It is used also of the whole mountain range of W. Palestine (Dt 1 7, 19, 20), which is divided into the "hill-country of Judah" (Jos 11 21, 20 7, etc.) and the "hill-country of Ephraim" (Jos 17 15, 18 12; Jg 2 9; I K 12 25, etc.). In Jos 20 7 the "hill-country of Naphtali" is mentioned. See PALESTINE, §§ 4 ff.
C. S. T.

HILLEL, hil'el (הִלֵּל, *hillēl*), 'he hath praised': The father of Abdon (Jg 12 13). E. E. N.

HIN. See WEIGHTS AND MEASURES, § 3.

HIND. See PALESTINE, § 24.

HINDER PART (of a ship). See SHIPS AND NAVIGATION, § 2.

HINGES. See HOUSE, § 6 (k).

HINNOM, hin'ŏm, **VALLEY OF.** See JERUSALEM, § 6.

HIRAH, hai'rā (חִירָה, *ḥīrāh*): An Adullamite, a friend of Judah (Gn 38 1, 12; cf. Gn 38 20 f.).
C. S. T.

HIRAM, hai'ram (חִירָם, *ḥīrām*), probably from *'ăḥīrām*, 'exalted brother'; an alternate form in Chronicles is **Huram: 1.** A king of Tyre whose reign overlapped the last portion of David's and the first of Solomon's (II S 5 11; I K 5 1). Josephus (*Ant.* VIII, 2 6-9, 5 3; cf. *Cont. Ap.* I, 17 f.) testifies that Hiram was the son of Abibaal and reigned thirty-four years, dying at the age of fifty-three. But II S represents him as offering aid to David toward the building of his palace immediately after the latter's settlement at Jerusalem, or in the eighth year of his reign, and I K alludes to him as still living in the twentieth year of Solomon, thus giving his reign not less than fifty-two years. The difficulty has been met by the supposition that the order of II S is not chronological, the help given to David having come at the end of that king's reign. Others assume a corruption of text in II S, or a corruption, or error, in Josephus' account. A better explanation is that the H. of II S is the Abibaal of Josephus. Of the two names, however, that used by Josephus is only an official title. H.'s reign constitutes the Golden Age of the history of Phœnicia. For his services in the building of the Temple, Solomon offered him twenty cities in Galilee, which he declined. The relations of H. and Solomon were, on the whole, intimate and friendly. **2.** The artificer whom the king of Tyre sent to Solomon to assist in the completion and decoration of the Temple (I K 7 13, 40, 43; II Ch 2 13, 4 11, 16). He was the offspring of a mixed marriage, his mother being either a Danitess (I K 7 14) or the widow of a man of Naphtali, and his father a Tyrian. His name is given also as *Ḥūram-'ābhi* (II Ch 2 13 Heb. text). A. C. Z.

HIRELING (or **hired servant,** *sākhīr*, *μίσθιος*, *μισθωτός*): The man who worked for wages, and not a mere slave ("servant"). While ordinary day-labor was not unknown in Palestine (cf. Mt 20 1, 7), probably it was more usual for men to be hired for stipulated periods (cf. Lv 25 50-55; Is 16 4). The Law protected the rights of such (cf. Lv 19 13, 25 5 f.; Dt 24 14). In the N T cf. Lk 15 17, 19; Jn 10 12 f.
E. E. N.

HITTITE, hit'ait (חִתִּי, *ḥittī*, pl. חִתִּים, *ḥittīm*, Egyptian *ḥiti*, *ḥetà*, Assyr. *ḥatti*): A people whose home was in and about the later Cappadocia. They extended their power westward, and in the 16th cent. B.C. they controlled a large part of Asia Minor (q.v., § 1). After this they worked southward into the region between the middle Euphrates and the Mediterranean. Here they put an end to the Egyptian supremacy which had been established by Thothmes III (16th cent.). Rameses II undertook to restore the Egyptian control. A great battle was fought

at Kadesh on the Orontes, and, although Rameses II claimed to have won a decisive victory, the Egyptians were compelled to recognize the Hittite supremacy over the region N. and NE. of Kadesh. A treaty of peace between them was at last signed (c. 1300 B.C.), a document remarkable for its many provisions regulating intercourse between the two powers. The Hittites remained a powerful people for many centuries after this, until at last they became absorbed into the Assyrian Empire. The racial character of the Hittites is obscure. The Egyptian monuments show them to have been a people of peculiar physiognomy, in many respects like the Mongolian type. They left many monuments and inscriptions scattered through Asia Minor, which up to this time (1908) have defied decipherment, in spite of many ingenious attempts. Quite recently a number of bilingual inscriptions have been found, which are now being studied by Hugo Winckler and, doubtless, in due time the key to their language will be discovered. When their inscriptions have been read many obscure points in their history will be cleared up. In the O T most of the references to Hittites are probably to the "children of Heth" in S. Palestine. See HETH. But in many cases the references are to the northern Hittites, who were fairly well known to the Israelites as the people who once controlled N. Palestine and were for a long time after that a great and powerful nation (*e.g.*, Gn 10 15, where "Heth" is made a "son" of Canaan along with Zidon; I K 10 29, 11 1; II K 7 6, where for "Egyptians" we should read "people of Mutsri," a district N. of Palestine). The names "Hivite" and "Hittite" are sometimes confused. In Jos 11 3, Jg 3 3, II S 24 7 we should read "Hittite" for "Hivite."

LITERATURE: W. Max Müller, *Asien und Europa*, 1893, pp. 319–335; Morris Jastrow, Jr., in *EB* s.v.; McCurdy, *HPM*, vol. i, pp. 190–205. E. E. N.

HIVITE, hai'vait (חִוִּי, *ḥiwwī*): A petty tribe of Canaan, which was conquered by the Israelites. They seem to have inhabited central Palestine, for they are found chiefly at Gibeon (Jos 9 7) and Shechem (Gn 34 2). They scarcely could have pushed their way as far N. as Lebanon (consequently instead of "Hivite" read "Hittite" in II S 24 7). Racially they were closely connected with the Amorites (cf. the LXX. of Is 17 9). Many take 'Hivite' as a descriptive adjective rather than an ethnological term. If this view be correct, it signifies a tent-dweller (Lat. *Paganus*). In and after the reign of Solomon, the Hivites who had not been assimilated by the Israelites were subjected to forced labor (I K 9 20 f.). See also ETHNOGRAPHY AND ETHNOLOGY, § 11. J. A. K.

HIZKI, hiz'kai (חִזְקִי, *ḥizqī*): A Benjamite (I Ch 8 17, **Hezeki** AV). E. E. N.

HIZKIAH, hiz-kai'ā, **HIZKIJAH,** hiz-kai'jā. See HEZEKIAH.

HOBAB, hō'bab (חֹבָב, *ḥōbhābh*), 'beloved': A man whom Moses pressed into service as the guide of the tribes of Israel through the wilderness (Nu 10 29-32). He was related to Moses by marriage, but the exact nature of this relation remains an unsolved question. According to EVV (Jg 4 11) he was Moses' brother-in-law. In Nu 10 29 the same Heb. word is rendered "father-in-law." But, as in the last-named passage, the word "father-in-law" may with equal propriety be regarded as applying to Reuel, it is more likely that H. was a brother of Zipporah, the wife of Moses. The two passages also differ in that Nu makes him a Midianite and Jg a Kenite. A. C. Z.

HOBAH, hō'bā (חוֹבָה, *ḥōbhāh*): The place to which Abraham pursued Chedorlaomer and his allies. It was on the "left hand" (*i.e.*, N.) of Damascus (Gn 14 15). A spring, *Hoba*, about 50 m. N. of Damascus, may indicate the locality. E. E. N.

HOBAIAH, ho-bê'yā. See HABAIAH.

HOCK (**hough** AV): A verb meaning to cut the cords of the hock joints of horses in order to render them unfit for use (Jos 11 6, 9; II S 8 4; I Ch 18 4). See ARMS AND ARMOR, § 6, and WARFARE, § 5. E. E. N.

HOD, hod (הוֹד, *hōdh*), 'glory': An Asherite (I Ch 7 37). E. E. N.

HODAIAH, ho-dê'yā, **HODAVIAH,** hod''a-vai'ā, **HODEVAH,** hō'dę-vā; three variant forms of the same name (הוֹדַוְיָהוּ, *hōdhyāhū*), meaning 'praise J"': **1.** Apparently the name of a clan of Manasseh (I Ch 5 24). **2.** A son of Elioenai (I Ch 3 24). **3.** A son of Hassenuah (I Ch 9 7). **4.** The ancestral head of a family of Levites (Ezr 2 40 = Neh 7 43, called "Judah" in Neh 3 9). E. E. N.

HODESH, hō'desh (חֹדֶשׁ, *ḥōdhesh*), 'new moon' (*i.e.*, 'born at the new-moon feast'?): The wife of Shaharaim (I Ch 8 9). E. E. N.

HODIAH, ho-dai'ā, **HODIJAH,** ho-dai'jā (הוֹדִיָה, *hōdhīyāh*), 'J" is my glory': **1.** The name of a man (as in RV), not of a woman (AV) (I Ch 4 19). **2.** The name of several individuals, or families, in the days of Ezra and Nehemiah (Neh 8 7, 9 5, 10 10, 13, 18). E. E. N.

HOGLAH, hog'lā (חָגְלָה, *ḥōglāh*), 'partridge': One of the 'daughters' of Zelophehad. Probably a clan- or place-name (Nu 26 33, 27 1, 36 11; Jos 17 3). E. E. N.

HOHAM, hō'ham (הוֹהָם, *hōhām*): The Canaanite king of Hebron, one of the confederates against Gibeon, defeated by Joshua (Jos 10 3 ff.). E. E. N.

HOLD: A word frequently used in AV as the rendering of: (1) *mᵉtsādh, mᵉtsūdhāh*, 'a mountain fastness' or 'stronghold' (cf. I S 22 4, etc.). In a number of these references the cave of Adullam seems to be meant. (2) *tsᵉrīah*, the meaning of which is uncertain in Jg 9 46, 49, though in I S 13 6 it evidently means a hiding-place, and is rendered "pits." In all such instances ARV gives "stronghold." (3) τήρησις (Ac 4 3, "ward" RV), 'a place of confinement.' (4) φυλακή (Rev 18 2), 'a prison.' E. E. N.

HOLINESS

ANALYSIS OF CONTENTS

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In the O T "holiness" is the rendering of *qōdhesh* (Ex 15 11, etc.); in the N T of *ὁσιότης* (Lk 1 75), *ἁγιότης* (II Co 1 12); **holy**, renders *qādhōsh* (Ex 19 6, etc.), also *ḥāṣīdh* (Dt 33 8, etc., but rarely); *ἅγιος* (Mt 4 5); *ἱερός* (I Co 9 13); *ὅσιος* (Ac 2 27). Among the ancient Oriental people, including the Semites, the idea of holiness appears to have been at first non-moral. At its root the study of comparative religions finds the notion of taboo, *i.e.*, the prohibition of contact with some things from fear of harm, because of a mysterious and supernatural force in them (cf. J. G. Frazer, *Golden Bough*, 1900, I, 319 f., 387 f.; see Von Orelli, *Religionsgeschichte* 1899, pp. 830 ff.). But no sooner was the notion of taboo taken up into Hebrew thought than it was subjected to a process of spiritualization, culminating in its becoming a unique ruling idea through the O T.

1. Notion of Taboo.

The O T word *qōdhesh*, in which the idea is predominantly expressed, is derived from a root kindred to that which means 'newness' (*ḥādhash*, so Dillmann; but Delitzsch associates it with the Sumerian *kadistu*, 'free from defect,' putting it into connection with sacrifice). But whatever the origin of the word, its usage is quite fixed; it means 'separateness' as the basis of relation to God; God's separateness, which requires the same in the creature's relation to Him; and an adequate conception of the notion of holiness, must therefore begin with the definition of it as God's uniqueness. God is holy, because He is God. His holiness is His divinity. It includes His majesty, His greatness, His exaltation, His matchlessness ("Who is like to thee, glorious in holiness" [Ex 15 11]; "There is none holy as J" [I S 2 2]). God swears by His holiness as He swears by Himself (Am 4 2, 6 8; Ps 60 6, 89 35; Is 45 22).

2. Separateness of God.

The name Holy One (of Israel), used predominantly in the prophetic period, is simply a qualitative equivalent for God (cf. Hos 11 12). This is shown in the parallelisms of expression, where the terms are interchangeable (the ascription of holiness to the deity, however, is not an exclusively Hebrew idea). The Phœnician inscriptions contain the phrase "the holy gods." According to Ezekiel, God reveals Himself as Jehovah, the God of Israel, the mighty and true God, by sanctifying (*i.e.*, manifesting) Himself in His holiness (20 41 f., 28 22, 36 23, 38 15, 23, 39 7). Holiness, therefore, when predicated of J", denotes not so much an attribute of His as the totality of His character. It distinguishes Him from all other beings.

3. The Holy One.

When holiness came to be identified with divinity in its breadth, it necessarily placed supreme emphasis on moral excellence (purity), lifting this element to a determinative place in the conception. Hence, though holiness and moral purity never seem to coalesce, yet absence of purity from a holy being becomes inconceivable when it is associated with godhead, for God is supremely pure (Hab 1 12 f.).

4. Holiness as Moral Purity.

Furthermore, holiness is not a negative quality; it is not the absence merely of stain or corruption, but rather a positive force, which secures two activities. The first is resistance to all that is unholy. No one can come into the presence of God; for His presence is a consuming force (I S 6 20; Is 6 5; cf. also Ex 3 5). This is probably the connecting-link between the extra-biblical notion of taboo and holiness. When the positive energy of God's holiness was realized to be a force incompatible with the evil of sin, it undoubtedly worked a corresponding fear that creature weakness likewise might perish in His presence, because of its frailty and unworthiness.

5. Holiness a Positive Quality.

The second active aspect of holiness is its self-impartation. What it does not destroy it changes into its own kind. If holiness in God is divinity, holiness in all else must be grounded in and measured by its relation to God. Hence those who are nearest to God are holiest. For this reason, to angels is attributed this characteristic; they are even called "holy ones" (Job 5 1, 15 15; Dn 8 13), though this does not mean that they are absolutely pure or perfect, for God finds folly in them (Job 4 18, 15 15). From this relation to Himself which justifies their being called holy, they also receive the name of "sons of God" (Job 38 7).

6. Self-Impartation of Holiness.

The holiness of human beings is based on their relation to God. But this relation requires both an outward and an inner character. As far as it is outward its ethical value lies simply in association with and serviceableness to God. It may be, therefore, merely formal. Priests are made holy as they are by a special ceremony set apart to the service of J" (Ex 29 1 ff.), and are to be distinguished and respected as such (Lv 21 8). Prophets likewise are called "holy men of God" (II K 4 9; II P 1 21 AV), and become holy by appointment of God (Jer 1 5). The Nazirite during the days of his separation was to be called holy (Nu 6 5). In this sense the men with David at Nob are called holy (I S 21 5 f.), and the whole nation was holy (Dt 7 6, 14 2).

7. Holiness in Man.

Human holiness, as an attribute of character, is by the same reasoning dependent on a true relation to God, but goes deeper into one's inner being. Its mainspring and controlling principle are the realization of God's true character ("ye shall be holy, for I Jehovah your God am holy," Lv 19 1). In this command the so-called Law of Holiness is summed up. Such holiness must be attained by perfect conformity to the will of J", but, in accordance with the whole conception of the O T, this will is expressed in a system of precepts including both

8. Holiness and Righteousness.

moral and ceremonial prescriptions. At the heart of the system lies the moral element; and in the purer outbursts of devotional feeling it extricates itself and finds expression in its simplicity (Ps 15 1-5, 24 3).

9. Holiness of Things.

The holiness of impersonal beings is determined by their introduction into the service of religion, or, in general, into relation with God. Heaven as God's habitation is expressly called holy (Jer 25 30; Zec 2 13). Upon earth the places in which He appears to men are holy ground (Ex 3 5; Jos 5 15). Most naturally the Temple, in which He had His mercy-seat and which is His house, deserves this epithet (Hab 2 20), and to its parts, according to the degree of nearness to His most intimate throne, are ascribed higher degrees of sanctity. So also Mount Zion and the whole city of Jerusalem (Is 11 9, 27 13, 48 2, 52 1; Dn 9 16, 20, 24; Zeph 3 11), and even the whole country in which God's people are to dwell, are made sharers in its holiness (Ezk 15 13; Zec 2 13). Further, the articles to be used in His service, such as the showbread (I S 21 6), the incense (Ex 30 35, 37), the oil (Ex 30 25), the sacrifices (Ex 28 28), and the priestly garments (Ezk 42 14) are all declared holy.

10. Holiness and Ceremonial Cleanness.

The relation of the idea of ceremonial holiness to that of ceremonial cleanness is not simple. In general, these differ in degree or intensity (cf. Purification). That which is holy may be declared not clean ceremonially, and that which is clean may not be holy. The holy is declared unclean in order that it may not be touched without penalty. The distinction may be put in the convenient formula that the common and permissible stand between the two extremes, unclean and holy, both of which, but for ultimately different and contrary reasons, are prohibited. The distinction is illustrated in the rabbinical rule, "All holy Scriptures defile the hands" (Ryle, *Canon of O T*, 1892, p. 199).

11. Holiness in N T.

In the N T the idea of holiness attains its completely spiritual stage. The standard pronounced for it is the sinlessness of Jesus Christ. The etymology of the words employed can not be pressed. The sense of these words is already fixed. They are not chosen for their etymological connotations. Accordingly, to give the essence of the N T idea would be simply to repeat that God only is absolutely holy (I P 1 16); all other holiness is derivative. But God is holy because He is morally good. And both impersonal and personal beings become holy by association with and assimilation to Him. Those who have entered into the ideal relation with God, as given in the person and teaching of Christ, are holy ones (saints).

Literature: W. Robertson Smith, *The Prophets of Israel*, 1882, pp. 224 ff., also *Rel. of Semites*, 1889², pp. 140 ff.; Schultz, *O T Theol.*, Eng. tr. 1892; Davidson, *O T Theol.*, 1904, pp. 142 ff.; Issel, *Der Begriff d. Heiligk. im N T*, 1887.

A. C. Z.

HOLM-TREE. See Palestine, § 21.

HOLON, hō'lən (חֹלֹן, חלון, *ḥōlōn*): 1. A town of Judah (Jos 15 51) and a priestly city (Jos 21 15, called Hilen in I Ch 6 58). Site unknown. 2. A city of Moab (Jer 48 21). Site unknown. E. E. N.

HOLY. See Holiness.

HOLY DAY: In Ps 42 4 the one Heb. word rendered "keeping holy day" means to celebrate a religious festival. On Col 2 16 cf. RV. E. E. N.

HOLY OF HOLIES. See Temple, §§ 10, 25, and Tabernacle, §§ 2, 3.

HOLY PLACE. See Temple, §§ 10, 25; Tabernacle, §§ 2, 3, and High Place. E. E. N.

HOLY SPIRIT: The name given in the O T to certain phases of the action of God upon nature and man, and in the N T (**Holy Ghost** AV) to the inner workings of God upon the human soul, as these were conditioned by the incarnation, death, and resurrection of Jesus Christ. The name is thus given in Christian theology to the third person of the Trinity.

1. In the O T.

The word "spirit" (Heb. רוּחַ, *rūaḥ*, Gr. πνεῦμα) originally meant "breath." In the act of breathing, probably, all primitive peoples have found the seat of life. For when death comes, it is breathing which first seems to stop, and in the last act of expiration the person departs from the body. Hence most languages have used the same word, both for the breath or the wind, and for the mysterious self or seat of life, even long after the crude first conceptions of the latter had been transcended. The Hebrews with their bold anthropomorphism applied this term to God Himself, and thus gave it a place of supreme importance in the religion of revelation. (1) Thus they conceived of Jehovah as ruling over the powers of the natural world by His Spirit (Gn 1 2; Job 26 13, 37 10; Is 40 7), but the allusions to this sphere of action are not numerous. (2) Much more numerous are those which describe man's life as due to the power of the Spirit of Jehovah (Gn 2 7; Job 33 4; Ps 104 29 f.; Ec 3 19, 21; Ezk 37 3-14). In this view, the life of man is more than a mere effect of the Spirit of God. It is that Spirit in a special form and manifestation. The metaphysical problems were not yet in sight. With complete naïveté the individual life was thus pictured as a work of the Spirit of God which, when life ceased, returned, not as a human soul, but as the Spirit of God to Him who gave it. (3) A further step is involved where the Spirit of Jehovah is associated with the performance of special feats of strength, valor, or skill, in the service of the theocratic kingdom (Jg 3 10, 6 34, 11 29, 14 6; I S 11 6). (4) This doctrine attains a new and most characteristic form when it is connected with the work of the prophets. True, other religions had their prophets (as the prophets of Baal, I K 18 19), but prophecy in Israel possessed features which are unique and traceable only to the selective will and purpose of God (cf. Briggs, *Messianic Prophecy*, Cap. I; A. B. Davidson, *Old Testament Prophecy*, chs. i, ix, x). No other people attributed their prophetic prowess to the *Spirit* of their god. This was peculiar to Israel, and was one of the vital elements in the development of their whole view of God and His relation to men. At first, as in all else, this feature of Divine revelation connects itself with the crude beginnings of what later became distinctive and complete. Prophecy appeared in connection with

abnormal excitation, and these states of frenzy and ecstasy were taken as manifest proofs of the Spirit's presence and power (I S 10 6, 10, 19 9, 20, 23 f.). At times J" even sent forth a "lying spirit" (I K 22 21 ff.). But gradually this view gave way to a higher one, according to which the Spirit of J" possessed the mind and heart of men, who were not subjects of physical convulsions, but who were in living communion with Himself (Mic 2 7, 3 8; Hos 9 7; Ezk 2 2, 3 12, 14, 24, etc.; Neh 9 30; I Ch 12 18; II Ch 15 1). This was accompanied by the growth of the conception that the Holy Spirit controlled the history of Israel as a whole (Neh 9 20 ff.; Is 63 10-14), and above all was guiding it toward the Messianic Age (Ezk 36 26 f., 39 29; Is 4 4, 44 3; Zec 4 6; Jl 2 28 f.). The more direct connection of the work of the Spirit with man's moral and spiritual experience appears in the directly Messianic prophecies, especially as they gather round the figure of the Servant of Jehovah (cf. Is 11 2, 4, 42 1, 59 21, 61 1). (5) Beyond this, passages are not wanting which view the Holy Spirit as connected with the inner experience of the individual (Ps 51 10 f., 139 7, 143 10). It was reserved for a later stage of revelation to bring this into full view.

Throughout this O T usage of the words "Holy Spirit," or "Spirit of Jehovah," we do not find any attempt to define these terms. There is in certain passages (Ps 51 10; Is 48 16, 63 10-14; Ezk, *passim*) a tendency to hypostatize the Spirit. But even there we can not assert that a distinct subsistence is attributed to it. It may be still either a personification of an attribute or a periphrastic expression for Jehovah Himself. And yet the persistent, deliberate concentration of thought upon the idea of the Spirit of Jehovah as coming forth to deal with human nature and history has confessedly produced this tendency to use language which at least is not inconsistent with, and to a later age may even sound like, the recognition of distinctions within the Divine nature. This was a stage through which the minds of men were compelled to pass.

When we enter upon the N T we find the doctrine of the Spirit marvelously enriched. Professor Wood has pointed out that in the Jewish period (in the apocryphal lit.) the Spirit is used to describe God's relation to Israel in the past (O T hist.) and in the future (Messianic hope), but that no one claimed the gift of the Spirit for himself or his contemporaries. The spirit of prophecy had ceased. The N T is filled with the fact that the Messianic Age had now arrived and the ancient promise that the Holy Spirit would be no official or esoteric boon, but be poured out upon "all flesh" was now made good (Ac 2 4, 17 f., 33, 38). (1) This age was heralded by the revival of the prophetic gift in the case of John the Baptist (Lk 1 15-17; cf. 1 41, 67, 2 25-27, 36). But he himself claimed it not, conscious of the surpassing glory of the kingdom which was at hand (Mk 1 8, 10; Mt 3 11, 16; Lk 3 16; Jn 1 32 f.). (2) The Messiah Himself, Jesus of Nazareth, stood in relations to the Spirit of God which were all His own, and which yet were the channel through which He entered into His new action upon human history. (a) Even within the apostolic period accounts had arisen of the new foundations for His very self and nature, some accounts tracing these to the miraculous power of the Holy Spirit (Mt 1 18, 20; Lk 1 35; cf. Jn 1 14). (b) All the Gospels affirm the descent of the Spirit upon Him at His baptism (Mk 1 10, 12; Mt 3 16, 41; Lk 3 22, 4 1, 14; Jn 1 32 f.). (c) Thus, Jesus asserts that the Messianic prophecy (Is 61 1) is fulfilled in His person (Lk 4 18; cf. Mt 12 18, 28, 32; Jn 3 34). And yet, in His own recorded sayings the mention of the Spirit does not occur often. "It is significant that in no case does Christ speak of the Spirit as acting upon his followers while he is present with them. He would keep the thought of the disciples fixed upon himself as the revelation of the Father" (I. H. Wood, *ut inf.*, p.137; cf. pp.141–143). (d) Apart from Mt 12 28 (cf. Lk 11 20) and Lk 11 13 (cf. Mt 7 11), we have one reference to the prophetic action of the Spirit in the O T (Mt 22 43), one terrible warning that in resisting Him the Jewish leaders were in danger of the supreme sin (Mt 12 31 f.; Mk 3 29), one promise that the Spirit will aid them in future emergencies (Mt 10 20; Mk 13 11; Lk 12 12), and the final command to baptize "into the name of the Father, the Son, and the Holy Spirit" (Mt 28 19).

2. In the N T. The Gospels.

In the Fourth Gospel our Lord is represented as speaking at great length regarding the Spirit with His disciples at their last gathering. His previous references are even more sparse than in the Synoptics (Jn 3 5-8, 6 63). But the last discourses glow with references to the coming of the Spirit, as to the supreme gift of God and the supreme experiences of man. (a) The Holy Spirit is the Spirit of truth, the **paraclete, the comforter,** without whom even the person and work of Christ in their hearts would not be complete (16 7-13a). (b) He will open up to them the truth in its fulness as Jesus taught it (14 26) and as it concerned their destiny (16 13). (c) He will not give a new revelation to supersede that of Jesus, but will unfold to their hearts and minds the whole meaning and power of Jesus Himself (15 26, 16 14 f.). (d) This Holy Spirit is sent by the Father in Christ's name (14 26); He is also sent by Christ (16 7), "from the Father" (15 26), but He also "comes" (16 7). It seems violent to say that these passages either merely personify a mode of the Divine action, or so identify the Spirit with God that He is in no way distinguished from the Father. While no ontological definition is given, it is not too much to say that an ontological distinction is involved in this mode of speech.

3. Acts and Epistles.

Judging by the mere number of our Lord's references to the Holy Spirit, we should be quite unprepared for the extraordinary phenomena disclosed in the remainder of the N T as to His presence and power. (1) In the Book of Acts, we find events which remind us of the O T. The entrance upon the new age is marked by excitements which affect even the physical life (Ac 2 2-4, 15 f., 33, 38). Like phenomena occur repeatedly, not only to Jews (9 17), but to Samaritans (8 15-19) and to Gentiles (10 44, 11 15). (2) Among the more striking results were the strange gift of tongues (I Co chs. 12–14), working of miracles (Ac 13 9 ff.; I Co 12 10, 29; Gal 3 5), prophecy (Ac 11 28, 21 4, 10 f.). (3) In the Epistles of Paul we find abundant references

to the Holy Spirit. There are apparently two main points of departure, in addition to his knowledge of the O T and the influence of the Christian community, into whose atmosphere his conversion brought him, viz., his own experiences of the transforming power of the Gospel as the organ of God's Spirit, and the connection of the Holy Spirit with the person and work of Jesus Christ. (a) The inner power of the Spirit is found in the new consciousness of sonship toward God (Gal 4 6; Ro 8 9, 16), through apprehension of God's love and mercy (Ro 5 5; Tit 3 4-6). This Spirit is the means of our approach to God (Ro 8 26 f.; Eph 2 17; Ph 2 1, 3 3); the enlightener of our minds (I Co 2 10-16); the source of our power, as individual Christians (Eph 3 16) and as preachers (Ro 15 19; I Co 2 4); the seal of our acceptance with God and the earnest of our immortal life (Ro 8 15 f.; I Co 6 11; II Co 1 22; Eph 1 13 f., 4 30); the stimulator of acts of worship (I Co 14 2, 12, 14 f.); the bond of Christian communion (I Co 12 13; II Co 13 13; Ph 2 1); the life of the Church, "the body of Christ" (Eph 1 20-22; I Co 6 19, 20). See CHURCH LIFE AND ORGANIZATION, §§ 5 ff. The Church is founded on the confession of Jesus as Messiah, a confession which is due to the Holy Spirit (I Co 12 3; cf. I Jn 4 2 f.); the confessor passes under "the law of the Spirit of life" (Ro 8 2), his whole ethical and religious experience flows from that new principle (Ro 8 5-10, 12-14), the new warfare of which he is conscious is the proof of that Spirit's living presence in him (Gal 5 16 f.), and his victory means the possession of all the present virtues and joys (Gal 5 22). (b) The Holy Spirit is constantly connected with the person and work of Christ. The Spirit without the historical Christ has no grip on intelligent faith, the historical Christ without the inner power of the Spirit has no meaning or relation to the individual will. The Spirit is "of Christ" as well as "of God" (Ro 8 9); in Him he was the Spirit of holiness (Ro 1 4), and it is even said "the Lord is the Spirit" (II Co 3 17 f.). Accordingly, the effects of the Divine grace in the heart are traceable to both (Gal 4 6; Eph 3 16 f.). As was said of the Johannine, so of the Pauline teaching, the Holy Spirit is both distinguished from, and identified with, both Christ and God. No theological explanation is attempted. Something greater is here, the disclosure in the field of experience through inspired men of the threefold operation of God upon human nature. That the Father, Son, and Spirit, thus revealed in relation to man, are described in mutual relations and in a fundamental identity is the conviction which underlies all the historical discussions of the doctrine of the Trinity.

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HOMAM, hō'mam. See HEMAM.

HOMER. See WEIGHTS AND MEASURES, § 3.

HONEST: (1) The AV use of this word to translate the adjective καλός, which means 'excellent,' 'beautiful,' 'good' (in an esthetic rather than moral sense), was in accord with the usage of its day (1611). In modern English the word 'honest' is of much more restricted meaning. Consequently, in RV "honorable," "honorably" have been substituted (except in Lk 8 15) as more suitable renderings (cf. Ro 12 17; I P 2 12; etc.). (2) In Ph 4 8; I Ti 2 2 for σεμνός, σεμνότης ('grave,' 'venerable,' and 'gravity,' 'dignity'), RV gives "honorable" and "gravity." (3) In Ro 13 13; I Th 4 12 the Gr. εὐσχημόνως is exactly rendered "becomingly" in ARV. E. E. N.

HONEY. See FOOD, § 7.

HOOD. See DRESS AND ORNAMENTS, § 8.

HOOK: The translation of several Heb. words: (1) *wāw*, a 'hook,' or 'peg,' of silver fastened on, or in, the posts of the tabernacle to support hangings (Ex 26 32, 38 28, etc.). (2) *ḥaḥ*, a 'hook,' or 'ring,' for the nose, used in reference to captives (II K 19 28; Is 37 29; Ezk 29 4, 38 4. Also Ezk 19 4, 9 RV for "chains" AV). (3) *ḥakkāh*, a 'fish-hook' (Job 41 1 [40 25]; Is 19 8; Hab 1 15). (4) *'agmōn* (Job 41 2 [40 26]), "hook" AV, more correctly "cord" RV. (5) *ḥōaḥ* (Job 41 2 [40 26]), "thorn" AV, "hook" RV. (6) *sh'phattayīm* (Ezk 40 43), 'hooks' or 'pegs'; by some translated 'their edge.' (7) *tsinnāh* (Am 4 2), the 'hook' or the 'barb' of a fishing-spear. (8) ἄγκιστρον (Mt 17 27), 'fish-hook.' C. S. T.

HOOPOE, hū'pō. See PALESTINE, § 25.

HOPE: Both the elements of the generic idea of hope—*i.e.*, expectation and desire for the thing expected—distinctly appear in the Biblical usage. As soon as that which is expected is realized, hope ceases (Ro 8 24). Further, the term sometimes designates the expectation itself, and sometimes the thing expected (Col 1 5 is an instance of the latter usage). Hope and faith are closely related, but whereas faith seizes upon the invisible in general, whether past, present, or future, hope is limited to the realization of future good. Faith as a living principle, however, includes true hope. The hope of the wicked shall come to naught (Pr 11 23, 24 20), but the hope of the righteous is not vain (Ps 115 11, 9 19, 37 5, 40 4). Hence the definition of faith in Heb 11 1 as "the assurance of things hoped for." A. C. Z.

HOPHNI, hof'nai (חָפְנִי, *ḥophnī*): One of the two sons of Eli, called "base men" (I S 2 12, "sons of Belial" AV). Hophni and Phineas were priests and through their selfish and arbitrary exercise of the priestly function brought disrepute upon the worship of J". For this they were twice rebuked (I S 2 27-36, 3 11, 14, 18), and finally perished in the battle of Aphek, whither they had accompanied the Ark of the Covenant (for the derivation of the name cf. Halévy, *Études Sabéennes*, No. 14). A. C. Z.

HOPHRA, hōf'rȧ. See PHARAOH.

HOR, hōr (הֹר, *hōr*): **1.** A mountain-top on which Aaron died (Nu 20 23 f., 21 4 [P]; Dt 32 50, noted also as one of the stages in the wilderness wanderings, Nu 33 37), not far from Kadesh-barnea, identified with the modern *Jebel Nebi Harun*, about 50 m. S. of the Dead Sea, near Petra, by a tradition as old as Josephus (*Ant.* IV, 4 7) and supported by Jerome (*Onom.* 303, 144). This mountain dominates the surrounding country, being nearly 5,000 ft. in height and crowned by a rugged double peak. But Mount Hor is defined as "by the border of the land of Edom"; and this description does not suit the location of *Jebel Nebi Harun*. H. C. Trumbull (*Kadesh Barnea*, pp. 128 ff.) with probable correctness has located Mount Hor at *Jebel Madurah*, NW. of Edom (cf. Buhl, *Edomiter*, p. 22). **2.** A peak named as the ideal N. boundary of Canaan in Nu 34 7 [P]. There is nothing to determine its exact identity. Many regard Mt. Hermon, on account of its conspicuity, as the only landmark that could have been intended, but others contend that it was a NE. spur of the Lebanon range, *Jebel Akker*, according to Porter, *Five Years in Damascus*, II, 333. A. C. Z.

HORAM, hō'ram (הֹרָם, *hōrām*): A Canaanite king of Gezer who was conquered and slain by Joshua (Jos 10 33). E. E. N.

HOREB, hō'reb. See SINAI.

HOREM, hō'rem (חֹרֶם, *ḥōrēm*), 'sacred': A fortified city in Naphtali (Jos 19 38). Site unknown. C. S. T.

HOR-HAGIDGAD, hōr''-hȧ-gid'gad (הֹר הַגִּדְגָּד, *ḥōr haggidhgadh*): A station on the wilderness journey (Nu 33 32 f.). The same as Gudgodah (Dt 10 7). E. E. N.

HORI, hō'rai, **HORIM,** hō'rim, **HORITES,** hō'raits (חֹרִי, חֹרִים, *ḥōrī*, *ḥōrīm*): The original inhabitants of Edom or Mt. Seir, who were dispossessed by the Edomites (Gn 14 6, 36 2 [?], 20-29; Dt 2 12, 22; I Ch 1 39). The name is usually held as equivalent to 'cave-dwellers,' and as the primitive inhabitants of Palestine were of this character, this explanation seems most reasonable. In Edom, in particular, there are many evidences of this. The name was thus probably not the real name of these people, but an epithet given them by their conquerors. E. E. N.

HORMAH, hōr'mā (חָרְמָה, *ḥormāh*), 'devoted' (to deity, which could be understood in several senses): A city in the "South." Here the Israelites were defeated by the Canaanites (Nu 14 45; Dt 1 44), but later, apparently in the same place, won a victory over the Canaanite king of Arad (Nu 21 3). Similarly, Judah and Simeon, 'devoted' the Canaanites of Zephath to destruction, and then called the place Hormah (Jg 1 17). It is possible that the last two references (also Jos 12 14) are to the same event. H. was counted both to Judah and to Simeon (Jos 15 30, 19 4). The site is uncertain. E. E. N.

HORN (קֶרֶן, *geren*, *κέρας*): **1.** Horns of cattle were used as substitutes for bottles, being made into flasks for carrying oil (I S 16 1; I K 1 39). Long horns (especially of rams) were also used as trumpets (Jos 6 13). **2.** Its pointed shape makes the horn the emblem of a peak (Is 5 1, RVmg.). **3.** Since an animal uses its horns as weapons, they are emblems of power (I K 22 11; Dn 8 3 ff.). To "exalt the horn" is either to confer power or to claim power for oneself (I S 2 10; Ps 75 4 f., 89 24). **4.** The corners of the altar were also called horns (I K 1 50 f.) from the horn-like extensions with which they were finished off (Jos. *BJ.* V, 5 6). See also ALTAR, § 2, and MUSIC, § 3 (2). A. C. Z.

HORNET (צִרְעָה, *tsir'āh*, from *tsār'a*, 'to strike'): The hornet is named as a pest through which God was to drive out Israel's enemies from the land of promise (Ex 23 28; Dt 7 20). There is no record of a literal plague of hornets during the period of the conquest, unless Jos 24 12 be taken as such (as it is in Wis 12 8-10). See also PALESTINE, § 26. A. C. Z.

HORONAIM, hōr''o-nē'im (חֹרֹנַיִם, חֹרֹנָיִם, *ḥōrōnayīm*), 'two hollows': A city in S. Moab (Jer 48 3, 34; Is 15 5, "the way of H."; Jer 48 5, "the descent of H."), near Zoar. It is mentioned in the Moabite Stone as a city to which one descended. It was probably at the foot of some cliff, and S. of the Arnon. See also Map II, H 1. C. S. T.

HORONITE, hōr'o-nait (הַחֹרֹנִי, *ha-ḥorōnī*), 'the Horonite': A title given to Sanballat, who opposed Nehemiah (Neh 2 10, 19, 13 28), since he was from Beth-horon. C. S. T.

HORSE. See PALESTINE, § 24, and WARFARE, § 4 f.

HORSE GATE. See JERUSALEM, § 32.

HORSELEACH: The Heb. term (עֲלוּקָה, *'ălūqāh*) is of uncertain significance, and may mean 'sucker.' The reference (Pr 30 15) may be to a variety of leaches, or bloodsuckers, well known in the East and very troublesome to man and beast. Some scholars, however, think that a mythological vampire-like creature is referred to. E. E. N.

HORSEMEN. See WARFARE, § 4. (For Ezk 27 14 AV, see ETHNOGRAPHY AND ETHNOLOGY, § 11, under Togarmah.)

HOSAH, hō'sā (חֹסָה, *ḥōṣāh*): **I.** A city on the NW. border of Asher, and apparently S. of Tyre (Jos 19 29). Site unknown, as the identification with *Ušu* of the Assyr. and Egypt. inscriptions is unsatisfactory. **II.** The ancestral head of a division of the door-keepers of the Second Temple (I Ch 16 38, 26 10-16). E. E. N.

HOSANNA: An acclamation which occurs in the Gospels in the story of the triumphal entry (Mt 21 9, 15; Mk 11 9-10; Jn 12 13), and quoted from Ps 118 25. It is the Gr. form of the Heb. *hōshī'āh-nā'*, 'Save! we pray.' The same expression occurs in the plural in II K 19 19, and similar ones, without the particle of urgency, frequently in the Psalter. W. S. P.

HOSEA, ho-zī'a

ANALYSIS OF CONTENTS

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Hosea (הוֹשֵׁעַ, *hōshēa'*, also **Osee** in N T [AV], identical with Hoshea and Joshua in derivation and meaning), the son of Beeri, the first of the minor prophets in the order given in the Hebrew canon. His ministry fell within the Assyrian period, which began with the middle of the 8th cent. B.C., and was located in the Northern Kingdom (Israel). According to the superscription of the book under his name, he prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (790–690 B.C.), and Jeroboam, the son of Joash, King of Israel (784–745 B.C.). While this superscription may be by a later hand, there is no doubt that it is in general correct. The length of his prophetic ministry, however, is not definitely fixed by it, as it does not indicate how much of the reigns of Uzziah and Hezekiah is to be included. Yet it may be safely inferred that the prophet was in public life not less than ten years and not more than thirty—*i.e.*, from about 750 to about 730 B.C. Of his personal life and experiences nothing is known, except what is gathered from incidental allusions in his discourses. He was evidently a native as well as a prophet of the Northern Kingdom. He cherished a living interest in the affairs of his generation. Whether he occupied an official position of any sort it is not certain. Some have conjectured that he belonged to the gild of prophets, while others have inferred from his intimate knowledge of the corruptions of the priesthood that he was a priest. All that may be asserted is that he was a leading citizen of the realm.

1. Personal History.

H.'s call to the prophetic work came in connection with a sad domestic experience. He married a woman (Gomer) who afterward proved unfaithful to him. When her eldest son was born, H. gave him the symbolical name of Jezreel (1 4). To the next child, a daughter, he gave the name "Lo-ruhamah" (RVmg., "that hath not obtained mercy," 1 6). The next son was calle "Lo-ammi" (RVmg., "not my people," 1 9). After this, Gomer left H., and became the slave concubine of a man who could better satisfy her love of luxurious living (2 5). But H. persisted in his affection for her, sought her out, and bought her back with the price of a slave. She was thus brought into the new relation of a slave to her husband. That all this is the story of an actual occurrence has been denied by ancient and modern scholars. It has been alleged that it would be unthinkable for God to command conduct so contrary to His own moral law; that it must have taken years to bring into view the significance of the Divine command, if the prophet's experience had been literally lived through; and that during this time the prophet must have endured mental agony on account of the compulsory but revolting relationship with an unchaste woman. But these considerations are based upon the supposition that the literal occurrence of the transaction followed the command; viz., the statement that Hosea was bidden to "take a wife of whoredom" (1 2) means that he was told to deliberately marry a harlot. The facts in the case do not bear out such an interpretation. A "wife of whoredom" is not a prostitute, but a woman who has violated her marriage vow. The case rather stands thus: H., being married, discovered that his wife was unfaithful to him, and, realizing the strength of his own feelings of affection toward her, was led to find in this feeling an illustration of God's greater love for idolatrous Israel. In his taking back his unfaithful wife he was further led naturally to see God's willingness to forgive Israel and restore to it His favor. Inasmuch as this experience was manifestly under Divine guidance and control, he construed it as God's will that he should pass through it as a means of his prophetic equipment, and in the vivid style of the prophet represented it as God's command.

2. Domestic Experience Used as a Parable.

With the exception of this remarkable incident, nothing else of a specific nature is known of H.'s life. It is certain that he often came into conflict with the priests of his day (4 9, 5 1, 6 9); but he relates nothing like the concrete dispute narrated by Amos out of his own experience (Am 7 10 ff.). H.'s character is distinguished by fulness of feeling, combined with a keen perception of spiritual truth, and courage in its expression.

3. Content.

The Book of H. may be conveniently subdivided into two main parts. Chs. 1–3 are in narrative form and give the allegorization of his tragic domestic experience, as already explained. Chs. 4–14 are a series of denunciations, relieved by pleas in behalf of J", addressed to the people (exhortations to turn from idolatry and sin). A more minute analysis of this section is not practicable (for an attempted analysis see Harper in *Int. Crit. Com.*, Amos and Hosea, p. clx), partly because of the abrupt breaks and reiterations to which the prophet resorts in his passionate way of preaching his message. In general, however, the theme of the whole section is given in the opening words of 4 1: "There is no truth, nor goodness, nor knowledge of God in the land."

4. Condition of Text.

The text of the book has been very much tampered with by later hands. A sufficient occasion for this was furnished by the obscurities of H.'s style. His utterances are at times ejaculatory. It is doubtful, however, whether the amount of corruption has not been largely exaggerated in recent efforts at criticism. Some instances where the text appears to be corrupt may be nothing more than the natural irregularities of the author's own method of expression, or the consequences of the arrangement of his discourses. These were no doubt at the beginning fragmentary.

5. Integrity.

The integrity of the work has also been called into question. The following seem to be interpolations: (1) References to Judah by a Judaistic editor (1 7, 5 10, 12, 14, 6 11a, 8 14, 10 11b, 11 12b). (2) Messianic allusions (1 10–2 1, 6-7, 14-16, 18-23, 14 1-8). (3) Explanatory insertions of technical, archeological, or historical character (4 13d, 5 6, 7 4, 16c, 8 8b, 9 1b, 9,

10, 10 5, 14b, 12 3, 13 4b-7). (4) Hopeless corruption (4 4, 18, 5 2, 7, 11, 6 7, 7 4, 8 10b, 13, 9 8, 13, 10 9, 11 3, 6 f., 12).

It has been assumed that the primary form of H.'s composition was poetical, or at least metrical. This, in general, is a correct assumption; but the restoration of the discourses to their primitive form involves textual reconstruction, for which no adequate materials are available at present.

6. Metrical Form.

H.'s religious message was one of rebuke, and yet one of hope. While he spares neither princes, priest, nor people in his denunciations, he holds out the mercy of God as sufficient for the reformation and restoration of Israel to the relation of privilege with J" (ch. 14). He also presents J"'s law for Israel as one of ethical rather than ceremonial nature, and the key-word of his ethics is the word "mercy" ("goodness" RV), whose meaning, however, is more nearly that of the N T "love" than any other O T term. It is upon this basis, no doubt, that Jesus contrasts it with Pharisaic righteousness, as the essence of true religion (Mt 9 13, 12 7).

7. Religious Message.

Literature: Driver, *LOT*; W. R. Smith in *E. Brit.*; Marti in *EB*; Cheyne in *Camb. Bible*, 1884; Sayce, Hosea in the Light of Assyr. Research, in *JQR*, 1889; Orelli, *Minor Prophets*; G. A. Smith in *Expos. Bible*, The Book of the Twelve, 1898, vol. i; Harper in *Int. Crit. Com.*, Am. and Hos., 1905.

A. C. Z.

HOSEN: In Dn 3 21 RV we read "their hosen, their tunics, and their mantles"; the AV reads "their coats, their hosen, and their hats." The Aramaic *ṣarbāl* ("hosen" RV, "coats" AV) may perhaps mean 'mantle,' though this is not certain. The word *paṭṭīsh* or *pṭash* ("tunics" RV, "hosen" AV) is still more obscure, and no probable meaning can be suggested (cf. Driver in *Camb. Bible*, Daniel, *in loc.*).

E. E. N.

HOSHAIAH, ho-shê'yā (הוֹשַׁעְיָה, *hōsha'ăyāh*), 'J" saves': **1.** The father of Jezaniah (or Azariah) (Jer 42 1, 43 2). **2.** A prominent Jew in Nehemiah's time (Neh 12 32).

E. E. N.

HOSHAMA, hosh'a-ma (הוֹשָׁמָע, *hōshāmā'*), a shortened form (or error) for 'Jehoshama,' 'J" has heard': A son of Jehoiachin, King of Judah (I Ch 3 18).

E. E. N.

HOSHEA, ho-shi'a (הוֹשֵׁעַ, *hōshē'a*), 'salvation'; in Assyr. inscriptions, *Ausi'* [*a*]: **1.** The son of Elah, and the last king of Israel (733–722 B.C.) (II K 15 30, 17 1 ff.). He was raised to the throne by Tiglath-pileser III, upon the assassination of Pekah by the people. This fact indicates that in the alinement of parties in N. Israel he was a leader on the pro-Assyrian side. For a few years H. proved loyal to the king of Assyria, and paid him the tribute imposed, but, wearying of this relation, he defaulted and applied to the king of Egypt for an alliance against his former master. For this offense Shalmaneser IV invaded his territory and laid siege to Samaria. Sargon (Shalmaneser's successor) completed the work of Shalmaneser, captured the city, and put an end to the kingdom of Israel. As to H.'s fate nothing further is known. His character must be estimated in the light of the conditions of the realm. He was not strong, but possessed courage enough to make a desperate effort in behalf of the people's freedom from foreign oppression. **2.** The original name of **Joshua,** the son of Nun (Nu 13 8, **Oshea** AV; Dt 32 44). **3.** A son of Azaziah, an Ephraimite chief under David (I Ch 27 20). **4.** A Levite who, with others, set his seal to the covenant (Neh 10 23).

A. C. Z.

HOSPITALITY (*φιλοξενία*), 'love of strangers': Hospitality, as the act and habit of entertaining strangers, is not a purely Biblical or Oriental characteristic. The Greeks recognized it and sanctioned it by the doctrine of a patron of all travelers and strangers (Zeus-Xenios. Hom. *Odyss.* IX, 270; XIV, 57). In the O T the total absence of inns, especially under the patriarchal system, made the exercise of hospitality an indispensable condition of all enterprise, as well as an expression of kindness (cf. Abraham, Gn 18 13; cf. He 13 2; also other cases, Gn 19 2, 24 25; Jg 19 16). The Deuteronomic law expressly provides for the care of strangers (Dt 14 29). The neglect of hospitality was a defect in the perfect man's character (Job 31 32). In Roman days, inns and taverns had come into existence, but they were notoriously dangerous, and often no more than houses of ill fame. Their keepers were for the most part unscrupulous, and their infamous practises are alluded to even in legal enactments, which were designed to check and correct the evils of the system (Ulpian, *Dig.* iii, 2, 4, 2; xxiii, 2, 43, 1; Tertullian, *De Fuga in Persec.* 13; Marquardt, *Privatl.* p. 471, n. 5); hence the injunction to hospitality as a duty in Apostolic and in early Christian times (Ro 12 13; cf. I Ti 3 2; Tit 1 8; I P 4 9; Clem. *Ad Cor.* I 10-12, 35) was not intended merely as a means of cultivating or otherwise expressing good-will toward men, but also as a protection of Christian travelers.

A. C. Z.

HOST: The rendering of (1) *ḥayīl*, 'strength,' 'force,' often used of an army (Ex 14 4, 17, 28; I S 14 48, etc.). (2) *maḥăneh*, 'camp,' or 'encampment,' also used frequently of a great company, or of an army (Gn 32 2; Ex 14 24, 16 13, etc.). (3) *tsābhā'* (from the verb *tsābhā'*, 'to carry on war'), 'army' (Gn 21 22, 32; Jos 5 14; Jg 4 2; I S 17 55, etc.). This word is very common in the O T and is sometimes used in a broader sense of the whole body of Israel (Ex 12 41), very often of the multitude of the heavenly bodies, *i.e.*, the stars (Gn 2 1; Dt 4 19, etc.), which were frequently worshiped (Dt 17 3; II K 17 16, etc.). The most common occurrence of the term is in the expression "Jehovah (Lord AV) of hosts," which is found a great number of times in the prophets and has been called "the prophetical title of Jehovah" (Driver). The origin of this expression is obscure. It may have meant originally 'J", the God who leads the armies of Israel,' and have been later extended to express the universal sway of J" (the prophetic idea), or it may have had this wider meaning (J", ruler of the hosts of heaven) from the first (cf. Driver in *Camb. Bible*, Joel and Amos, p. 231 f.). (4) In Lk 2 13 *στρατία* means the heavenly angelic beings who worship God, while in Ac 7 42 the same word refers

to the stars as objects of worship. (5) *πανδοχεύς*, 'innkeeper' (Lk 10 35). (6) *ξένος*, 'one who shows hospitality' (Ro 16 23). E. E. N.

HOSTAGE(S). See WARFARE, § 5.

HOST OF HEAVEN. See SEMITIC RELIGION, § 33.

HOSTS, LORD OF. See HOST, and GOD, §§ 3, 4.

HOTHAM, hō'thăm (חֹתָם, *ḥōthām*), 'seal': 1. The ancestor of a clan of Asher, I Ch 7 32 (= Helem in ver. 35?). 2. The father of Shama and Jeiel (I Ch 11 44, **Hothan** AV). E. E. N.

HOTHIR, hō'thẹr (חוֹתִיר, *hōthīr*): One of the chiefs of the Hemanites, musicians of the Second Temple (I Ch 25 4, 28). E. E. N.

HOUGH. See HOCK.

HOUR. See TIME, § 1.

HOUSE

ANALYSIS OF CONTENTS

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I. THE TENT OF THE NOMADS.

The 'house' of the nomad is the tent, *'ōhel*—even to-day called *bait* ('house') by the Bedawin. For a long period the Israelites, as nomads, dwelt in tents, and even many years after the main body of the nation had settled down in permanent abodes individual clans, like the Kenites (I S 15 6; cf. Jg 4 17) and the E. Jordan tribes, continued to use tents, because the nature of the land they occupied compelled them to follow the pastoral mode of life.

1. Evidence of the Early Use of the Tent.

The Heb. idiom preserved a number of survivals from the nomadic days, *e.g.*, *nāṣa'*, 'to depart,' lit. 'to pull out (the tent-pin)'; *hālakh l'ōhŏlō*, 'to go home,' lit. 'to return to his tent.'

The tent was either round and partly conical, or long—something after the form of an inverted ship's hull. Usually the tent coverings, were woven from the hair of the black goat (Song 1 5), and stretched over three or five poles, 5 to 6 ft. high.

2. Construction of the Tent.

In the roof of the tent were sewed wooden rings, which were connected by tightly drawn cords, *mēthār*, with the tent-pins, *yāthēdh*, driven fast into the ground. By this means the tent was held upright. If a cord broke or a pin was pulled up, the tent collapsed (cf. Job 4 21, 30 11). Instead of hair-cloth, however, skins were often used for the tent covering. Somewhere about the middle of the tent a support was placed to hold up the roof. In most cases the tent of a Bedawi is divided into two parts, of which the second, or innermost, *ḥedher*, is specifically for the women and children, though also used as kitchen and storehouse. Entrance to this room, in ordinary cases, is forbidden to men. Only one who is pursued may venture to take refuge here, where the real home is (Jg 4 17 ff.).

The booth, or hut, *ṣukkhāh*, constructed of branches or bushes, was used as a merely temporary abode, *e.g.*, of the field-watcher (Is 1 8; cf. II S 11 11; Jn 4 5 ff.), or for cattle (Gn 33 19).

II. THE HOUSES OF THE MORE CIVILIZED PERIOD.

3. Structure Conditioned by Climate.

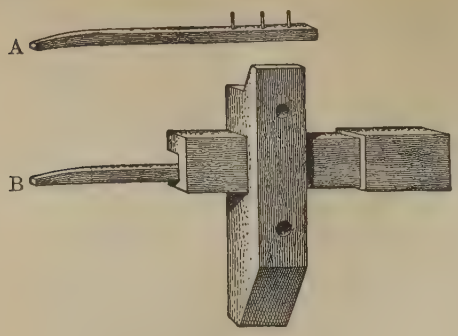
When the Israelites passed from the nomadic to the agricultural mode of life they came to erect permanent houses—*bayith*—in which work the Canaanites were their teachers. In Palestine, as everywhere, the manner in which houses are constructed is dependent on the character of the climate and land. As far as the former is concerned, inasmuch as the houses were not constructed to protect from the cold, but to furnish covering from sun and rain, there are required, on the one hand, cool cellar-like rooms, and, on the other, a light, airy structure, inasmuch as the climate permits constant abode in the open air. The peasants use houses simply to protect them from the cool of the night while sleeping, or in order to enjoy their meals undisturbed by others, or to entertain friends, etc. It is the same with the townsmen. They love the outdoor life much more than Westerners do. In ancient times artisan work was carried on in houses as little as it is at present. It was conducted either on the streets or in special booths, which were situated in definitely fixed quarters in the city, where similar crafts were near one another, as is the case with the Oriental bazaars of to-day.

4. Structure Conditioned by the Material at Hand.

The character of the land influenced the style of building to the extent at least of limiting the material to that which the land could furnish. High forests never existed in Palestine; consequently, there was no long timber at hand for building purposes, and in ordinary houses the use of wood was greatly limited. For such woodwork as was indispensable the sycamore, *shiqmāh*, was used (I K 10 27; Is 9 9). For large and costly buildings, where long timbers were needed, resort was had to imported lumber, such as cedar, *'erez* (I K 7 2 f.; Jer 22 14); and cypress, *b'rōsh* (I K 9 11 f.), and olive, *zayith*, were used but seldom, and then only to a limited extent, *e.g.*, for doors, windows, and similar purposes. In a hilly country like Palestine there is no scarcity of good building stone. The white limestone can be quarried easily, and, as it is not hard, can be worked with no difficulty. In the lowlands houses were constructed of sun-dried brick, *l'bhēnāh*, though occasionally the bricks were burned.

5. Various Kinds of Houses.

As the conditions of life in Palestine have remained practically the same for centuries, the method of building houses was not different in ancient times from what it is at present. The prosperous *fellahīn* in the hill-country and in well-situated towns build for themselves vaulted houses of more or less finely hewn stone. Such buildings are either founded upon the native rock,

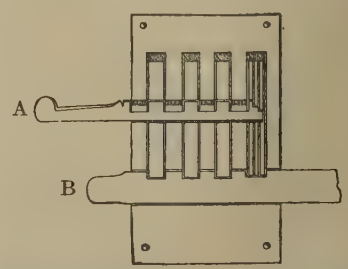


Lock and Key of a Palestinian Peasant's House. The key (A) lifts, by means of its pegs, three movable wedges in the lock (B), thus loosening the bolt.

or the foundation is sunk into the earth to a depth about equal to the height of the building. The violent winter rains would soon make an end of a house not well founded (cf. Mt 7 24-29). The dwellings consist of large rooms, with high ceilings, and surrounded by thick walls. The roof arches rest upon strong, massive pillars. In case of inability to procure the material for such a vaulted building, there is erected a square structure with walls of small stones held together with mortar or clay. These walls are roofed over with poles, branches, and brush, over which is stamped down a layer of soil about a foot thick. The houses in the lowlands, built of soft clay, are naturally very frail and liable to destruction. Even at the present time it can be noticed how quickly whole villages, when deserted, completely disappear, leaving no trace of their former existence.

6. Details of Structure.

(a) On the inner side the walls were often plastered or whitewashed, *tāphel* (Ezk 13 10 ff., 22 28). Sometimes they were also painted with vermilion, *shāshar* (Jer 22 14). More expensive buildings were adorned with artistically carved panelings (I K 7 7; cf. ceiled Jer 22 14; Hag 1 4), decorated with ivory (I K 22 39; Am 3 15), gold, silver, or precious stones (I Ch 29 2 ff.). (b) The floor was simply a layer of clay, or plaster, which, in the more costly houses, was overlaid with boards (I K 6 15), or with marble and other expensive stones (Est 1 6). The floors were covered with rugs, or, in the case of the poor, with mats of straw, on which one might tread only without sandals. (c) The ordinary house of the common people consisted of one large room divided into two parts, of which one was somewhat higher than the other. This served as a living-place for the family, while the other was occupied by the animals, which in a sense were counted as a part of the family of the *fellahīn*. In case a man had extensive herds, he had special stables for them. In the towns also the partition of the dwelling did not obtain. (d) The roof of the house, which had to be repaired annually before the beginning of winter, was a favorite resort for purposes of evening recreation (cf. II S 11 2), or for private conversation (I S 9 25), or for lamentation (Is 15 3; Jer 48 38). From such frequent use of the roof we get the reason for the common law in Dt 22 8, that roofs should be provided with a battlement. But in spite of this, one could easily leap from one roof to another, so that it was possible in this manner to go the length of whole streets (cf. Mk 13 15, and Jos. *Ant.* XIII, 5 3). Houses of the well-to-do were often provided with a superstructure on the roof, *'ălīyyāh*, used as a sleeping-, guest-, or sick-chamber (I K 17 19; II K 4 10 f.). Here also one went for prayer (II K 23 12; Tob 3 10; Dn 6 11; cf. Ac 10 9). This usually had two places of exit, one leading to the lower chamber, the other directly to the street (cf. Mk 2 4). (e) Houses of more than one story were certainly very rare. According to I K 7 2 ff. Solomon's arsenal ("house of the forest of Lebanon"), which rested upon four rows of cedar pillars, was of three stories, as were also the side structures of the Temple (I K 6 5 ff.). (f) In most instances, as is the case to-day, the larger houses were probably four square (Job 1 19), enclosing a roomy court, *αὐλή* (Lk 22 55, "hall" AV), *ḥātsēr* (II S 17 18; Neh 8 16), surrounded with cloisters and galleries, paved, provided with a well (II S 17 18), and planted with trees. This court often served as a guest-chamber, or place for social intercourse. It was protected from the sun's rays by awnings (cf. Est 1 5 f., 5 1). (g) Very costly houses were adorned with marble pillars, *'ammūdhīm*, not only within the court, but also externally (Song 5 15; cf. I K 7 15 ff.; II K 25 13). Larger houses had also a special fore-court (Jer 32 2), which served as an ante-chamber. At its door a keeper (sometimes a woman; cf. II S 4 6, LXX.; cf. Ac 12 13) had his station. From this fore-court stairs—often of costly wood (II Ch 9 11)—led to the roof and upper chambers. (h) The rear rooms, *ḥedher*, of the larger houses were reserved for the women (Jg 15 1; Song 1 4, 3 4). To these no man besides the head of the house had access. Here also were the sleeping-rooms (II S 4 7, 13 10; II K 11 2). Such a room is evidently referred to by the term "inner chamber" (closet AV), in Mt 6 6. (i) In the more elegant houses there were both summer and winter rooms, the situation of which was determined by the position of the sun. Winter rooms were heated by means of a brazier, *'āḥ* (Jer 36 22), which to-day is made of fire-brick, and is placed in a depression in the middle of the room. In order to conserve the heat after the fire is burned out, a wooden frame is placed over the brazier and covered with a rug. (j) Windows, which were constructed only of latticework—(casement Pr 7 6 AV) (*ḥallōn*, 'side openings,' *'ărubāh*, 'openings in the roof')—and served also for



Larger Lock with Key. The key (A) lifts the wooden pegs which it touches, and thus allows the bar (B) below to be moved.

chimneys, in houses of to-day are formed almost wholly on the inner or court side, because of the dirt of the street. In ancient times, however, this was not the rule (cf. Jg 5 28; Pr 7 6). (k) Doors were sometimes of stone, as in the buildings in the Hauran, but usually of wood and somewhat low. Occasionally they were plated with bronze or gold (II Ch 4 9, 22). Such doors were provided above and below with bronze hinge-pivots, *tsīr* (Pr 26 14), which fitted into sockets, *pōthōth* (I K 7 50), in the stone threshold. Large doors had also several folding leaves, *ts'lā'īm g'līlīm* (I K 6 34). (l) In the door was fastened an iron ring for a knocker (Lk 12 36, 13 25; Ac 12 13), and a wooden bar, *min'ūl, man'ūl,* and *b'rīaḥ,* which was pushed back from within. There were also others that by means of a key, likewise of wood, *maphteḥ* (Jg 3 25; Is 22 22), could be unfastened and pushed back from without. (m) According to Dt 6 9 (cf. 11 20) the door-post, *m'zūzāh,* was adorned with inscriptions, as, for example, Dt 6 4 ff., a custom that has spread all over the Mohammedan East. The same practise was also in vogue in ancient Egypt (see Wilkinson, *Manners and Customs,* etc., vol. ii, pp. 102, 123). (n) From Ezr 3 10 f.; Job 38 6 it is evident that, in the case of a large building, the laying of the corner-stone (always one well selected for this purpose) was a festal occasion. Similarly, when the headstone was put in position (Zech 4 7), and the house was dedicated (I K 8 63; Ezr 6 16), there was a joyous celebration. Possibly I K 16 34 (cf. Jos 6 26) finds its explanation in some such ceremony. W. N.

HOZAI, hō'za-ai (חוֹזַי, *ḥōzay*): A word taken as a proper noun by RV in II Ch 33 19. Perhaps the true reading is 'his seers' (חוֹזָיו). E. E. N.

HUKKOK, huk'kok (חוּקֹק, *ḥūqōq*): A town of Naphtali (Jos 19 34), Map I, E 4, though this identification is not certain. E. E. N.

HUKOK, hiū'kok. See HELKATH.

HUL, hul. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

HULDAH, hul'dā (חֻלְדָה, *ḥuldāh*): A prophetess of repute (II K 22 14; II Ch 34 22), the wife of Shallum, the keeper of the wardrobe. King Josiah sent Hilkiah, the priest, to her to inquire about the law-book which had been found in the Temple. C. S. T.

HUMTAH, hum'tā (חֻמְטָה, *ḥumṭāh*): A city of Judah, near Hebron (Jos 15 54). Site uncertain. E. E. N.

HUNTING: The references to hunting are not numerous in the O T. While the Hebrews, in their nomadic period, were doubtless accustomed to the chase (cf. the story of Esau, Gn 25 27, 27 3 ff.), after their settlement in Canaan comparatively less attention was given to hunting, either as a profession or as a pastime. No national hero is spoken of as a hunter. Yet this sport was not entirely unknown. The old word *tsīdh* (from *tsūdh,* 'to hunt') meant not only venison (Gn 27 3), but was also used for "victuals," a "provision" in general (Jos 9 5, 14; Jg 7 8; Neh 13 15, etc.). The Law provided that animals taken in hunting should be properly killed (Lv 17 13). The wild animals allowed to be eaten in Dt ch. 14, such as the gazel, roebuck, wild goat, etc., could be taken only in the chase, and I K 4 23 shows that wild meat was not unknown on the royal table. The more dangerous pursuits, such as lion-hunting, a favorite pastime of the Assyrian kings, are not mentioned in the O T, though indirectly the hunting of the hippopotamus may be referred to in Job 41 26-29. The hunter made use not only of ordinary weapons, such as the bow and arrows (Gn 27 3), the sword, spear, and club (Job 41 26 ff.), but of nets, snares, and traps of various kinds, with which to catch both birds and quadrupeds. Several kinds of nets are mentioned, as the *ḥērem* (Mic 7 2; Hab 1 15), the *mikhmār* (large enough to catch an antelope, Is 51 20), and the *resheth* (the nature of which can be inferred from Job 18 8; Ps 9 15, 10 9, 140 5; Pr 1 17; Ezk 12 13, etc.). The exact meaning of the terms rendered **snare** and **gin** is uncertain; *mōqesh* perhaps means a noose, while *paḥ* refers to bird-traps, probably of various kinds (Ps 124 7; Pr 7 23; Am 3 5, etc.). In Job 18 10 *ḥebhel* ('cord'), rendered **noose** in RV, and *malkhōdheth,* **trap** (from *lākhadh,* 'to take'), both refer to some kind of snare. Fowler in Heb. is *yāqūsh* (Ps 91 3, 124 7; Pr 6 5; Hos 9 8; and cf. the foregoing *mōqesh*). Animals were often caught also in pits (cf. II S 23 20; Ps 35 7), which was perhaps the method mainly used for the more dangerous animals. Consult Driver in *Camb. Bible,* Joel and Amos, p. 157, and A. R. S. Kennedy in *EB,* article Fowl. E. E. N.

HUPHAM, hiū'fam, **HUPHAMITE,** hiū'fam-ait. See HUPPIM.

HUPPAH, hup'ā (חֻפָּה, *ḥuppāh*): The ancestral head of the thirteenth course of priests (I Ch 24 13). E. E. N.

HUPPIM, hup'im (חֻפִּים, *ḥuppīm*): The ancestral head of one of the clans of Benjamin (Gn 46 21; I Ch 7 12, 15), the **Huphamites** (Nu 26 39, where the name is **Hupham**). E. E. N.

HUR, hūr (חוּר, *ḥūr*), 'noble' (?): **1.** An Israelite associated with Aaron in supporting Moses at Rephidim (Ex 17 10, 12) and in the oversight of the people during Moses' absence in the Mount (Ex 24 14). According to Josephus (*Ant.* III, 2 4, 6, 8 1) he was the husband of Miriam. **2.** The father of Caleb (I Ch 2 50; probably I Ch 4 1 refers to the same). **3.** A son of Caleb and the grandfather of Bezaleel (Ex 31 2; I Ch 2 19). According to Josephus the same as **1.** **4.** A king of Midian (Nu 31 8; Jos 13 21). **5.** An officer under Solomon (I K 4 8). **6.** The father of Rephaiah, prominent in Jerusalem at the restoration (Neh 3 9). A. C. Z.

HURAI, hiū'ra-ai *or* hiū'rê. See HIDDAI.

HURAM, hiū'ram (חוּרָם, *ḥūram*): **1.** The ancestral head of one of the clans of Benjamin (I Ch 8 5). For **2** and **3** see HIRAM. E. E. N.

HURI, hiū'rai (חוּרִי, *ḥūrī*): A descendant of Gad (I Ch 5 14). E. E. N.

HUSBAND AND WIFE. See FAMILY AND FAMILY LAW, § 4 f., and also under MARRIAGE AND DIVORCE.

HUSBANDMAN: An old English word meaning literally 'master of the house,' and used to translate (1) *'ikkār*, 'tiller of the soil' (II Ch 26 10; Jer 31 24, etc.). From Am 5 16 we would infer that such persons were often asked to take the part of professional mourners. (2) *'īsh 'ădhāmāh*, 'man of the soil' (Gn 9 21). (3) *γεωργός*, 'cultivator of the ground,' a term of general significance. In II K 25 12 the text is uncertain and in Zec 13 5 RV gives the correct rendering. E. E. N.

HUSBAND'S BROTHER. See MARRIAGE AND DIVORCE, § 6.

HUSHAH, hiū'shā (חוּשָׁה, *ḥūshāh*): Probably the name of a place in Judah, whence came Sibbecai (q.v.) the **Hushathite,** one of David's heroes (I Ch 4 4, "Shuhah" in ver. 11; II S 21 18, 23 27; I Ch 11 29, etc.). E. E. N.

HUSHAI, hiū'sha-ai *or* hiū'shê (חוּשַׁי, *ḥūshay*): An Archite and loyal friend of David, who used him as a spy in the court of Absalom to defeat the counsel of Ahithophel (II S 15 32–17 23; I Ch 27 33). Probably he was the father of Baana (I K 4 16). C. S. T.

HUSHAM, hiū'sham (חוּשָׁם, *ḥūshām*): A king of Edom (Gn 36 34 f.). See also CUSHAN RISHATHAIM. E. E. N.

HUSHATHITE, hiū'shath-ait. See HUSHAH.

HUSHIM, hiū'shim (חוּשִׁים, חֻשִׁים, and חֻשָׁם, *ḥūshīm*): 1. The ancestral head of a clan of Dan (Gn 46 23, called **Shuham** [and the clan, **Shuhamites**] in Nu 26 42). 2. A son of Aher (I Ch 7 12). 3. A 'wife' of Shaharaim in a Benjamite genealogy; probably the name of a clan or place (I Ch 8 8). E. E. N.

HUSKS. See FOOD, § 5.

HUZZAB, huz'ab (הֻצַּב, *hutstsabh*): A word (Nah 2 7 [8]) of uncertain derivation and meaning. RV translates "it is decreed." Many find here the name or title of an Assyrian queen (RVmg.). C. S. T.

HYENA. See PALESTINE, § 24.

HYMENÆUS, hai''mę-nî'us (Ὑμέναιος): An unknown man (associated in I Ti 1 20 with Alexander and in II Ti 2 17 with Philetus), who without conscience spoke falsely of the sacred truths of the gospel and "made shipwreck of the faith." At the time of writing I Ti Paul hoped that severe chastisement might prove salutary (cf. a similar case in I Co 5 5), though it did not, for at the time of II Ti Hymenæus still represented a deadly error that was eating insidiously into the life of the Church. R. A. F.

HYMN. See HALLELUJAH, MUSIC, § 7, and PRAISE.

HYPOCRITE, HYPOCRISY, HYPOCRITICAL (Gr. terms from *ὑποκρίνομαι*, lit. 'to answer,' then applied to actors on the stage and thus coming to mean 'dissimulation,' 'hypocrisy'): In the O T the RV everywhere changes these terms to 'profane' or 'godless,' the real meaning of the Heb. *ḥānēph*. They occur in the LXX. only in Job 34 30, 36 13, but are more common in other Gr. versions of the O T, always in the sense of 'godless' or 'profane.' In the N T the words are confined almost entirely to the Synoptic Gospels, Jesus thereby characterizing the Pharisees apparently as a class that pretend to a piety which they do not really possess. The O T (LXX.) meaning is rare (Mt 24 51; cf. I P 2 1); the classical sense of 'actor' does not occur (unless in Mt 6 1 f.). R. A. F.

HYSSOP (אֵזוֹב, *'ēzōbh*): A plant described in I K 4 33 as one "that springeth out of the wall." It was used in the Passover service, a bunch of it being dipped in the blood of the sacrificial animal, and applied to the lintel (Ex 12 22); also in other ceremonials involving purification (Lv 14 6, 48; Nu 19 6; Ps 51 7; He 9 19). The precise species of plant meant has been a matter of extensive debate. Of the proposed identifications, two only are worthy of special mention. Royle and Tristram regard it as the caper plant, a bright-green creeper, to be found plentifully in Bible lands. The main strength of this identification is that it explains Jn 19 29, where "hyssop" is used apparently as the equivalent of "reed" in Mt 27 48 and Mk 15 36; for a reed may be secured from the stalk of the caper plant long enough to be used as indicated. The theory, however, is not entirely satisfactory. The caper plant is not suitable for sprinkling. The etymology of the word, too, points to a different source. Hence G. E. Post proposes the Arabic *ṣa'tar* (*Origanum maru*, L.), which in other respects suits all the descriptions much better. But if this view be adopted, the hyssop of Jn 19 29 must be regarded as the leaves and fruit mixed in pulverized form with the wine, and not identical with the "reed" of the Synoptists. A. C. Z.

I

IBHAR, ib'har (יִבְחָר, *yibhḥār*), 'He [J"] chooses': A son of David (II S 5 15; I Ch 3 6, 14 5). E. E. N.

IBLEAM, ib'lę-am (יִבְלְעָם, *yibhl'ām*): A Canaanite town, assigned to either Asher or Issachar, but actually held by Manasseh, though not in the earliest period of the Conquest (Jos 17 11; Jg 1 27). In or near Ibleam Ahaziah, King of Judah (II K 9 27), and perhaps also Zachariah, King of Israel (II K 15 10 according to LXX.), were slain. It is called **Bileam** in I Ch 6 70. Map IV, D 8. See also GATH-RIMMON. E. E. N.

IBNEIAH, ib-nî'yā *or* ib''nę-ai'ā (יִבְנְיָה, *yibhn'yāh*), 'J" builds': The head of a Benjamite family (I Ch 9 8). E. E. N.

IBNIJAH, ib-nai'jā (יִבְנִיָּה, *yibhniyyāh*), 'J" builds': The ancestor of the preceding Ibneiah (I Ch 9 8). E. E. N.

IBRI, ib'rai (עִבְרִי, *'ibhrī*): A Merarite Levite (I Ch 24 27). E. E. N.

IBSAM, ib'sam (יִבְשָׂם, *yibhsām*, **Jibsam** AV): The ancestral head of a family of Issachar (I Ch 7 2). E. E. N.

IBZAN, ib'zan (אִבְצָן, *'ibhtsān*): A minor judge of Israel from Bethlehem (Jg 12 8, 10) of Zebulun (Jos 19 15), a town 7 m. NW. of Nazareth. He was the head of a large family or clan. C. S. T.

ICHABOD, ic'a-bod (אִי־כָבוֹד, *'ī khābhōdh*), 'no glory': The son of the priest Phineas, born on the occasion of the capture of the Ark (I S 4 21, 14 3). 'Alas,' or 'wo as to the glory' is suggested by the LXX. as the meaning of the name. E. E. N.

ICONIUM, ai-cō'ni-um (Ἰκόνιον): A town mentioned by Xenophon as a border-town of Phrygia, by Cicero as the capital of Lycaonia, which latter position was certainly held by it under the Diadochi and the Romans. It was situated in what is practically an oasis in the great elevated (3,320 ft.), waterless plain of Lycaonia (q.v.), being surrounded by a country producing excellent crops of wheat and flax. I. owed its importance to its situation at the crossing of trade-routes, several of which intersect here.

The history of Iconium is the same as that of the kingdom and province of Galatia (see Asia Minor, § 6), in which it was situated until after the times of Paul. Under Hadrian, I. became a Roman *colonia* and the capital of Lycaonia. I., with Lystra, was visited by Paul, whose preaching was startlingly successful. He made many converts (among others, Timothy and also St. Thecla), but the resident nationalist Jews compelled him to leave (Ac 14 1-6). He returned later (Ac 16 1-5). The real historical importance of I. dates from the times of the Seljuk sultans, enlightened rulers, who embellished the city, surrounded it with strong and lofty walls, constructed palaces, mosques, medresses, khans, etc. The walls of I. were faced with ancient stones, often containing inscriptions, architectural fragments, and works of sculpture, while the space between the facings was filled with mud. After the destruction of I. in 1832 the stone facings were utilized to build a new city, thus exposing the intaglio impressions of inscriptions, etc., almost the only remains of Græco-Roman Iconium.

J. R. S. S.

IDALAH, id'a-lā (יִדְאָלָה, *yidh'ālāh*): A town of Zebulun (Jos 19 15), about 2 m. S. of Bethlehem of Zebulun. Map IV, C 7. E. E. N.

IDBASH, id'bash (יִדְבָּשׁ, *yidhbāsh*): The name of a small clan of Judah (I Ch 4 3). E. E. N.

IDDO, id'do: The Eng. equivalent of several Heb. names: **1** (עִדּא, *'iddō'*). (a) The father of Ahinadab (I K 4 14). (b) A Levite (I Ch 6 21, "Adaiah" in ver. 41). **2** (יָעְדוֹ, *ye'dō*, and עִדּוֹ, *'iddō*). A prophet, or seer, who wrote accounts of the reigns of Rehoboam, Jeroboam, and Abijah (II Ch 9 29, 12 15, 13 22). **3** (עִדּוֹ, *'iddō*, and עִדּוֹא, *'iddō'*). (a) The grandfather of the prophet Zechariah (Zec 1 1, 7; Ezr 5 1, 6 14). (b) The ancestral head of a post-exilic family (Neh 12 4, 16). **4** (אִדּוֹ, *'iddō*). The head of a community of Nethinim at Casiphia (Ezr 8 17). **5** (יִדּוֹ, *yiddō*). (a) Chief of the Manassites in Gilead under David (I Ch 27 21). (b) One who had taken a foreign wife (Ezr 10 43; **Jadan** AV). E. E. N.

IDOL, IDOLATRY. See Greek and Roman Idolatry and Semitic Religion, § 24.

IDUMÆA, ai"diu-mî'a *or* id"yu-. See Edom.

IEZER, ai-î'zẹr. See Abiezer.

IGAL, ai'gal (יִגְאָל, *yig'āl*), 'He redeems': **1.** A son of Joseph of the tribe of Issachar, one of the twelve spies sent by Moses from Paran to Canaan (Nu 13 7). **2.** A son of Nathan, one of the thirty heroes of David (II S 23 36). In I Ch 11 38 Joel, the brother of Nathan. **3.** A son of Shemaiah, of the Davidic line (I Ch 3 22; **Igeal** AV). C. S. T.

IGDALIAH, ig"da-lai'ā (יִגְדַּלְיָהוּ, *yigdalyāhū*), 'J" is great': The father of Hanan (Jer 35 4). E. E. N.

IGEAL, ig'ẹ-al *or* ai'gẹ-al. See Igal.

IIM, ai'im (עִיִּים, *'iyyīm*), 'ruins': A town in Judah near Edom (Jos 15 29). Site uncertain. See also Iye-abarim. E. E. N.

IJE-ABARIM, ai"jẹ-ab'a-rim. See Iye-abarim.

IJON, ai'jon (עִיּוֹן, *'iyyōn*): A town in the extreme N. of Israel, somewhere near Dan and Abel-beth-maacah (I K 15 20; II K 15 29). It was depopulated by Tiglath-pileser, c. 734 (II K 15 29). Site not certainly known. E. E. N.

IKKESH, ik'kesh (עִקֵּשׁ, *'iqqēsh*): The father of Ira, one of David's heroes (II S 23 26; I Ch 11 28, 27 9). E. E. N.

ILAI, ai'la-ai *or* ai'lê (עֵילַי, *'ēlay*): One of David's heroes (I Ch 11 29, called **Zalmon** in II S 23 28). E. E. N.

ILLYRICUM, il-lîr'i-cum (Ἰλλυρικόν): The Roman name of the province on the Adriatic, N. of Macedonia and W. of Thrace. Its southern portion was called Dalmatia, a name which during the Apostolic Age was extended to denote the whole province. By Greeks the term Illyria was applied to parts of Macedonia. The province, inhospitable and mountainous, "separates, rather than connects, Italy and Greece" (Mommsen). At the same time it contained important cities. In Ro 15 19 "Illyricum" very probably means the Roman province, but whether Paul evangelized it can not be determined by this verse, some holding that his statement indicates merely the limit up to which his labors reached. (See Sanday and Headlam on Romans in *Int. Crit. Com.*). R. A. F.

IMAGE. See Greek and Roman Idolatry, Semitic Religion, § 24, and Man, Doctrine of, § 3.

IMLA, im'la, **IMLAH,** im'lā (יִמְלָא, יִמְלָה, *yimlā'*, *yimlāh*), 'he fills': The father of the prophet Micaiah (I K 22 8 f.; II Ch 18 7 f.). E. E. N.

IMMANUEL, im-man'yu-el (עִמָּנוּ אֵל, *'immānū-'ēl*), 'God with us'; also **Emmanuel,** Mt 1 23 AV: The symbolical name given to the child whose birth was promised as a sign of safety to Ahaz by the prophet Isaiah (7 14), and used again in 8 8, 10, not, however, as the name of an individual, but in its literal sense (in 8 8 the text, "thy land [אַרְצָךְ], O Immanuel," is probably corrupt, the final ךָ standing for כִּי, 'because'; so emended, the verse should read: "And the stretching out of his wings shall fill the breadth of the land because God is with us").

In Mt 1 23, the Virgin Mary is identified with the mother of Immanuel, and Jesus Christ with Immanuel himself. The question has been raised whether this identification was in the mind of Isaiah himself, or made by the evangelist erroneously, or by way of appropriating the words of an ancient oracle as suitable to his purpose, but not with the intention of committing their original author to his interpretation of them. The difficulties in the way of taking it to be the primary intention of Isaiah to foretell the virgin birth of Jesus are insuperable. The design of his employing the phraseology he does is so palpably fulfilled in the circumstances of his own day that as remote a reference as this to the birth of Jesus seems exegetically impossible. On the other hand, all interpretations which find in the reference to Immanuel a double sense, *i.e.*, a first intention to speak of a child that might be born in his own days and a secondary one to predict the virgin birth of Jesus, are artificial and arbitrary. They have the appearance of ingenious devices to escape a difficulty rather than natural explanations of the facts of the case. The only admissible view, as far as the intention of Isaiah is concerned, is that he had in mind a child born in his own days, whose birth would be symbolical of the Divine favor displayed in such manifest power as to assure His people that God was with them. But if this was Isaiah's thought, the use of the passage by Matthew must be either the result of misunderstanding of the prophet's meaning, or the appropriation of his words as a formula in which the virgin birth of the Savior might felicitously be embodied. If the alternative be drawn sharply between these two views, the second would be by far preferable. But it is quite possible to suppose that the evangelist, without definitely putting the question to himself (as a historian and critic might do) whether Jesus was the child predicted by Isaiah in his oracle, did still discern in the birth of the Savior the fulfilment of the hopes roused by the promise of God's presence with and among His people, and expressed this thought in a vague appropriation of the prophecy to the event he was narrating. Such an appropriation would not be correct, judged by standards of modern literary and historical usage; but it would not depart very far from the ideas of what was regarded as perfectly proper at the time that the citation was made.

A. C. Z.

IMMER, im'ẹr (אִמֵּר, *'immēr*): **I. 1.** The ancestral head of the sixteenth course of priests, which constituted a large priestly family in post-exilic days (I Ch 9 12, 24 14; Ezr 2 37, 10 20; Neh 7 40, 11 13). **2.** A priest, the father of Pashhur (Jer 20 1). It is quite possible that **1** and **2** are identical. **3.** The father of a certain Zadok (Neh 3 29).

II. The Babylonian home of a priestly family (Ezr 2 59). E. E. N.

IMMORTALITY. See ESCHATOLOGY, §§ 14–22, 37–39, 42 f., 49.

IMNA, im'nạ (יִמְנָע, *yimnā'*): The ancestral head of a family of Asher (I Ch 7 35). E. E. N.

IMNAH, im'nā (יִמְנָה, *yimnāh*): **1.** The ancestral head of one of the clans of Asher (Gn 46 17; **Jimnah** AV; the **Imnites,** Nu 26 44, **Jimnites** AV; I Ch 7 30). **2.** A Levite (II Ch 31 14). E. E. N.

IMRAH, im'rā (יִמְרָה, *yimrāh*): A descendant of Asher (I Ch 7 36). E. E. N.

IMRI, im'rai (אִמְרִי, *'imrī*): **1.** A descendant of Judah (I Ch 9 4). **2.** The father of Zaccur (Neh 3 2). E. E. N.

INCARNATION. See JESUS CHRIST, § 18.

INCENSE. See SACRIFICE AND OFFERINGS, § 15.

INCEST. See CRIMES AND PUNISHMENTS, § 2 (c).

INDIA, in'di-ạ (הֹדּוּ, *hōddū*): The only reference to I. in the Bible is in Est 1 1, 8 9, where it figures as one of the extreme limits of the empire over which the Persian king held sway. How much of the modern Indian world was covered by it in this connection is unknown. The term *Hoddū* was introduced into the Semitic language by way of the Persian *Hindoo.* It is highly probable, however, that though the country was not clearly known, its wares were imported and used among the Hebrews in comparatively early days. A. C. Z.

INDITE: The word rendered "inditing" in Ps 45 1 AV is *rāḥash,* 'to be agitated,' and the idea is, "my heart is moved, or stirred, with a good matter" (cf. RV). E. E. N.

INFIDEL: This word occurs twice in AV as a rendering of *ἄπιστος,* for which RV gives "unbeliever" (II Co 6 15; I Ti 5 8). The unbelief Paul had in mind was not atheism, but the rejection of, or disbelief in, Christianity. E. E. N.

INFIRMITY. See DISEASE AND MEDICINE, § 5.

INFLAMMATION. See DISEASE AND MEDICINE, § 5 (3).

INGATHERING, FEAST OF. See FASTS AND FEASTS, §§ 5, 8.

INHERITANCE. See FAMILY AND FAMILY LAW, § 8.

INK, INKHORN. See BOOKS AND WRITING, § 4.

INN: (1) The AV rendering of *mālōn* in Gn 42 27, 43 21, and Ex 4 24, which is rendered more accurately in RV by "lodging-place," since the reference is to a mere stopping-place for the night, not to an extensive or elaborate *khān,* or caravanserai. Such "lodging-places," probably located near springs, and

consisting of a rude hut, or shelter of some sort, would be found on the caravan roads through uninhabited regions. (2) *κατάλυμα*, rendered "guest-chamber" in Mk 14 14 and Lk 22 11, is rendered "inn" in Lk 2 7, although it is by no means certain that a public lodging-house is meant. Joseph may have relied upon the hospitality of some acquaintance to place his "guest-chamber" at his disposal. (3) *πανδοκίον* (or *πανδοχεῖον*, from *πας-δέχεσθαι*, 'to receive every one') in Lk 10 34 is properly an "inn," corresponding to the modern *khān*, the innkeeper being called the *πανδοχεύς*. For an extended description of a modern *khān* see the articles on Inn in *HDB* and *EB*. See also Hospitality. E. E. N.

INNERMOST PARTS. See Ships and Navigation, § 2.

INQUIRE. See Magic and Divination and Revelation.

INQUISITION. See Law and Legal Practise, § 4 (2).

INSECTS. See Palestine, § 26.

INSPIRATION. See Prophecy, § 6, and Revelation, §§ 3–5.

INSTRUCT, INSTRUCTION. See Church Life and Organization, § 6, and Education, § 5.

INSTRUMENT: The Heb. *kĕlī* ('vessel,' 'implement,' etc.) was frequently translated "instrument" in AV in places where a more specific term might have been chosen. In most of such cases RV has given more appropriate renderings (cf. Gn 49 5; Ex 25 9, etc.). In Ro 6 13 the Gr. *ὅπλα* means 'weapons.' For musical instruments see Music and Musical Instruments, § 3. E. E. N.

INSTRUMENTS OF WAR. See Arms and Armor.

INTERCESSION: In the O T the Heb. פָּגַע, *pāga'* (both *qal* and *hiphil*), 'to meet,' 'fall in with,' is used in the sense of interceding (Jer 7 16, 27 18, 36 25; Is 53 12, 59 16). In the N T we have the terms *ἐντυγχάνειν* (Ro 8 27, 34, 11 2; He 7 25) and *ὑπερεντυγχάνειν* (Ro 8 26), and although these words are not used in the related passages in the LXX., they correspond exactly to the Heb. *pāga'*. 'To meet' some one for the sake of another is to 'intercede' for the latter. E. E. N.

INTERDICT. See Decree.

INTERPRETATION: The necessity for interpretation arises whenever means for the expression of thought either are by nature, or become through lapse of time and through change, clouded and beset by obscurities. The interpreter's task in each case is to remove the obscurity, and let the thought intended to be expressed appear as fully and clearly as originally designed. In Biblical usage interpretation is always mentioned in connection with obscurities naturally inherent, and not with those which arise because of changed conditions. Interpretations are needed of utterances in unknown languages (Gn 42 23; II K 18 26, 28; *μεθερμηνεύειν*, Mt 1 23, etc.; cf. *ἑρμηνεία*, I Co 12 10, 30, 14 5, 13, 26–28, of "tongues"); of dreams (Gn 40 5, 8, etc.; Dn 2 4 ff.), of symbolism in visions (Dn 7 16 ff.; cf. 9 20 ff.), and of prophecy (II P 1 20). See also Church Life and Organization, § 7. A. C. Z.

INWARD PART: The rendering of (1) *ḥedher*, 'a secret place or chamber,' used metaphorically of the human motives or feelings (Pr 20 27, 30). (2) *qerebh* and *ἔσωθεν*, expressing the idea of 'being within,' 'in the middle,' or 'in the midst,' hence often used of the heart as the seat of emotion and determination (Ps 5 9, 49 11; Is 16 11; Jer 31 33; Lk 11 39; cf. Ps 62 4; Mt 7 15). The term *ṭūḥōth* (Job 38 36; Ps 51 6) is of uncertain meaning. E. E. N.

INWARDS. See Sacrifice and Offerings, §§ 6–10.

IOB, yōb (יוֹב, *yōbh*): The ancestral head of one of the clans of Issachar (Gn 47 13, Job AV), called "Jashub" in Nu 26 24, and I Ch 7 1. E. E. N.

IPHDEIAH, if-dī'yā (יִפְדְּיָה, *yiphdᵉyāh*, Iphedeiah AV), 'J" redeems': A descendant of Benjamin (I Ch 8 25). E. E. N.

IPHTAH, if'tā (יִפְתָּח, *yiphtāḥ*, Jiphtah AV), 'he opens': A town of Judah, somewhere near Libnah (Jos 15 43). Site unknown. E. E. N.

IPHTAH-EL, if'tā-el" (יִפְתַח־אֵל, *yiphtaḥ'ēl*, Jiphtael AV), 'God opens': A valley on the boundary between Zebulun and Asher (Jos 19 14, 27). Probably the valley near Jotapata. See Map IV, C 6. E. E. N.

IR, ẹr (עִיר, *'īr*, 'watcher'), **IRI,** ai'rai (עִירִי, *'īrī*, 'my watcher'): The ancestral head of a clan of Benjamin (I Ch 7 7, 12). E. E. N.

IRA, ai'ra (עִירָא, *'īrā'*): **1.** A chief minister, or priest, in the time of David (II S 20 26). In the parallel list (II S 8 18) two sons of David are named in the place of Ira. **2.** An Ithrite, one of David's heroes (II S 23 38; I Ch 11 40). **3.** A son of Ikkesh, a Tekoite, also one of David's heroes (II S 23 26; I Ch 11 28, 27 9), and captain for the sixth month. It is possible that 1 is identical with 2 or 3. C. S. T.

IRAD, ai'rad (עִירָד, *'īrādh*): The son of Enoch, in the genealogical table of J (Gn 4 18); cf. "Jared" in the table of P (5 16 f.). E. E. N.

IRAM, ai'ram (עִירָם, *'īrām*): A "duke" ('clan chieftain') of Edom (Gn 36 43; I Ch 1 54). E. E. N.

IRI, ai'rai. See Ir.

IRIJAH, ai-rai'jā (יִרְאִיָּה, *yir'īyāh*), 'J" sees': The official who arrested Jeremiah at the time of the siege of Jerusalem (Jer 37 13, 14). E. E. N.

IR-NAHASH, ir"-nē'hash (עִיר־נָחָשׁ, *'īr nāḥāsh*), 'serpent city,' but Nahash may be a pr. n. and "city of N." the correct reading: A place referred to in I Ch 4 12. The text may be corrupt and we may read (with the LXX.) "the city of N., the brother of the Kenezzite." The passage well illustrates the tendency to personify places by the genealogists. Site unknown. E. E. N.

IRON, ai'ron (יִרְאוֹן, *yir'ōn*): I. A city of Naphtali (Jos 19 38). Map IV, D 5. II. See METALS, § 3. E. E. N.

IR-PEEL, ir'-pē-el (יִרְפְּאֵל, *yirpᵉ'ēl*), 'God heals': A city of Benjamin (Jos 18 27). Site uncertain. E. E. N.

IR-SHEMESH, ir''-shi'mesh (עִיר־שֶׁמֶשׁ, *'īr shemesh*), 'city of the sun': A city of Dan (Jos 19 41). See BETH-SHEMESH. E. E. N.

IRU, ai'ru (עִירוּ, *'īrū*): A Calebite clan (I Ch 4 15). E. E. N.

ISAAC, ai'zac (יִצְחָק, *yitsḥāq*, יִשְׂחָק, *yisḥāq*), 'laughter,' so named from the circumstances of his birth (Gn 17 17, 18 12, 21 6): The only son of Abraham and Sarah and the "child of promise," through whom the covenant line was to be continued. His weaning-feast was the occasion for the expulsion of Hagar and Ishmael (Gn ch. 21). Abraham's faith received its supreme test in the command to sacrifice I. (Gn ch. 22). Rebekah was brought from Mesopotamia to be his wife (Gn ch. 24). His family life and the dissensions of his sons are told in Gn 25 19–28 9. He died at the age of 180 years, and was buried by his sons in the cave on the field of Machpelah (Gn 35 28 f.; cf. 49 29-31). His name as a race-father occurs in oft-recurring patriarchal formulas, and by itself in Am 7 9, 16. As if to counterbalance the paucity of the narrative, his character has been highly praised by Jewish and Christian expositors.

An analysis of the chapters relating to him reveals two strata of presentation, one of which might be called personal, the other racial. The tendency of critics at the present day is to resolve the patriarchs into eponymous heroes, or personified tribes. This is undoubtedly greatly overdone, and shows a lack of perspective as great on one side as the defense of absolute historicity involves on the other. The personal narratives are those concerning his sacrifice and the blessings of his sons. Each is involved with the trials and experiences of greater characters. The former has its *dénouement* in the triumph of Abraham's faith. The latter explains how Jacob became so great and won the preeminence over his more favored brother. In both instances Isaac is a subsidiary figure.

The racial stories are those which record the struggles of the Hebrew clans with the neighboring races in the SW.; the strife for pasture land, and the dangers which the women of the tribes might undergo are the moving factors in the life of the Hebrews when Esau and Jacob dwelt together, jealous of one another's prerogatives, and held to temporary community of interest by the need of united front when the aborigines shut them out from water rights in the hard-won oases. It is a picture of a land punctuated with wells whose waters are often embittered with strife that we see, and yet a ripple of laughter runs through it all—of tribesmen who could stop in the midst of their bickerings to jest with destiny, or to sport even under the eye of the traditional foe. Isaac occupied but a corner of the land, and vanished from that as his more sturdy sons swept away into the rocky fastnesses of the desert, or seized with prescient faith the fertile plains of Palestine. A. S. C.

ISAIAH, ai-zê'yā *or* ai-zai'ā

ANALYSIS OF CONTENTS

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2. Character of His Work
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The name Isaiah (יְשַׁעְיָהוּ, *yᵉsha'yāhū*) is of interest from more than one point of view. It was borne by many (cf. I Ch 25 3, etc.), but

1. Name. of these only one is designated by the full form *yᵉsha'yāhū*, while the others bear the abbreviated form (*yᵉsha'yāh* [Jeshaiah], I Ch 3 21, etc.). Of more importance is the meaning of the name. It is derived from *yᵉsha'* ('salvation') and *yāhū*, a shortened form of Jehovah, and these two parts properly stand related to each other as subject and predicate. This is true of other compound names, *e.g.*, Abiram, 'my father is exalted' (Nu 16 1, etc.; cf. König, *Neueste Princip. d. Alttestamentlichen Kritik*, 1902, pp. 66 ff.). Hence *yᵉsha'yāhū* means 'Jehovah is salvation,' or, 'the source of salvation.' Accordingly, the man I. was, even through his name, a living symbol of the confession that the God of Israel, rather than Baal, was the source of salvation for man. This is evidence of the deeply religious sense of his family, for this name was probably given him by his father, *'Āmōts* ("Amoz," Is 1 1).

An important question has been raised recently as to whether I. was a poet. (1) This question is due to the growing tendency to change

2. Character of His Work. the earlier theory that the O T contains poems into the newer view that it consists of poems. Duhm, for example, resolves the whole of ch. 1 into a poem (*Com. on Is.* 1902²). The truth is that I. has incorporated into his discourses certain "songs" (5 1, etc.; cf. König, *Stilistik*, etc., pp. 303 ff.). Further, like Amos and other authors, he has sometimes unconsciously slipped into the familiar rhythm of elegy, as, *e.g.*, in the words, "Take a harp, go about the city, thou harlot, that hast been forgotten" (23 16). Again, his speeches, especially his fundamental statements, pass into the rhythm of poetically constructed utterance (the *māshāl* form, or 'sentence'; cf. the oracles of Balaam, Nu 23 7, etc.). The very first message which he brings from God (1 2b, 3, "I have nourished and brought up children, and they have rebelled against me," etc.) possesses the highest degree of symmetry of parts. But further on, we meet phrases like this: "When you come to appear before me, who hath required this at your hand, to trample my courts?" etc. (1 12), in which there is too little symmetry to admit of their having been produced under the impulse to express himself in poetic form. The utterances of Isaiah should as a whole be called discourses.

(2) I. was a public speaker. He was a *nābhī'*

('prophet'), and this means 'one who makes declaration or announcement' (cf. Arab. *naba'a, nuntiavit,* in Nöldeke-Müller, *Delectus Carminum Veterum Arabicorum,* p. 216, or Assyr. *nabû,* 'to call,' 'announce,' 'command,' Delitzsch, *Assyr. WB,* p. 440). But *nābhī'* is more particularly a 'speaker' in the realm of man's highest interests, *i.e.,* of religion, consequently the interpreter of the deity or 'his mouth,' as Aaron was to be "the mouth" of Moses (Ex 4 16), or his *nābhī'* (Ex 7 1). I. by implication calls himself such an interpreter of God, when he names his wife "the prophetess" (8 3), and when he designates himself as "the mouth" of God (30 2). I.'s discourses were remarkable. Whether one looks at the general arrangement (cf., *e.g.,* ch. 1) or the artistic working over of details, there is everywhere in his addresses the same perfection. The same art which is evinced in the complete discourses is disclosed also in the formation of sentences, and in the choice of individual expressions. His periods are finely rounded off (*e.g.,* 1 12, 3 6 f., 8 6-8, 29 3 f.). His metaphors are full of artistic splendor. Note his use of darkness and light as pictures of distress and bliss (5 30, 8 22 f., 9 1, etc.); or his comparison of the hosts of the enemy with floods of water (8 7 f., 28 17b, etc.). His antitheses are sharp, as in 3 24, where the words "branding instead of beauty" are most effective. His use of assonance is brilliant, as, *e.g.,* in the original of 5 7: "He looked for justice (*tsᵉdhāqāh*), but, behold! oppression" (*tsᵉʿāqāh*) (cf. also 17 12, etc.). The forceful compactness of his style, as contrasted with Ezekiel's, was famed as early as the time of the Talmud (*Bab. Chagiga,* 13a), where I. is compared to a man of the city and Ezekiel to a villager. It is no wonder that Jerome likened him to Demosthenes.

3. His Inspiration.

This *nābhī'* was (1) no soothsayer. Many in Israel had indeed yielded to various kinds of divination. The O T historians were too truthful to conceal these wrong practises, but they record also that the true religion of Israel had nothing to do with them (Nu 23 23). I. expressly condemned the seeking after departed ("familiar") spirits (8 19; cf. 3 2, 29 4). (2) I. was no advocate of a foreign civilization (2 6 [cf. the present writer's booklet, *Die babylonische Gefangenschaft der Bibel,* 1905, pp. 54 ff.]). Just as little was he a preacher of partizan opinions. There was a type of prophet of J" in Israel by whom the views and tendencies of dominant parties were represented. These were the prophets whom I. denounces as false leaders of his people (3 2), "teachers of lies" (9 15), "friends of wine" (28 7). Such persons, whom he ironically calls "the prophets" and "the wise men" of the people (29 10, 14), held that the long-suffering of God was inexhaustible (5 19), and cried "peace" where there was no peace (cf. Jer 6 14, etc.). They were actuated by material motives and prophesied for money (cf. Mic 3 5, 11). (3) I. belonged to the true prophets of Jehovah, who were conscious of being commissioned by the living God. They were convinced by an experience, which surpassed all other experiences, that they were entrusted with a religious mission (Am 7 15; Is 6 1 ff.). They knew that against this they had objected (6 5 ff.), and had been overruled only by the overpowering will of J" (Jer 20 7). They denied that they derived their special knowledge from nature, or from history, or from their human understanding. I. noted indeed that God teaches the farmer through the nature of things to observe the law of rotation in tilling the soil (28 24-29). But as regards his own knowledge he says, "I have heard from the Lord Jehovah of Hosts" (22b). He advised his contemporaries not to overlook the hand of God in history (5 12), but he himself foretold the future course of events (31 8; cf. 37 36). I. speaks of his consciousness of 'being moved by God's hand,' *i.e.,* by a superhuman impulse (8 11), and of being the instrument of God's spirit (30 1 f.; cf. Mic 3 8). Before one rejects his claim, let him consider the prophet's overflowing words: "Wo unto them that call evil good, and good evil," etc. "Wo unto them that are wise in their own eyes, and prudent in their own sight!" (5 20 f.) One who so boldly denounces sophistical perversions of moral ideas and speaks of the conceit and self-deception of others should not be charged with basing his own call on mere imagination. I. must have come into mysterious contact with the Divine Spirit behind the visible universe—the Spirit as a rule concealed from man. It is precisely the latest discoveries regarding the substances and forces of the universe that warn us against the opinion that all secrets have been fathomed and that there can be no Divine Spirit (Is 31 3; Jn 4 24).

4. Place and Time.

Where I. exercised this prophetic function is briefly told. For every reference to his residence, either directly (7 3 ff., 37 2 ff.) or indirectly (1 9 f., 8 18, etc.), points to Jerusalem. It is more difficult to fix the time of his activity, for O T chronology is full of difficulties. We know indeed that I. prophesied during the rule of Uzziah, Jotham, Ahaz, and Hezekiah (1 1), the record of whose reigns is given in II K chs. 15–20 and II Ch chs. 26–32. But the dates of these reigns can not be fixed with absolute precision. In general, the computations of Rost are correct (*KAT*³, pp. 319 ff.). According to these, Uzziah reigned from 790 to 739 and Jotham from 750 to 735, first as regent for his father, who was incapacitated by his leprosy (II K 15 5). Rost dates the reign of Ahaz from 735 to 720, but in that case Ahaz must have still been reigning at the time of the fall of Samaria (722). This event, however, took place under Hezekiah, according to II K 18 1, and the historian must have known under what king of Judah such a fearful catastrophe occurred. The reformation of Hezekiah was begun under the deep impressions produced by this calamity. It may be conjectured that the sixteen years assigned to Ahaz are due to the imitation of the number sixteen in the years of his predecessor; Hezekiah's reign may then be placed in the years 724–696. Further, the number fourteen (Is 36 1) may have arisen from twenty-four, since Manasseh is not included among the kings during whose reigns I. ministered, and the O T lends no support to the tradition that I. was put to death during the persecutions of the prophets under Manasseh (II K 21 16), and especially to the legend that he was sawn asunder (*Ascens. Is.* 5 11), and was thus one

of the martyrs of the faith referred to in He 11 37 (*ἐπρίσθησαν*).

5. Historical Setting.

(1) *The General Political Situation at the Time in SW. Asia.*—The contact of Israel and Assyria which, according to the cuneiform inscriptions, had begun in the years 854 (Ahab at the battle of Karkar) and 842 (Jehu specified as paying tribute), was in the days of I. quite close. To Assyria's lust of conquest a vigorous impulse had been given by the king, who at first was called Pulu ("Pul," II K 15 19), and later, Tiglath-pileser III (ver. 29), and who reigned from 745 to 727. From II K 15 19 we would infer that Tiglath-pileser came into the land of Israel c. 738. He was in Philistia in the year 734 (*KAT*³, p. 321), and in 732 captured Damascus. His aggressive policy was continued by Shalmaneser IV (727–722), who began the conquest of Samaria. His successor, Sargon (722–705), mentions the capture of the city as an event occurring in the first year of his own reign (Winckler, *Gesch. Ass. u. Bab.*, 1892, p. 234). In the battle of Raphia, Sargon defeated the Egyptian king *Sō'* (II K 17 4)—a name contracted from *Seve*, or *Sabako*, the first Pharaoh of the Ethiopian dynasty. Later (in 711), through his tartan, or general-in-chief, he made war against the freedom-loving city of Ashdod in Philistia (Is 20 1), and in 709 wrested the suzerainty over Babylonia from the patriot Marduk-bal-Iddin—the Biblical Merodach-baladan—of *Bit Yakin* on the Persian Gulf (Weber, *Sanherib*, 1905, p. 7). Sargon's son Sennacherib (705–686) undertook a campaign against Palestine (701), besieged Jerusalem (II K 18 13 ff.; Is 36 1 ff.), defeated at *Altaḳu*, in Philistia, an army led by the Ethiopian prince *Tirḥaka* (II K 19 9), but was providentially overthrown in the neighborhood of Pelusium, his host being devastated by a frightful pestilence (Is 37 36; Herodot. II, 141). What is here said of *Tirḥaka* is not invalidated by the fact that he did not become Pharaoh over all Egypt earlier than 691, and the assertion that Is ch. 36 f. has confused two sieges of Jerusalem by Sennacherib (so, *e.g.*, Marti, *Comm. üb. Is.* 1901, on 37 9) is unfounded (*wayyāshōbh*, "and he returned," II K 19 9b, is the correct reading). That Sennacherib was drawn northward to Jerusalem later in a campaign against the queen of the Arabians (Weber, *Sanherib*, 1905, p. 21 f.) is not attested by the cuneiform inscriptions.

(2) *The Ethical and Religious Character of the Age.*—In the time of I. the internal affairs of Israel had reached a critical stage of greatest significance. (a) Loyalty to the national religion was, especially in the kingdom of Samaria, at a low ebb (I K 12 28, etc.), "They walked in the way of Jeroboam," *i.e.*, they approved of Jehovah-images, and the nation was in danger of giving up those prerogatives that belonged to it in virtue of its peculiar religious history (Is 2 5 f.). From the east and the west strange views poured in (2 6), and the tendency to idolatry was universal (2 20, etc.). (b) At the same time, and as a result, the sense of the fundamental national unity with the sister kingdom was almost lost. For Pekah, the king of Samaria, as an ally of a foreign enemy, went even to the extent of besieging Jerusalem (II K 16 5; Is 7 1 ff.), so that Ahaz felt compelled to appeal to Assyria for aid (II K 16 7-9). (c) Social abuses followed, such as miscarriages of justice (1 10, etc.), the oppression of the poor (3 5 ff., etc.), and effeminacy and profligacy (5 11 ff., etc.).

6. Character of His Teaching.

When I. came to his ministry it was one of those moments in human history when God's mercy yields to His justice, and His holiness is disclosed. In other words, at such moments, His exaltation over all that is merely secular, particularly the unesthetic, the non-moral, and the irreligious, is brought into view (Is 6 3, 1 4b). But in the same historical crisis, all the more radiantly was that grace of God revealed, which ever leads the way for man in the stages of his development. Because of this twofold characteristic of his age there were two aspects to I.'s message. (1) On the one hand, he was called to lament the bitter fruit produced by the vineyard of God (5 1-7). Thus we see him as a censor of the indifferent masses (5 11), of the self-sufficient princes (7 11), of a high-minded minister of state (22 15), and of priests unfaithful to their duty (28 7 ff., etc.). I. was a most impressive teacher of morality. It is difficult to find anywhere a more severe arraignment than his words: "The ox knoweth his owner, . . . but Israel doth not know," etc. (1 3). Idolatry (2 20, 8 19), covetousness, which exhausts a people (3 5, 5 19), oppressive injustice (1 17, 3 14 f., 10 1 f.), pleasure-seeking, and gluttony (3 16 ff., 22 13a, 28 7) have never been scourged with greater vigor than by I. The thunder of his woes against the conscienceless administrators of the vineyard of the Lord (5 8-24) is like that of the words of Jesus in Mt 23 13-29. (2) But besides this ministry of stern admonition I. was called to exercise one of edification and comfort. He was given the task of pointing out in clear terms the spiritual character of the Kingdom of God. For when great world-powers were developing in SW. Asia, it was the time to warn Israel against alliances with them, to hold it back from attempting to compete with them, and to remind it earnestly of its religious and ethical mission. Consequently, when an alliance with Egypt was proposed, I. bitterly complains that the spirit of the Eternal (*i.e.*, the prophet himself as the instrument of this spirit) had not been consulted (30 1 f.), and, further, held before the citizens of the kingdom the high ideal: "In quietness and in confidence shall be your strength" (30 15b). Finally, like a sun-born rainbow the promise shines forth that, when the religion of the Eternal shall have attained supremacy over all forms of worship, the people shall turn their swords into the tools of peaceful industry (2 2-4). With this we touch upon the last portion of the task which I. was to accomplish. It was given him to let new light fall upon the way through which God was designing to realize His plan of leading humanity into harmony with Himself. There were two points in particular which he was to illuminate more clearly. First, in his day the eye of prophecy was opened more widely to the recognition of the superhuman endowment of the coming deliverer. The child "Immanuel, God with us," whose birth (7 14) is set forth mysteriously—only with the mention of its

mother—is, in the words, "Thy land, O Immanuel" (8 8b), designated as the ruler of the holy land, and is further endowed with all the attributes of an ideal prince (9 6, 11 2). But see IMMANUEL. In the second place, the prophet saw more clearly the fact of the sufferings of that perfect Son of David. In Amos (9 11), and Micah (5 1), indeed, a humiliation of the house of David precedes the advent of the ideal Son of David. But I. discloses the exceedingly lowly condition of the house of David when the Savior King should spring from it. For not from the outspreading branches of the tree, but out of its roots will the ideal Son of David issue (11 1; cf. the echo of this in the later passage 53 2). In the reference to curdled milk and wild honey (7 15, 22)—the products of a devastated land—we find the same teaching. In short, the nature of the future Kingdom of God and the character of its coming ruler were revealed to no other prophet so clearly as to I. The light which was thrown by his prophetic knowledge upon the highest goal of human destiny illumined the following centuries (Sir 48 25).

The Book of Isaiah consists of two parts. The first (chs. 1–39) contains, in the main, the record of the prophetic work of I., the son of Amoz, the contemporary of Ahaz and Hezekiah. The second part (chs. 40–66) belongs to exilic (and post-exilic?) times. According to Driver, whose view represents fairly the general critical position (*LOT*, pp. 206 ff.), the first part falls conveniently into six subdivisions:

I. Chs. 1–12. A first collection of oracles relating to both Judah and Israel, of various dates from 740–701 B.C., arranged as follows: Ch. 1. The "great arraignment" (probably belonging to 701, the time of Sennacherib's invasion of Judah). Chs. 2–5. Among I.'s earliest prophecies (*circa* 734, in Ahaz's reign, or earlier). Ch. 6. Isaiah's call to his ministry. 7 1–9 7. At the time of the Syro-Ephraimitic war (735–734). 9 8–10 4. Addressed mainly to Ephraim (*circa* 735). 10 5–11 9. Relating to the advance of Assyria (date uncertain). 11 10–12 6. Date uncertain, possibly post-exilic.

II. Chs. 13–23. Relating chiefly to foreign nations (implicated in one way or another in the general political situation between 734 and 701).

III. Chs. 24–27. An early post-exilic prophecy of strong evangelical character.

IV. Chs. 28–33. Relating chiefly to the political crisis which led to Sennacherib's invasion of Judah (705–701).

V. Chs. 34, 35. Of exilic date, relating to Edom *vs.* Israel.

VI. Chs. 36–39. A historical narrative, taken mainly from II K chs. 18–20.

7. The Book. Its Arrangement.

The book containing the discourses of I. possesses (1) chronological order in the main; for it names the year of the death of Uzziah—*circa* 739 (6 1). It speaks of Ahaz reigning, and the kingdom of Samaria as an aggressive power (7 1 ff.). It mentions the year of the death of Ahaz—*circa* 724 (14 28). It alludes to Sargon sending an army against Ashdod—*circa* 711 (20 1). It mentions the fourteenth year of the reign of Hezekiah—probably the twenty-fourth, or in any case the year 701 (36 1)—so that its contents undoubtedly advance chronologically. (2) But the chronological order is not preserved in all its parts. Ch. 6, for example, relates the inauguration of the prophet to his office. Reasons adduced to make it appear that this chapter narrates a special experience in the course of I.'s prophetic ministry are overruled by the following facts: first, the confession of I. that he was a "man of unclean lips," whereupon a cleansing of his lips follows (6 6 ff.), and, secondly, the words of God, "Whom shall I send?" etc., and the offer of Isaiah, "Here am I; send me" (ver. 8). It is possible to see why ch. 6 has been displaced in the interests of an unchronological order by the discourse of ch. 1. The expressions in ch. 6, "In the year that King Uzziah died" (ver. 1) and "hear ye now continually" (ver. 9), may have led to the idea that I. had been prophesying for some time, while the lofty tone of the introduction to ch. 1, "Hear, O heavens," etc., and the impressive diction of the entire chapter, may have led to the putting of this discourse at the beginning of the collection; for it is noticeable that significant and weighty expressions are made the beginnings of divisions in the book (cf. 4 1, 9 1, 11 1). (3) But although the chronological arrangement of the book is not an absolute one, it does not appear so completely destroyed as has been recently claimed. F. Wilke, in his book *Jesaja und Asur* (1905), emphasizes the fact that the relation of I. to the Assyrian world-power was not a simple one. He claims that the prophet could not "in the same breath" have put into view the deepest humiliation of Jerusalem through Assyria, and a glorious salvation from the attacks of this enemy (p. 7). Therefore, he holds that I. passed from a pro-Assyrian to an anti-Assyrian attitude, and that this change of position after a lengthy preparation reached its culmination in the year 701, when Sennacherib besieged the temple-city of Jehovah. But no one has thus far claimed that I. gave utterance to his various expressions on the relation of Assyria to the destiny of Jehovah's people "in the same breath." Moreover, Wilke incorrectly describes I.'s attitude toward the Assyrians. For instance, the warning of I. (30 1 ff.) against an alliance with Egypt (cf. Wilke, p. 43) is not quite a demand on his part to take sides with the Assyrians; Israel as God's people was to act on an entirely different principle. It was not to enter into ambitious rivalry with the world-powers (30 5 ff.). But, thirdly, I. himself tells us (10 5 ff.) why he could no longer see in Assyria the executor of the punishment overhanging the impenitent majority. It was because the Assyrian in his pride had overstepped the Divine commission. The question, therefore, is simply this: whether I. could have issued even one threat against the Assyrian world-power without destroying the general impression of his prophecies, viz.: that Assyria was to be the Divine agent in Israel's punishment. Since, however, the spirit shown by Assyria in the destruction of Samaria might have led the prophet to infer (10 5 ff.) that such an overstepping of the Divine command could occur later in her attitude toward the kingdom of Judah, it was quite possible for him to threaten Assyria, while holding her up as the Divine agent in Judah's punishment. Consequently Wilke is not right in placing all the passages of I. that are friendly to Assyria (5 26-30, 7 1-16, 8 1-8, etc.) in one single period, antecedent to the year 701, and in a later period all those which ring with the assurance of victory over Assyria (9 1-6, 10 5-34, 11 1 ff., 14 24-27, 33 12-14, 18 4-6, 29 5-9 f., 30 27-33, 31 10-19, 37 6 ff.). (4) The same general chronological arrangement,

though somewhat disturbed by other considerations on the editor's part, obtains in the next main division (chs. 13–39). This is seen in the sequence of the following events: the death of Ahaz is mentioned (14 28)—*circa* 724—Samaria is not yet captured (28 1)—before 722—events in the fourteenth year of King Hezekiah are recorded (36 1). The place and order of this division seem to be best understood as follows: After the chronological principle of arrangement has led in 10 5 ff. to the mention of Assyria as the most important of the contemporary foreign enemies of the theocracy, other discourses against opponents of the kingdom of God were appended, whether they were foreign nations (chs. 13 ff.) or Israelites who had no conception of the Divine ideal for the nation's life (ch. 28) or those in Judah who ignored the warnings and teachings of the prophets as agents of the Divine Spirit (chs. 29 ff.). But this arrangement has been more or less influenced by other considerations. There is, for instance, incorporated among the so-called "discourses against strange peoples" (chs. 13–27) a discourse against Jerusalem (ch. 22). It has been conjectured that the reason for this was the effort to place side by side characteristic expressions, as, *e.g.*, "they fled away" (21 15a), and "all thy rulers fled away" (22 3a). It is customary to call such expressions "catch-words," though they constitute only a species of repetition (cf. König, *Stil. Rhet. Poet.* p. 154). Cornill has advanced the theory (*ZATW*, vol. iv, pp. 33 ff.) that regard for such "catch-words" has influenced the one who arranged the whole book (cf. W. Rothstein, *Die Genealogie d. Königs Jojachim*, 1902, App.). This is not altogether impossible. Furthermore, it has been claimed that the discourses in chs. 13 ff. are put together because, with the exception of chs. 18 and 20, they all begin with the word "burden" (*massā'*), and that this word, according to this writer, indicates a threatening message. But as a term for prophecies this word does not signify threatening. It is the simple expression 'discourse,' or 'utterance,' as is clear from its use in the sense of "visions" in La 2 14. So that these chapters are not necessarily messages of doom, while the term itself is scarcely characteristic enough to have occasioned the incorporation of ch. 22 in this series. In any case the designation of I. as the recipient of these prophetic oracles (13 1) must have come from the fact that either the section 13 1–14 23, or the discourses of chs. 13–23, constituted at one time a partial collection of the prophecies of Isaiah.

8. The Second Part. Chs. 40–66.

(1) But the Book of Isaiah contains also imitations of the genuine discourses of I. (a) It could not all have proceeded directly from this prophet, for some parts of it contain traces of a peculiar style of diction. The negative "not," *e.g.*, is generally represented by *lō'* (cf. 1 3b, etc.), but by the more unusual *bal* in 14 21, 26 10, 11, 14, 18, 33 20, 21, 23, 24, 35 9, 40 24, 43 17, 44 8 f. Further, the usual expression for the conjunction "also" is *gam* (cf. 1 15, etc.); but in 26 8 f., 11, 33 2, 35 2, 40 24, 41 10, 23, 26, 42 13, 43 7, 19, 44 15, 16, 45 21, 46 11, 48 12, 13, 15, it is the poetic *'aph*. How is it to be explained that in a portion of the discourses particles are employed which in I.'s time were confined to poetic usage, and only later found their way into prose? The mildest assumption is that the discourses in which these unusual particles are found have been worked over by later hands—a process which was just as possible with these discourses as with the dedicatory address of Solomon (cf. I K 8 11-53 with II Ch 6 1-42). (b) Other indications of this fact that certain portions of the book are not from I. are found in their contents. In the discourses of chs. 1 ff. the people are indeed threatened with the punishment of exile (6 12, etc.); but in chs. 40 ff. they stand before the prophet as already in captivity. It might be asked, however, whether I. could not have addressed the people prophetically as exiles? But this would contradict the essential parallelism that exists between history and prophecy. In the O T we have a succession of prophets—each prophet speaking to the people of his own period in the language of their own time which they could understand. Had it been otherwise, God must have opened to the hearers a historical horizon unknown to them. Consequently such passages as Is 41 2, 44 28, 45 1, in which Cyrus is referred to as a great personality well known to the hearers, must have been written in Cyrus' own days, and 46 1, when Bel and Nebo are placed side by side, must belong to the period shortly before the fall of Babylon, as is evident from a similar arrangement of the names in the cuneiform inscriptions of that time (*Keilinschr. Bibl.* III, 2, pp. 47, 127, 131, etc.). (2) On the other hand, it must not be overlooked that the discourses in chs. 1 ff. and 40 ff. are bound together by a number of common characteristics. Chief among these is the designation of God as the "Holy One of Israel," which appears as an echo of the theophany of 6 1 ff., in 1 4b, 5 19, 24, 10 17, 20, 12 6, 17 7, 29 19, 30 11, 12, 15, 31 1, 37 23, 41 14, 16, 20, 43 3, 14 f., 45 11, 47 4, 48 17, 49 7, 54 5, 55 5, 60 9, 14. This common feature can not indeed prove that the discourses of 40 ff. issue from I.; for common elements of this sort may have been due to imitation, and the name of God alluded to is also found in Jer 50 29, 51 5; Ps 71 22, 78 41, and 89 19. A consideration of all the differences and agreements leads to the conclusion that either there existed literary remains of I. (*e.g.*, chs. 53, 56 9–57 11), which were enlarged by a later author, which is not probable, or that a prophet who through his faith belonged to the "holy seed" of 6 13 was an indirect pupil of I. (8 16, 50 4, 54 3), and has imitated the great master in several features. The comforting speeches of this prophet came to be appended to the collection of the prophecies of I., because, according to an ancient tradition registered in the Talmud, his book closed the series of the three great prophets. The name of this prophet could, however, easily remain unknown, or become unknown, as was the case with the "man of God" who announced to Eli the destruction of his house (I S 2 27 ff.). This fact does not affect the Divine nature of the content of these prophecies. Their character lies essentially in the following three grounds of comfort: (1) In the calling to mind the fact of the absolute supremacy of the God of Israel (chs. 40–48), which made possible the use of a political agent in the deliverance of his

people from captivity. (2) God was to work out the inner or spiritual salvation of Israel, and therewith, at the same time, that of all mankind (chs. 49–55). (3) In the promise that God would reward those who were true to the Law, no matter how often the opposite might seem to be the case, while those who despised the Law would not in the end escape their punishment (chs. 56–64).

9. Other Non-Isaianic Elements.

[As indicated in the analysis of chs. 1–39 (§ 7, above), a considerable amount of post-exilic material is included in the first main division of the book. Some of this (as chs. 24–27 and 34, 35) was probably inserted by the post-exilic compilers of I.'s oracles in the belief that it was of Isaianic origin. Other portions (as 11 10–12 6) may have originated in a desire to supplement the original prophecies by making them more applicable to the changed situation of later days.]

More detailed exposition of many points will be found in the writer's *Einleit. in d. AT*, pp. 312 ff., and *The Exiles' Book of Consolation* (1899). [See also the commentaries of Skinner (*Camb. Bible*), Whitehouse (*New Century Bible*), and G. A. Smith (*Expos. Bible*), and on the general critical questions Driver, in *LOT* and G. A. Smith, in *HDB*.]

E. K.

ISAIAH, ASCENSION OF: The occasion for the use of the name and personality of Isaiah in apocalyptic writings is to be found

1. Isaianic Apocalypses.

probably in the fact that he was introduced in his ministry through the means of a vision. How large this use was is not positively known, but the titles of four Isaianic apocalyptic books are mentioned by ancient writers. These are: *The Martyrdom of Isaiah* (Origen), *The Anabatikon* (Epiphanius, probably the same as Jerome's *Ascension of Isaiah*), *The Vision of Isaiah*, and *The Testament of Hezekiah*. The only work that has survived to modern times, however, is that brought to light in 1819 in Ethiopic, under the title *Ascension of Isaiah*. It consists of two parts, including respectively five and six chapters.

2. Contents, Part I.

Part I tells of how in the twenty-sixth year of the reign of Hezekiah, Isaiah prophesied that Manasseh would, under the influence of Satan, fall away from the worship of the Lord, and when Hezekiah desired to prevent this by putting Manasseh to death, the prophet forbade him (ch. 1). His prediction was fulfilled in due time, and after having fled into the wilderness he was, upon the charge of treason against the Holy City and usurpation of authority higher than that of Moses, seized and brought back before the king (2 1–3 12). The real reason, however, for Satan's hatred of Isaiah was the prediction of the coming of Messiah from the seventh heaven, and of his death, resurrection, ascension, and second coming. The mission of the twelve Apostles, the persecution of the Christians, the coming of Antichrist, and his destruction were also predicted (3 13–4 22). At all events, Manasseh caused Isaiah to be sawn asunder (ch. 5).

3. Contents, Part II.

Part II gives an account of a vision of the prophet which he saw in the twentieth year of Hezekiah, and told to the king and his counselors (ch. 6). In this vision he was taken up by an angel through the firmament into the seventh heaven, where he saw the patriarchs Adam, Abel, and Enoch, and was ushered into the presence of God Himself. But the chief object of his ascension was to receive the revelation of the Messiah's advent to earth (chs. 7–10). Being now taken back by the angel to the firmament, he saw in detail the circumstances of the birth, life, sufferings, death, and resurrection of Jesus, and His ascension into the seventh heaven. At this point the angel left him and his soul returned into his body. But because he told this vision to Hezekiah, Manasseh put him to death (ch. 11).

4. Composition, Date, Authorship.

It is quite clear from the outline here given that the *Ascension of Isaiah* is a composite book, consisting of at least two principal works, *i.e.*, the *Martyrdom* and the *Vision*. Each of these is complete, and has probably been enlarged from an original somewhat briefer in compass. The *Vision* was produced probably in the 2d cent. of the Christian era. The *Martyrdom* antedates it by a century or more, being, to all appearances, a reduction into literary form of the old tradition regarding the death of the great prophet.

The *Ascension of Isaiah* has been edited in the Ethiopic text discovered by Laurence in 1819, and, as revised upon the basis of two additional MSS., by Dillmann (1877). It has been translated into English, and published in the *Lutheran Quarterly Review* (1878, pp. 513 ff.). See also Kautzsch, *Pseudepigrapha*.

A. C. Z.

ISCAH, iz'cā (יִסְכָּה, *yiṣkhāh*): A name mentioned in the record of the family of Terah (Gn 11 29). It is very probable that a scribal error lies behind the present text. We should expect to read "the father of Sarai" instead of "the father of Iscah." The original reading may have been "Sarai," which has been corrupted into "Iscah." If, however, these verses relate to the amalgamation and relations of tribes instead of individuals, the statement and the text may be in perfect order, merely informing us that Haran (a tribe) was 'father' of not only Milcah, but also of Iscah (a tribe).

E. E. N.

ISH- (in compounds): The Heb. אִישׁ, *'īsh*, means 'man' and is used in a few compound proper nouns with this significance. In most proper nouns beginning with 'ish', this syllable is but a part of the verbal form contained in the name.

E. E. N.

ISHBAH, ish'bā (יִשְׁבַח, *yishbaḥ*): The clan apparently from which Eshtemoa was peopled (I Ch 4 17).

E. E. N.

ISHBAK, ish'bak. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

ISHBI-BENOB, ish''bai-bī'neb (יִשְׁבִּי בְנֹב, *yishbī bhᵉnōbh*): A name occurring in II S 21 16. The Heb. text of this and the preceding verse is doubtless corrupt. The original reading probably was, "and David and his servants with him went down *and dwelt in Gob* and fought with the Philistines," etc. The name of the gigantic opponent of David has been lost (see GOB).

E. E. N.

ISHBOSHETH, ish''bō'sheth (אִישׁ בֹּשֶׁת, *'īsh bōsheth*), 'man of shame' (also **Eshbaal**, 'man of Baal,' in I Ch 8 33): The fourth son of Saul (II S

2 8). After the death of his father and his three elder brothers at the battle of Mt. Gilboa, I. would naturally have fallen heir to the kingdom; but the leaders of the tribe of Judah raised David to the throne. Abner, in loyalty to his master, Saul, caused I. to be proclaimed king at Mahanaim on the east side of the Jordan. The result was a civil war. An effort to avert this by selecting twelve men on each side and allowing the issue to rest with the result of a combat between them proved unsuccessful, since all the combatants were mortally wounded. A battle was then fought in which the followers of I. suffered a crushing defeat. He continued to hold out, but when Abner transferred his allegiance to David on account of a rebuke which I. administered to him for unlawful intimacy with his father's concubine, Rizpah, his cause became desperate, and he was himself murdered by two of his captains, a crime which David promptly punished. A. C. Z.

ISHHOD, ish'hŏd' (אִשְׁהוֹד, *'ishhōdh*, **Ishod** AV), 'man of glory': The ancestral head of a Manassite clan (I Ch 7 18). E. E. N.

ISHI, ai'shai *or* ish'ai (יִשְׁעִי, *yish'ī*), 'my help': **I.** **1** and **2.** Descendants of Judah (I Ch 2 31, 4 20). **3.** A descendant of Simeon (I Ch 4 42). **4.** The head of a family of Manasseh (I Ch 5 24). All are probably clan-names. **II** (אִישִׁי, *'īshī*). A symbolic term, expressive of the ideal relation between J" and Israel, meaning 'my husband' in a higher sense than *ba'alī*, 'my master' (Hos 2 16). E. E. N.

ISHIAH, ai-shai'ā. See **Isshiah.**

ISHIJAH, ai-shai'jā. See **Isshijah.**

ISHMA, ish'ma (יִשְׁמָא, *yishmā'*): The ancestral head of a clan of Judah (I Ch 4 3). E. E. N.

ISHMAEL, ish'ma-el, ish'mê-, *or* -mê'- (יִשְׁמָעֵאל, *yishmā'ē'l*), 'God hears': **1.** The son of Abraham and Hagar, Sarah's maid (Gn 16 11 ff.). Isaac, son of Sarah, Abraham's full wife, supplanted I. as the heir of Abraham, and through Sarah's jealousy, I. and his mother were expelled from Abraham's home (Gn 17 18 ff., 21 8-21). Nevertheless, I. was circumcised and thus (according to later theory) viewed as having some real connection with the Covenant (Gn 17 23-26). I. is represented as the ancestor of the **Ishmaelites,** subdivided according to Gn 25 12 ff. into 12 tribes. These "sons of Ishmael" were in reality tribes of NE. Arabia (Gn 25 18), believed to have had some early genealogical connection with Israel. They were thus easily confused with the Midianites (cf. Gn 37 25; Jg 8 24). Their wild, warlike character is indicated by the terms applied to I. himself in Gn 16 12 ("a wild ass of a man") and in 21 20 (an "archer" who dwelt "in the wilderness"). Some relationship between the Ishmaelites and the Edomites is implied in Gn 28 9 and ch. 36. **2.** A man of Judah in Jehoshaphat's day (II Ch 19 11). **3.** A Benjamite, one of Saul's descendants (I Ch 8 38, 9 44). **4.** An officer who assisted Jehoiada in deposing Athaliah (II Ch 23 1). **5.** The leader of a faction that conspired against and murdered Gedaliah, governor of Judah under Nebuchadrezzar (II K 25 23 ff.; Jer 40 8–41 18). **6.** A priest (Ezr 10 22). E. E. N.

ISHMAELITE(S), ish'ma-el-ait(s) (יִשְׁמְעֵאלִי[ם], *yishm'ē'lī[m]*): The descendants of Ishmael. In Gn 37 25 ff. and Jg 8 24 they are introduced into a context which otherwise speaks of Midianites. Evidently such passages show different authorship and variant traditions. "Midianites" and "Ishmaelites" could easily be confused, as meaning Arab tribes inhabiting the deserts E. and SE. of Israel. See **Ishmael** and **Midian.** E. E. N.

ISHMAIAH, ish-mê'yā (יִשְׁמַעְיָהוּ, *yishma'yāhū*), 'J" hears': **1.** One of David's heroes (I Ch 12 4, **Ismaiah** AV). **2.** The head of the tribe of Zebulon (I Ch 27 19). E. E. N.

ISHMEELITE, ish'mē-el-ait. See **Ishmaelite.**

ISHMERAI, ish'mē-rai *or* ish'mē-rê (יִשְׁמְרַי, *yishm'ray*): A descendant of Benjamin (I Ch 8 18). E. E. N.

ISHOD, ish'ŏd *or* ai'shŏd. See **Ishhod.**

ISHPAH, ish'pā (יִשְׁפָּה, *yishpāh*, **Ispah** AV): A descendant of Benjamin (I Ch 8 16). E. E. N.

ISHPAN, ish'pan (יִשְׁפָּן, *yishpān*): A descendant of Benjamin (I Ch 8 22). E. E. N.

ISH-TOB, ish'-tŏb (אִישׁ טוֹב, *'īsh ṭōbh*): In II S 10 6-8 AV this occurs as a proper name. RV reads, "men of Tob," which is probably correct. See **Tob.** E. E. N.

ISHVAH, ish'vā, **ISHUAH,** ish'yu-ā (יִשְׁוָה, *yishwāh*), and **ISHVI,** ish'vai, **ISHUI,** ish'yu-ai (יִשְׁוִי, *yishwī*): **1.** Ishvi ("Isui," also "Jesui" and "Ishuai" AV) was ancestral head of one of the clans of Asher, the **Ishvites (Jesuites** AV) (Gn 46 17; Nu 26 44; I Ch 7 30). "Ishvah" ("Ishuah" AV) in Gn 46 17 and "Isuah" in I Ch 7 30 AV (omitted in Nu 26 44) are probably only duplicates of Ishvi. **2.** A son of Saul (I S 14 49), probably the one called elsewhere Eshbaal, or Ishbosheth. E. E. N.

ISLE, ISLAND: These terms render the Heb. *'ī*, pl. *'iyyīm*)—*i.e.*, a place whither one betakes himself for resting, from the standpoint of a mariner (Gr. *νησίον, νῆσος*). The singular is used (Is 20 6, 23 2, 6) for the "coastland" RV ("isle" AV) of Philistia and Phœnicia, with the adjacent country; cf. Jer 25 22 RVmg. If Caphtor (Jer 47 4) is Crete, the Heb. word is also used for an island. The plural form (Is 40 15) is used for islands in our sense of the word, and perhaps also in Jer 2 10; Ezk 27 6, if Chittim is Cyprus. Elsewhere the plural designates, in general, lands washed by the ocean; in part the seacoasts and islands of Asia Minor (Est 10 1; Dn 11 18), in part the seacoasts and islands of the Mediterranean (Gn 10 5; Ezk 26 15, 18, 27 3, 7, 15, 35; Ps 72 10; Is 11 11, 24 15). Distant lands are so referred to, often including the inhabitants (Is 41 1, 5, 42 4, 10, 12, 49 1, 51 5, 59 18, 60 9, 66 19; Jer 31 10; Ps 97 1; Zeph 2 11). In Is 42 15 "islands" means 'dry land.' In Is 13 22, 34 14; Jer 50 39, *'iyyīm* is wrongly translated "islands." RV has "wolves" (margin, "howling creatures"). In the

N T the translation is exact, except perhaps in Rev 6 14, 16 20, where distant lands are meant.

C. S. T.

ISMACHIAH, is″ma-cai′ā (יִסְמַכְיָהוּ, *yiṣmakhyāhū*), 'J" supports': A temple overseer under Hezekiah (I Ch 31 13).

E. E. N.

ISMAIAH, is-mê′yā. See ISHMAIAH.

ISPAH, is′pā. See ISHPAH.

ISRAEL, HISTORY OF

ANALYSIS OF CONTENTS

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1. The Preparation.

(1) *Land and People.* The land of Israel, stretching from Dan, at the foot of Hermon, to Beersheba, on the edge of the Negeb, and including Bashan and Gilead E. of the Middle Jordan, had an extreme length of 150 m. with an extreme breadth of 50 m. It never included an area of more than 6,000 sq. m., nor a population of more than 2,000,000 souls. It had only very little fertile soil, and it was not its arable land that maintained its most virile citizens; it was the ruggedness and variety of its physical features that in large measure gave to its people their virility and morale. The true home of Israel through most of its history was the land of Ephraim and Judah, and also, toward the close, the hills of Galilee. The Israelites were a mixed people, and exhibited most of the noted qualities of the leading families of the Semites—the idealism and reflectiveness of the Babylonians, the commercial instincts of the Aramæans, the local patriotism of the Canaanites, the endurance or reserve force of the Arabs. Their Babylonian associations are suggested by the migration of their great ancestor Abraham from Ur of the Chaldees. Their Aramæan affiliations are attested by his residence in Haran and the renewed relations with the family of Laban. A Canaanitic admixture was a consequence of residence in Palestine in days before and after Moses and Joshua. An Arab infusion began early (Gn chs. 16, 21), was continued by the accession of Kenites, Kenizzites, and others, and by immigration from the desert all through their history. A close relation subsisted between Israel and Edom, Ammon, and Moab.

(2) *Predecessors of Israel.* Israel is an 'ancient' people in only a qualified sense. More than three thousand years before the settlement in Canaan, lower Babylonia had been drained and cultivated by a mixed Semitic and non-Semitic population, and was laying the foundations of one of the most potent civilizations the world has known, with highly developed trade, industry, jurisprudence, mythology and religion, art and science. Palestine was controlled by the Babylonians from about 4000 B.C. to 1700 B.C. In the 16th cent. B.C. Egypt overran Palestine and Syria, and held Palestine by military occupation, with interruptions, till 1180 B.C. Meanwhile the native races of Palestine were unable and unwilling to amalgamate. The chief of these were the Amorites, the people that made the first settlements both E. and W. of the Lebanons, and probably included the Canaanites. The latter is not a racial but a geographical term, meaning originally the inhabitants of the seacoast, and afterward applied as well to their kindred of the interior, W. of the Jordan. The name Amorite clung to the people E. and S. of Hermon, who, at the time of the rise of Israel, were moribund, and are little heard of thereafter. The smaller peoples of Canaan (Hivites, etc.) were doubtless subdivisions of the old Amorites. The Hittites were an exception, they having been an advance band of the Hittite immigration which came from the N. in the 16th cent. B.C.

2. The Unorganized Stage.

The links between the "tribes" of Israel and their racial elements can not be made out fully; but we may assume a general situation as follows: Not later than the 16th cent. B.C. certain Aramæans from the Babylonian domain of the moon-god Sin, the patron deity of nomads (for whom the Wilderness of Sin and Mt. Sinai had been already named in the W., and whose eastern seat was in Ur of the Chaldees), moved westward along the Euphrates and settled in Haran (Charran), the Mesopotamian seat of the same divinity. Here a young chief, Abram, formed a new expedition to Canaan at the head of a considerable clan, who finally chose S. Palestine as its pasture-ground. Here toward the end of the 15th cent. B.C. the proximate descendants of this clan were known as "Hebrews" (the *Chabire* of the Amarna tablets). A little later still another family-group, or clan, was founded under the leadership of the eponym Jacob-Israel.

3. The Growth of Tribal Union.

(1) *First Palestinian Period.* The "sons" of Jacob were divided into four groups, named from his wives and their handmaids. The four eldest first secured an independent footing. But Reuben, E. of Jordan, was early absorbed by border tribes. Simeon and Levi were almost destroyed in a feud with the Canaanites, with whom they had made alliance (Gn ch. 34). Simeon was later absorbed by Judah, who had strengthened himself by Canaanitic alliances (Gn ch. 38). Levi was distributed among the other tribes. Issachar and Zebulon early made a settlement in the valley of

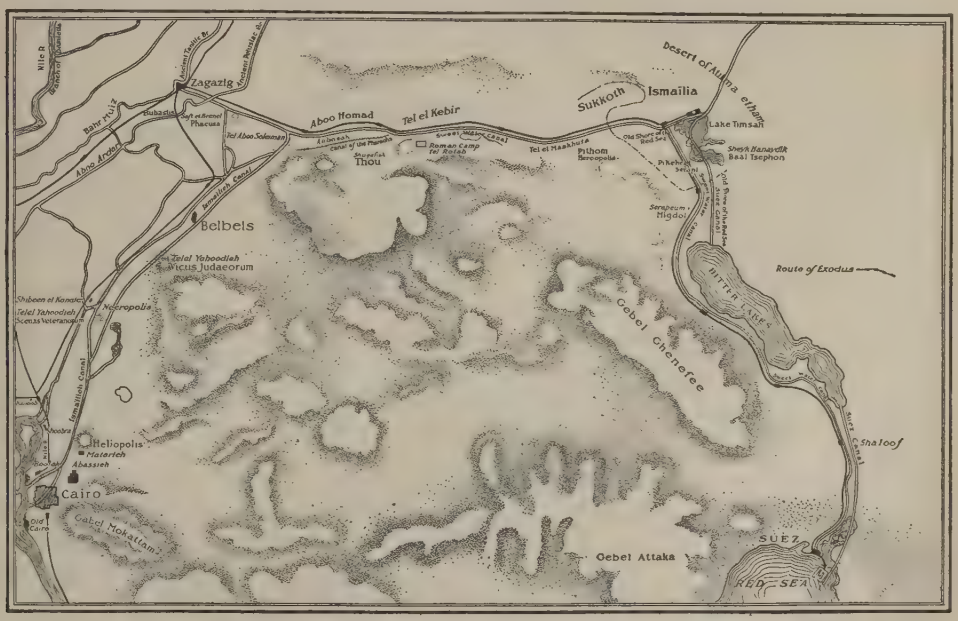
Jezreel and northward. Joseph and Benjamin had no independent footing in the old Palestinian days. Joseph fell into bond-service in Egypt. The descendants of Gad, Asher, Dan, and Naphtali were all border tribes, and became half-foreigners. About 1250 B.C. there was a people "Israel" in Palestine whom Merneptah of Egypt claims to have laid waste or destroyed. (2) *Egypt and the Exodus.* After a short servitude, Joseph prospered in Egypt, and his people were replenished by many of their kindred from Canaan. But the Pharaohs of the 19th dynasty cruelly oppressed the Hebrews, and after a residence of over a century in Egypt they migrated to their ancestral home. Their leader was Moses, of the family of Levi, who by a long residence among the Kenites had become imbued with the religion of J″, whose seat was in Sinai. Pursued by the Egyptians, a way was opened for them over an arm of the Red Sea. This signal proof of the favor and power of J″ conciliated them to His religion. Moses led the march to Sinai, and there confirmed their allegiance by a formal covenant. Here also he propounded to them the principles of law, order, and justice which were put into practise during a long desert wandering as a preparation for settled life. Thus Moses became the first and greatest of the prophets of Israel. (3) *The Permanent Settlement.* The Egyptians had now (*circa* 1170 B.C.) withdrawn entirely from Palestine, so that no united nation opposed the entrance of the Hebrews. They had, moreover, the help of their kindred remaining in the country, mostly E. of the Jordan, and of their allies the Kenites and other half-Arab tribes. An entrance was effected into the center of the country by way of Jericho and Bethel. Striking successes were at first gained over many small city-states; then came a period of long-drawn-out hostilities, ending mostly with compromises. In the sequel the Canaanites were absorbed, being less virile and without such a unifying bond as was the religion of J″ to Israel. But they still held for a time the chief fortified cities (cf. Jg 1 19 ff.). Meanwhile the Hebrews kept learning the ways of the more civilized and corrupt people of the land, and came to worship the local Baals, while nominally devoted to J″. The Joseph tribes, Manasseh (Machir) in the N., Ephraim in the center, and "Benjamin the youngest" (Ps 68 27) formed the main bulwark of the settlement. They joined the northern tribes in the first great unifying struggle when Issachar, Zebulon, and Naphtali were contending for their life against a combination of northern Canaanites (*circa* 1130 B.C.). Judah and the eastern tribes long held aloof from common action. (4) *The Judges.* The chief impulse to federate came from the attacks of outsiders: Aramæans (who were now filling up Syria), Moabites, Midianites, and Ammonites. The whole domain of Israel was not overrun at one time by any of these invaders. The incursions of the Midianites (*circa* 1090 B.C.) threatened it seriously, since the center of the country was attacked by way of Manasseh. On each occasion a "judge," or regulator, was chosen, who acted as dictator till the danger was over. On this occasion Gideon, the dictator and deliverer, was made a virtual king against his will by his fellow tribesmen. The most deadly foes were the Philis-

Semitic Traders Bringing Their Wares into Egypt.

tines, who, by 1040 B.C., were everywhere victorious over Israel, the best portion of whose territory they held as tributary. Samuel, the last and greatest of the judges, tried in vain to unite his discouraged people, who were again becoming disintegrated, in part by the tendency to form separate city governments after the fashion of old Canaan, and in part by the prevalence of Canaanitic customs, social and religious. He at last acceded to the popular demand and anointed as king Saul, a substantial landholder of Benjamin.

4. The United Kingdom.

(1) *The Government of Saul.* Saul at first rescued Jabesh in Gilead from the Ammonites, and many of his people rallied to his support against the Philistine occupation. Aided by his heroic son Jonathan, he expelled the Philistines from the highlands, and bade fair to establish the kingdom securely, when a mental disorder impaired his will and judgment, so that the better part of his reign was clouded with distraction and failure. A loyal young officer, David of Bethlehem, a friend of Jonathan, prevented by Saul's suspicious jealousy from taking the lead against the national foe, was at length obliged, with a band of followers, to seek protection among the Philistines, to whom he for a time became a professed vassal. Jonathan, still faithful to him, fell at the side of his father and two of his brothers in battle against the Philistines. David, still nominally a vassal of the Philistines, was made king in Hebron by his own tribe of Judah, and after a few years was accepted by the other tribes also, who for him abandoned Ishbaal (Ishbosheth), the son of Saul (*circa* 995 B.C.). (2) *The Reign of David.* The sagacity and popular qualities of David drew all Israel to him, and in less than twenty years he had completely quelled the old Philistine oppressors, and made Israel the most powerful people of SW. Asia, by bringing into subjection the Moabites, Ammonites, and Edomites, as well as the Aramæans of S. Syria. His statesmanship was shown by his organization of the government, his choice of officials, and the selection of Jerusalem as his capital. Like Saul, however, he failed as a ruler to fulfil the promise of his early years. The extension of his kingdom had not been complete before the seeds of dissension and discontent had been sown outside of his own tribe of Judah, which he favored to the neglect of his northern and eastern subjects, while his domestic crime and folly robbed him of his moral prestige. It was thus easy for the crown prince Absalom to win a large following in an endeavor to seize the throne; and it was only through the devotion of a few loyal friends and the strategy of his able general Joab that the insurrection was checked by the defeat and death of his rebellious son (see also DAVID). (3) *The Reign of Solomon.* At the death of David (*circa* 965 B.C.) his son Solomon came to the throne, after a court intrigue on the part of Adonijah, the next heir after Absalom, had come to naught. The reign of Solomon was remarkable for the prosperity of its opening and the decline of its closing years. He developed trade and industry, cultivated friendship and commercial relations with neighboring princes, and organized his kingdom into districts for administrative purposes. He was, however, no genuine patriot, as he sought chiefly the aggrandizement of his own court, and of Judah and Jerusalem, for which he impoverished the rest of the country.



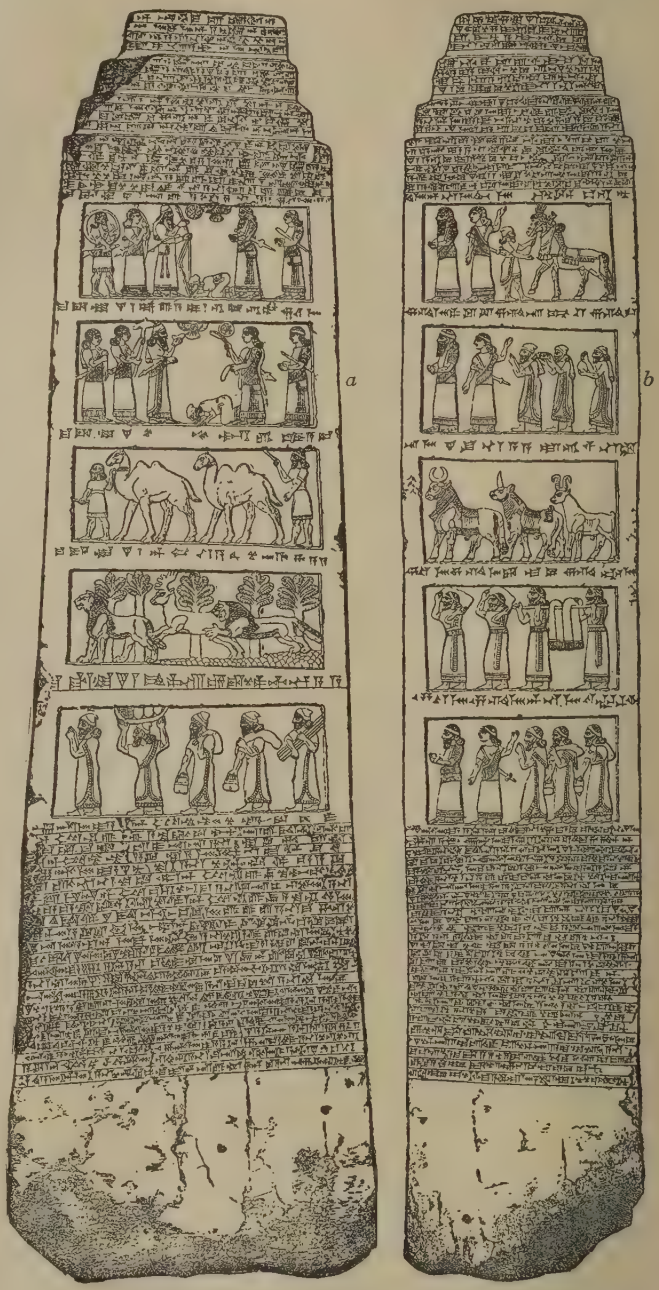
THE LAND OF GOSHEN. SHOWING THE PROBABLE ROUTE OF THE EXODUS.

(*By permission of Egyptian Exploration Fund.*)

His reign was memorable for religion and literature, the former obtaining its perpetual national seat in the Temple built by him on Mt. Moriah, and the latter beginning its unrivaled course with the earliest collection of epic ballads and the traditions of the tribal heroes. By the end of his reign all the vassal states, except Edom, had thrown off the yoke. and when his son Rehoboam aspired to rule over all Israel he was confronted by a popular assembly at Shechem, which chose a former Ephraimite malcontent, Jeroboam, to be king over "the ten tribes" of the N., or "Israel," so-called (934 B.C.).

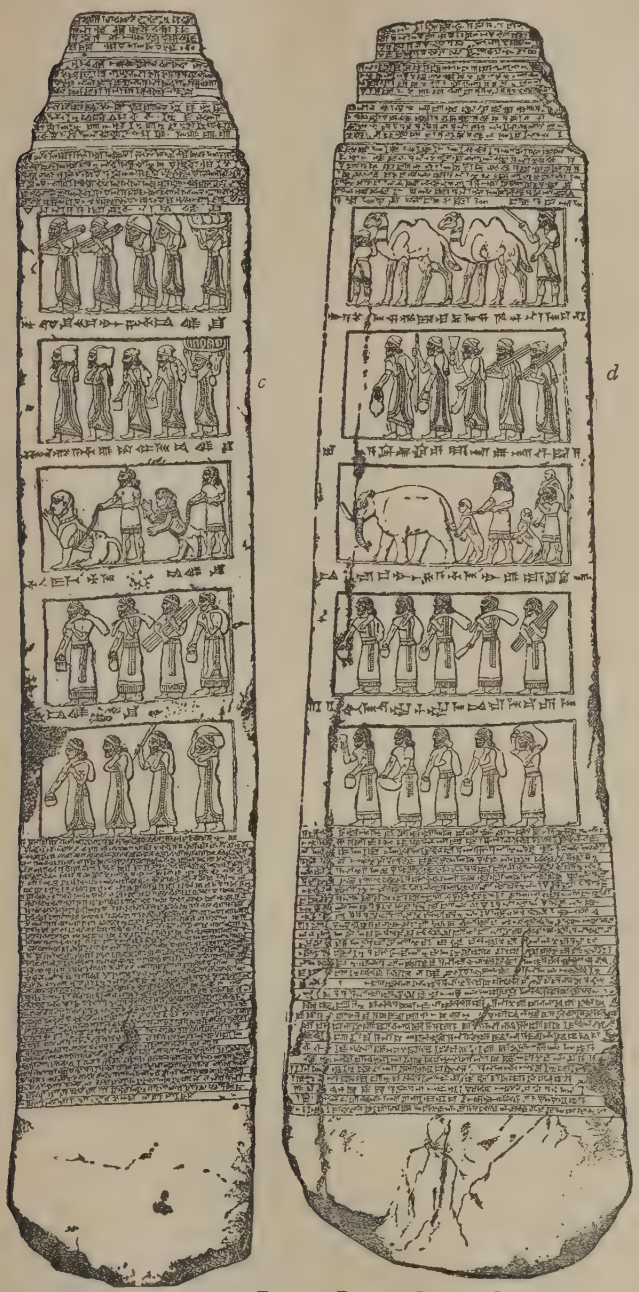
5. The Kingdom of Israel.

(1) *Jeroboam I to Elah.* This was a period of semi-anarchy, since the whole kingdom had never been properly organized N. of Jerusalem, and the nominal subjects of Jeroboam were scattered and divided by the nature of their territory and their habits of life. Galilee was especially loose in its attachment to the central power. Wars soon arose with Judah, to the advantage for a time of the better-organized and equipped, though smaller power. Jeroboam's son, Nadab, was slain by a usurper, Baasha of Issachar (913), who fixed his capital at Tirzah, and built up fortresses close to the border of Judah. He also made an alliance with Damascus, which, however, Asa of Judah succeeded in breaking, and the Aramæans invaded and annexed the fertile lands NW. and W. of the Sea of Galilee. Baasha's son, Elah (888), was slain in a conspiracy of the soldiers, and after the failure of two other pretenders, the general Omri was chosen as king (886). (2) *Omri to Joram.* Omri was the real founder of the Kingdom of Israel and the greatest of its kings. He selected Samaria as its capital—a site almost rivaling Jerusalem in defensibility. His policy won Judah over to permanent and almost unbroken friendship. Alliance was made with Tyre, and sagacious plans were laid to check the aggression of the Aramæans, who still held to their acquisitions in N. Galilee. Ephraim (with Manasseh), Jezreel, and Gilead were recognized by Omri as the tenable limits of the kingdom, and these were as much as possible consolidated. Northern Moab was invaded and annexed to Gilead. Omri's son Ahab (875) pursued the same political aims with fair success. But his marriage with Jezebel of Tyre was of material injury to his country, by reason of the introduction of the luxurious and lustful cult of the Phœnician Baal and Astarte (Ashtoreth). Against this rival to J" the prophet Elijah took the field as preacher and censor,



THE BLACK OBELISK OF SHALMANESER. THE SECOND SERIES

and his crusade was made more popular by the injustice done by Ahab and Jezebel to a freeholder, Naboth, whom they had despoiled and slain. He gained some successes against the Aramæans, who were rapidly rising to be a great power. In 854 he was actually found fighting as an ally (or vassal?) of Damascus against the invading Assyrian Shalmaneser II. In 853 he was slain in a battle against the Aramæans at Ramoth in Gilead, where Jehoshaphat of Judah was fighting at his side. In his reign the Moabite king, Mesha (q.v.), freed northern Moab from the dominion of Israel. Ahaziah, son of Ahab, died soon after his accession, and Joram, his brother, took his place as king (853). He continued the established policy at home and abroad, and waged bitter war against Damascus. At the instigation of the prophet Elijah he and his mother, Jezebel, were put to death by one of his officers, Jehu, who usurped the throne (842). (3) *Jehu to Shallum.* Jehu sent presents (*i.e.*, tribute) to Shalmaneser II of Assyria, so as to get help against the Aramæans. This availed him little, for after 839 the Assyrians ceased operations in Syria for a long period. Hazael of Damascus then ravaged the whole of Palestine and exacted heavy penalties as the price of submission. Jehu's reign was mainly a failure, and under his son Jehoahaz (799–783) the Aramæans also held their advantage, until the renewed (and successful) attacks of Assyria on Syria gave peace to Israel. The Assyrians themselves also soon retired, and Israel was relieved from its greatest external dangers. Jeroboam II, son of Joash, now raised the power and prosperity of Israel to a height beyond all precedent. The old ideal limits were once more reached, and the country became wealthy and luxurious. Such conditions naturally brought about moral and religious decay, as Amos and Hosea proclaimed in their prophecies of the time. Political decline came as surely at last. Jeroboam's son Zechariah was slain by Shallum, a usurper, just as he ascended the throne, and he in his turn was put aside as rudely by Menahem, an officer in the army (741). (4) *Menahem to Hoshea.* Under Menahem Israel first felt directly the weight of the Assyrian power. In 738 he bought off at his borders Tiglath-pileser III for a thousand silver talents. In the brief time of respite, his son Pekahiah (735) was slain by the general Pekah, who succeeded him. Pekah now combined with Damascus against Assyria. The Assyrians returned in 734, overran and depopulated Galilee, conquered Damascus, and put an intriguer, Hoshea, in the place of Pekah. Hoshea rebelled in 724 at the instigation of one of the ambitious princes of Egypt, now under the Ethiopian dynasty.



(*a, b, c, d*) Represents the Tribute Paid by Jehu of Israel.

At the end of 722 Samaria was taken by Sargon of Assyria, 27,290 Israelites were deported to remote parts of the great empire, and the country was made an Assyrian province.

6. The Kingdom of Judah.

(1) *Rehoboam to Jotham.* At the time of the Schism (934 B.C.) the portion of Benjamin which included Jerusalem with its northern environment remained true to the house of David. Rehoboam had also the trained body-guard and the national treasury. Through these advantages he and his successors held a factitious superiority over N. Israel during most of the period preceding Omri. The smallness and compactness of Judah made it also more defensible, as well as more solid and manageable. Thus, with the additional advantages of descent from David, the throne was maintained in the same single royal line for three centuries and a half, while the Northern Kingdom, after many violent changes of dynasty, lasted for less than two centuries. Abijah (918) in his short reign maintained the standing of Judah in war, but his son Asa was obliged to invoke the help of Damascus against Israel (§ 5 (1), above). Before his death, however, he bound his kingdom in firm friendship with Omri (886), after which Judah, as a rule, recognized the natural superiority of the larger country. The only injury from without suffered by Judah was the raid of Shishak of Egypt (929), who seized Jerusalem, but whose invasion had a merely temporary effect. Jehoshaphat (872) was an active ally of Ahab against Damascus (§ 5 (2), above), and married his son Jehoram to Athaliah, the daughter of Ahab, who introduced the Phœnician Baal into Jerusalem. Jehoram (853–843) lost control of Edom. He was succeeded by Ahaziah, who fell a victim to the fury of Jehu (§ 5 (2), above), along with his uncle Joram of Israel. Athaliah herself then usurped the government for six years, when the reforming priests of J″ placed on the throne young Jehoash, son of Ahaziah, under whom the Temple services were purified, and Judah suffered from the terrible ravages of Hazael (§ 5 (3), above). Amaziah, son of Joash, recovered Edom with its Red Sea trade and the W. Arabian caravan traffic. His successes led him into a foolish and disastrous war with Joash of Israel (*circa* 790), to whom he surrendered the royal treasures. Uzziah (or Azariah, who became sole ruler about 769) raised his kingdom to its greatest prosperity and power at the same time that Israel also flourished under Jeroboam II. He subdued and held much of the Philistine country, besides putting Moab under tribute. He was an imitator of the great Assyrian kings, as well as of David, the founder of his line. Jotham (sole ruler 738?) maintained successfully the same policy during his regency and separate reign. (2) *Ahaz to Josiah.* With the accession of Ahaz (735), the era of Assyrian influence began. He besought the help of Tiglath-pileser III against the combination of Pekah (§ 5 (4), above) and Damascus. Judah was saved from impending defeat (734), but necessarily became an Assyrian vassal, and Ahaz adopted Assyrian modes of worship. Hezekiah (719) prospered while he remained quiescent under the counsel of the prophet Isaiah, but in 701 he joined a great insurrection against King Sennacherib, and suffered more terrible losses than had as yet been inflicted upon Judah, his capital itself being saved from capture only through the breaking out of a plague in the Assyrian army. Isaiah's subsequent reforms were checked by the premature death of Hezekiah (690), whose successor, Manásseh, was a degenerate in both religion and morals. Babylonian modes of worship now became fashionable. Manasseh rebelled against Assyria toward the end of his reign, and had to appear before King Asshurbanipal (668–626) in Babylon, which had been the center of the wide-spread insurrection. This was the last rebellion of Judah against Assyria. Amon (641) showed no improvement upon Manasseh, while Josiah (639–608) was the best of the kings of Judah. Under him the "law of Moses" was published (621) and put in force (see DEUTERONOMY), and all religious and moral evils were sternly repressed. He was slain at Megiddo in battle against Pharaoh Necho, who was threatening his territory on his march against the moribund kingdom of Assyria (608). (3) *Jehoahaz to Zedekiah.* Judah now became the vassal of Egypt instead of Assyria, whose empire came to an end at the hands of the Medes in 607. Pharaoh Necho dethroned Jehoahaz, the second son of Josiah, after a three months' reign, and placed Eliakim (Jehoiakim), the eldest son, upon the throne. But the brief Egyptian régime in Asia was terminated in 604 by Nebuchadrezzar of Babylon, which had fallen heir to the Assyrian Empire, and Judah submitted to the new master. Jehoiakim, instigated by Egypt, rebelled in 598, and after his death his son and successor, Jehoiachin, was carried to Babylonia with many of his subjects (597). Under Zedekiah, the youngest son of Josiah, Judah again rebelled, in 588, against the counsel of the prophet Jeremiah, who had always favored submission to the Chaldeans. In 586 Jerusalem fell, the king and many more of his subjects were deported, and an end was made of the kingdom.

7. The Chaldean Régime.

(1) *The Remnant in Palestine.* Gedaliah, a noble of Jerusalem, was put in charge of the people left behind. Before long he was murdered, the victim of the hatred of a fanatical apostate named Ishmael. Nebuchadrezzar, as a punishment, made a further deportation of offenders, and many of the remainder took flight to Egypt, having with them (though against his will) the prophet Jeremiah. Many, however, were still left in Palestine. (2) *The Babylonian Exile.* The first and most important deportation (of 597) was directed mainly to the banks of the canal Chebar in central Babylonia. Abundant employment was furnished to the people, as well as to their successors, in agricultural and irrigation works and in other state and private enterprises. Many of all classes at length purchased their freedom and became prominent in trade and business. Hence Babylonia became the basis of the various efforts made subsequently to restore Israel in Palestine. The religion of J″, to the surprise of friend and foe alike, proved equal to the strain of transference to a foreign land; and while its worship was purified from idolatry, its literature was augmented, or reedited and adapted to present and

future needs. The hope of the restoration which Jeremiah had predicted was revived by Ezekiel and later by the "Second Isaiah" and others, till the expectation was fulfilled by the liberator Cyrus, King of Persia, to whom Babylon itself surrendered without fighting, in July, 539. One of the first public acts of Cyrus was to offer release to all foreign captives and a safe conduct to their former homes.

8. The Persian Period.

The Jews warmly embraced the opportunity offered by Cyrus. Sheshbazzar, a "prince" of the line of David, with a large band of followers, set out for Palestine in 538 B.C. Samaritans and other neighbors offered bitter opposition to the resettlement, and the difficulties of the whole situation were so great that, although the foundations of a new Temple were soon laid, it was not completed till 521 B.C., in the reign of the generous and tolerant Darius Hystaspes. The leader now was Zerubbabel, also of the Davidic line, whose exertions were inspired and seconded by the prophets Haggai and Zechariah. The restoration of the Temple services did not, however, bring religious earnestness and moral depth to the community. The next two generations also showed decline rather than progress socially and politically. Separation from the Gentiles was the most imperative need. The reformation was accomplished by Nehemiah, cupbearer of Artaxerxes I, on the political, social, and moral side, and, on the religious side, by Ezra, a priest and scribe from Babylonia, both of whom came armed with royal authority. Ezra promulgated a new edition of the Law, the pillar of Judaism (444 B.C.). Nehemiah rebuilt the walls of Jerusalem, relieved the poor from oppressive financial burdens, suppressed mixed marriages, and restored the right observance of the Sabbath. The result was that for a century the Jewish state held well together, and religious purity was no longer seriously affected.

9. The Hellenistic Era.

After Israel came under Hellenistic sway through the conquests of Alexander the Great, the Ptolemies of Alexandria held control for over a century (323–203). They succeeded in doing what the old Pharaohs had failed to accomplish in Palestine (§ 1 (2), above), for they exercised both political and intellectual influence. This was done more by reflex than by direct action. Large numbers of Jewish colonists in Egypt, strongly attached to the religious and social system established by Ezra, became prosperous and cultured, and reacted intellectually upon the Jews in the home-land. Alexandria became a great center of Jewish thought and study, and constant intercourse with Jerusalem strengthened and deepened Judaism in both regions. It was in Egypt that the Septuagint translation of the Old Testament was made by and for Hellenistic Jews. In 203 B.C. the Egyptian gave way to Syrian control under Antiochus III. Antiochus IV (Epiphanes) succeeded in corrupting the priesthood, and, introducing heathen rites, actually profaned the Temple (170–168 B.C.).

10. The Maccabæan Period.

Nothing seemed now to oppose the final and permanent triumph of the Gentiles. But a noble priest, Mattathias, raised the standard of revolt in 167 B.C. Two years later his son and successor, the great Judas Maccabæus, recovered Jerusalem, purified the Temple, and restored the ancient religion. After many vicissitudes of fortune and much heroic effort, often dashed with cruelty and worldliness, independent rule was finally firmly established by Simon Maccabæus in 141 B.C. It was maintained till 63 B.C., when Pompey the Great made Syria a Roman province, with Judæa as an integral part, while the sacred territory itself was placed under the control of a vassal high priest (see also MACCABEES and HEROD). J. F. McC.

LITERATURE: Among the many histories of Israel mention may be made here of Stade, *Geschichte des Volkes Israel.* (1887); Wellhausen, *Israel. u. jüdische Geschichte* (1897); Kittel, *Geschichte der Hebräer* (1888–92); Wade, *A Short History of the Hebrews*; McCurdy, *History, Prophecy, and the Monuments* (1894–96); Kent, *History of the Hebrew People* (1897).

ISSACHAR, is'a-cār. See TRIBE, TRIBES, §§ 2, 4.

ISSHIAH, is-shai'ā (יִשִּׁיָּה, *yishshiyyāh*): **1.** The head of a family of Issachar (I Ch 7 3, **Ishiah** AV). **2.** The head of a Levite family (I Ch 24 21). **3.** The head of a Levite family (I Ch 24 25). **4.** One of the "sons of Harim," who had taken a foreign wife (Ezr 10 31, **Isshijah** RV, **Ishijah** AV). E. E. N.

ISSHIJAH. See ISSHIAH, 4.

ISSUE. See DISEASE AND MEDICINE, § 5 (7), (9).

ISUAH, is'yu-ā. See ISHVAH.

ISUI, is'yu-ai. See ISHOAH.

ITALIAN BAND. See AUGUSTAN BAND.

ITALY: The classical, as it is the modern, name of the European region of which Rome is the center and capital. It is referred to in four N T passages: (1) In Ac 18 2, as the country from which Aquila had come with his wife Priscilla, because of the edict of Claudius expelling all Jews from Rome (see CLAUDIUS). (2) In Ac 27 1, as the destination of the company of prisoners, sent from Syria, under charge of the centurion Julius, of which prisoners Paul was one (see PAUL, § 16 f.). (3) In He 13 24, as the country where resided the Christian brethren who sent greetings to the readers of the Epistle (see HEBREWS, EPISTLE TO THE, § 5). (4) In Ac 10 1, as the country that gave its name to the legion stationed at Cæsarea, of which Cornelius was the centurion (see AUGUSTAN BAND). M. W. J.

ITCH. See DISEASE AND MEDICINE, § 5 (9).

ITHAI, ith'a-ai *or* ai'thê. See ITTAI.

ITHAMAR, ith'a-mār (אִיתָמָר, *'ithāmār*): The youngest son of Aaron and, in late priestly circles, considered the head of one of the two main priestly lines (Ex 6 23; Nu 3 2, 4, 4 28 ff., etc.; I Ch 24 3-6; Ezr 8 2). See PRIESTHOOD, § 10. E. E. N.

ITHIEL, ith'i-el (אִיתִיאֵל, *'ithī'ēl*): **1.** A Benjamite (Neh 11 7). **2.** A word of uncertain significance in Pr 30 1. The rendering of the RVmg. though widely adopted, is not certain. E. E. N.

ITHLAH, ith'lā (יִתְלָה, *yithlāh*, **Jethlah** AV): A town in the old Danite territory (Jos 19 42). Site unknown. E. E. N.

ITHMAH, ith'mā (יִתְמָה, *yithmāh*): A Moabite, one of David's heroes (I Ch 11 46). E. E. N.

ITHNAN, ith'nan (יִתְנָן, *yithnān*): A city in the extreme S. of Judah (Jos 15 23). Site unknown.
E. E. N.

ITHRA, ith'ra. See JETHER.

ITHRAN, ith'ran (יִתְרָן, *yithrān*), 'eminent': **1.** The ancestral head of a Horite clan (Gn 36 26; I Ch 1 41). **2.** The head of an Asherite family (I Ch 7 37), probably the same as "Jether" in ver. 38.
E. E. N.

ITHREAM, ith'rē-am (יִתְרְעָם, *yithr'ām*), 'the people is eminent': A son of David (II S 3 5; I Ch 3 3).
E. E. N.

ITHRITE, ith'rait (יִתְרִי, *yithrī*): **1.** The designation of a family of Kiriath-jearim (I Ch 2 53). **2.** Two of David's heroes, Ira and Gareb, are called Ithrites (II S 23 38; I Ch 11 40), perhaps =Jattirites, *i.e.*, from Jattir (q.v.).
E. E. N.

ITTAH-KAZIN, it''tā-kê'zin. See ETH-KAZIN.

ITTAI, it'ta-ai, it'ê, *or* it-tê'ai (אִתַּי, *'ittai*; perhaps from אֵת, *'ēth*, 'with,' 'companionable'): **1.** A Philistine of Gath, who shortly before Absalom's rebellion had become one of David's captains, and who remained loyal to David, accompanying him in his flight (II S 15 19 ff.). He was made captain of one-third of David's forces (II S 18 2 ff.). **2.** A son of Ribai from Gibeah of Benjamin, one of David's heroes (II S 23 29 =**Ithai** [I Ch 11 31]).
C. S. T.

ITURÆA, ai''tu-rî'a *or* it''yu- (Ἰτουραία): A district to the NE. of Palestine, beyond the Jordan, in the neighborhood of *Jebel Hauran*. The name, derived from Jetur (Gn 25 15), is thought to mean 'country of the mountaineers.' The Ituræans were reckoned among the 'sons' of Ishmael (Gn 25 15), or desert tribes of N. Arabia; Strabo says they were mixed with Arabs, along with whom they inhabited the mountainous region. In agreement therewith are the inscriptions of the Hauran region, which cover the 1st to the 6th cent. and contain Arabic names of gods and men. The Ituræans were semi-nomads, wild, warlike border-men, and for a long time there was no definitely defined territory called I., the ethnic name (Ituræans) alone being used until the 4th cent. A.D. (In Lk 3 1 the word is probably an adjective.) I. overlapped Trachonitis, and even shifted beyond Trachonitis to the *Beḳā'*. An independent kingdom of I. is often mentioned in Maccabæan times, after its conquest (105 B.C.) by Aristobulus I, who annexed it to Judæa. This bordered on, and at one time included, Galilee, and centered in the Anti-Lebanon region (Abilene). Its king, Ptolemæus, son of Mennæus, resided at Chalcis and harried the whole region until he was crushed by Pompey (66 B.C.), from whom he bought immunity at the price of 1,000 talents. He reigned from about 85 to 40 B.C., and was succeeded by his son Lysanias I, who was executed by Antony, 36 B.C. Antony gave the tetrarchy to Cleopatra (36 B.C.), who leased it to Zenodorus, but as Zenodorus assisted the Arabs in their raids in Trachonitis, the leased tetrarchy was cut up, and part of it (Trachonitis) bestowed on Herod the Great by Augustus (23 B.C.). Zenodorus died in 20 B.C., when Augustus gave the rest of his possessions (tetrarchy of Lysanias I) to Herod. After Herod's death (4 B.C.) it passed to his son Philip, who held it till his death in 34 A.D. In 37 A.D. Caligula gave the two tetrarchies to Agrippa I, with the title of king, and in 40 A.D. added thereto the tetrarchy of Herod Antipas. Agrippa I was confirmed in its possession by Claudius (41 A.D.), who also gave him the whole kingdom of his grandfather Herod. On his death the tetrarchy was incorporated into the *Provincia Syria*, and administered by procurators. But in 53 A.D. Claudius conferred on Agrippa II the tetrarchy of Philip and that of Lysanias I (Abilene), and they were held by him till his death in 100 A.D. In the reign of Tiberius, as is clear from an inscription found at Abila, Abilene was severed from the kingdom of Chalcis (that of Lysanias I). The tetrarch of this separate Abilene was a Lysanias II, and the name of Lysanias continued to cling to the place (Lk 3 1 is correct).
J. R. S. S.

IVAH, ai'va. See IVVAH.

IVORY (שֶׁנְהַבִּים, *shenhabbīm*, 'elephant's tooth,' or simply שֵׁן, *shēn*, 'tooth'; ἐλεφάντινος, Rev 18 12): Ivory was brought to Palestine both by ship (I K 10 22) and by caravan (Ezk 27 15). It was a type of richness and beauty (Song 5 14; cf. 7 4). Solomon's throne was of ivory overlaid with gold (I K 10 18), and we read also of benches (Ezk 27 6), beds (Am 6 4), and houses (I K 22 39; Ps 45 8; Am 3 15) which were apparently decorated with ivory inlays.
L. G. L.

IVVAH, iv'va (עִוָּה, *'iwwāh*, **Ivah** AV): A city probably in Syria and conquered by Sargon as would be inferred from II K 18 34, 19 13, and Is 37 13. From this city colonists were brought to the conquered cities of Israel in Samaria, if Avvah (עַוָּה, *'awwāh*, II K 17 24) is the same place.
C. S. T.

IYE-ABARIM, ai''ye-ab'a-rim (עִיֵּי הָעֲבָרִים, *'iyyē hā-'ăbhārīm*, 'iyim of the further regions'—namely, the highlands of Moab; **Ije-abarim** AV): A station of Israel on the E. border of Moab (Nu 21 11, 33 44), the same as Iyim (33 45, **Iim** AV). It is called Iyim of "the further regions," to distinguish it from Iyim in S. Judah.
C. S. T.

IYIM, ai'yim (**Iim** AV). See IYE-ABARIM.

IYYAR, i''yār': The second month of the Jewish year. See TIME, § 3.

IZHAR, iz'hār (יִצְהָר, *yitshār*), 'he shines,' or 'oil': The ancestral head of one of the great subdivisions of the Kohathite Levites, the **Izharites** (Ex 6 18; Nu 3 19, etc.).
E. E. N.

IZLIAH, iz-lai'a (יִזְלִיאָה, *yizlī'āh*, **Jezliah** AV): A Benjamite (I Ch 8 18).
E. E. N.

IZRAHIAH, iz''ra-hai'ā (יִזְרַחְיָה, *yizraḥyāh*), 'J" is risen' or 'shines': **1.** The ancestral head of a family of Asher (I Ch 7 3). **2.** A leader of the

singers at the dedication of the wall of Jerusalem (Neh 12 42, where the form is **Jezrahiah**). E. E. N.

IZRAHITE, iz'ra-hait, יִזְרָחִי[ן], *yizrāḥ*[*ī*]: The patronymic (?) of Shamhuth (I Ch 27 8). Perhaps the same as "Zerahite" (ver. 11), but, possibly, a copyist's mistake. See SHAMHUTH. E. E. N.

IZRI, iz'rai (יִצְרִי, *yitsrī*): A Levite, the leader of the fourth course of musicians (I Ch 25 11, **Zeri** in ver. 3). E. E. N.

IZZIAH, iz-zai'ā (יִזִּיָה, *yizzīyāh*, **Jeziah** AV): One of the "sons of Parosh," who had taken a foreign wife (Ezr 10 25). E. E. N.

J

JAAKAN, jê'a-kan (יַעֲקָן, *ya'ăqān*): An Edomite clan (I Ch 1 42; **Akan** in Gn 36 27). The 'wells (Beeroth) of the sons of Jaakan' are mentioned in Dt 10 6 as a station on the wilderness journey. Their exact location is unknown. E. E. N.

JAAKOBAH, jê''a-kō'bā (יַעֲקֹבָה, *ya'ăqōbhāh*): The head of a Simeonite family (I Ch 4 36). E. E. N.

JAALA, ja-ê'la (יַעֲלָא, *ya'ălā'*), **JAALAH,** ja-ê'lā (יַעֲלָה, *ya'ălāh*): The ancestral head of a subdivision of "sons of Solomon's servants" (Ezr 2 56 = Neh 7 58). E. E. N.

JAALAM, ja-ê'lam. See JALAM.

JAANAI, jê'a-nai *or* -nê. See JANAI.

JAARE-OREGIM, jê'a-rî-ōr'ę-jim (יַעֲרֵי אֹרְגִים, *ya'ᵃrē 'ōrᵉgīm*): Evidently a textual corruption in II S 21 19 for *yā'īr*, which appears in the parallel passage (I Ch 20 5). The small *rēsh* in *ya'ᵃrē* (see Hebrew text) indicates that the word was early regarded as textually suspicious, while *'ōrᵉgīm*, 'weavers,' has arisen through a scribe's error in repeating the word at the end of the verse. A. S. C.

JAARESHIAH jê''a-rę-shai'ā (יַעֲרֶשְׁיָה, *ya'ăreshyāh*, **Jaresiah** AV): A descendant of Benjamin (I Ch 8 27). E. E. N.

JAASIEL, ja-ê'si-el (יַעֲשִׂיאֵל, *ya'ăsī'ēl*): One of David's heroes, called a **Mezobaite,** *i.e.*, of Mispah? (I Ch 11 47). Perhaps the same person is referred to in I Ch 27 21. E. E. N.

JAASU, jê'a-sū (יַעֲשָׂו, *ya'ăsāw*, **Jaasau** AV): One who had married a foreign wife (Ezr 10 37). E. E. N.

JAAZANIAH, jê-az''a-nai'ā (יַאֲזַנְיָה, יַאֲזַנְיָהוּ, *ya-'ăzanyāhū, ya'ăzanyāh*), **'J" heareth':** **1.** A Maacathite, captain of some of the guerrillas left in Judah by Nebuchadrezzar (II K 25 23 = **Jezaniah,** Jer 40 8), who came to give allegiance to Gedaliah the governor. **2.** One of the Rechabites whom Jeremiah tempted with wine (Jer 35 3 f.) as an example to Judah. **3.** The son of Shaphan, one of seventy elders who were seen in a vision to offer incense (Ezk 8 11) to idols. **4.** Son of Azzur, one of the princes against whose counsel Jeremiah was commanded to prophesy (Ezk 11 1). C. S. T.

JAAZER, jê'a-zęr. See JAZER.

JAAZIAH, jê''a-zai'ā (יַעֲזִיָהוּ, *ya'ăzyāhū*): **'J" strengthens':** A Merarite Levite (I Ch 24 26 f.). E. E. N.

JAAZIEL, ja-ê'zi-el (יַעֲזִיאֵל, *ya'ăzī'ēl*), 'God strengthens': A Levite musician (I Ch 15 18; "Aziel" in ver. 20). E. E. N.

JABAL, jê'bal (יָבָל, *yābhāl*): A son of Lamech (Gn 4 20). With his "brothers," Jubal and Tubal, he is counted as one of the originators of early civilization. The Heb. word for 'ram' is very similar to "Jabal," but this may have nothing to do with the statement that he was the "father" of tent-dwellers and cattle-owners, *i.e.*, of the nomads. "Jubal," also, is similar to *yōbhēl*, 'ram,' or 'ram's horn,' a musical instrument. The original source of this genealogical list is too remote to determine what it actually signified. It may have been semi-mythological in its earliest form. E. E. N.

JABBOK, jab'bǫk (יַבֹּק, *yabbōq*): A river E. of the Jordan, named as the N. limit of the domain of Sihon, King of the Amorites (Nu 21 24; Jos 12 2; Jg 11 22). It also furnished the N. boundary-line of Ammon (Dt 2 37, 3 16). Its sources are in the vicinity of Rabbath Ammon, whence it flows NW. by N., approaching Gerasa and turning W., and emptying into the Jordan about 25 m. N. of the Dead Sea. Its modern name, derived from its clear blue aspect, is *Nahr ez-Zerka* (cf. *GASmith, HGHL*, p. 534 f.). A. C. Z.

JABESH, jê'besh (יָבֵשׁ, *yābhēsh*), 'dry': The father of Shallum (II K 15 10). E. E. N.

JABESH-GILEAD, jê''besh-gil'ę-ad (יָבֵשׁ גִּלְעָד, *yābhēsh gil'ādh*), 'the dry [place] of Gilead' (or **Jabesh** alone, as in I S 11 1 ff., 31 11 f.; I Ch 10 12): A town of Gilead, mentioned in the peculiar and late story in Jg 21 5 ff. as destroyed and depopulated by the Israelites, four hundred maidens alone being saved to provide wives for the Benjamites. A more historical notice records the rescue of the town from the Ammonites by Saul and the loyalty of the inhabitants to his memory (I S 11 1 ff., 31 11 ff.; II S 2 4-7). The name survives in the *Wâdy Yâbis*, which rises in the mountains of Gilead and enters the Jordan Valley 10 m. below Beth-shean. After a thorough examination of the whole *wâdy*, Merrill gives weighty reasons for rejecting Robinson's earlier identification with *ed-Deir* (Map IV, H 2), and finds Jabesh in the massive ruins at Miryamim, a few miles NW. of *ed-Deir* (*Am. PEFSt*, 1877, p. 80 f.). L. G. L.

JABEZ, jê'bez (יַעְבֵּץ, *ya'bēts*): **I.** The head of a family of Judah, who had large possessions (1 Ch 49 ff.). His name is connected with the Heb. root *'atsabh,* 'sorrow.' **II.** A place in Judah inhabited by the scribes (I Ch 2 55). They are represented as descendants of the Calebite Hur, and related to the Kenites and Rechabites. C. S. T.

JABIN, jê'bin (יָבִין, *yābhīn*), 'intelligent': **1.** A king of Hazor, who headed an unsuccessful alliance against the Israelites under Joshua (Jos 11 1). Hazor was captured and Jabin put to death (Jos 11 10). **2.** Another king of Hazor, probably of the same dynasty. He oppressed Israel during the period of Judges. His army led by Sisera was defeated by Barak (Jg 4 2 ff.). Perhaps the two accounts relate to the same person. A. C. Z.

JABNEEL, jab'nę-el (יַבְנְאֵל, *yabhn'ēl*), 'God buildeth': **1.** The westernmost town on the N. border of Judah (Jos 15 11), captured from the Philistines by Uzziah (II Ch 26 6, where it is called **Jabneh**). It is mentioned in the Apocrypha as **Jemnaan** (Jth 2 28) and, frequently, as Jamnia (I Mac 4 15; II Mac 12 8, etc.). In the time of the crusades J. had become *Ibelin.* It is now *Yebnah,* a village near the left bank of the *Nahr Rûbîn,* on the road from Gaza to Jaffa. The site contains ruins dating from the crusades, while the remains of the ancient harbor lie near the mouth of the river, 5 m. to the NW. Map I, B 8. Like most border cities, J. suffered severely from the vicissitudes of war. At the beginning of the Christian era, however, the city was large and prosperous. It was especially famous for its rabbinical learning, and, according to Jewish tradition, the Sanhedrin escaped hither before the destruction of Jerusalem. J. was later the seat of a Christian bishopric, but was then rapidly declining in wealth and population. **2.** A place of uncertain location, mentioned only as a part of the northern boundary of Naphtali (Jos 19 33). It is called *Kaphar Yama* in the Talmud, and may be the ruin *Yemma,* between Mt. Tabor and the Sea of Galilee. Map IV, E 7. L. G. L.

JACAN, jê'cən (יַעְקָן, *ya'kān,* **Jachan** AV): The head of a Gadite family (I Ch 5 13). E. E. N.

JACHIN, jê''kin (יָכִין, *yākhīn*), 'He establishes': **I. 1.** The ancestral head of one of the clans of Simeon (Gn 46 10; **Jarib** in I Ch 4 24), the **Jachinites** (Nu 26 12). **2.** The ancestral head of the twenty-first course of priests (I Ch 24 17), whose representatives are referred to in I Ch 9 10; Neh 11 10. **II.** One of the brazen pillars of the Temple. See TEMPLE, § 16. E. E. N.

JACINTH, jê'sinth. See STONES, PRECIOUS.

JACKAL. See PALESTINE, § 24.

JACOB, jê'cəb (יַעֲקֹב, *ya'ăqōbh*), 'supplanter,' a meaning attested by Hos 12 3: It has frequently been suggested that originally the name was Jacob-el; cf. the Babylonian *Ya'qub-ilu,* as well as the Egyptian form *Y'q'b-ara* (= יַעֲקֹב־אֵל), on the name-list of Palestinian towns conquered by Thothmes III.

The story of Jacob is found in Gn chs. 25–50, though from ch. 37 on Joseph is the chief figure. In Gn the word, found mostly in passages assigned to JE, refers to the individual, but in the subsequent literature it is generally a synonym for the nation. In Gn the P sections relating to Jacob are very short.

The stream of the patriarchal epos runs turbid and broken where it is concerned with Jacob. The pure and lofty unworldliness of Abraham and the quiet innocence of Isaac are entirely wanting in Jacob. Eddies and shoals, treacherous cross-currents and the deep and mighty movements of a great river, hastening to the sea, such are the varying phases of his life. To many the formal division of the narrative between J and E (see GENESIS, § 4) may seem mechanical and forced; but it should be remembered that whoever the writer and whatever the age of our present document, the material and events come down from a remote age. The author of Gn was but the collector of traditions that must have originated in different localities and have had a varied history. Gunkel, in his commentary on Gn, has discerned several groups of traditions, which he designates as the Jacob-Esau, the Jacob-Laban, and the Canaan stories. Each of these has a somewhat composite structure, and each revolves about certain religious centers. Bethel is preeminent in one, Shechem in another, Penuel in a third. In part, these stories explain the origin of religious symbols and sanctuaries. As originally told, they were more concerned with the successes and exploits of the national ancestor than with the moral elements. It is manifest to all that the cleverness of Jacob is more emphasized than his moral obliquity. The way Esau despised his birthright is more the subject of reprobation than the cold-hearted craft with which Jacob takes advantage of him.

The question much discussed at the present day is, How large a part do tribal memories play in the patriarchal narratives? It is evident that tribes often figure as sons of an individual (Gn 25 1 ff.), and amalgamations of clans and migrations might easily be associated with the biography of a great ancestor. It seems, however, too artificial and fanciful to account for everything upon the theory of a personalized tribe. There must be at least a starting-point and a germ in a true historic existence. Yet personification is a frequent figure of speech, and no one could for an instant assume that wherever Jacob is mentioned a man is meant. The beauty of many a prophetic oracle is due to bold personification. When we ask, however, what elements of the story we should connect with the man Jacob, we are at once involved in uncertainty. Probably the picture is so complex that satisfactory division is impossible. The birth of the twins (Gn 25 24 ff.) is told as if it were a genuine family history, but the oracle (Gn 25 23) relates to nations. The bargaining over the mess of pottage is realistic and personal, but Gn 25 30 recalls the red rocks of Esau's territory. Rebekah's incitement of Jacob to impersonate Esau is a very human touch, but the blessing (Gn 27 27 ff.) covers the history of races and the tragedy of supremacy won at the sword's point. The vision at Bethel has all the pathos and intensity of a personal experience; the tender love for Rachel, lasting through the long years of a strenuous life,

has little significance as a racial memory; but the names of the sons and the mimetic etymologies appear like the efforts of a later age to account for groupings, antipathies, and characteristics which antedated the historians' memory. So, too, the struggles with Laban and the nomadic movements in Palestine are a bewildering mixture of personal and racial elements.

Does the author of the present narratives intentionally personify? This question should probably be answered in the negative. Originally the stories were doubtless told for the sake of entertainment, but the prophetic purpose was edification. The picturesque element was retained and perhaps even heightened, but the prophetic writer of Gn did not care so much to tell how a shrine became sacred as to magnify the moral or spiritual significance of an event transacted there. We find that the question asked during the celebration of the Passover (Ex 12 26) became the occasion for the recital of the old story of deliverance; undoubtedly the question thus embalmed in that rite was the type of many asked when worshipers gathered at pilgrimage shrines. Curiosity might first have dictated the inquiry, but curiosity became the occasion for teaching and the answer the vehicle for a lesson or a doctrine. So when asked about the pillar at Bethel or the sanctity of Penuel, an answer must be forthcoming. The method at first might have been crude, but in the form we now possess the product is unrivaled.

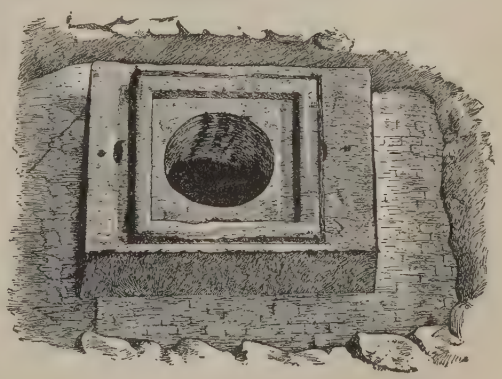
Archeologically it is of intense interest to trace the long past movements of the Jacob-clans and their struggles for a foothold in Canaan, to see them seizing upon advantage whenever a foe was off guard, to observe their appropriation of spots where they first caught glimpses of desirable pasture-lands, or when by a vigil they prepared themselves for a critical encounter; but religiously it is of greater value to see these events as they are interpreted in their bearing upon individual human life. Jacob is preeminently the eponymous patriarch; in him his children's strength and weakness are mirrored. His name is theirs and each can receive reproof and take courage from his experience. Hosea, in words which run off into obscurity, discerns this microcosmic analogy (Hos 12 4, 12). The author of Is chs. 40–66 uses the name in tones of tenderness, recognizing the constancy of a relation founded on a covenant.

It is not as we should think to-day that all the bitter fruits of deceit and trickery are described in Jacob's history, but we are told how a lonely man on a barren hillside found God, how in a strange struggle on the borders of the wilderness he discerned dimly the possibilities of greater rewards, and won them at the cost of pain and deformity, yet through the struggle he gained a strength and majesty which make his figure loom up great though human in every line. The story tells of a man whose aspirations and successes were along the low plane of the merely worldly, but who gained step by step a larger outlook and came into a fuller life, whose triumph in the dark hour before the dawn at Penuel was real and lasting.

The modern tendency is to see in the two names Jacob and Israel two distinct national elements, the reminiscence of a time when a foreign wave of immigration swept into Palestine and was amalgamated with earlier indigenous inhabitants. It may well be that the distant memory of such events survives in the dual name, but it is far from the purpose of the writer of Gn to tell such a story. The man who wrestled at Penuel went into the contest as Jacob—'he who grasps the heel'—seeking a material victory; when he comes out he is Israel—'he who perseveres with God'—and has won by his persistence and his steady courage where before his work had been underhanded and ignoble.

Outside of Gn the name is usually national. The locality to which it seems originally to have been confined was the central region—the mountains of Ephraim. This is confirmed by the occurrence of "Jacob-el" in the Thothmes list, where it is associated with other towns in this geographical area, and also by the fact of the strong centralization of the people's life in the territory of the Northern Kingdom. Bethel and Shechem were the spots around which religious memories clustered most tenaciously. The father and the best-loved son, with little Benjamin lying to the S., were the great eponyms of the richest portion of the land. It was in the Exile that the deep consciousness of race unity asserted itself and the men of Judah, who were longing for the homeland, could be addressed as "Jacob my servants," whom a career of suffering and trial was to fit for a mission to the world and the inheritance of long-deferred promises. A. S. C.

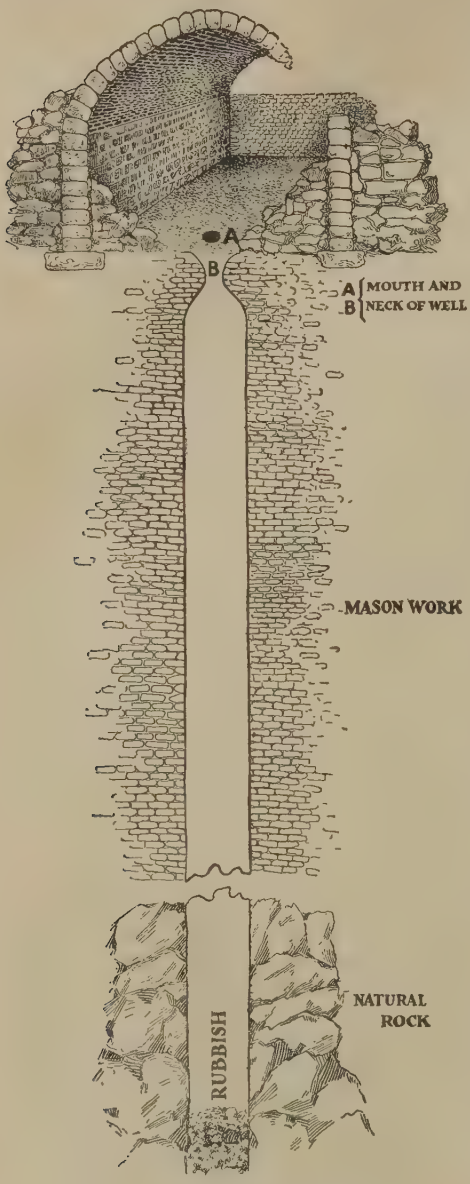
JACOB'S WELL: A well mentioned only in Jn 4 5-12, the general locality of which, however, is easily determined by Gn 33 19 and Jos 24 32 as near Shechem. A constant tradition has identified it with the well near Mt. Gerizim, where the fruitful plain of *Mukhnah* turns into the Shechem valley. To the Samaritans, who considered themselves the true descendants of Jacob, the whole region about Shechem was full of sacred associations, all more or less clearly reflected in the woman's conversation



The Mouth of Jacob's Well (Present Condition).

(cf. Gn 33 19, 48 22 [cf. RVmg.]; Dt 27 4, 12 f.; Jos 8 30 ff., 24 32). On the SW. of the well rises Mt. Gerizim, the sacred mountain of the Samaritans (4 20), on which were the ruins of their Temple, destroyed by the Jews 128 B.C., and across the valley is Mt. Ebal, on the outer slope of which lies

Askar, the Sychar (q.v.) of the gospel story, a little over half a mile N. of the well. At the well the road branches to the W. to Shechem—2 m. distant—and Samaria (*Nâblus*)—8 m. away—which Jesus probably avoided by taking the N. branch past *Askar* into Galilee. The existence of Jacob's well in this finely watered region has occasioned difficulty. It was dug probably by the patriarch for his household and cattle, in order to prevent trouble with his neighbors already in possession of other sources of supply. The well, though choked with rubbish, is still over 75 ft. deep. It is really a cistern 7½ ft. in diameter, walled in toward the mouth, which was below the surface, and supplied evidently by infiltration from the rainfall. The quality of the water is particularly good, being much superior to that of the brooks and springs from the limestone hills. The woman, who possibly came at noon to draw water for villagers laboring in the wheat-fields near by, understood Jesus to claim by His promise of "living water" that He had access to a spring of better water than Jacob's well afforded. R. A. F.



Jacob's Well (Sectional View).

JADA, jê'da (יָדָע, *yādhā'*), 'He knows': A Jerahmeelite clan (I Ch 2 28, 32). E. E. N.

JADAU, ja-dê'u *or* jê'dō. See IDDO.

JADDUA, jad-diū'a (יַדּוּעַ, *yaddūa'*), 'known': 1. A chief of the post-exilic community (Neh 10 21). 2. Chief priest c. 350–300 B.C. The list in Neh 12 11, 22 shows that he belonged to the third generation after Nehemiah. He is, therefore, to be identified with the Jaddua of Josephus (*Ant.* XI, 7 12, 8 4, 7), the contemporary of Alexander the Great. The story in Josephus about the means taken by Jaddua to appease the wrath of Alexander as he was marching against Jerusalem is improbable, conflicting with other data of Alexander's campaign. Its historical kernel may be only this, that Alexander was, on the whole, favorably disposed toward the Jews. E. E. N.

JADON, jê'don (יָדוֹן, *yādhōn*): A man from Meronoth (site unknown), who assisted at the building of the wall (Neh 3 7). E. E. N.

JAEL, jê'el (יָעֵל, *yā'ēl*), 'mountain-goat': The wife of Heber, the Kenite. When Sisera was defeated at the battle of Esdraelon and his army scattered, he fled to the tent of Heber, trusting in the peace existing between him and his own master Jabin. Jael received him with the appearance of the most cordial kindness, but when such suspicions as he might have had as to her possible attitude had been disarmed, and he had fallen asleep, she put him to death in a most revolting manner by driving a tent-pin through his temple. This is the story in Jg 4 20 f. In the song of Deborah (Jg 5 24-27) she is represented as striking Sisera down with a "workman's hammer" (probably the hammer used in driving the tent-pins), in the very act of drinking the sour milk she had given him ("At her feet he bowed, he fell: Where he bowed, there he fell down dead"). Of the two versions the poetical is probably the more accurate. Sisera could not have claimed the rights of hospitality from Heber, the Kenite, who was in alliance with the Israelites. It is, moreover, easier to understand how Jael achieved her renown for courage by striking down a man, as the poem has it, than by taking advantage of him when asleep. A. C. Z.

JAGUR, jê'gūr (יָגוּר, *yāgūr*): A town in the extreme S. of Judah near Edom (Jos 15 21). Site unknown. E. E. N.

JAH, jā (יָהּ, *yāh*): A shortened form for "Jehovah," sometimes used alone, especially in poetry

(Ex 15 2, mg.), and sometimes in compound proper names. See JEHOVAH. E. E. N.

JAHATH, jē'hath (יַחַת, *yaḥath*): **1.** A clan of Judah, living near Kiriath-jearim (I Ch 4 2; cf. 2 52-54). **2.** The ancestral head of a subdivision of the Gershonite Levites (I Ch 6 20, 43, 23 10, 11). **3.** A Kohathite Levite (I Ch 24 22). **4.** A Merarite Levite (II Ch 34 12). E. E. N.

JAHAZ, jē'haz, **JAHAZA,** ja-hē'za *or* jē'ha-za, **JAHAZAH,** ja-hē'zā *or* jē'ha-zā, **JAHZAH,** jā'zā (יַהְצָה, יַהְצָה, *yahats, yahtsāh*): A city of the Amorite kingdom of Sihon, where Sihon was slain by Israel (Nu 21 23; Dt 2 32; Jg 11 20 f.). It was S. of Hesbon, on the main road along the table-land (Jer 48 21). It belonged to Reuben (Jos 13 18) and was given to the Levites, children of Merari (Jos 21 36; I Ch 6 78 [63]). The Mesha inscription states that it was fortified by Israel, but captured by Mesha and added to Dibon. Not identified. C. S. T.

JAHAZIAH, jē''ha-zai'ā. See JAHZEIAH.

JAHAZIEL, ja-hē'zi-el (יַחֲזִיאֵל, *yaḥăzī'ēl*), 'El sees': **1.** One of the thirty heroes who joined David at Ziklag (I Ch 12 4). **2.** A priest and trumpeter for service before the Ark (I Ch 16 6). **3.** A son of Hebron, a Kohathite (I Ch 23 19, 24 23). **4.** A Levite, of the sons of Asaph, who encouraged Jehoshaphat and Judah against Moab (II Ch 20 14). **5.** A Jew in Babylon, whose son returned with Ezra to Jerusalem (Ezr 8 5). C. S. T.

JAHDAI, jā'dai *or* jā'dê (יַהְדַּי, *yāḥday*): A Calebite (I Ch 2 47). E. E. N.

JAHDIEL, jā'di-el (יַחְדִּיאֵל, *yaḥdī'ēl*), 'God gives joy': The ancestral head of a Manassite clan E. of the Jordan (I Ch 5 24). E. E. N.

JAHDO, jā'do (יַחְדּוֹ, *yaḥdō*): A Gadite (I Ch 5 14). E. E. N.

JAHLEEL, jā'lē-el (יַחְלְאֵל, *yaḥle'ēl*): The ancestral head of a clan of Zebulun (Gn 46 14), the **Jahleelites** (Nu 26 26). E. E. N.

JAHMAI, jā'ma-ai *or* jā'mê (יַחְמַי, *yaḥmay*): A clan of Issachar (I Ch 7 2). E. E. N.

JAHZAH, jā'zā. See JAHAZ.

JAHZEEL, jā'zē-el (יַחְצְאֵל, *yaḥtse'ēl*), 'God divides': The ancestral head of a clan of Naphtali (Gn 46 24; **Jahziel** in I Ch 7 13), the **Jahzeelites** (Nu 26 48). E. E. N.

JAHZEIAH, jā-zī'yā (יַחְזְיָה, *yaḥzᵉyāh*), 'J" sees.' AV **Jahaziah** (Ezr 10 15): Son of Tikvah; according to RV, one of four to oppose Ezra in getting the Jews to put away their foreign wives. RVmg. and AV represent him as one who helped Ezra. C. S. T.

JAHZERAH, jā'zē-rā (יַחְזְרָה, *yaḥzērāh*): A priest (I Ch 9 12), also called **Ahzai** (Neh 11 13, **Ahasai** AV). E. E. N.

JAHZIEL, jā'zi-el. See JAHZEEL.

JAIR, jē'ēr (יָאִיר, *yā'īr*): **1.** A descendant of Manasseh, whom the dominant tradition made the conqueror of Amorite territory N. of the Jabbok, and the eponymous hero of the Havvoth-jair ('tent-villages of Jair'), whose number varies in the different accounts from 23 to 60 (Nu 32 41; Dt 3 14; Jos 13 30; I K 4 13; I Ch 2 22). The date of this conquest is quite uncertain; recent commentators make it post-Mosaic, from the similarity of the narrative to Jg ch. 1, and because of his possible identity with the Gileadite judge Jair (Jg 10 3-5), who is said to have given his name to a group of tent-villages. I Ch 2 22 makes Jair a Machirite on his mother's side and a Judahite on his father's, which suggests that a clan of mixed lineage from the west established itself by conquest in Gilead. Ira, the **Jairite** (II S 20 26), was probably a descendant of Jair. **2.** The father of Mordecai (Est 2 5). **3** (*yā'īr*). The father of Elhanan, the Bethlehemite (I Ch 20 5). A. S. C.

JAIRITE, jē'ēr-ait. See JAIR.

JAIRUS, ja-ai'rus ('Ιάειρος, according to Nestle =Heb. *ya'ir*, 'he will awaken'): A synagogue ruler (ἄρχων, Mt 9 18) who besought Jesus to come and restore his daughter. The tradition concerning him varies somewhat. The original form of it is found probably in Mt (9 18 ff.), where no name is given. Since D omits the name also in Mk (5 22), it may have been inserted in this Gospel for the sake of giving the narrative vividness. J. M. T.

JAKAN, jē'kan. See JAAKAN.

JAKEH, jē'ke (Pr 30 1). See AGUR.

JAKIM, jē'kim (יָקִים, *yāqīm*), 'He raises': **1.** The ancestral head of the twelfth course of priests (I Ch 24 12). **2.** A descendant of Benjamin (I Ch 8 19). E. E. N.

JALAM, jē'lam (יְעֻלָם, *ya'lām*, **Jaalam** AV): The ancestral head of a clan of Edom (Gn 36 5, 14, 18). E. E. N.

JALON, jē'lon (יָלוֹן, *yālōn*): A descendant of Caleb (I Ch 4 17). Probably a place-name. E. E. N.

JAMBRES, jam'brîz. See JANNES AND JAMBRES.

JAMES ('Ιάκωβος): The name of three prominent N T persons. **1.** The son of Zebedee (Mk 1 19) and Salome (cf. Mt 27 56 with Mk 15 40), and the elder brother of John (before whom he is always named, Mk 1 19, 29, 5 37, 9 2, 10 35, 41, etc.), and, with him, one of the Apostles (Mk 3 17; Mt 10 2; Lk 6 14), sometimes called "the greater" to distinguish him from "James the less." On the supposition that Salome was a sister of Mary (cf. the four names given in Mk 15 40 and Mt 27 56 with the statement of Jn 19 25), these brothers were the cousins of Jesus. It was possibly because of such relationship that Salome requested of Jesus special honors for them in the expected Messianic kingdom (Mt 20 20 f. See JOHN THE APOSTLE). His home was probably in Capernaum, and from the reference to hired servants in the employ of Zebedee (Mk 1 20) and the mention of the

fact that Salome was one of the women who ministered of their substance to Jesus and His company (cf. Mk 15 41 with Lk 8 3), the family was in all likelihood one of means. The passage Jn 1 35-46 leaves it uncertain whether J. was a disciple of the Baptist. He is first mentioned in the call of the four fishermen at the Sea of Galilee (Mk 1 16-20 and ||s). From his prominent position in the Apostolic lists (Mk 3 16 f.; Mt 10 2; Lk 6 14; Ac 1 13) and his place in the group of Jesus' three intimate disciples (Mk 5 37, 9 2, 13 3, 14 33), he was with his brother evidently one of the foremost of those chosen to the Master's service. The name "Boanerges" (q.v.), referred to in the list of Apostles in Mk as given the brothers by Jesus (Mk 3 17), does not need to be understood as given at the time of their choice as Apostles; it is likely rather to have been the result of later events, such as that recorded in Lk 9 52-54.

Though no mention is made of J. after the Resurrection until the record of his martyrdom at the hands of Herod Agrippa (44 A.D., Ac 12 2), the fact that in order to curry favor with the Pharisaic party he was selected along with Peter (who was cast into prison, ver. 3) as the first object of official cruelty shows, probably, that he had not ceased to be prominent among the Apostles and that, beyond his brother, he had retained his bold aggressiveness of character. In this he evidently shared with Peter and it marked them both for attack. The statements in the *Hypotyposes* of Clement of Alexandria and the *Apostolica Historia* of the Pseudo-Abdias regarding his death and those regarding his patron sainthood in the Church of Spain are wholly apocryphal. **2.** The son of Alphæus, one of the Apostles (Mk 3 18; Mt 10 3; Lk 6 15; Ac 1 13), possibly a brother of Matthew (cf. Mk 3 18 with 2 14). Beyond this, nothing certain is told us about him in the N T. If Alphæus =Clopas (Jn 19 25), then he was "James the less," his mother was Mary, and his brother Joses (Mk 15 40); but the identity of these names is most questionable. The further supposition (on the basis of Jn 19 25) that his mother was a sister of Mary and that he was thus the cousin of Jesus is not warranted, in view of Mk 15 40 and Mt 27 56. (See above, under 1.) **3.** The brother of the Lord (Gal 1 19), a later son of Joseph and Mary (see BRETHREN OF THE LORD), in patristic literature called "the Just." The brothers of Jesus were unbelievers in Him throughout His ministry, J.'s conversion being due apparently to a special appearance of Jesus to him after the Resurrection (I Co 15 7). The N T references to him are thus practically confined to the period after the Ascension. He is first mentioned as remaining with his brothers in Jerusalem, in company with his mother, the faithful women, and the Apostles, awaiting the promised gift of the Spirit (Ac 1 13 f.). At the time of Paul's first visit to Jerusalem, he was already of prominence in the Church (Gal 1 19); see APOSTLE; at the time of Peter's imprisonment, his importance had not decreased (Ac 12 17); while at the time of the Jerusalem Council he is referred to, with Peter and John, as one of the "pillars" of the Jewish Christian discipleship in general (Gal 2 9). In fact, the Acts account of the Council shows him to have been the authoritative head of the Jerusalem community (15 13, 19). This is the meaning of the statement in Gal 2 12, where James is referred to, not as the reason for the influence upon Peter of these representatives of the conservative element in Jerusalem, but as the official source of their mission. This also explains his prominence in the closing incident of Paul's active mission life (Ac 21 17-26). From I Co 9 5 it has been inferred that J. was married. As to his authorship of the Epistle which bears his name, see the following article.

It is clear from J.'s utterances at the Council (Ac 15 13-20) and on the occasion of Paul's last visit to Jerusalem (Ac 21 18-25) that J.'s position regarding the observance of the Law as conditioned by the admission to the Church of uncircumcised Gentile converts is to be identified with that of the party of piety (the *οἱ ἐκ περιτομῆς*, Ac 11 2; Gal 2 12) rather than with that of the party of bigotry (the *τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων οἱ πεπιστευκότες*, Ac 15 5). The latter held salvation through Christ to be impossible apart from the full observance of the Mosaic Law; so that they were opposed to the admission of Gentile converts without circumcision (Ac 15 1). The former were willing to accept these converts into all the privileges of the spiritual covenant people of God without submission to Jewish rites, but felt that the Jewish Christians should continue piously to observe the Law for themselves, even though (inconsistently) it made impossible full fraternization with the Gentile element in the Church. From this point of view the recognition of Paul and Barnabas as fellow workers with the Jerusalem Apostles (Gal 2 9 f.) was for James a perfectly sincere act. On this basis also the pressure exerted at Antioch by the representatives of this piety party on Peter (Gal 2 12), as the acknowledged leader of this element in the Church, was easy to understand and not without justification. Its unfortunate results were due to the way in which Peter yielded to it, rather than to its character as a demand.

According to Josephus (*Ant.* XX, 9 1), the Sadducees took advantage of the interval between the death of Festus and the coming of Albinus, in the year 62 A.D., through the high priest Annas, to summon J. before the Sanhedrin on the charge of breaking the sacred laws. Though J. was found guilty and stoned, the indignation of the better class of the Jews at the high-handed action of the high priest was such that, on their complaint to Agrippa and Albinus, Annas was deposed from his position. This account may be accepted as in general representing the facts in the case, though there is no reason to believe that the Pharisees did not unite with the Sadducees in the action, or that the protest to the king and the governor was motived by any personal sympathy or regard for J. The account of his death given by Hegesippus (Eus. *HE*, II, 23) is legendary —possibly derived from the apocryphal *Ascents of James*; while the tradition of his election to be first bishop of Jerusalem (Clem. Alex. in Eus. *HE*, II, 1) and his exalted position of rulership over the Church at large (*Clementine Recognitions*, 1 68) are to be resolved in the NT statements of his leadership in the early Church given above.

To James has been assigned the apocryphal

Protevangelium Jacobi, as well as the *Jerusalem* (or *Antioch*) *Liturgy*—the earliest service of the Eastern Church—and the *Ascents of James*, unknown except through description by Epiphanius (*Panarium*, 30, 16, 25).

LITERATURE: In addition to works quoted under articles Brethren of the Lord, and James, Epistle of, see Hort, *Judaistic Christianity* (1898); and *The Christian Ecclesia* (1898); Patrick, *James the Lord's Brother* (1906); Sieffert, in *PRE.*[3]

M. W. J.

JAMES, EPISTLE OF

ANALYSIS OF CONTENTS

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One of the N T writings assigned to the group of the so-called Catholic Epistles (q.v.).

1. Form and Contents.

It is peculiar in its form, lacking all closing salutations and having the briefest greeting of any N T Epistle; while its material is not developed argumentatively, but arranged as separate topics in a sequence whose connections it is not always easy to discover. In its contents, though not possessing the literary quality of Hebrews, it is, like that Epistle, of a distinctively homiletic character, being composed almost wholly of exhortations and warnings bearing upon practical religious living.

It begins with a treatment of the testings involved in the Christian life (1 $^{2-27}$), urging a joyful view of them, based on the fact of their proving and perfecting character (1 $^{2-4}$), adding an exhortation to prayer, if need is felt of spiritual wisdom in their enduring (1 $^{5-8}$), and to a cheerful acceptance of the changes of fortune which they may involve, because of the blessings to character which must result (1 $^{9-12}$). This is followed by a warning as to a right view of the sources of temptation as distinct from testing (1 $^{13-15}$). The readers are then exhorted to a proper hearing and a practical doing of the word, based on the essential principles involved in their spiritual attitude toward it (1 $^{19-27}$).

What follows to the close of the Epistle (2 ^{1}–5 ^{20}) may possibly be considered in general a treatment of the relationships involved in the Christian life, though the thought which leads from one exhortation and warning to the other is not always clearly discernible. There is, first, a warning against a partiality toward the rich, based on God's honoring of the poor, their oppression by the rich, and the fundamental law of neighborly love (2 $^{1-13}$). Possibly because of the dead orthodoxy involved in such a tendency to be influenced by the externals of life, the author is led to an instruction as to the true relation of faith and works (2 $^{14-26}$), and possibly because of the element of doctrine involved in this instruction, he is brought to a warning against the multiplication of mere doctrine teachers (3 ^{1}), the peculiar danger of whose vocation lies in the fact that the teacher's work is specially open to the abuse of speech (3 ^{2}), this being followed naturally by a general presentation of the importance, depravity, and untamableness of the tongue, which is illustrated by various examples (3 $^{3-12}$). Over against such possibilities the author exhorts his readers to meekness and peaceableness (3 $^{13-18}$). To this he adds a reminder that the source of factions and warrings among themselves is their own unspiritual living (4 $^{1-6}$), against which he enters a strong and urgent plea (4 $^{7-10}$). There then follows an exhortation against the evidently related fault of uncharitable judgment, usurping, as it does, the place of God, as Judge and Interpreter of the Law (4 $^{11\ f.}$). Possibly because of the idea of haughtiness in their thinking, the author proceeds to a condemnation of those presumptuous plans for the future which ignore the uncertainty of life (4 $^{13-17}$). As such plans seem to be made largely by the self-complacent rich, this judgment upon them leads him to a pronouncement of wo upon this class of the Church's people, because of their miserly oppression of the poor and their self-indulgent luxury (5 $^{1-6}$). This brings him to the general thought of patience, which is presented from various points of view through the remainder of the Epistle (5 $^{7-20}$). There is, first, an exhortation to the patient endurance needed under such oppression, to which endurance the sufferers are encouraged by the nearness of the coming of the Lord, having an inspiring example in the O T prophets and patriarchs (5 $^{7-11}$); then there is a warning against that mark of impatience which is given by swearing (5 ^{12}), in contrast with which the readers are urged to turn to prayer in trouble (suggesting possibly the grace of praise in joy and the wisdom of availing themselves of the healing help of the Church in sickness), 5 $^{13-15}$; in general, they are urged to enter into the fellowship of the Christian brotherhood in all their spiritual experience, from which habit of fellowship comes the possibility of large service and rich blessing to one another (5 $^{16-20}$).

2. Relation of Epistle to Apostolic Age.

From this review of the contents of the Epistle the question naturally arises as to the conditions in the Church of which it is the product. Are they the conditions of an early or of a late period in the Apostolic Age, or of a period before or after that age? It is on this question that the chief debate regarding the Epistle has centered.

Obviously, the general topics of the spiritual significance of trials, the obligations of religious living, the temptations which come upon, and the help which is open to, the poor oppressed by the rich belong to every age of the Church, and nothing can be determined from a cursory reading of the Epistle as to when it was written. It is only from a more detailed study of the contents that determinative conclusions can be drawn.

2a. Readers.

First, then, as to the readers of the Epistle: The letter was sent to Jewish Christians. The claim that it was originally a pre-Christian writing intended only for Jews (Spitta, *Zur Geschichte u. Litteratur des Urchristentums*, ii, 1896; Massebieau, in *Revue de l'histoire des religions*, 1895) (1) ignores the fact that the readers are not termed in the address (1 1) the twelve tribes of Israel (as in Mt 19 28; Lk 22 30; Rev 21 12; cf. also Ac 26 7 and the *Protevangelium Jacobi*, § 1) which in the Dispersion of foreign lands looked to Palestine as their native country and to Jerusalem as their Holy City. The absence of this distinctive national term shows that they are considered rather as the twelve tribes which in the Dispersion of an earthly sojourn looked for an abiding country and city above—a favorite N T designation of Christians from the Jewish point of view (cf. He 13 14; I P 1 1, 17, 2 11, 4 7). (2) It fails also to recognize not only that the purpose of the letter is to urge its readers against such faults as those to which distinctively Jewish converts would naturally be tempted—for, after all, such faults might belong to Jews outside the Church—but that its Jewish message is cast in a specifically Christian mold (*e.g.*, the idea of a Divine birth, through the word of truth, 1 18-21 [cf. Jn 1 13; I P 1 23]; a perfect moral law which is a law of liberty, 1 25, 2 12 [cf. Jn 8 32, 36; Gal 2 4]; an heirship in the kingdom of God through faith, 2 5 [cf. He 11 13, 32, 39 f.]; the contemplation of suffering and trial as a source of exultant joy, 1 2, 9-12 [cf. Mt 5 10-12; I P 4 14]).

A letter, however, addressed to Jewish Christians

covering such an extent of country as is implied in this idea of the Dispersion necessitates an early period in the Apostolic Age, when the

2b. Date. Christian Church was exclusively Jewish and communities of this exclusively Jewish character had spread beyond Palestine, as far as Damascus (Ac 9 2, 26 10-12), and Antioch (Ac 11 20-23), and Phœnicia (Ac 15 3). In this letter there is no allusion to the presence of Gentiles in the Church; there is no reference to sins of idolatry, or mention of the relation of masters and slaves. The readers' surroundings within as well as without the Christian brotherhood are Jewish (cf. 2 2, 6 f., 18 f., 5 12). This inference as to the early date of the letter is confirmed by the reference to the Parousia in 5 7-9, where the situation obviously is not one in which the coming of the Lord has been so long delayed that the expectation of it has been given up or questioned (as in II P 3 3-9), but one in which it is still a vital hope to be summoned to one's aid in the midst of trial and suffering (as in II Th 1 4-10; cf. also Mt 24 33). It is further strengthened by the unorganized condition of the church life disclosed in 3 1, where the instruction referred to is not carried on by special persons appointed to this function (as the διδάσκαλοι of I Co 12 28 and Eph 4 11), but indiscriminately by individual members of the community (more as the διδάσκαλοι of Ac 13 1 and Ro 12 7). The elders referred to in 5 14 correspond to the πρεσβύτεροι of general functions, who were the natural officials of primitive communities (cf. the case of the Jerusalem Church, Ac 11 29 f. and the Church of Paul's first mission, Ac 14 23; cf. also I Th 5 12 and see ELDERS). In fact, the healing with oil which they accomplished is mentioned but once elsewhere in the N T (Mk 6 13), and is more of a forerunner of the later Charismata than a sequence from them.

It is clear that the religious condition to which the letter was addressed, while in agreement with an undeveloped period of the Church's life,

2c. Situation. at the same time discloses a falling away from the religious enthusiasm of the first years of the Church's living, due not so much to oppressive measures from outside (2 6 f.) as to the loss of vital conceptions of religious duty and privilege on the part of the readers themselves. (a) There was a tendency to underestimate the spiritual value of the changes of fortune which came to them (1 9-11) and so not only to yield to the influences of the world in their attitude toward the rich (2 1-4, 9), but to adopt the spirit of the world in their own business (4 2-4, 13-17, 5 1-6) and to lose the sense of brotherly relations among themselves (1 26 f., 2 8-12, 4 1, 11 f., 5 9). (b) There was, deeper than this, a tendency to forget the vital connection between creed and conduct —to think that faith was enough without its realization in life (1 5-8, 2 14-20, 3 16 f.)—in fact, to revert to their old Jewish confession of monotheism (2 19) and hearing of the Scriptures (1 22-25), as all that was required of them, or to concentrate religion along certain agreeable lines, ignoring those which were not to their liking (2 8-13). In consequence of this lifeless orthodoxy they were possessed with an inordinate zeal to go about as teachers, imposing upon one another their own ideas (3 1), falling into a spirit of dogmatism and proselytism ruinous to peace among themselves (1 19 f., 3 2-16). (c) These tendencies were accompanied naturally by a loss of the sense of their spiritual privileges as children of God (1 5, 12, 17 f., 2 5, 4 6-8a, 10, 5 7 f., 10 f., 13-17, 19 f.). In brief, their religious life had lost its spiritual fervor and was becoming hardened into the spirit of the world around them. That such a condition could have developed soon in the Jewish Christian communities is evident from the experience of the Jerusalem Church itself (Ac 5 1-11, 6 1). The enthusiasm of Pentecost did not become a permanent grace. The new religion was young; it did not have behind it the steadying force of accumulated habit, and the same human nature was present that in these early days manifested itself with such greed of gold in the Church of Samaria (Ac 8 9-24) and later with such bitterness of faction in the Church of Corinth (I Co 1 10 ff.). To meet such a situation this letter might have been written even before the conversion of Saul (35 A.D.). At all events, the treatment of faith and works in 2 14-26 makes clear that it must have been written before the great discussion aroused by Paul's first mission journey—*i.e.*, before 49 A.D. For this treatment presupposes no such controversy. And if it be claimed that deadening of faith resulted later from the abuse of Paul's Gospel and this letter simply misunderstands Paul's position, it must be remembered that no letter written to Jewish Christian churches after the Council in Jerusalem could have treated the relation of faith and works this way; for on the basis of the issue before this Council the argument which would have been directed against the Jewish Christian was not that faith but works was overemphasized. As a matter of fact, the discussion in this second chapter is in perfect accord with the position of Paul, and the argument it presents is against that fossilizing of faith which came from a reversion to Jewish formalism and not against that distortion of it which came from an abuse of Gentile liberty. James is not talking about faith as the act of entrance upon the Christian life, but as the habit of grace within the Christian life. It is the perfecting rather than the beginning of Christian experience which is before his mind (cf. ver. 22 and with this cf. such references to faith as in 1 3, 6, 2 1, 5, which lead up to this passage. Cf. also Thielemann, in *NKZ*, 1894, Heft 7). This is a situation, then, earlier than that brought about by Paul, and assigns the Epistle to a date as early at least as 48 A.D.

With the Jewish Christian character of the readers determined, and the early date of the Epistle assured, the problem of authorship

3. Author. practically solves itself. The James of the address designates himself not as an apostle but "a servant of God and of the Lord Jesus Christ." He can not be, therefore, the son of Zebedee, nor the son of Alphæus, but must be the son of Joseph, the brother of the Lord. As head of the Jerusalem Church it would be well within his rights and privileges to send a pastoral letter to the Jewish Christian communities of Syria and Phœnicia, and it would be but natural that he should endeavor to meet their failing spiritual life with such

exhortations and warnings as this Epistle presents. To claim that the address is the work of the 2d-cent. forger (Harnack, *Chronologie*, i, 485–491) is to underestimate the temptation which must have come to one who desired to pose as this revered authority in the early Church so to describe himself in the address or so to refer to himself in the body of the letter as to leave no possible doubt regarding his identity. It is of no significance that the James of the *Protevangelium* does not clearly distinguish himself. That document was a gospel and the N T Gospels bear no names. Our document was an epistle and, as a rule, the N T Epistles are clearly identified in the authority of their authorships. Obviously in a 2d-cent. forged epistle the assuming of an authorship from Apostolic times was solely for the sake of its authority and called for an unmistakableness of identity.

4. Relation to Other N T Writings. The determination of the Epistle's early date makes clear that being thus the earliest N T writing it is in no literary dependence upon any of the writings in the Canon. As to the dependence of the other writings upon it, it is questionable whether a letter sent to Jewish Christian communities in Syria and Phœnicia and dealing, not with a propaganda of the works of the Law, but with the danger of making faith merely formal, would present itself to Paul (cf. Smith in *JBLE*) as in any way affecting the great debate into which his Gospel had brought him, if indeed he knew of the existence of the letter. If it came before him at all, it would be in his later controversy with the hyper-Gentile movement, dealt with especially in Romans (q.v.), in which freedom from the ceremonial law was exaggerated into irresponsibility to the moral law, and in this debate Paul would have had to show his agreement with James and not his opposition to him, or his modification of his views. The Judaizers, as Mayor contends (*Epistle of St. James*, pp. xc ff.), may have misinterpreted James's views in support of their own position, but if Paul had been acquainted with his letter, he would have pointed out the misinterpretation, as well as combated the false views. This he nowhere does. It is barely possible that James may have been used in other Epistles, though such use would be confined to I Peter (cf. Mayor, pp. xcvii–ciii).

5. Canonicity. It belongs to the group of the Antilegomena, being recognized by Eusebius as one of the disputed books, though accepted by himself. It is omitted from some of the early lists (*e.g.*, the Muratorian Canon), but included in others (*e.g.*, the Peshiṭto). It is fully quoted as Scripture first by Origen. Its brief form, its unpronounced authorship, and the fact that it was originally sent to an exclusive Jewish circle in the East may largely account for its tardy recognition as part of the literature of the Apostolic Age.

LITERATURE: Among the Introductions in English, Jülicher (transl. 1904) represents the advanced, Zahn (transl. 1908) the conservative German view. The most extensive *Commentary* is that of Mayor (1897²), besides which may be consulted Beyschlag in Meyer, *Krit.-exeget. Kom. üb. d. N T* (1897⁶) and Von Soden in Holtzmann, *Hand-Kom. z. N T* (1893). The most important discussion is that of Spitta, *Zur Geschichte u. Litteratur d. Urchristentums*, ii (1896). See also Harnack, *Chronologie d. Altchristlichen Litteratur*, i; Feine, *Der Jakobusbrief nach Lehranschauungen u. Entstehungsverhaltnisse* (1893); Dale, *Discourses on the Epistles of Paul* (1895). M. W. J.

JAMIN, jē'min (יָמִין, *yāmīn*), 'the right hand (or side)': **1.** The ancestral head of a clan of Simeon (Gn 46 10, etc.), the **Jaminites** (Nu 26 12). **2.** The ancestral head of a family of Judah (I Ch 2 27). **3.** A priest (Neh 8 7). E. E. N.

JAMLECH, jam'lec (יַמְלֵךְ, *yamlēkh*), 'He grants dominion': The head of a Simeonite family (I Ch 4 34). E. E. N.

JANAI, jē'na-ai *or* jē'nê (יַעְנַי, *ya'nay*, **Jaanai** AV): The head of a Gadite family (I Ch 5 12). E. E. N.

JANIM, jan'im (יָנִים, *yānīm*, **Janum** AV): A city of Judah (Jos 15 53). Site uncertain, but see Map IV, E 2. E. E. N.

JANNAI, jan'na-ai (Ἰανναί, **Janna** AV): An ancestor of Jesus (Lk 3 24). E. E. N.

JANNES, AND JAMBRES, jam'brîz: Names given in II Ti 3 8 to the Egyptian miracle-workers who "withstood Moses" (Ex 7 11 f.). They are probably of Egyptian etymology. The Targum of Jonathan inserts them in Ex 7 11. An apocryphal document under the title of *Jannes and Mambres* is mentioned by Origen (in *Matt. Comm.* 117), and by other early Church writers (Ambrosiaster, Hilary, etc.). But it is doubtful whether this apocryphal work is the one upon which II Ti 3 8 is based. All efforts to reach further into the origin of these names, or to reduce them into some sort of mythical emblems, are for the present to be regarded as mere guesses. A. C. Z.

JANOAH, ja-nō'ā (יָנוֹחַ, *yānōaḥ*): **1.** A town of Naphtali, depopulated by Tiglath-pileser in 734 B.C. (II K 15 29). Map IV, F 5. This site, however, seems too far W. **2.** A town on the border of Ephraim (Jos 16 6, 7, **Janohah** AV). Map III, G 4. E. E. N.

JANUM, jē'num. See JANIM.

JAPHETH, jē'feth. See ETHNOGRAPHY AND ETHNOLOGY, §§ 9, 11.

JAPHIA, ja-fai'a (יָפִיעַ, *yāphīa'*): **I. 1.** A king of Lachish, conquered and slain by Joshua (Jos 10 3). **2.** A son of David (II S 5 15; I Ch 3 7, 14 6). **II.** A town on the border of Zebulun (Jos 19 12). Map IV, C 7. E. E. N.

JAPHLET, jaf'let (יָפְלֵט, *yaphlēṭ*), 'He delivers': **I.** The ancestral head of a clan of Asher (I Ch 7 32 f.). **II.** A town on the SW. border of Ephraim, the home of the **Japhletites** (Jos 16 3, **Japhleti** AV). Site unknown. E. E. N.

JAPHO, jē'fō. See JOPPA.

JARAH, jē'rā (יַעְרָה, *ya'rāh*): One of Saul's descendants (I Ch 9 42), called **Jehoaddah** in I Ch 8 36. E. E. N.

JAREB, jē'reb *or* jar'eb (יָרֵב, *yārēbh*): A king of Assyria (Hos 5 13, 10 6). As this name does not

occur in cuneiform literature, the identity of the monarch to whom it refers is in dispute. Sayce's conjecture, which makes it the natal name of Sargon, has met with no favor. The Heb. *yārēbh* is commonly connected with the root *rībh* ='to strive,' and variously translated, "the warlike king," "King Combat," etc. The Heb. may also be rendered "the great king." Most scholars identify Jareb with Tiglath-pileser III. J. A. K.

JARED, jê'red *or* jar'ed (יֶרֶד, *yeredh*): The father of Enoch (Gn 5 15, etc.); cf. "Irad" in the parallel list in 4 18. E. E. N.

JARESIAH, jar''ę-sai'ā. See JAARESHIAH.

JARHA, jār'ha (יַרְחָע, *yarḥā'*): An Egyptian slave, who married into the Jerahmeelite family of Sheshan, and became the head of a long line of descendants (I Ch 2 34 f.). It is probable that unions of clans, not individuals, are referred to, possibly a N. Arabian, *mutsrī* (not *mitsrī*, 'Egyptian'), clan with a Jerahmeelite one. E. E. N.

JARIB, jê'rib *or* jar'ib (יָרִיב, *yārībh*), 'He strives': 1. See JACHIN, I. 1. 2. A teacher in Ezra's company (Ezr 8 16). 3. A priest (Ezr 10 18). E. E. N.

JARMUTH, jār'muth (יַרְמוּת, *yarmūth*): 1. A Canaanite royal city assigned to Judah (Jos 10 3 f., 15 35). Jerome (*Onom.* 266, 132) locates a Jermucha 10 Rom. m. from Eleutheropolis, on the way to Jerusalem, and as this corresponds with the modern *Khirbet el Yarmūk* on the one side, and the Biblical location of Jarmuth on the other, the identification is regarded as satisfactory. Map II, D 1. 2. A Levitical city in Issachar (Jos 21 29; in I Ch 6 57 **Ramoth**), probably the modern *Er-Rāme*. Map III, E 2. A. C. Z.

JAROAH, ja-rō'ā (יָרוֹחַ, *yārōaḥ*): A Gadite (I Ch 5 14). E. E. N.

JASHAR, jash'ar, **BOOK OF** (סֵפֶר הַיָּשָׁר, *ṣēpher hayyāshār*), 'book of the upright,' Book of **Jasher** AV: An ancient collection of poetical compositions celebrating the earlier heroes and conquests of Israel. It is twice expressly quoted in the O T (Jos 10 13; II S 1 18). A third quotation is probably to be found in I K 8 12 f. This passage is not given as a quotation in the Heb. text, but in the LXX. it appears with the added formula: "Is this not written in the Book of the Song?" which appears to be the rendering of an original Heb. text, *ṣēpher hashshīr*, easily detected as a corruption of *ṣēpher hayyāshār*. The book was put together after the time of David, and before the 8th cent. B.C. A. C. Z.

JASHEN, jê'shen *or* jash'ęn (יָשֵׁן, *yāshēn*): The "sons of Jashen," in the list of David's heroes (II S 23 32), stand immediately after "Elihaba the Shaalbonite." The parallel text (I Ch 11 34) reads "sons of **Hashem** the **Gizonite.**" The Heb. word for "sons of" is similar to the ending '-bonite,' and it was probably by a scribal error that "sons of" crept into the text of II S in the place of the "Gizonite" of Ch. The text of Ch is probably correct, except that "Gizonite" should be emended to 'Gunite' (see Gr. of Lucian's text of LXX. and cf. Nu 26 48). E. E. N.

JASHOBEAM, ja-shō'bę-am *or* ja-shob'ę-am (יָשָׁבְעָם, *yāshobh'ām*), 'the people will return': The son of Zabdiel the Hachmonite, the chief of David's thirty mighty men (I Ch 11 11, 12 6, 27 2), the correct reading for **Josheb-basshebeth** (II S 23 8 RV), who lifted up his spear against 300 (800) at one time, and was commander of that division (24,000 men) of the army which was on duty the first month of the year. The Gr. versions seem to have read Ishbosheth (=Eshba'al). C. S. T.

JASHUB, jê'shub *or* jash'ub (יָשׁוּב, *yāshūbh*), 'he returns': 1. The ancestral head of one of the great clans of Issachar, the **Jashubites** (Nu 26 24; called **Iob** [**Job** AV] in Gn 46 13). 2. One of the "sons of Bani" (Ezr 10 29). E. E. N.

JASHUBI-LEHEM, ja-shū''bai-lî'hem *or* jash''yu-bai- (יָשֻׁבִי לָחֶם, *yāshūbhī leḥem*): A word of very irregular formation and therefore probably not a proper name (I Ch 4 22). It may be the survival of "and they returned to Bethlehem." E. E. N.

JASIEL, jê'si-el, ja-sai'el, *or* jas'i-el. See JAASIEL.

JASON, jê'sǫn (Ἰάσων): A common Gr. name used by the Jews as an equivalent for Joshua or Jesus. 1. Jason of Cyrene, who wrote, not earlier than 160 B.C., a history in five books of the wars for Jewish freedom under the Maccabees, of which an epitome is given in II Mac. It is less reliable than I Mac. 2. Jason, second son of Simon II, brother of Onias III, who about 175 B.C. secured the high-priesthood from Antiochus Epiphanes, with whom he cooperated eagerly in his endeavor to Hellenize the Jewish nation, introducing Greek practises, which were an abomination to the patriotic party. Being supplanted by Menelaus, he escaped after many adventures to Sparta and "perished in a strange land." 3. Jason of Thessalonica (Ac 17 5-9), Paul's host, and for that reason attacked by the Jews—possibly the same as the Jason of Ro 16 21, a kinsman of Paul, *i.e.*, a fellow Jew. R. A. F.

JASPER. See STONES, PRECIOUS, § 2.

JATHNIEL, jath'ni-el (יַתְנִיאֵל, *yathnī'ēl*): A son of Meshelemiah (I Ch 26 2). E. E. N.

JATTIR, jat'ęr (יַתִּיר, *yattīr*): A city in Judah (Jos 15 48, 21 14; I S 30 27; I Ch 6 57). Map II, E 16. E. E. N.

JAVAN, jê'van *or* jav'an. See ETHNOGRAPHY AND ETHNOLOGY, §§ 9, 11.

JAVELIN. See ARMS AND ARMOR, § 1.

JAW-BONE. See LEHI.

JAZER, jê'zęr (יַעְזֵר, *ya'zēr*): A town of the Amorites near the border of Ammon, taken by Israel (Nu 21 32) and given to Gad (Jos 13 25; II S 24 5; I Ch 26 31), who fortified it (Nu 32 35). Later it became a Levitical city (Jos 21 39; I Ch 6 81). It was in a country suited for grazing (Nu 32 1, 3) and for producing wine (Is 16 8 f.; Jer 48 32). It came

into the possession of Moab (Is 16 8 f.), and was a city of the Ammonites in the time of Judas Maccabæus (I Mac 5 8). Eus. and Jer. in the *Onomasticon* place it 15 m. N. of Heshbon and 8 m. W. of Philadelphia. The ruins of *Khurbet Sar* would correspond to this. For another identification see Map I, G 8. "The Sea of Jazer" (Jer 48 32) seems to be a corruption of the text. C. S. T.

JAZIZ, jê'ziz (יָזִיז, *yāzīz*): David's chief shepherd (I Ch 27 31). E. E. N.

JEALOUS. See CRIMES AND PUNISHMENTS, § 3 (b); DISEASE AND MEDICINE, § 7 (12); SACRIFICE AND OFFERINGS, § 12; and GOD, § 1.

JEARIM, jî'a-rim. See CHESALON.

JEATHERAI, ję-ath'ę-rai (יְאַתְרַי, *y'athray*, Jeaterai AV): A Gershonite Levite (I Ch 6 21; Ethni in ver. 41). E. E. N.

JEBERECHIAH, ję-ber''ę-cai'ā (יְבֶרֶכְיָהוּ, *y'bherekhyāhū*), 'J" blesses': A son of Zechariah (Is 8 2). E. E. N.

JEBUS, jî'bus. See JERUSALEM, § 19.

JEBUSITE, jeb'u-sait (יְבוּסִי, *y'bhūsī*): For the Jebusites of Canaan see ETHNOGRAPHY AND ETHNOLOGY, § 11. In Zech 9 7 "Jebusite" seems to mean "Jerusalemite." The prophecy looks forward to a time when the Philistine remnant shall be incorporated into the purified Jewish commonwealth. See JERUSALEM, § 19. E. E. N.

JECAMIAH, jec''a-mai'ā. See JEKAMIAH.

JECHILIAH, jek''i-lai'ā (יְכִילְיָה, *y'khīlyāh*), 'J" is able': The mother of King Uzziah (II Ch 26 3; Jecholiah in II K 15 2). E. E. N.

JECHONIAH, jec''o-nai'ā, **JECHONIAS,** jec''o-nai'as. See JEHOIACHIN.

JECOLIAH, jec''o-lai'ā. See JECHILIAH.

JEDAIAH, ję-dê'yā *or* ję-dai'ā, the transliteration of two Heb. names: **1** (יְדָיָה, *y'dhāyāh*). 'J" praises': **a.** A Simeonite chieftain (I Ch 4 37). **b.** One who helped rebuild the wall of Jerusalem (Neh 3 10). **2** (יְדַעְיָה, *y'dhā'yāh*). 'J" knows': **a.** The ancestral head of the second course of priests (I Ch 9 10, 24 7; Ezr 2 36; Neh 7 39, 11 10, 12 6, 7, 19). **b.** A priest (Neh 12 7, 21). **c.** A returned exile (Zech 6 9, 14). E. E. N.

JEDIAEL, ję-dai'a-el (יְדִיעֲאֵל, *y'dhī'ă'ēl*), 'known of God': **1.** The ancestral head of one of the clans of Benjamin (I Ch 7 6 ff.). **2.** One of David's heroes (I Ch 11 45, 12 20). **3.** A Korahite doorkeeper (I Ch 26 2). E. E. N.

JEDIDAH, ję-dai'dā (יְדִידָה, *y'dhīdhāh*), 'beloved': The mother of Amon, King of Judah (II K 22 1). E. E. N.

JEDIDIAH, jed''i-dai'ā. See SOLOMON, § 1.

JEDUTHUN, ję-dū'thun (יְדוּתוּן, יְדִתוּן, *y'dhūthūn, Kethibh* of Pss 39, 62, 77 (titles); Neh 11 17; I Ch 16 38, *y'dhīthūn*): According to the Chronicler, the name of one of the three chief singers in the service of the Sanctuary at the time of David (I Ch 9 16, 16 38 f., 25 1 f.; II Ch 5 12, 29 14, 35 15), the same as Ethan (I Ch 6 44, 15 17, 19). It is rather the name of a post-exilic musical gild (Neh 11 17) which was connected by the Chronicler with the Levites. In the titles of Pss 39 ("for" mistake for "after the manner of"), 62, 77 the RV translates correctly "after the manner of (the choir of) *y'dhūthūn*." C. S. T.

JEEZER, ję-î'zęr, **JEEZERITE,** ję-î'zęr-ait. See ABIEZER.

JEGAR-SAHADUTHA, jî''gar-sê''ha-dū'tha (יְגַר שָׂהֲדוּתָא, *y'gar sāhădhūthā'*): The Aramaic equivalent of the Heb. *gal'ēdh*, 'heap of witness' (Gn 31 47). E. E. N.

JEHALLELEL, ję-hal'ę-lel (יְהַלֶּלְאֵל, *y'hallel'ēl*, Jehaleleel AV), 'God praises': **1.** A Calebite (I Ch 4 16). **2.** A Levite (II Ch 29 12). E. E. N.

JEHDEIAH, ję-dî'yā *or* ję-dai'ā (יְחְדְיָהוּ, *yeḥdeyāhū*), 'J" is glad': **1.** The overseer of David's asses (I Ch 27 30). **2.** A Levite (I Ch 24 20). E. E. N.

JEHEZKEL, ję-hez'kel (יְחֶזְקֵאל, *y'ḥezqē'l*, Jehezekel AV), 'God strengthens' (cf. EZEKIEL): The ancestral head of the twentieth course of priests (I Ch 24 16). E. E. N.

JEHIAH, ję-hai'ā (יְחִיָה, *y'ḥīyāh*), 'J" lives': A Levite doorkeeper (I Ch 15 24). E. E. N.

JEHIEL, ję-hai'el (יְחִיאֵל, *y'ḥī'ēl*), 'God lives': **1.** A member of David's court (I Ch 27 32). **2.** A son of Jehoshaphat (II Ch 21 2). **3.** A priest (II Ch 35 8). **4.** The ancestor of a family of Gershonite Levites (I Ch 23 8, 26 21 f.; here called **Jehieli,** 29 8). **5.** The father of Obadiah (Ezr 8 9). **6.** One of the "sons of Elam" (Ezr 10 2, 26). On II Ch 29 14 see JEHUEL. **7.** A priest (Ezr 10 21). **8.** The name of two Levites: (1) I Ch 15 18, 20, 16 5; (2) II Ch 31 13. E. E. N.

JEHIELI, ję-hai'ę-lai *or* jî''hai-î'li. See JEHIEL, 4.

JEHIZKIAH, jî''hiz-kai'ā (יְחִזְקִיָהוּ, *y'ḥizqīyyāhū*), 'J" strengthens': A chief of Ephraim under Pekah (II Ch 28 12). E. E. N.

JEHOADDAH, ję-hō'ad-dā (**Jehoadah** AV). See JARAH.

JEHOADDAN, jî''ho-ad'an (יְהוֹעַדָּן, *y'hō'addān*), and **JEHOADDIN,** jî''ho-ad'din, 'J" gives delight': The mother of Joash, King of Judah (II K 14 2; II Ch 25 1). E. E. N.

JEHOAHAZ, ję-hō'a-haz (יְהוֹאָחָז, *y'hō'āḥāz*), 'J" lays hold': **1.** The son and successor of Jehu as king of Israel (II K 10 35, 13 1-9; called **Joahaz** in II K 14 1), involved in unsuccessful wars with Benhadad II of Syria. He reigned 16 to 18 years (815–799 B.C.). **2.** The third son and immediate successor of Josiah at Jerusalem (II K 23 30-34; called **Joahaz** in II Ch 36 2-4; apparently also called **Shallum,** Jer 22 11; cf. I Ch 3 15). He was raised to the throne by the people, possibly as the one among the king's sons who was identified with the anti-Egyptian policy. When Pharaoh Necho, after the

battle of Megiddo (608 B.C.), became master of the kingdom of Judah, Jehoahaz was seized and carried to Riblah and thence to Egypt, where he was detained until his death. **3.** The same as Ahaziah, King of Judah (II Ch 21 17, 25 23). A. C. Z.

JEHOASH, jẹ-hō'ash (יְהוֹאָשׁ, *y'hō'āsh,* also called **Joash**), 'J" gives,' or 'J" is strong': **1.** The son of Ahaziah, and king of Judah (II K ch. 11 f., etc.) (837–798 B.C.). He was rescued as an infant by Jehoiada, the priest, from Athaliah's effort to annihilate the royal family. At the age of seven he was proclaimed king, Athaliah being put to death. He is said to have reigned forty years, but the six years of Athaliah's usurpation may be included in this reckoning. He undertook to raise funds for the repairing of the Temple at Jerusalem, and, after some difficulty with the Temple priesthood, he succeeded. Being threatened with an invasion by Hazael, he stripped the Temple of its gold and sent it to the king of Syria as a bribe. Soon afterward, he was assassinated by a band of conspirators. **2.** The son of Jehoahaz and king of Israel (II K 13 10-25, 14 8-16), noted for his admiration of the aged prophet Elisha, who, however, on his death-bed severely rebuked J. for his weakness in prosecuting the war against Syria (13 14-19). J. was fairly successful in this war (13 23-25), and also against the rash attempt of Ahaziah of Judah to conquer him (14 8-14). His reign of sixteen years saw the revival of Israel from its humiliation at the hands of Syria. **3.** A son of Becher (I Ch 7 8). **4.** The keeper of the oil-cellars of David (I Ch 27 28). **5.** The father of Gideon (Jg 6 11). **6.** A son of Ahab (I K 22 26). **7.** A Judahite, son of Shelah (I Ch 4 22). **8.** One of the mighty men of David (I Ch 12 3). A. C. Z.

JEHOHANAN, jĭ"ho-hê'nan (יְהוֹחָנָן, *y'hōḥānān,* also **Johanan**), 'J" is gracious': **1.** One of the gatekeepers of the Tabernacle in the reign of David (I Ch 26 3). **2.** A captain appointed by Jehoshaphat (II Ch 17 15; cf. 23 1). **3.** One of the "sons of Bebai," who married a foreign wife (Ezr 10 28). **4.** A priest of the time of Jehoiakim (Neh 12 13). **5.** A priest of the time of Nehemiah (Neh 12 42). A. C. Z.

JEHOIACHIN, jẹ-hoi'a-kin (יְהוֹיָכִין, יְהוֹיָכִן, *y'hōyākhīn,* and יוֹיָכִין, *yōyākhīn*; also, by transposition of the two parts of the name, **Jeconiah** [Jer 24 1, 27 20; I Ch 3 16, 17] and **Jechonias** [Mt 1 11, 12 AV]; also **Coniah** [Jer 22 24, 28, 27 1]), 'J" appoints': The son and successor of Jehoiakim, King of Judah. He was called to the throne at the age of eighteen (598 B.C.), and reigned three months. It was during his reign that Nebuchadrezzar, in his campaign against 'the Westland,' reached Jerusalem, besieged and captured it, took all the treasures stored up in the Temple and the king's palace, deposed J., and, together with a large retinue of leading men and artisans numbering over 10,000, carried him to Babylon. The gate of the Court of the Priests, through which Jehoiachin was led out of the Temple on this occasion, was, according to the Mishna, called the "Gate of Jeconiah" (*Middoth* 2). This deportation became commonly known as "the captivity of Jehoiachin" (II K 25 27; Jer 52 31; Ezk 1 2), and included, besides the great number above alluded to, the mother and the wives of the king. While the majority of the other captives lived in comparative freedom in the land, J. was kept in prison in Babylon during the entire reign of Nebuchadrezzar. At the end of that period, he was released by Evil-merodach (561 B.C.), restored to his royal rank, though not returned to his kingdom in Jerusalem, and supported at the expense of the king of Babylon in royal state. According to a tradition (incorporated in *Targ. Sheni,* near the beginning), many prominent Jews imprisoned by Nebuchadrezzar were also liberated at the same time for the sake of J. How long after this date J. survived, the records do not state (cf. Jer 52 31-33). A. C. Z.

JEHOIADA, jẹ-hoi'a-da (יְהוֹיָדָע, *y'hōyādhā'*), 'J" knoweth': **1.** The father of Benaiah, an officer of David (II S 8 18; I K 1 8 and often; I Ch 11 22 and often). He resided in Kabzeel (II S 8 18), and may have been a priest (I Ch 27 5; cf. 12 27, which probably refers to the same man, unless with RVmg. we read "chief minister" and refer it to Benaiah). In I Ch 27 34 we should probably read "Benaiah son of Jehoiada." **2.** The high priest during the reigns of Ahaziah, Athaliah, and Joash (II K 12 10 [11]). Jehosheba, a sister of Ahaziah, was his wife (II Ch 22 11). He cared for Joash, the son of Ahaziah (II K 11 2; II Ch 22 11), who had been rescued from the king's mother, and after six years placed him on the throne, having brought about the death of Athaliah (II K 11 4 ff.; II Ch 23 1 ff.). He led the people to make a covenant with J" (II K 12 17), and caused the destruction of the temple of Baal (II K 12 18). J. is said (II K 12 9 f. [10 f.]) to have set up a chest beside the altar, into which was put the money that was brought into the house of J". For the AV Jehoiada of Neh 3 6, see JOIADA. C. S. T.

JEHOIAKIM, jẹ-hoi'a-kim (יְהוֹיָקִים, *y'hōyāqīm*), 'J" raises up': A son of Josiah, and king of Judah (609–597 B.C.), called before his accession **Eliakim,** which name Pharaoh Necho changed to Jehoiakim (II K 23 34). When his father, Josiah, died in battle against Necho, he would naturally have succeeded him, but the populace enthroned his brother Jehoahaz, possibly because he sympathized with, or even headed, the anti-Egyptian party in Judah, while Eliakim, the elder brother, favored submission to Pharaoh. Necho deposed Jehoahaz, and made Jehoiakim king, who, by a systematic taxation, now succeeded in raising the tribute imposed by the conqueror. But the peace he thus purchased from the Egyptians did not prove of long duration; for three years after this victory Nebuchadrezzar overwhelmed Necho at Carchemish, and took from Egyptian control all the territory "from the brook of Egypt unto the river Euphrates, all that pertained to the king of Egypt" (II K 24 7). Jehoiakim was thus reduced to the condition of a tributary to Babylonia. In his internal administration, he evidently wielded a strong hand. He earned the reputation of shedding "innocent blood" (II K 24 4). His relations with the prophet Jeremiah were not cordial (cf. Jer *passim,* esp. 22 13-19). He took offense at the stern rebukes

of the prophet, burned a MS. containing prophecies which had come into his possession, and attempted to seize and punish the prophet himself, but was foiled by Jeremiah's hiding himself (Jer ch. 36). In the 6th or 7th year of his reign, after three years of submission to Babylon, he rebelled. It was some years before Nebuchadrezzar undertook to march in force against him and other rebellious vassals. How he came to his end is uncertain. According to II K 24 6 he died at Jerusalem (in peace? cf. Jer 22 18 f., 36 30), but according to II Ch 36 6 f. he was deported to Babylon. A. C. Z.

JEHOIARIB, jẹ-hoi'a-rib (יְהוֹיָרִיב, *y'hōyārībh*, I Ch 9 10, 24 7; יוֹיָרִיב, *yōyārībh*, Neh 11 10, 12 6, 19), 'J" contendeth': The name of one of the twenty-four classes of priests. It was counted the first in the time of David (I Ch 24 7), and the seventeenth in the time of Zerubbabel (Neh 12 6). They dwelt in Jerusalem in the time of Nehemiah (cf. Neh 11 10, which should read as I Ch 9 10). C. S. T.

JEHONADAB, jẹ-hon'a-dab (יְהוֹנָדָב, *y'hōnādhābh*, also called **Jonadab**), 'J" is noble': **1.** A nephew of David, who planned for Amnon the sin against Tamar (II S 13 3-6). **2.** The son of Rechab (II K 15 15 ff.), who organized his family into a clan characterized by their nomadic type of life and by total abstinence from wine. The strictness with which this feature of clan life was preserved was used by Jeremiah (ch. 35) as a ground of rebuke to the Israelites for their own failure to keep the commandments of J". A. C. Z.

JEHONATHAN, jẹ-hon'a-than. See JONATHAN.

JEHORAM, jẹ-hō'ram (יְהוֹרָם, *y'hōrām*; also called **Joram**), 'J" is exalted': **1.** A king of Israel (851–842). He was the son of Ahab, and succeeded his brother Ahaziah. His reign was noteworthy for the rebellion of Mesha (q.v.), King of Moab. To quell this rebellion, Jehoram appealed to his father's old ally, Jehoshaphat, and with Jehoshaphat's aid and that of the king of Edom defeated Mesha's forces (II K ch. 3). In the last year of Jehoram's reign, his nephew Ahaziah, King of Judah, made him a visit at Jezreel, where both kings were surprised and slain by Jehu (q.v.). **2.** Son of Toi (Tou) of Hamath (II S 8 10), called, however, in I Ch 18 10 Hadoram. **3.** A son of Jehoshaphat, King of Judah. For the sake of cementing the alliance entered into by his father with Ahab, Jehoram married the latter's daughter Athaliah, and under her influence favored the introduction of Baal-worship into Judah (II K 8 18). According to II Ch 21 4 when he succeeded his father and found himself in a strong position he slew his brothers. During his reign (849–841) Edom and Libnah revolted, the former establishing itself into a separate kingdom (II Ch 21 10). The mention of a letter written to Jehoram by Elijah (II Ch 21 12 ff.) can be regarded only as an anachronism (see ELIJAH). **4.** A Levite, son of Jeshaiah (I Ch 26 25). **5.** A priest (II Ch 17 8). A. C. Z.

JEHOSHABEATH, jĭ''ho-shab'ẹ-ath (יְהוֹשַׁבְעַת, *y'hōshabh'ath*), 'J" is an oath': The daughter of King Jehoram and wife of Jehoiada the priest (II Ch 22 11), who rescued and concealed Joash, the young son and heir of Ahaziah. In II K 11 2 she is called **Jehosheba.** C. S. T.

JEHOSHAPHAT, jẹ-hosh'a-fat (יְהוֹשָׁפָט, *y'hōshāphāṭ*; called also **Josaphat** in Mt 1 8 AV), 'J" has judged': **1.** The son of Asa, King of Judah, and Azubah, the daughter of Shilhi (I K 15 24, 22 41, etc.; II Ch 20 31). He succeeded his father on the throne and reigned twenty-five years (873–849 B.C.). He at once adopted a conciliatory policy toward the Northern Kingdom, entering into a contract with Ahab, whose daughter Athaliah he secured as the wife of his son Jehoram. He also aided Ahab in his campaign against Ben-hadad I, of Damascus (I K 22 1 ff.; II Ch 18 3 ff.). He further took part in the war of Jehoram against Mesha (q.v.) of Moab (II K 3 4), undertook an expedition into Ophir, and had a vessel built for this purpose. But as the expedition was wrecked in the neighborhood of Ezion-geber, he took this as an omen that Judah's glory should be limited to land, and abstained from further enterprises to build up the navy (I K 22 48). His attitude toward the religion of J" was one of enthusiastic adherence. Both personally and through his officials, he undertook to instruct the people in the requirements of the true service of J", and did much to put an end to Asherah-worship and the high places within his territory. But his success in this regard was evidently not complete (II Ch ch. 19; cf. I K 22 43; II Ch 20 33). **2.** The son of Nimshi and father of Jehu (II K 9 14). **3.** The son of Ahilud and recorder under David and Solomon (II S 8 16; I K 4 3). **4.** The son of Paruah and prefect in Issachar under Solomon (I K 4 17). **5.** One of David's heroes (I Ch 11 43, **Joshaphat**). **6.** A trumpeter under David (I Ch 15 43). A. C. Z.

JEHOSHAPHAT, VALLEY OF. See JERUSALEM, § 5.

JEHOSHEBA, jẹ-hosh'ẹ-ba. See JEHOSHABEATH.

JEHOSHUA, jẹ-hosh'yu-a, **JEHOSHUAH,** jẹ-hosh'yu-ā. See JOSHUA.

JEHOVAH, jẹ-hō'vā (יְהוָה, *y'hōwāh*, but properly יַהְוֶה, *yāhweh*): In compound personal names J", like *'El* ('God'), was frequently used as a component part, nearly always as the subject to which the other part of the name forms the predicate. In such names the shortened form *yō* (*y'hō*) was used at the beginning, and *yāh* (*yāhū*) at the end (y = j). In the Eng. transliteration the final syllable is often written 'iah.' This use of the name of J" appears prominently first in the Davidic period and ultimately became very popular. See also GOD, § 2, and NAMES, § 6. E. E. N.

JEHOVAH-JIREH, -jai're (יְ' יִרְאֶה, *yāhweh yir'eh*), 'J" will see': The name of the place where Isaac was brought to be sacrificed (Gn 22 14). In the light of the latter half of the verse it may be inferred that the original reading was "J" will be seen," *i.e.*, 'will reveal Himself.' The verse is a late addition to the earlier narrative, connecting the scene directly with the Temple mount in Jerusalem, and the proverbial expression quoted probably had reference originally to Mt. Zion. E. E. N.

JEHOVAH-NISSI, -nis'sai (יְהוָה נִסִּי, *yāhweh nissī*), 'J″ my banner': The name of the altar erected by Moses to commemorate his victory over the Amalekites (Ex 17 15). The name was indicative of the confidence in J″ as the giver of the victory.
E. E. N.

JEHOVAH-SHALOM, -shê'lom (יְהוָה שָׁלוֹם, *yāhweh shālōm*), 'J″ is peace': The name given to the altar erected by Gideon after receiving the encouraging message "peace be unto thee" from the angel (Jg 6 24). This altar was probably still standing when the narrative was written. E. E. N.

JEHOZABAD, ję-hoz'a-bad (יְהוֹזָבָד, *yᵉhōzābhādh*), 'J″ gives': **1.** One of the conspirators who slew Joash, King of Judah (II K 12 21). His mother seems to have been a Moabitess (II Ch 24 26). He was executed for his crime by Amaziah, son of Joash (II K 14 5), who, however, refrained from following the usual custom of visiting the sins of fathers upon their children (II K 14 6). **2.** A son of Obed-edom (I Ch 26 4). **3.** An officer under Jehoshaphat (II Ch 17 18). E. E. N.

JEHOZADAK, ję-hoz'a-dak (יְהוֹצָדָק, *yᵉhōtsādhāq*; also called **Jozadak** and **Josedech**), 'J″ is righteous': A priest of the line of Zadok. He was the son of Zeraiah and father of the high priest Jeshua, who accompanied Zerubbabel at the return from the Captivity (I Ch 6 14 f.; Ezr 3 2, 8, etc.; Hag 1 1; Zech 6 11, etc.). A. Z. C.

JEHU, jî'hiū (יֵהוּא, *yēhū'*), probably 'J″ is He': **1.** The son of Hanani, a prophet who denounced Baasha, King of Israel (I K 16 1, 7, 12). He also wrote a history, including among other things an account of the reign of Jehoshaphat (II Ch 20 34). **2.** The son of Jehoshaphat, son of Nimshi, and the founder of the fifth dynasty in Israel (II K ch. 9 f.). He was holding the post of general in the Israelitic army when Jehoram, the son of Ahab, retired to Jezreel to recover from the wounds received in the siege of Ramoth. The denunciations of the house of Ahab, based on the wicked character of Jezebel, by the prophets Elijah and Elisha had prepared the people for the overthrow of the dynasty and the transfer of the reins of government into new hands. Jehu was designated as the man best qualified to bring the change about, and at the same time succeed to the throne (I K 19 16). In accomplishing the task given him by the prophet, he boldly assumed the royal title and, being accepted by his fellow officers, through a rapid movement surprised Jehoram at Jezreel, and without hesitation slew him with his own hand. He also mortally wounded Ahaziah, King of Judah, who was at the time visiting his kinsman. After the death of Jehoram, his first effort was toward exterminating the house of Ahab, which he accomplished by the aid of the local governors of cities and districts. He next laid a plot to entrap and destroy the priests of Baal. His object in this course, however, was rather the selfish and political one of rendering it impossible for the adherents of the former régime to regain power than the pure love of J″ worship. He did not, therefore, completely win over to himself the prophets of J″. Their judgment on his policy is expressed in the formula: "He departed not from the sins of Jeroboam, the son of Nebat, wherewith he made Israel to sin." During the latter half of his reign, war again broke out between Syria and Israel, and Jehu was not able to prevent the king of Syria from inflicting considerable damage upon Israelitic territory, E. of the Jordan. Hazael wrested from Israel large tracts of land within the borders of Manasseh and Gad. But these operations did not lead to any decisive results within Jehu's lifetime. Jehu is mentioned on the black obelisk of Shalmanezer III (860–824) as paying tribute to Assyria in the year 842. He doubtless put himself under the suzerainty of Assyria with the hope of aid against the encroachments of Damascus. He died at the end of a reign of twenty-eight years (*circa* 842–815), leaving behind him a good reputation for intrepidity and strategy. **3.** An Anathothite, one of David's heroes (I Ch 12 3). **4.** A son of Obed, a Judahite (I Ch 2 38). **5.** A son of Josibiah, a Simeonite (I Ch 4 35).
A. C. Z.

JEHUBBAH, ję-hub'bā (יְחֻבָּה, *yᵉḥubbāh*): An Asherite (I Ch 7 34). E. E. N.

JEHUCAL, ję-hiū'cal (יְהוּכַל, *yᵉhūkhal*, **Jehukal** AV), 'J″ is able': An officer under King Zedekiah (Jer 37 3; called **Jucal** in 38 1). E. E. N.

JEHUD, jî'hud (יְהוּד, *yᵉhūdh*): A city of Dan (Jos 19 45). Map III, D 4. E. E. N.

JEHUDI, ję-hiū'dai (יְהוּדִי, *yᵉhūdhī*), 'Jew': An officer in the service of Jehoiakim (Jer 36 14 ff.), possibly of foreign origin and naturalized as a 'Jew' (*i.e.*, 'man of Judah'). E. E. N.

JEHUDIJAH, jî″hu-dai'jā. See JEWESS.

JEHUEL, ję-hiū'el (יְחוּאֵל, *yᵉḥū'ēl*, **Jehiel** AV): A Levite (II Ch 29 14). E. E. N.

JEHUSH, jî'hush. See JEUSH.

JEIEL, ję-ai'el, **JEHIEL,** ję-hai'el (יְעִיאֵל, *yᵉ'ī'ēl*): **1.** The head of a Reubenite clan (I Ch 5 7). **2.** An ancestor of Saul (I Ch 9 35). **3.** One of David's heroes (I Ch 11 44). **4.** An Asaphite Levite (I Ch 15 18, 21, 16 5; II Ch 20 14). **5.** A scribe under Uzziah (II Ch 26 11). **6.** A Levite (II Ch 35 9). **7.** One of the "sons of Nebo" (Ezr 10 43). See also JEUEL. E. E. N.

JEKABZEEL, ję-kab'zę-el. See KABZEEL.

JEKAMEAM, jek″a-mî'am (יְקַמְעָם, *yᵉqam'ām*): The ancestral head of a family of Kohathite Levites (I Ch 23 19, 24 23). E. E. N.

JEKAMIAH, jek″a-mai'ā (יְקַמְיָה, *yᵉqamyāh*), 'J″ avenges': **1.** A descendant of Jerahmeel (I Ch 2 41). **2.** A descendant of David (I Ch 3 18, **Jecamiah** AV). E. E. N.

JEKUTHIEL, ję-kiū'thi-el (יְקוּתִיאֵל, *yᵉqūthī'ēl*): The head of a Calebite family (I Ch 4 18). E. E. N.

JEMIMAH, ję-mai'mā (יְמִימָה, *yᵉmīmāh*): The eldest of Job's daughters (Job 42 14). E. E. N.

JEMUEL, ję-miū'el *or* jem'yu-el. See NEMUEL.

JEPHTHAH, jef'thā (יִפְתָּח, *yiphtāḥ*; also called **Jephthae** in He 11 32 AV), 'He [God] opens': One of the major judges of Israel (Jg 11 1–12 7). He was a Gileadite, and became prominent, first as the head of a company of irresponsible men ("vain fellows"), and afterward undertook successfully the championship of Israel against the Ammonites. The most interesting feature of the story of J. is his vow (Jg 11 31). The text leaves no room for doubt that in fulfilment of it he sacrificed his daughter. Efforts to evade this conclusion have proved futile. Either J. was ignorant of the law against human sacrifices, or he flagrantly violated it. The last undertaking of J. was his successful war with the Ephraimites, who attacked him because they said he had not invited them to go with him against Ammon (Jg 12 1 ff.). Criticism has busied itself with the tracing of the account in Jg to its sources, but has not achieved a consensus. The story is by some (Wellhausen, Moore) assigned to one source, into which an interpolation has been incorporated (11 12-28). Moore, however (*Int. Crit. Com., ad loc.*), believes in the preservation of genuine history through this source. Others (Budde and Cheyne) assign it to two sources. Budde finds these preserved respectively in 11 1-11 and 11 34-40. Cheyne (*EB*) finds that one of these originally was concerned with Jair, and either by textual corruption or otherwise was transferred to J. Cf. Moore (*Int. Crit. Com.*), Budde (*Handkommentar*), and Frankenberg (*Composition d. Deuteron. und Richterbücher*, 1895, pp. 35–38). A. C. Z.

JEPHUNNEH, ję'fun'ę (יְפֻנֶּה, *y'phunneh*): **1.** The father of Caleb (Nu 13 6, etc.). **2.** The head of an Asherite family (I Ch 7 38). E. E. N.

JERAH, jī'rā. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

JERAHMEEL, ję-rā'mę-el (יְרַחְמְאֵל, *y'raḥm'ēl*), 'God has mercy': **1.** The eponymous ancestor of the clan, or tribe, of **Jerahmeelites** living in the "South" of Judah (I S 27 10, 30 29) and afterward absorbed into the tribe of Judah, so that J. was reckoned genealogically as one of the grandsons of Judah and the brother of Caleb (I Ch 2 9, 25-27, 33, 42). **2.** The name of a subdivision of the Levites (I Ch 24 29). **3.** A son of Jehoiakim, King of Judah (Jer 36 26). E. E. N.

JERED, jī'red (יֶרֶד, *yeredh*): The "father of Gedor" (I Ch 4 18), probably the name of the clan, or family, which inhabited Gedor. E. E. N.

JEREMAI, jer"ę-mê'ai *or* jer'ę-mê (יְרֵמַי, *y'rēmay*, a shortened form of "Jeremiah"): One of the "sons of Hashum" (Ezr 10 33). E. E. N.

JEREMIAH, jer"ę-mai'ā (יִרְמְיָהוּ, *yirmīyāhū*, יִרְמְיָה, *yirm'yāh*), 'J" casts' (or 'looseneth,' so *Oxf. Heb. Lex.*), *i.e.*, from the womb: **1.** A man of Libnah, father of Hamutal, wife of Josiah and mother of Jehoahaz (II K 23 31) and Zedekiah (II K 24 18; Jer 52 2). **2.** The head of a family of Manasseh, E. of the Jordan (I Ch 5 24). **3.** A Benjamite who used sling and bow, and who joined David at Ziklag (I Ch 12 4). **4, 5.** Two Gadites (I Ch 12 10, 13), users of shield and spear, who joined David at the "stronghold in the wilderness." **6.** A priest who went up to Jerusalem with Zerubbabel (Neh 12 1), sealed the covenant with Nehemiah (Neh 10 2 [3]), and also joined in the procession in dedication of the wall (Neh 12 34), unless the J. in this passage is another man. **7.** A Rechabite (Jer 35 3). **8.** The prophet Jeremiah. See next article. C. S. T.

JEREMIAH, jer"ę-mai'ā

ANALYSIS OF CONTENTS

1. Life and Times of the Prophet
2. General Character of the Book
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6. The Text of the Book of Jeremiah

Jeremiah (on the name see foregoing article) was the prophet of the decline and fall of the Hebrew monarchy (called **Jeremy** in Mt 2 17, 27 9 AV, and **Jeremias** in Mt 16 14 AV). Beginning his prophetic ministry in the 13th year of Josiah (626 B.C.), he continued it till we lose sight of him in Egypt, whither he was carried against his will shortly after the fall of Jerusalem in 586. If at his call he was a youth of twenty or twenty-two, he must at his death have been over sixty. He was of priestly descent, being one of a little community of priests settled at Anathoth (I K 2 26), 3 m. N. of Jerusalem, where his family owned land (32 8). His prophetic 'call' took place (1 2, 25 3) in the 13th year of Josiah, five years before the memorable discovery of the 'book of the law' (*i.e.*, Dt) in the Temple (II K 22 3 ff.). Of his personal life during the rest of Josiah's reign and the three months of Josiah's successor, Jehoahaz, no particulars are known; but his book contains abundant details of the part played by him in the anxious times which began soon after the accession of Jehoiakim (609 B.C.). Politically, the 4th year of Jehoiakim (605), in which Nebuchadrezzar defeated Pharaoh-necho at Carchemish, was the turning-point of the age. J. at once grasped the situation. He saw that Nebuchadrezzar was destined to achieve further successes; he greeted him with an ode of triumph (46 3-12), promised him the conquest of Egypt (46 14-26), and declared that the whole of Western Asia would fall under his sway (ch. 25), implying thereby, what he afterward taught explicitly, that the safety of Judah lay in yielding to the inevitable, and accepting the condition of dependence upon Babylon. Jehoiakim became for a while Nebuchadrezzar's vassal, but after three years revolted (II K 24 1). Under Jehoiachin, his son and successor (697), Jerusalem was besieged by the Chaldeans. After a reign of three months the king surrendered, and both he and his court, and the élite of Jerusalem generally, were exiled to Babylonia (II K 24 10-16). Zedekiah, Jehoiachin's uncle, having sworn a solemn oath of allegiance to Nebuchadrezzar (Ezk 17 11-18), was made king over those who remained in Jerusalem. After a few years, however, Zedekiah entered into treasonable negotiations with Pharaoh Hophra; and in his 9th year (588 B.C.), the second

1. Life and Times of the Prophet

siege of Jerusalem by the Chaldeans began. Jeremiah now (21 1-10) declared unambiguously that the besiegers would prevail, adding as a piece of practical advice to the people generally that desertion to the Chaldeans was the sole guaranty of personal safety (21 9). His counsel did not proceed from any unpatriotic motive, though it is easy to see that it might be so interpreted; it was simply a corollary from the position adopted by him in 605 (ch. 25). Jeremiah's further experiences during the siege are told in chs. 37, 38. Arrested in the N. gate of the city on a charge of deserting to the Chaldeans, he was confined first in a dungeon, then, after having been sent for by the king, and questioned by him as to the issue of the siege, in a part of the palace precincts called the "guard-court," after that in a disused underground cistern, from which he was released only by the intercession of a friendly foreigner, an Ethiopian, Ebed-melech, to be again confined in the guard-court, where, after a second interview with the king, he remained until after the capture of Jerusalem by the Chaldeans. J. was treated with consideration by the Chaldeans, and allowed to live where he pleased till he was forced by some of the Jews left in Palestine to accompany them into Egypt (chs. 42–44).

The foregoing outline of the history of J.'s time will be of use in enabling the reader to understand the scope and contents of the Book of Jeremiah. The book consists partly of prophecies, partly of narratives of events in the prophet's life. Its several parts are not arranged chronologically, the imperfect order being due, no doubt, to the fact that the book reached its present form by a series of stages. We learn from ch. 36 that its nucleus consists of a collection of prophecies, delivered during the twenty-three preceding years, which were first committed to writing in the 4th year of Jehoiakim (605), at J.'s dictation, by his friend and amanuensis, Baruch; after the king, when the roll was read before him in the following year, had burnt it in a fit of passion, it was rewritten, we are told, *with many additions* (ver. 32). This last statement is important, for it shows that even the prophecies dictated to Baruch by J. himself which must have formed the nucleus of the present book were not verbal reproductions of the discourses as they were originally delivered. The original collection comprised in all probability (not counting later additions) chs. 1–9, 10 17-25, 25, 46–49 33, perhaps also parts of chs. 11–20. This was afterward gradually enlarged by the insertion or addition, partly of prophecies of later date than 605 (including some, as 10 1-16, not by J. himself), partly of biographical and historical notices, till the book assumed its present form. The narratives in the third person about J. are generally supposed to be from the hand of Baruch.

2. General Character of the Book.

Chs. 1–6 consist of prophecies dating mainly from the reign of Josiah. Ch. 1 describes the vision of J.'s call; it is to be his mission to announce the weal or wo of nations, and he is not to be discouraged by the opposition which his words may provoke. Chs. 2–6 contain J.'s earliest prophecies (626 B.C.–c. 619); in 2 1–4 4 the prophet passes his verdict upon Israel's history; he reproaches it with its declension from the ideal of the past, and its persistent idolatry, while promising it, if penitent, a return of J"'s favor; in 4 5–6, in strains of deep feeling and remarkable poetical power, he announces the coming judgment, to be inflicted by a formidable but unnamed foe from the North. The imagery is probably suggested by the hordes of Scythians who were, c. 625 B.C., overrunning Western Asia. Chs. 7–10 (excluding 10 1-16) form a second group of prophecies, belonging probably to the early part of the reign of Jehoiakim (comp. ch. 7 with ch. 26). The scene described in 7 1-28 is a striking one. The prophet stands at the gate of the Temple, rebukes the people for pointing to J"'s dwelling among them as of itself guaranteeing their security, and bids them, if they desire to remain in that place, to 'amend their ways and their doings.' In the rest of this section, J., in a succession of plaintive elegies, bewails the corruption of the nation, and describes the alarm and despair which will seize the people when they see the foe in the midst of them. 10 1-16 (against standing in awe of the idols of the heathen) interrupts the connection, and, to judge from the argument and situation presupposed by it, is not J.'s at all. In 11 1-8 J. exhorts the people to obey the Deuteronomic law; but in 11 9-17 he is warned that Judah, for its disobedience, is doomed to disaster, and that he must not intercede on his people's behalf. In 11 18–12 6 he describes a plot formed against his life by his own townsmen, and the moral perplexities which the impunity of the conspirators raised in his mind. The passage 12 7-17 threatens exile to some of Judah's unfriendly neighbors, but promises them restoration if they afterward embrace from the heart Israel's religion. In ch. 13 the corrupt condition of the people and the certainty of approaching exile are again insisted on by the prophet; ver. 18 f. here (cf. II K 24 8) belongs to the reign of Jehoiachin. Chs. 14, 15 contain a dialogue between the prophet and J", arising out of a drought (interpreted as a sign of J"'s anger). J. intercedes for his people, and seeks to excuse them on the ground that they have been deluded by their prophets, but J" refuses to hear him. He bewails the hard fate imposed upon him of having to predict the ruin of his country, but in the end (15 19-21) is taught that his success and happiness depend upon his abandoning the false path of distrust and despair. In 16 1–17 18 the coming disaster, with its cause, the people's sin, is set forth in even plainer terms than before. The passage 17 19-27 is an exhortation to obey the Sabbath (thought by many recent critics not to be J.'s—the importance attached to ceremonial observances, vs. 24-26, being contrary to his usual teaching). In ch. 18, by observation of the methods of a potter, J. is taught the conditional nature of prophecy. In spite of the judgments pronounced against Judah, therefore, it would not be too late for it to repent, were it not too obstinate to do so. His words provoke another plot against his life (ver. 18), and the ch. ends with vehement imprecations against its authors. Chs. 19, 20 describe how J. was thrown into the stocks for having declared by the symbolism of a broken cruse the irretrievable nature of the disaster impending upon the nation. After his release he breaks out into a passionate complaint of the misery of his lot (20 1-18); he could not resist the impulse to prophesy, but it had brought him nothing but hostility and detraction. The passage 21 1-10 places us at the end of Zedekiah's reign (588 B.C.); the siege has begun; Zedekiah sends to inquire of the prophet respecting its issue; he replies that the city will inevitably fall into the hands of the Chaldeans. The passage 21 11–23 8 contains J.'s judgments on the contemporary kings of Judah; the exile of Jehoahaz (608) is pathetically foretold (22 10-12); the exactions of Jehoiakim (608–597) are contrasted bitterly with the justice exercised by his father, Josiah (22 13-19); rejection and banishment are to be the fate of Jehoiachin (22 20-30); and in 23 1-8, in contrast to the imperfect rulers, there is drawn a picture of the rule of the future ideal king, and of the happiness which he will secure for his people. Next, 23 9-40, we have a polemic against the false prophets who misled the people by deceptive promises of security, and made no efforts to reclaim them from their sin. Ch. 24 was written shortly after the exile of Jehoiachin (597); by the significant figure of the two baskets of good and bad figs it is shown that the exiles with Jehoiachin are much better than those left in the city with Zedekiah, and that the hopes of the future depend upon them. Ch. 25 contains the prophecy of the 4th year of Jehoiakim (605), in which J. declares that Nebuchadrezzar is to have the rule of the entire known world. Ch. 26 tells how J. nearly lost his life for threatening that, if the people did not amend their ways, Jerusalem would share the fate of Shiloh (cf. ch. 7). Chs. 27–29 (beginning of Zedekiah's reign) describe how J. exposed the futility of attempting to throw off the yoke of Babylon and of hoping that the Babylonian domination would speedily cease; and how he even wrote to the exiles in Babylonia, exhorting them

3. Contents.

to settle down contentedly in their new home. Chs. 30–33, dating from the dark days of the siege of Jerusalem, contain J.'s promises (addressed to Israel as well as to Judah) of a brighter future ultimately to come; in ch. 32 the prophet, in the full assurance that his countrymen, though exile is imminent, will again own their native soil, redeems from a cousin land belonging to his family at Anathoth; 31 31-36 is the great prophecy of the New Covenant, when Israel will be ruled by a law written in the heart, filling all with the knowledge of J" and prompting all to perfect obedience. Chs. 34–45 are largely historical; ch. 34 (end of Zedekiah's reign) tells us of the rebuke which J. addressed to the people when they refused to fulfil the promise, made when the siege was temporarily raised, to emancipate their Hebrew slaves; in ch. 35 (end of Jehoiakim's reign) J. points a lesson to his countrymen from the faithfulness of the Rechabites to the precepts of their ancestor; ch. 36 is important, as it relates how Jeremiah's prophecies were first committed to writing in the 4th year of Jehoiakim (605), and how after the king in the following year had burned the roll in a fit of passion, it was rewritten, with additions; chs. 37, 38 give particulars of J.'s personal history during the siege (see § 1, above); chs. 39–44 narrate what happened to him after the fall of the city, including his forced migration into Egypt; in 43 8-13 he foretells the future conquest of Egypt by Nebuchadrezzar; and in ch. 44 he rebukes the fugitives in Egypt for relapsing into their old idolatries, and declares that of the entire body a handful only should return into Judah; ch. 45 is a short prophecy of mingled encouragement and rebuke, addressed to Baruch, and forming a supplement to 36 1-8. Chs. 46–51 are prophecies on foreign nations, declaring successively, with much variety of imaginative form, the doom impending upon Egypt, the Philistines, Moab, Ammon, Edom, Damascus, Kedar, Elam, and Babylon. The first seven of these prophecies (that on Elam is assigned to Zedekiah's reign), in so far as they are J.'s (for most recent commentators consider them to have been more or less amplified by later hands), will reflect the profound impression produced upon the prophet by Nebuchadrezzar's victory over the Egyptians at Carchemish (cf. ch. 25). The incident narrated in 51 59-64a is no doubt historical; but the preceding prophecy (50 1–51 58) displays a spirit and point of view so unlike J.'s that it is generally recognized as not his work. Ch. 52 contains an account of the capture of Jerusalem, and the exile of the inhabitants—excerpted, in the main, from II K 24 18–25 30.

4. Personal Characteristics.

J. possessed a susceptible, deeply emotional nature. The adverse course of events impresses him profoundly, and he utters without reserve the emotions which in consequence are stirred within him. The trials which he experienced in the discharge of his prophetic office, the persecution and detraction which he encountered from those to whom his words were unwelcome (11 18-23, 15 10, 15, 17 15-17, 18 18, 20 7-10, 26 11 ff., 37 15 ff.), the disappointment which was the only fruit of his efforts to convince his people of their sin, and the ruin to which, as he saw too truly, his country was hastening, overpowered his sensitive, highly strung organism. He breaks out into bitter lamentations and complaints; he bewails pathetically his nation's doom (4 19-21, 6 26, 7 29, 8 18-22, 9 1, 13 17, and elsewhere); he calls for vengeance upon his persecutors; he reproaches the Almighty with having misled him (20 7) and with forsaking him (15 18); he wishes himself unborn (20 14-18; cf. 15 10). His mental struggle is intense; he would gladly relinquish the thankless office imposed upon him; but ever and again the higher voice within him bids him be trustful and courageous (1 7 f., 17-19, 12 5 f., 15 19-21, 20 11, 13), and his human wishes and human weakness are overcome. Love for his country is powerful within him, though he knows it to be in vain (7 16); through two long chapters (14–15) he pleads on behalf of his erring nation. The aim of his life is to lead his people, if only it will be led, to better things.

5. Significance of His Work.

J.'s poetry is exquisite. It has not indeed the majesty of Isaiah or the brilliance of Job; but sweet and tender elegies, beautiful in diction and instinct with pathos, flow without art or effort from his lips. He has been well called by Cornill the "poet of the heart." The deep springs of human feeling toward his neighbor, toward his people, and toward his God are revealed by him more clearly than by any other writer of the O T, more clearly even than by Hosea.

In the history of religion J. marks an epoch in that he brings out, more distinctly than had been brought out before, the significance and reality of personal religion, of a direct relationship of the individual soul to God. A lonely man, without domestic or social joys (16 2, 8, 15 17), full of unrequited affection for his people, mocked and misunderstood by those whom he loved, he casts himself upon God, and finds a refuge and a solace in communion with Him. As a prophet to his contemporaries, his labor was in vain; but his life was not spent in vain, either for himself or for the future. "Through sorrow and wo there arose within him the certainty of personal fellowship with God, the truest essence of piety" (Wellhausen). J. opens out his whole soul to God; he unfolds before Him his thoughts and feelings and emotions, and looks to Him for a response. It is in accordance with this sense of the religious significance of the individual that he emphasizes (31 30) the truth of individual responsibility; and that in his great prophecy of the New Covenant the essence of religion is identified by him with a personal knowledge of God implanted in the heart (31 33 f.; cf. 3 16, where an external symbol of religion, as the Ark, is to be no more needed in the ideal future). When he had passed away, men began to realize the greatness and beauty of his character. "The oppressed people saw in his sufferings a type of itself, and drew from his constancy courage to endure and be true. Imagery from the scenes of his life and echoes of his words fill many of the Psalms, the authors of which were like him in his sorrows, and strove to be like him in his faith" (Davidson).

6. The Text of the Book of Jeremiah.

The LXX. text of Jer differs more widely from the Heb. than is the case in any other book of the O. T. There are numerous omissions, sometimes of single words (often, however, of unimportant words, as "the prophet" attached to the name Jeremiah, or of the parenthetic "saith Jehovah"), sometimes of clauses or passages (as 8 10-12 [=6 13-15], 11 7-8, 29 14, 16-20, 30 10 f. [=46 27 f.], 33 14-26, 39 4-13, 48 40 f. [=49 22]; chs. 27, 28, also are materially shorter in the LXX. than in the Heb.); there are also occasionally additions, variations of expression, and transpositions (the foreign prophecies 46–51 stand in the LXX. after 25 13). Though some of these differences may have originated with the translators, many must have existed in the Heb. MSS. used by them, and they combine with the unchronological arrangement of the Heb. to show that in early times many hands worked at the 'redaction' of the book, and that it must have

assumed two forms in the process. Each individual case must be judged on its own merits. On the whole, the Heb. text is undoubtedly superior; but there are certainly many particular cases in which the text of the LXX. is to be preferred.

The opinion has gained ground among recent commentators that the original words of J. or (in the historical narratives of Baruch, have in various) places been amplified by later redactors, for the purpose of giving expression to the thoughts and feelings which harmonized with the picture that they had formed of J.'s position, or which they desired to find expressed in his writings. It may be doubted whether this opinion rests always upon a sufficient foundation. The theory which it involves has been carried to its furthest point by Duhm, who considers that J. himself was exclusively a poet, and that his genuine literary remains consist of not more than about 270 couplets—each line of the couplet being written in the meter of the Heb. elegy, forming a number of distinct prophetic forms. For J., both the poet and the man, as he pictures him, Duhm has the highest admiration and appreciation; but it is arbitrary thus to limit his literary ability, nor has this conclusion of Duhm's been indorsed by other scholars (see especially Cornill).

Literature: Davidson in *HDB*; Wellhausen, *Israel. u. Jüd. Geschichte*, ch. x; the commentaries of Graf (1862), Keil (1872); Cheyne (exposition of the text) in the *Pulpit Com.* (1883–5), Ball (vol. i) and Bennett (vol. ii) in the *Expositor's Bible* (1890, 1895), Giesebrecht (1907²), Duhm (1901), and Cornill (1905). Graf and Keil (especially Keil), like Payne Smith in the *Speaker's Comm.*, Plumptre in *Ellicott's Comm.*, and Streane in the *Cambridge Bible*, are not critical enough; the others, especially Duhm, are apt to be hypercritical. A good English comm. adequate to the requirements of the present time is a desideratum; Peake's (in preparation for the *Century Bible* and Kirkpatrick's in the *Int. Crit. Com.*) will doubtless supply the need. The present writer has published *The Book of Jeremiah; a Revised Translation, with Introd. and Short Notes* (1906), intended for the assistance of ordinary English readers of the book. Duhm's view of the book is attractively exhibited (in a popular form) in *Das Buch Jeremiah, Uebersetzt von B. Duhm* (1903).

S. R. D.

JEREMIAH, EPISTLE OF: A writing extant in a Gr. text (also in Syriac and Latin translations) which purports to be the letter referred to in Jer 29 1, where the prophet is said to have sent a letter "unto the residue of the elders of the Captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadrezzar had carried away captive from Jerusalem to Babylon." In this apocryphal writing Jeremiah is represented as foretelling that the Captivity of the Jews should last for seven generations, and end in their peaceful return (ver. 1 f.); but in Babylon they should see gods of gold and silver and wood (ver. 3). They are warned not to be led astray by the common feeling of the Gentiles regarding these idols (vs. 4 f.); for they are creatures of men's hands, and have no power either to help or to harm any one (vs. 6-71); therefore a righteous man without regard for idols is stronger, for he will suffer no reproach (ver. 72).

The production bears marks of having been originally written in Gr. A point of departure for the date of the composition is given in II Mac 2 2, where it is alleged that Jeremiah "gave the captives the law, that they should not forget the commandments of the Lord, and that they should not be led astray in their minds, seeing images of gold and silver and the adornment about them." But whether the Epistle of Jeremiah is an expansion and an explanation of this passage, or the author of II Mac alludes to an already extant Epistle is an open question. Nevertheless, the dates of these two Apocrypha can not be very far apart. A. C. Z.

JEREMIAS, jer''ę-mai'as. See Jeremiah, 1.

JEREMOTH, jer'ę-meth (יְרִימוֹת, *yᵉrēmōth*): **1.** The head of a Benjamite family (I Ch 7 8). **2.** A Benjamite (I Ch 8 14). **3.** The head of a Levite family (I Ch 23 23, 24 30). **4.** The head of Naphtali under David (I Ch 27 19). **5, 6.** Two persons who had married foreign wives (Ezr 10 26, 27). **1, 3,** and **4** are given as **Jerimoth** in AV. E. E. N.

JEREMY, jer'ę-mi. See Jeremiah, 1.

JERIAH, ję-rai'ā (יְרִיָּה, *yᵉriyyāh*), 'J" sees': The ancestral head of one of the courses of Levites (I Ch 23 19, 24 23); **Jerijah** in II Ch 26 31. E. E. N.

JERIBAI, jer'i-bai *or* jer'i-bê (יְרִבַי, *yᵉrībhay*): One of David's heroes (I Ch 11 46). E. E. N.

JERICHO, jer'i-cō (יְרִיחוֹ, *yᵉrīḥō*), 'city of fragrance' (?), or 'city of the moon-god' (?), also called several times the "city of palm-trees" (Dt 34 3; cf. Jg 1 16): J. was situated in the lower Jordan valley 820 ft. below the Mediterranean, Map III, G 5. The climate is subtropical, the natural capabilities of soil and situation are great, and as a defensible locality the site offers many points of vantage.

Inhabited from very early days, the position of J. made it the key of W. Palestine (from E. of the Jordan). But the enervating heat took the stamina from its people and, instead of being the fortress of Jerusalem, it was, as G. A. Smith says, only its pantry (*HGHL*, p. 268). When Israel crossed the Jordan it seemed a formidable citadel, demanding the most careful preparations on the part of the besiegers. To consecrate a war was a Semitic custom, and at Gilgal, accordingly, the reproach of Egypt was rolled away (Jos 5 9), and by special rites the people became a consecrated host. The capture of Jericho was to be no wild scene of unrestrained license and plunder, but as first-fruits of conquest it was devoted to J". The graphic description of the seven days' circuit and the falling of the walls is a strong objective portrayal of the absolute prostration of the inhabitants of the city in the face of the terrible foe from the desert (Jos ch. 6). Recent excavation seems to show that the mound by the *'Ain es-Sultān* ('Fountain of Elisha') covers the remains of an old Amorite city, destroyed before Israelite influence had affected it. Mighty walls and strong towers have been discovered together with many articles of secular and religious life, including a collection of clay tablets still blank, awaiting the stylus of a scribe, who perished perhaps at the hand of Joshua, the son of Nun. It is not certain that Hiel the Bethelite (I K 16 34) built on the Amorite mound. But the rich plain of the Jordan at the base of the mountain land was too attractive to remain unused. In Elisha's day prophets dwelt there (II K 2 5, 15). At the Return,

345 men of Jericho are reckoned in Nehemiah's census (Neh 7 36), and this city also furnished workmen who helped rebuild the walls of Jerusalem (Neh 3 2). These later towns were for the most part S. of the old Jericho, and the plain up to the entrance of the *Wâdy el-Kelt* is dotted with ruins. Cleopatra's concession, taken by Herod, was here, and Roman ruins are visible, including plaster, still bright with the red so dear to Roman eyes. In one of these structures Herod the Great died.

Christ's feet trod this region more than once, and the scene of the Temptation may well have been in the forbidding mountains above. To reach the reputed place of the Baptism He must have passed through the streets and villas of the town. The road that leads to Jericho He made the background for a parable (Lk 10 30). His last journey to Jerusalem led Him into Jericho, where He healed Bartimeus (Lk 18 35) and met Zaccheus (Lk 19 1 f.). One does not wonder, then, at the numerous monasteries once to be found here. But the Moslem's touch has blighted the palm-groves, the land is now the Sultan's freehold, and *er-Riha*, the present village, with its few hundred dark-visaged, Egyptian-like inhabitants, is but a travesty of past magnificence. A. S. C.

JERIEL, jer'i-el *or* jî'ri-el (יְרִיאֵל, *yᵉrī'ēl*), 'God sees': The ancestor of a clan of Issachar (I Ch 7 2). E. E. N.

JERIJAH, jẹ-rai'jā. See JERIAH.

JERIMOTH, jer'i-mŏth (יְרִימוֹת, *yᵉrīmōth*): **1.** The ancestor of a clan of Benjamin (I Ch 7 7). **2.** One of David's warriors (I Ch 12 5). **3.** A son of David (II Ch 11 18). **4.** A Hemanite musician (I Ch 25 4). See also JEREMOTH. E. E. N.

JERIOTH, jer'i-ŏth *or* jî'ri-ŏth (יְרִיעוֹת, *yᵉrī'ōth*): Either the wife or daughter of Caleb (I Ch 2 18). The text seems to be corrupt. The name is probably that of a place. E. E. N.

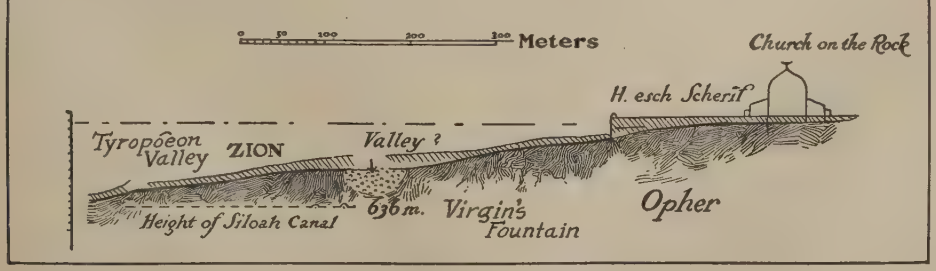
JEROBOAM, jer''o-bō'ăm (יָרָבְעָם, *yārābh'ām*), probably 'the people increases': **1.** The son of Nebat of the tribe of Ephraim, and a resident of Zereda (I K 11 26). He was the leader of the ten tribes in their revolt against Rehoboam, and became the first king of the Northern Kingdom (931–915). During the lifetime of Solomon, J. proved himself a capable administrator of affairs, and was appointed by the king as overseer of the contingent from the house of Joseph engaged in work upon the fortifications of Jerusalem. But, instigated by the prophet Ahijah of Shiloh, he rebelled against his master, and was compelled to flee to Egypt, where he took refuge with Shishak. As soon as Solomon died, J. returned and put himself at the head of the people, now fully determined no longer to endure the yoke of heavy taxation imposed upon them during the reign just closed. When the overtures made to Rehoboam had been flatly rejected, the northern tribes seceded and Jeroboam was made their king. He first fixed his capital at Shechem, but probably changed it to Tirzah. Very little is known of his conflict with Judah. Perhaps both kingdoms soon became engaged in a more absorbing warfare with Shishak. For the purpose of preventing the people of the Northern Kingdom from gravitating back to the house of David, Jeroboam revived two old shrines at Bethel and Dan, setting up golden calves as images of J″. By the prophets of J″ this was denounced as a capital sin, and occurs as the refrain of the story of such of the subsequent kings as adopted Jeroboam's policy. **2.** Jeroboam II (784–745), the son of Jehoash, of the dynasty of Jehu. Under his government Israel reached the summit of her power, extending her control over nearly the whole territory ruled by David. This was rendered possible by the weakening of the countries E. of the Jordan through repeated Assyrian invasions, a condition of things predicted by Jonah, the son of Amittai (II K 14 25). At the same time the religious, social, and moral conditions of the people reached a low ebb, against which the prophets Amos and Hosea, contemporaries of this king, entered a vigorous protest in the name of J″. A. C. Z.

JEROHAM, jẹ-rō'ham (יְרֹחָם, *yᵉrōḥām*), probably a shortened form of Jerahmeel, 'God pities': **1.** An ancestor of Samuel (I S 1 1). **2.** The father of Joelah and Zebadiah (I Ch 12 7). **3.** The head of a Benjamite family (I Ch 8 27, 9 8). **4.** A Danite (I Ch 27 22). **5.** The father of Azariah (II Ch 23 1). **6.** A priest (I Ch 9 12; Neh 11 12). E. E. N.

JERUBBAAL, jer''ŭb-bê'ăl *or* jẹ-rŭb'ba-al. See GIDEON.

JERUBBESHETH, jer''ŭb-bî'sheth *or* jẹ-rŭb'bẹ-sheth. See GIDEON.

JERUEL, jẹ-rū'el *or* jer'yu-el (יְרוּאֵל, *yᵉrū'ēl*): A portion of the wilderness of Judah (II Ch 20 16). Map II, F 2. E. E. N.



CROSS-SECTION SHOWING COMPARATIVE HEIGHTS OF DIFFERENT PARTS OF JERUSALEM. (See JERUSALEM, pp. 396–405.)

JERUSALEM, jẹ-rū'sa-lem

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Introductory.

1. Historical and Religious Importance.

Jerusalem (יְרוּשָׁלַם, *yerūshālaim*; Amarna letters, *Urusalim*; Assyr. *Ursalimmu*; Syr. *Urishlem*; Gr. Ἱερουσαλήμ, Ἱεροσόλυμα; Lat. *Hierosolyma*; Arab. *El-Kuds*, 'The Holy'): An ancient royal city of the Canaanites, captured by David about 1000 B.C. and the capital, first of the united Hebrew monarchy, and then of the kingdom of Judah. It was the site of the Temple of Solomon, and as such became the 'Holy City' of Judaism. It was the scene of the activity of all the writing prophets except Amos and Hosea, and in it most of the books of the O T were written. It was destroyed by Nebuchadrezzar in 586 B.C.; but was rebuilt after the Exile, and was invested with ever-increasing sanctity by the Jews during the Persian, Greek, and Roman periods. It was the scene of a considerable part of the ministry of Jesus and of His death, resurrection, and ascension, thus gaining new holiness in the eyes of the Christian Church. It was destroyed by Titus in 70 A.D., but was rebuilt by Hadrian in 136. In 637 A.D. it was conquered by the Calif Omar, was connected with the tradition of the Prophet Mohammed, and soon became the most important holy place of the Moslem world after Mecca and Medina. In 1099 A.D. it was taken by the Crusaders, and in 1517 by the Turks, in whose hands it has remained to the present time.

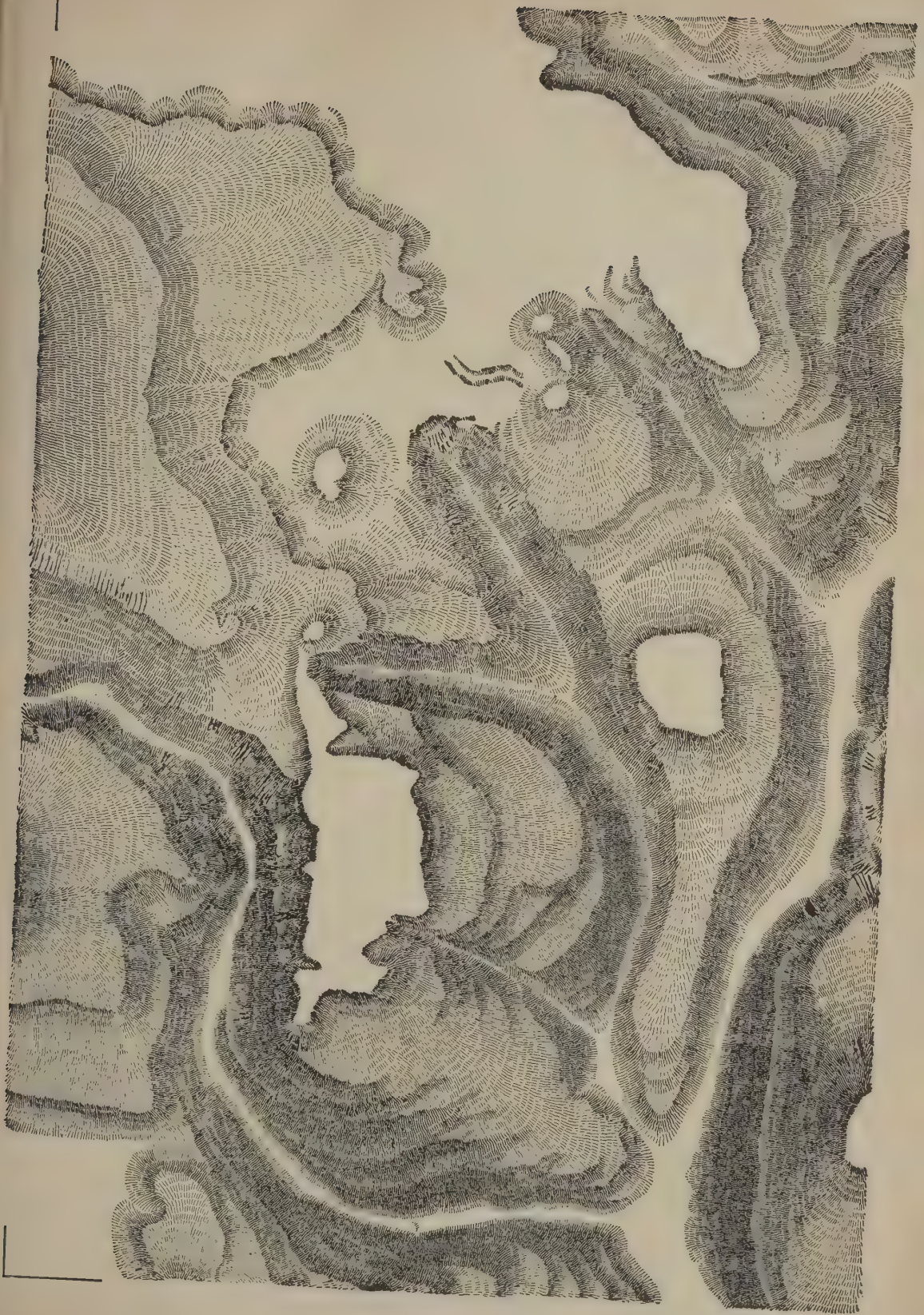
2. Location and Climate.

Descriptions in ancient writers and numerous archeological remains leave no doubt that modern J. stands on substantially the same site as the ancient city. It is situated 33 m. E. of the Mediterranean, 14 m. W. of the Dead Sea, 133 m. SW. of Damascus, on the high central ridge of Judæa, at an altitude in its highest parts of 2,500 ft. above the sea. The hills consist of bare white rocks of Eocene limestone and chalk. The lower slopes and the bottoms of the valleys are covered with a stony but fertile soil, in which olives, walnuts, and various fruit-trees, barley, wheat, and vegetables flourish. The climate is similar to that of northern Italy. The winters are cold and considerable snow falls, which, however, does not lie long. The temperature drops as low as 35° Fahr. and palms, oranges, and lemons can not be cultivated. The heat of summer is tempered by the altitude of the city, and the average maximum temperature is not over 86°. The hottest months are May and October, when the sirocco blows. Rain falls only between the months of November and March, with an annual average of 22 in.—about the same as that of London.

I. The Topography of Jerusalem.

3. Method of Study.

The problem of the topography of the ancient city is much complicated by the scantiness of records, the repeated destructions and rebuildings, the absence of inscriptions, and the misleading testimony of Jewish, Christian, and Mohammedan tradition. In a scientific study of the topography of J. legend must be disregarded, and one must go back to the evidence of the Bible and of other ancient writings. The testimony must be arranged in chronological order, and the greatest importance must be attached to the earliest statements. Under no conditions should we start with tradition and work backward, endeavoring to twist ancient statements into conformity with it; and where ancient evidence is lacking tradition may be used only with extreme caution. So much for the method in general. In particular, the investigation should proceed from the more certain to the less certain. The most certain thing in the topography of ancient Jerusalem is the location of the Temple. This, therefore, should be the starting-point of our study. Next to this the valleys, springs, and pools of antiquity are most easily identified, and after these the hills and city quarters. These main physical features that remain unchanged down to the present time having been determined, we may then proceed to study in chronological order the buildings, such as palaces, walls, gates, etc., that from time to time have been



erected in the city. We take up, then, first the location of the Temple.

The Temple is one of the few fixed spots in the topography of ancient Jerusalem. Solomon's sanctuary remained undisturbed until its destruction by Nebuchadrezzar in 586 B.C. During the brief period of the Exile its site was not forgotten (cf. Jer 41 5; Hag 2 3; Ezr 3 12). It was rebuilt by Zerubbabel in the old place in 516 B.C. (Ezr 6 15).

4. The Location of the Temple.

Herod's Temple, according to Josephus (*Ant.* XV, 11 2; *BJ*, V, 5 1), was merely an enlargement and beautification of its predecessor. An unbroken tradition of Jews, Christians, and Mohammedans places it on the site of the *Ḥaram esh-Sherīf*, the 'Noble Sanctuary,' or Mosque of Omar. The correctness of this tradition is confirmed at every point by archeology (see TEMPLE). From this fixed point we must set out in our study of the ancient city.

I. The Valleys of Jerusalem.

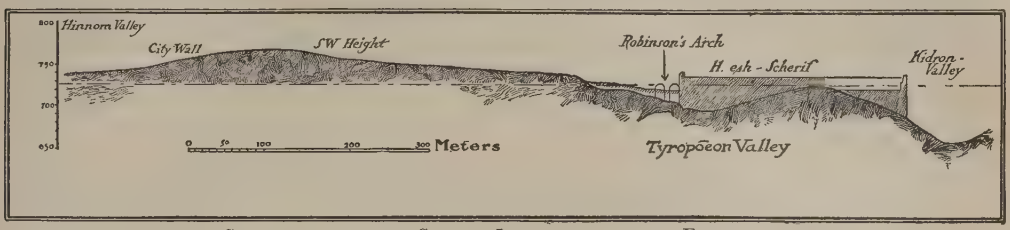
5. The Kidron.

The one most often named is the *naḥal*, or "brook," Kidron (*qidhrōn*, Gr. Κεδρών). Frequently "Kidron" is omitted and it is called simply "the brook" (II Ch 32 4). This designation suggests that it is to be identified with *Wâdy Sitti Maryam*, the deep gorge on the E. of Jerusalem, since this is the only one of the valleys that has a perennial flow of water. This identification is confirmed by all the Biblical references. From II S 15 23, I K 2 37 (cf. II S 16 5) it appears that the Kidron lay E. of the city; from I K 15 13 = II Ch 15 16; II K 23 4, 6, 12; Jer 31 40; II Ch 29 16, that it was adjacent to the Temple. II Ch 32 4 describes it as flowing through the midst of the land, and as containing much water. Nehemiah on his night-ride around the wall rode down the valley on the W. and S. of the city and then (Neh 2 15) up "the brook." According to Jn 18 1, Mk 14 26 Jesus crossed the Kidron in going from the city to the Mount of Olives, but the location of the Mount of Olives on the E. side of the city is established (cf. Jos. *Wars*, V, 2 3, 6 1, 12 2; VI, 3 2). The Valley of Jehoshaphat ('Yahweh judges') in Jl 3 12 is probably a place invented as a scene for the final judgment. Its identification with *Wâdy Sitti Maryam* (the Kidron) is not found before the 4th cent. A.D. and is destitute of authority.

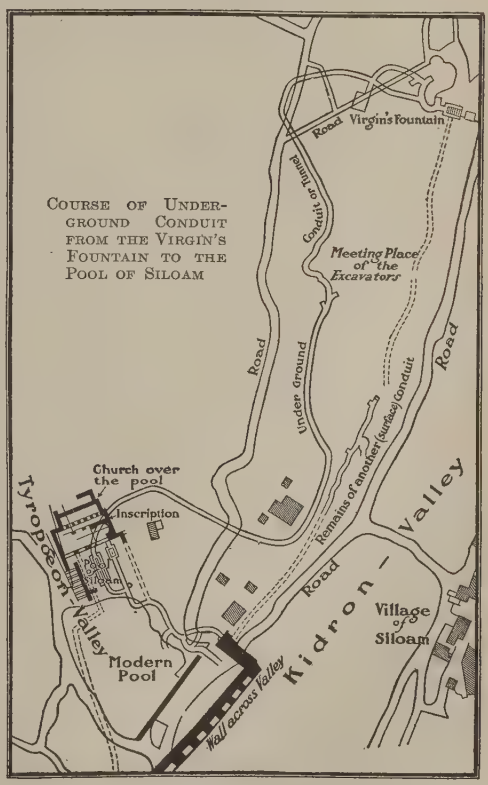
The valley of the "Son (Sons) of Hinnom" (*hinnōm*), or simply "valley of Hinnom," is always called the *gay*, or 'broad, open valley,' in contrast to the *naḥal*, or 'brook,' of Kidron. This name suggests that it is to be identified with the modern *Wâdy er-Rabābi*, the broad valley that encloses Jerusalem on the W. and S. All the

6. Hinnom.

O T references favor this identification. According to Jos 15 8, 18 16 Hinnom was the boundary-line between the tribes of Judah and Benjamin; but Jerusalem lay wholly in the tribe of Benjamin (cf. Jer 6 1 and the frequent phrase "Judah and Jerusalem"), hence Hinnom can not be identified either with *Wâdy Sitti Maryam* or with *El-Wād*, the valley that runs through the heart of the city. The valley gate of Neh 2 13 must have opened upon the Valley of Hinnom, but the excavations of Bliss seem to have proved that this gate was situated near the SW. corner of the modern city. The Arabian geographer Idrisi (1154 A.D.) applies the name *Jehennām*, that is, *Gē-Hinnōm*, or Valley of Hinnom, to *Wâdy er-Rabābi*, and in 1838 Robin-



CROSS-SECTION OF THE SITE OF JERUSALEM, SHOWING ELEVATIONS.



son found this name still attached to it. This identification is generally accepted by modern topographers, but W. Robertson Smith, followed by a few others, identifies Hinnom with the modern *El-Wâd*. Hinnom was the place where children were sacrificed to the god Molech (q.v.), according to II K 23 10; Jer 2 23, 7 31 f., 19 2, 6, 32 35. Later Jewish abhorrence of this practise caused the name **Gehenna**, or Valley of Hinnom, to be used as a name for Hell.

7. Rephaim. According to Jos 15 8, 18 16, the "vale of Rephaim" lay W. of Hinnom, and formed part of the boundary-line between Judah and Benjamin. It is to be identified with the modern *Wâdy el-Werd* through which the railway runs from Jaffa to Jerusalem.

8. The Vale of Shaveh. In Gn 14 17 f. it is stated that Melchizedek, King of Salem, met Abram in the *'ēmeq*, or 'enclosed plain,' "of Shaveh (the same is the King's Vale)." If Salem be J. (§ 19, below), then Shaveh may be one of the plains near J. In II S 18 18 Absalom is said to have built himself a monument in the "king's dale." According to Jos., *Ant.* VII, 10 3, this monument was two stadia distant from J. It has been conjectured that the Vale of Shaveh is the broad, open head of *Wâdy er-Rabābi* (the Hinnom) W. of the city. This is now known as *Wâdy el-Mēs*. Through it Abram might naturally have passed in coming from Damascus to Hebron.

The valley called the Tyropœon (ἡ τῶν τυροποιῶν φάραγξ, 'the valley of the cheesemakers') is mentioned by Josephus, *BJ*, V, 4 1. He says that it divided the Upper City from the Lower City, and that it came out at the Pool of Siloam. Siloam is known to be identical with the modern *'Ain Silwān*, and consequently the Tyropœon must be identified with some part of *El-Wād*, the valley that runs through the heart of the city. The only dispute is, which of the branches of *El-Wād* is to be identified with the upper course of the Tyropœon. The common view is that it is the N. branch, which runs under the Damascus Gate. This is most likely, since this is the deeper depression, and since it is the one which the people of modern J. regard as the main valley. A rival theory, first suggested by Robinson, is that the upper course of the Tyropœon is to be found in the W. branch of *El-Wād*, that comes down from the Jaffa Gate under the modern David street. Still another theory, advocated by Tobler and Mommert, is that the Tyropœon is the slight depression that runs from the SW. corner of the city and joins *El-Wād* at a point a little way above Siloam. Both of these theories identify the Tyropœon with small branches of the city valley such as Josephus would never have selected as a main division between the two hills, and neither of these identifications would ever have been thought of but for erroneous ideas concerning the location of the Lower City. The Tyropœon is perhaps identical with "the Maktesh" (Zeph 1 11 "mortar" mg.).

9. The Tyropœon.

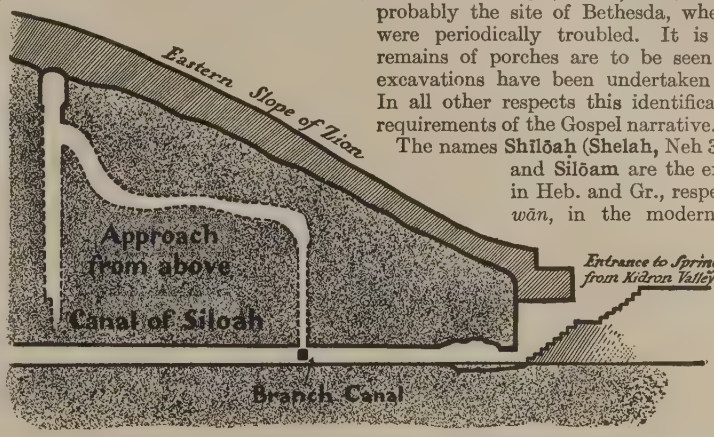
Modern Pool of Siloam—Showing the Mouth of the Underground Conduit from the Virgin's Fountain.

II. The Springs of Jerusalem.

Closely connected with the question of the valleys is the question of the springs and pools. Two springs, En-rogel and Gihon, are mentioned as near Jerusalem. These can not be identical, because in I K ch. 1 the coronation of Adonijah takes place at En-rogel, while that of Solomon takes place at Gihon. There are only two springs in the neighbor-

hood of the modern city: *'Ain Um ed-Deraj*, 'Spring of the Mother of Steps,' as it is called by the Moslems, or *'Ain Sitti Maryam*, 'Spring of the Lady Mary,' as it is called by the Christians, which lies in the *Wâdy Sitti Maryam*, a short distance from the SW. corner of the city; and *Bîr 'Eiyūb*, 'Job's Well,' which lies in the same valley a short distance below its junction with *Wâdy er-Rabābi*. With these springs En-rogel and Gihon must be identical. The evidence is clear that En-rogel is *Bîr 'Eiyūb*. According to Jos 15 7, 18 16, it was reached by going down the Valley of Hinnom. According to II S 17 17 and I K 1 9, it was out of sight of the city, but not very remote from it. The name may mean 'Spy's Spring,' certainly not 'Fuller's Spring.' Apparently it is the same as the **Dragon's (jackal's** RV) **Well** of Neh 2 13.

10. En-rogel.



Section of the Underground Conduit at the Virgin's Fountain.

If En-rogel is *Bîr 'Eiyūb*, then Gihon must be the other spring of Jerusalem; namely, *'Ain Sitti Maryam*, the Virgin's Fountain. This is an intermittent spring to which the name of Gihon, or 'gusher,' is peculiarly appropriate. According to I K 1 33, it was close to Jerusalem and within hearing distance of En-rogel. II Ch 33 14 states that it lay in the *naḥal* or Kidron valley, and II Ch 32 30 connects it with the rock-hewn conduit which still leads from the Virgin's Fountain under the E. hill to *'Ain Silwān*. Other theories which identify Gihon with one or other of the pools on the W. side of the city ignore the fact that it was a spring (cf. Jos., *Ant.* VII, 14 5). The sanctity of these two springs, which led them to be selected as places of sacrifice and anointing, is noteworthy. Near Gihon, where there was plenty of water, was the **fuller's field** (II K 18 17; Is 7 3, 36 2).

11. Gihon.

III. The Pools of Jerusalem.

Bethesda (Bethsaida, or Bethzatha; cf. RVmg.) is mentioned in Jn ch. 5 as the scene of the healing of a lame man by Jesus. Our only clues to the location of this pool are that it was near to something connected with sheep, that it had five porches large enough to hold a multitude of sick people, that its waters flowed intermittently, and that it lay outside of the city, so that Jesus violated the Jewish Sabbath law in telling the man to carry his mat to his home. On the hypothesis that the προβατική was the Sheep Gate in the N. wall of the Temple, Bethesda has been traditionally identified with *Birket Isra'īl*, a large pool N. of the *Ḥaram*. The excavations of the White Friars near the Church of St. Anne have disclosed a vaulted cistern, which the Crusaders believed to be the Pool of Bethesda. Neither of these sites, however, fulfils all the conditions of the narrative of John. The Gihon, or Virgin's Fountain, is the only intermittent spring in the vicinity of Jerusalem (see § 8, above) and, therefore, this is probably the site of Bethesda, and where the waters were periodically troubled. It is true that no remains of porches are to be seen here, but no excavations have been undertaken at this point. In all other respects this identification fulfils the requirements of the Gospel narrative.

12. Bethesda.

The names **Shīlōaḥ** (**Shelah**, Neh 3 15, **Siloah** AV) and **Silōam** are the exact equivalent in Heb. and Gr., respectively, of *Silwān*, in the modern Arabic name (*'Ain Silwān*) of the pool at the mouth of *El-Wād*. All the ancient references agree with this identification (cf. Neh 3 15; Jos., *BJ*, V, 4 1, 2, 6 1, 9 4, 12 2; II, 16 2; VI, 7 2, 8 5). In spite of its modern designation as an *'ain* ('spring'), Siloam is not a spring, but is fed by a tunnel cut through the rock from the Gihon, or Virgin's Fountain. Before this tunnel was constructed a channel on the surface of the ground, discovered by Schick in 1886, led the water of Gihon to the **Old Pool**, or **Lower Pool**, which is identical with the modern *Birket el-Ḥamra*, below *'Ain Silwān*, at the mouth of *El-Wād*. Is 8 6 (reign of Ahaz) probably refers to this when it speaks of "the waters of Shiloah that go softly." According to II K 20 20; Is 22 9, 11; II Ch 32 4, 30, Hezekiah, in anticipation of the coming of Sennacherib, stopped up the channel on the surface of the ground and diverted the water of Gihon from the Old, or Lower Pool, through a subterranean conduit to the New, or **Upper Pool**, which lay within the fortifications (see § 34, below). This conduit to the Upper Pool is referred to in II K 18 17 = Is 36 2, and in Is 7 3. In Neh 2 14 it is called the **King's Pool**, either because it was built by King Hezekiah or because it was adjacent to the King's Garden (see § 38, below).

13. Siloam.

IV. The Hills of Jerusalem.

The two main valleys of Jerusalem, the Kidron and the Hinnom, form a V-shaped plateau that is connected with the table-land of Judæa only on the N. This plateau is divided by the Tyropœon, or central valley, into two unequal divisions, which we may call the W. hill and the E. hill. The W. hill is three times as large as the E. hill, and at its highest point near the SW. corner of the city rises to a height of 2,550 ft.,

14. Topographical Arrangement.

so that it overlooks the Temple mount. By the arms of the Tyropœon this hill is subdivided into four smaller hills, which we may designate for convenience as NW, N, SW, and C (Central). The E. hill, on which the Temple stood, is subdivided by branches of the Kidron into three summits, which we may designate as NE, E, and SE. The task now before us is the identification of the hills and city quarters of antiquity with the seven summits of the modern city.

15. The City of David.

The term "city of David" occurs first in II S 5 6-8 =I Ch 11 5 f. as the name which David gave to the stronghold that he took out of the hand of the Jebusites. This fortress must have been near a water-supply, and the Gihon, or Virgin's Fountain, is the only spring close to J. This suggests that the City of David lay on SE. II S 15 23 and I K 1 33 both suggest its nearness to the Kidron and to Gihon. Nowhere is one said to go up *to* the City of David; but, on the other hand, one goes up *from* it to the Temple and to the palace which adjoined the Temple (cf. I K 8 1, 9 24). This language is explainable only if it lay on SE, which is considerably lower than the Temple hill. Is 29 1, 2, 7 connects the City of David with the Temple in such a way as to show that it must have lain on the E. ridge. Ezk 43 7 accuses the kings of Judah of defiling the Temple by putting their sepulchers close to it, but according to I K 11 43, 14 31, etc., these were in the City of David. NE was not built upon until a much later date, consequently the City of David must have lain on SE. Neh 3 15 shows that the City of David lay close to the Pool of Siloam (cf. Neh 12 37). II Ch 32 30 shows that it lay between Gihon and Siloam; II Ch 33 14, that it lay due west of Gihon. According to I Mac 1 33, 7 32 f., 14 36, it was identical with the Akra of the Syrians and was in immediate proximity to the Temple. Jos. (*Ant.* VIII, 3 1-2) also equates the City of David with the Akra of the Syrians.

In *BJ*, I, 1 4; V, 4 1, 6 1, he identifies it with the Lower City, and says that it was separated from the Upper City by a deep valley. There is universal agreement that the Upper City of Josephus is SW, but in regard to the identification of the Lower City there has been a great variety of opinions. Brocardus, Robinson, Conder, Fergusson, De Saulcy, Pierotti place it on NW; Fallmerayer, Williams, Lewin, De Vogüé, Warren, Merrill, Schick place it on N; Schultz, Kraft, Schafter on NE; Tobler and Mommert on C; von Alten and Thrupp on E; Olshausen, Caspari, Menke, Riess, Furrer, von Klaiber, Wilson, Benzinger, Buhl, Guthe, W. R. Smith, G. A. Smith, and most recent authorities on SE. The last theory is the only one that does justice to all the statements of Josephus in *BJ*, V, 4 1. SE is lower than SW, the Upper City; it is separated from it by a deep valley, the Tyropœon; it is lower than the Temple hill; and there is no valley at present between it and the Temple, although the excavations of Guthe seem to show that such a valley once existed (cf. *Ant.* XIV, 16 2; *BJ*, II, 17 5; IV, 19 2; VI, 6 3, 7 2). After the destruction of J. the thread of authentic tradition was broken, and the City of David was supposed to have lain on SW, where to-day the Tomb of David is shown by the Moslems; but of this tradition there is no trace before the 4th cent. A.D., and it is worthless over against the unanimous ancient testimony in favor of SE.

16. Zion.

In regard to the location of the hill Zion (*tsīyōn*, Gr. Σιών), theories have been as diverse as they have been in regard to the City of David. The tradition of the Greek and Latin Churches since the 4th cent., followed by Brocardus, Robinson, Williams, and Lewin, places Zion on SW. Aben Ezra, De Lyra, Lightfoot, Fergusson, and Thrupp identify it with NW; Clark, Buckingham, and Ritter, with the Hill of "Evil Counsel" S. of the city; Caspari, Birch, Weikert, Socin, Guthe, Benzinger, Buhl, G. A. Smith, and most modern investigators, with the entire E. ridge. The arguments in support of this last view are as follows: (1) All the early references identify the City of David with Zion in such a way as to show that both must have lain on the same ridge (cf. II S 5 7 =I Ch 11 5; I K 8 1 =II Ch 5 2). (2) The pre-exilic prophets speak of Zion as in a peculiar sense the abode of J". This shows that it was the hill on which the Temple stood (cf. Am 1 2; Is 2 3, 4 5, 8 18, 14 32, 18 7, 29 1, 7, 8, 31 4, 9, 33 20; Mic 3 12, 4 7; Jer 8 19, 31 6, 12). (3) The early prophets mention Zion as the residence of the king and the nobility, but Solomon's palace is known to have stood on the E. hill near the Temple (cf. Am 6 1; Is 3 16 f., 16 1, 28 16; Mic 4 8; Song 3 11). (4) The exilic writings connect Zion with the Temple as frequently as do the pre-exilic writings (cf. La 1 4, 2 6 f., 4 11; Ob ver. 17; Is 52 7 f., 60 14, 64 10 f.; Jer 50 5, 28, 51 10). (5) The post-exilic prophets in like manner speak of Zion as the dwelling-place of J" (cf. Zech 2 10, 8 2 f.; Jl 2 1, 15, 3 16, 17, 21; Is 24 23). (6) In the Psalter, Zion is scarcely ever mentioned except in connection with the Temple and its worship (cf. Ps 20 2, 78 68 f., 87 2, 5, 48 2, 74 2, 76 2, 99 2, 132 13, 146 10, 9 11, 14, 2 6, 53 6, 87 2, 14 7, 50 2, 110 2, 128 5, 133 3, 134 3, 51 18 f., 65 1, 84 7, 137 1, 3, 102 21, 147 12, 125 1). (7) In the Apocrypha, Zion is identified with the Temple mount in the same manner as in the earlier literature (cf. I Mac 4 37 f., 5 54, 7 32, 14 27; Sir 24 10; I Es 8 81). (8) Josephus never uses the name Zion, but in *Ant.* I, 13 2 he states that David's tent for the Ark (on Zion, according to II S 6 12) was pitched on the same mountain on which the Temple afterward stood. We thus find an unbroken tradition from the earliest times down to about 100 A.D. identifying Zion with the E. hill. In certain poetical passages Zion is used in parallelism with J., as though it were a name for the whole city, but this is evidently a case of synecdoche. In prose Zion is never anything else than the Temple hill. The modern tradition which identifies Zion with SW is probably derived from the old "Zion" Church that stood in this quarter (see § 42, below).

17. Ophel.

The hill of Ophel (*'ōphel*) is first mentioned in Mic 4 8 as "the hill ["Ophel" mg.] of the daughter of Zion." Since Zion was the E. ridge, Ophel must have lain on the same ridge. From Neh 3 26 f., 11 21; II Ch 27 3, 33 14; Jos., *BJ*, V, 4 2, 6 1, it is certain that Ophel was the part of the E. hill immediately S. of the Temple.

Jerusalem from Scopus (NE. of the City).

The use of the name "Moriah" for the Temple mount is peculiar to II Ch 3 1. Gn 22 2, 14 (editorial) seems also to know it, since it explains it as meaning the place where men ought to appear before J"; that is, the Temple. In all early writings Zion is the name for the Temple mount. Moriah is apparently a late Jewish designation that has arisen from the conjecture that the altar on Zion was the scene of Abraham's sacrifice of Isaac (in Gn 22 2 it is described as one of the mountains of the land of Moriah). If this is a real name, it must be supposed to refer to one of the smaller peaks of the E. ridge, or Zion. Moriah will then be the northern summit, Ophel the central, and City of David the southern.

18. Moriah.

II. History of Jerusalem.

I. The Canaanite Period.

Concerning the origin of the city of Jerusalem we have no information. Even the etymology of the name is uncertain. Ezk 16 3 says of the city: "Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite." In Gn 14 18 it is uncertain whether Salem, the residence of Melchizedek, has anything to do with Jerusalem (see Salem). The identification first appears in Ps 76 2 and is followed by Jos. *Ant.* I, 10 2; VII, 3 2. Even if Salem be Jerusalem, the story of Melchizedek is of such uncertain origin that it throws no light upon the early history of the city (see Melchizedek).

19. Jebusite Jerusalem.

In the Tell-el-Amarna tablets (1400 B.C.) the city appears as Urusalim (Winckler, *Tell-ei-Amarna Letters*, Nos. 179–185). Its king Abd-khiba appeals to the Pharaoh Amenhotep IV for help against an invading people called the Khabiri (Hebrews?). J. next appears at the time of the Israelitic conquest about 1200 B.C. According to Jos 1 10, its king joined with the kings of Hebron, Jarmuth, Lachish, and Eglon in a confederacy against the Israelites. He was defeated by Joshua, but his city was not taken (cf. Jg 1 1-7). According to Jos 15 63; Jg 1 21, 19 12, the city remained in the hands of the Jebusites. The Jebusites appear in lists of the tribes of Canaan in JE (Gn 10 16, 15 21; Ex 3 8, 17, 33 2, 34 11; Nu 13 29), in D (Ex 13 5, 23 23; Dt 7 1, 20 17), also in Jos 3 10, 9 1, 11 3, 12 8, 24 11; Jg 3 5; I K 9 20 =II Ch 8 7; Ezr 9 1; Neh 9 8. They were doubtless of the same Semitic stock as the other Canaanites. In the light of Urusalim in the Amarna letters it seems likely that **Jebus**, as a name for the city, is a late formation out of Jebusite. The stronghold of the Jebusites was subsequently called the City of David. It must, therefore, have lain on the S. end of the E. hill, near the spring of Gihon. Whether settlements had also been made on the W. hill we have no means of determining. The possibility that this was the case is suggested by Jg 19 11 f.; Jos 15 8; Jos. *Ant.* VII, 3 2; *BJ*, V, 4 1.

II. Davidic Period.

According to II S 5 6 f. =I Ch 11 4 f., David captured the stronghold of Zion, made it his residence, and called it the City of David. Here he undertook the following building operations: A structure called "Millo" is mentioned in II S 5 9; I K 9 15, 24, 11 27; II Ch 32 5. From these passages we gather that it was a fortification of some sort, which was already in existence when David took the city, and it could be successively enlarged by David, Solomon, and Hezekiah; that it lay in the City of David; and that it defended this city on its weakest side. Apparently it was a rampart, which protected the N. end of the SE. hill. The LXX. identifies it with the Akra, a citadel S. of the Temple. The name *millō*, 'filling,' like Assyr. *mulû*, or *tamlû*, suggests that it was a double wall filled in with earth, such as the excavations have disclosed in the contemporary city of Gezer.

20. Millo.

In II S 5 9 it is stated that "David built round about from Millo." This can only refer to a wall enclosing the City of David. It began at the Millo, or embankment, which crossed the S. portion of the E. hill, followed the Kidron at some distance above its bed, encircled the rocky cliff at the S. end of the hill above Siloam, and then ran up the E. side of the Tyropœon valley to join the Millo once more. Traces of this wall and of the rock scarps that formed its foundation were discovered by Bliss on the E. and S. sides of the SE. hill. In this wall perhaps was the **Tower of David** (Song 4 4). The tower near the Jaffa Gate, known to-day as the Tower of David, is really the tower Phasaēlus, built by Herod as a part of his palace.

21. David's Wall.

In II S 5 9 (LXX.), 5 11 it is recorded that David built him a house in the City of David. Neh 12 37 indicates that it stood at the N. end of the city. According to II S 5 11, it was erected by Tyrian workmen sent by Hiram. The walls were of stone, and it was roofed with cedar beams from Lebanon (cf. II S 7 2, 11 8, 9, 27, 15 16, 19 11, 30, 20 3). Neh 3 16 mentions, as situated in the City of David, the "house of the mighty men."

22. David's Palace.

This seems to have been a dwelling for the men of the body-guard, whose names are recorded in II S 23 8-39.

23. The Guard-House.

I K 2 10 tells us that "David slept with his fathers and was buried in the City of David." All the other kings of Judah down to Ahaz were buried in this tomb, according to the Book of Kings. Ezk 43 7 speaks of it as adjoining the wall of the Temple. Neh 3 16 mentions it as lying between the Pool of Siloam and the Water Gate on the E. side of the city. These statements are inconsistent with the traditional location of the Tomb of David on the S. end of the W. hill (cf. Jos. *Ant.* XIII, 8 4; XVI, 7 1; Ac 2 29).

24. David's Sepulcher.

III. Solomonic Period.

With Solomon a new building era began in Jerusalem. The following structures are ascribed to him by the Book of Kings: The "house," or sanctuary proper, stood on the summit of the E. hill a little W. of the *ṣakhra*, or 'Rock' under the Dome of the Rock, which marks the site of the altar of burnt offering. The name *d·bhīr* ("oracle") for the Holy

25. The Temple.

of Holies means properly 'west,' and shows that it lay at the W. end of the Temple (cf. Ezk 8 16). The Temple proper was surrounded with a court, which in I K 6 36 is called the **inner court**, to distinguish it from the **great**, or **outer court**, that enclosed all Solomon's buildings. In Jer 36 10 it is called the **upper court**, because it stood on a higher level. Unlike the later Temples of Zerubbabel and of Herod, Solomon's Temple had only one court (see TEMPLE, §§ 6, 24, 27, 31 f.).

26. The King's House.

According to I K 3 1, 7 1, 9 1, 10, 15, 10 4, 5, 12, Solomon built a palace for himself at the same time that he reared the house of J". This is frequently mentioned in the later history under the name of the "king's house." From many passages it is clear that it adjoined the Temple (cf. I K 6 36, 7 8, 12; Is 1 26 ff.; Ps 2 6; II K 12 18, 14 14, 16 8, 18 15, 24 13, 25 9; Jer 36 12 ff.). It can not have adjoined it on the N., because that quarter was not yet enclosed, nor on the E. or W., because there was no room. It must accordingly have lain S. of the Temple. With this agree numerous passages which speak of the palace as higher than the City of David and lower than the Temple (cf. I K 8 1, 9 24, 10 5; II K 11 19; Jer 22 1, 26 10; Mic 4 8).

27. The House of Pharaoh's Daughter.

Adjacent to Solomon's palace, probably on the W., was the house of Pharaoh's daughter, or the Harem (I K 7 8, 9 24). These two buildings were surrounded with a court spoken of as "another court" (I K 7 8), or the **middle court** (II K 20 4 mg.), or the **court of the guard** (Jer 32 2; II K 11 5, 19; II Ch 23 5; Neh 12 39, 3 25). The N. wall of this court was identical with the S. wall of the inner, or Temple court.

28. The Porch of Judgment.

According to I K 7 7, S. of the middle, or palace court stood the "porch of judgment." It served as the royal audience-chamber, and contained Solomon's throne of ivory and gold (I K 10 18-20).

29. The Porch of Pillars.

A little S. of the porch of judgment stood the "porch of pillars" (I K 7 6), which measured 50 by 30 cubits. Apparently, it served as an anteroom to the throne-room in which Solomon held audience.

30. The House of the Forest of Lebanon.

The most southerly of the buildings on the Temple hill was the "house of the forest of Lebanon" (I K 7 2). Its dimensions were 100 by 50 cubits. Its roof was supported by forty-five pillars of cedar wood in three rows. According to I K 10 16 f., Is 22 8 (cf. 39 2 = II K 20 13), it was used as a royal armory. Its name was derived from the cedar trunks that formed its pillars. Its proximity to the palace is shown not only by the narrative of I K ch. 7, but also by I K 10 16 f., which states that the shields were kept in it that were borne before the king on festal occasions. The last three buildings, as well as the inner and the middle court, were included in the outer, or great court, which surrounded all Solomon's edifices (I K 7 12). See LEBANON.

According to II S 5 9, David built the wall of the City of David. According to I K 3 1, 9 15, Solomon built the wall of J. round about. Jerusalem must be a larger idea than the City of David,

31. Solomon's Wall.

and this new wall must have enclosed part at least of the W. hill, which before this time had been undefended. In I K 8 1 = II Ch 5 2; II K 9 28, 14 20; Is 10 12, 32, 22 10, 30 19; Jer 51 35; Zec 1 14; Neh 3 15, 12 37 the City of David, or Zion, is distinguished from J. as a part from the whole. This indicates that even in pre-exilic times the city had spread to the W. hill. On the N. Solomon's wall probably coincided with the first, or inner, wall described by Jos. *BJ*, V, 4 2, which ran from the Tower of Hippicus, near the modern Jaffa gate, straight E. to the W. wall of the Temple. On the S. it probably followed the inner line of fortification discovered by Bliss around the S. summit of the W. hill. Not until a later time was it found necessary to enclose the lower S. slopes of the W. hill (see § 35, below).

32. Gates in Solomon's Wall.

The **upper gate**, or **gate of Benjamin**, is described in I K 15 35 = I Ch 27 3; II Ch 23 20; Jer 20 2, 37 13; Ezk 8 3, 14, 9 2; Zec 14 10 as lying in the N. wall of the Temple court, which was at the same time the N. wall of Solomon's city. The **gate of Ephraim**, according to II K 14 13 = II Ch 25 23; Neh 8 16, 12 39, was situated in the N. wall on the W. hill, 400 cubits from the NW. corner of the city. The **corner gate**, according to II K 14 13 = II Ch 25 23, 26 9; Jer 31 38, lay at the NW. corner of Solomon's city, substantially on the site of the modern Jaffa gate. The **valley gate**, according to II Ch 26 9, Neh 2 13-15, 3 13, opened upon the Valley of Hinnom, and is to be identified with the ancient gate which Bliss excavated on the SW. slope of the W. hill. It was probably the same as the **gate Harsith** of Jer 19 2. Just beyond this lay the "turning of the wall" (II Ch 26 9), which corresponds with the bending northward of the inner wall discovered by Bliss. The **horse gate**, according to II K 11 16 = II Ch 23 15; Jer 31 40; Neh 3 28; Jos. *Ant.* IX, 7 3, lay in the E. wall near the SE. corner of the Temple enclosure.

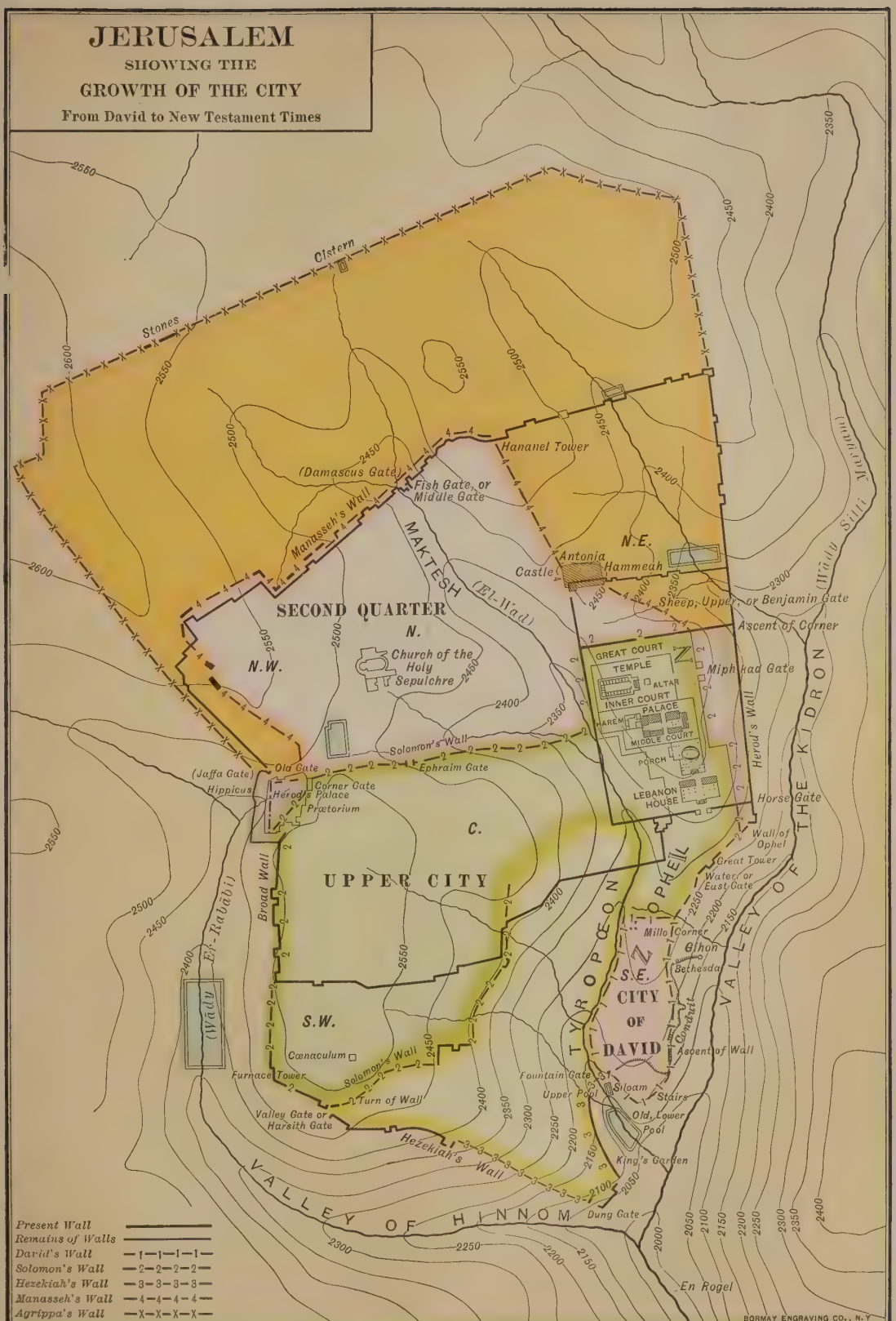
IV. Period of Hezekiah and Manasseh.

After the death of Solomon J. does not seem to have received any enlargement for nearly 200 years. It was not until the Northern Kingdom

33. The Interval Between Solomon and Hezekiah.

began to decline after the death of Jeroboam II in 744 B.C. that the fortunes of Judah revived. Uzziah is the first king of whom extensive building operations are recorded (cf. II Ch ch. 26; Jos. *Ant.* IX, 11 2). His son Jotham, according to II Ch 27 3, "built the upper gate of the house of Jehovah, and on the wall of Ophel he built much" (cf. Jos. *Ant.* IX, 11 2). Under Hezekiah (719–691 B.C.) still more extensive public works were undertaken.

II K 20 20, 18 17 = Is 36 2; II Ch 32 4, 30; Is 7 3, 22 9, 11 speak of a new conduit, constructed by Hezekiah in anticipation of Sennacherib's invasion, to bring the waters of Gihon down to the W. side of the City of David. This can only be the rock-hewn tunnel under the E. hill, which leads the



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waters of the Virgin's Fountain to the upper pool of Siloam. In this an ancient Heb. inscription has been found, the so-called **Siloam Inscription,** which reads as follows: "The tunnel. And this was the history of the tunnel. While still . . . the picks were each over against one another, and while three cubits still [remained to be excavated there was heard] the voice of one calling to the other, for there was a *zdh* in the rock, toward the south and toward the north. And on the day of the tunnel the quarrymen struck pick against pick, one over against the other. And the waters flowed from the source to the pool, one thousand two hundred cubits. And a hundred cubits was the height of the rock over the head of the quarrymen." This was doubtless erected by Hezekiah's workmen, and is the oldest Israelitic inscription of any length that has come down to us. The word *mōtsā'* which this inscription uses for 'source' is the same one that II Ch 32 30 uses for the 'spring' of Gihon (see §§ 11 and 12, above).

34. Hezekiah's Conduit.

From II Ch 32 5; Is 22 10 f. it appears that Hezekiah built a new outer wall. Two outer walls are known to archeology, one on the N., the other on the S. From the expression "between the two walls," which Is 22 10 f. (701 B.C.) uses of the upper pool of Siloam, it appears that Hezekiah's wall must have been the outer wall on the S., since the two walls can only have been the wall on the W. side of the E. hill, and the wall on the E. side of the W. hill. This is the wall described by Nehemiah in 3 13-15, 12 31-37; Jos. *BJ*, V, 4 2, and it is the outer line of fortification on the S. excavated by Bliss. It ran in a long loop around the extreme S. end of the W. hill, crossed the Tyropœon above Siloam, and there joined the wall of the City of David.

35. Hezekiah's Wall.

According to II Ch 33 14, Manasseh "built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate." The mention of the fish gate shows that Manasseh's construction was the second wall on the N., in which the fish gate is known to have been situated (Neh 3 3, 12 39). The *mishneh,* or **second quarter, college** AV (II K 22 14 = II Ch 34 22; Zeph 1 10), which lay near the fish gate, is not mentioned before Manasseh. Manasseh and his successors are the first kings who are said to have been buried in J., but not in the City of David (II K 21 18; II Ch 33 20; II K 21 26, 23 30 = II Ch 35 24). Apparently, therefore, the *mishneh* was the new quarter enclosed by Manasseh's second wall on the N., and in this quarter were the tombs of Manasseh and his successors. Here also was the *Maktesh* (Zeph 1 11), or 'the mortar' (mg.), a region inhabited by Canaanites. This outer wall was the one rebuilt by Nehemiah (Neh 3 1-8, 12 39) and described by Jos. *BJ*, V, 4 2. From neither of these descriptions can the course of this wall be traced with certainty, and the evidence of archeology is equally obscure. Only one fact is certain, namely, that an ancient wall followed the line of the present N. wall from the Jaffa gate to the Damascus gate. Whether

36. Manasseh's Wall.

this was the second or the third wall described by Josephus (*BJ*, V, 4 2) is one of the most difficult problems of Jerusalem archeology, in regard to which there is as yet no consensus of opinion. The theory which identifies the present wall with the third wall appeals to the location of the Church of the Holy Sepulcher inside of this wall. Christ was crucified outside of the second wall; hence it is claimed that the present N. wall can not be the second. Unfortunately the genuineness of the Sepulcher rests upon too slender historical evidence for its location to be a decisive argument in the case. It is also claimed that remains of the second wall are found inside of the Church of the Sepulcher; but a careful examination of the stones makes it doubtful whether any of them ever belonged to a city wall. The wall as laid down by Schick inside of the Sepulcher follows an inconceivably bad course, running on low ground all the way, and making three rectangular bends without reason. It does not correspond with Josephus' description of it as "circling about," and it does not do justice to his statements in regard to the distance between the second and the third wall, the size of the city, and the distance of the third wall from the monument of Helena and from Scopus. We must conclude, accordingly, that the remains along the line of the present N. wall are to be identified with Manasseh's wall, the second wall of Josephus; and that the third wall built by Agrippa in 43 A.D. is to be sought still further N. in the remains described by Robinson in 1838.

V. Persian, Greek, Maccabœan, and Herodian Periods.

Nehemiah rebuilt on the old lines and included all that had been added by the early kings. On the E. and W. his line coincided with that of David and Solomon, on the S. with that of Hezekiah, and on the N. with that of Manasseh. His account of it is found in Neh 2 2-15, ch. 3, 12 27-40. This was identical with the wall of Josephus (*BJ*, V, 4 2), exclusive of the third, or outer wall on the N.

37. Nehemiah's Wall.

From Neh 3 1, 32, 12 39, it appears that the **sheep gate** was identical with the upper gate, or gate of Benjamin (see § 32, above), and lay on the N. side of the Temple enclosure. A little NW. of this lay the **tower of Ham-meah, Meah** AV (Neh 3 1, 12 39). This is identical with the *bīrāh,* or **castle,** which Neh 2 8 describes as "the castle which appertaineth to the house (of Jehovah)" (cf. Neh 7 2). The word is the Assyr. *birtu,* 'fortress,' and is not found in the O T before the Persian period. The castle was the residence of the Persian governor and later of the Hasmonæan (Maccabæan) priest-kings. Josephus (*Ant.* XV, 11 4; XVIII, 4 3; *BJ*, I, 21 1) calls it *Baris.* It was rebuilt by Herod the Great and was named **Antonia** in honor of Mark Antony. Josephus gives a detailed description of it in *BJ*, V, 4 2, 5 8. From this it appears that it lay on the site of the modern Turkish barracks, on a cliff near the NW. corner of the Temple court. According to *BJ*, V, 5 8, it was connected with the Temple by a portico. It was garrisoned with a strong force of Roman soldiers, who were ready to

38. Gates, etc., in Nehemiah's Wall.

rush out in a moment, if there should be any commotion in the Temple (cf. Ac 21 30-40, 23 10, 16, 32). This castle should be carefully distinguished from the Akra, or 'citadel,' which lay S. of the Temple (see § 15, above).

Still further NW. was the **tower of Hananel, Hananeel** AV (Neh 3 1, 12 39; Jer 31 38; Zec 14 10), on the cliff near the present Damascus gate, at the N. corner of the city. Just beyond this was the **fish gate** (Neh 3 3, 12 39; II Ch 33 14; Zeph 1 10), which is to be identified with the modern Damascus gate. Apparently it was the same as the **middle gate** (Jer 39 1-3). The **old gate** (Neh 3 6, 12 39; Zec 14 10, read ישן, 'old,' instead of ראשן, 'first') is identified by Zec 14 10 and by the order in Neh with the corner gate that stood in the NW. corner of Solomon's wall (see § 32, above). The **broad wall** (Neh 3 8, 12 39) corresponds with the present W. wall of the city S. of the Jaffa gate. The **tower of the furnaces** (Neh 3 11, 12 38) corresponds with the rock-cut foundations of a tower known as Maudslay's Scarp in the grounds of Bishop Gobat's School. The valley gate (Neh 2 13, 3 13, 12 31) we have met already at the SW. corner of Solomon's wall (see § 32, above). The **dung gate** (Neh 2 13, 3 13, 12 31) is the ancient gate excavated by Bliss at the extreme S. corner of the city. The **fountain gate** (Neh 2 14, 3 15, 12 37), as its name implies, lay close to the fountain of Siloam at the point where the wall crossed the Tyropœon valley. It is the same as "the gate between the two walls" (II K 25 4; Jer 39 4, 52 7). Next came the pool of Siloam (Neh 2 14, 3 15; see § 13, above). The **king's garden** (II K 25 4; Jer 39 4, 52 7; Neh 3 15) was the fertile tract in the mouth of the Tyropœon that was watered by the overflow from Siloam. Here apparently were situated the **king's wine-presses** (Zec 14 10). The **stairs of the city of David** (Neh 3 15, 12 37) correspond with rock-hewn steps that may still be seen at the S. end of the E. hill. The wall described in Neh 3 16-26 followed the line of the one excavated by Bliss and Guthe on the E. side of the E. hill. The "tower standing out" is the tower excavated by Warren S. of the *Haram*. The **water gate** (Neh 3 26, 12 37, 8 1) lay near this tower and gave access to the spring of Gihon. The **horse gate** (Neh 3 28) we have met already in Solomon's wall by the SE. corner of the Temple court (see § 32, above). The **gate of Hammiphkad,** 'the mustering' (Neh 3 31), was identical with the old east gate of the Temple (see TEMPLE, § 8).

During this interval J. had come to be the religious center of world-wide Judaism. Under the Maccabees and, to a still greater degree,

39. Between Nehemiah and N T Times.

under Herod the Great, its population increased rapidly. The Maccabæan princes paid much attention to buildings and fortifications. On the W. hill they erected their palace. On the same hill Herod the Great erected his most magnificent palace (Jos. *BJ*, V, 4 4). Herod greatly strengthened the fortifications of the city, notably by the erection of the three imposing towers, Hippicus, Phasaëlus, and Mariamme, all in the W. wall. A hippodrome, a gymnasium, and a theater were also features of the J. of Herod. It was under the same king that the Temple underwent a complete reconstruction (see TEMPLE, §§ 29–34), involving extensive alterations in the walls and fortifications of the Temple hill. In fact, the J. of the N T times was practically a new city.

VI. New Testament Period.

40. Extent of the City.

Nehemiah's wall was the outermost wall in the time of Christ, and there was probably a large extramural population. The third wall on the N. was not built by Agrippa until several years after the Crucifixion.

Christ's relation to J. was only that of an occasional visitor. His first three appearances are connected with the Temple (Lk 2 22-39, 41-50; Jn 2 13-22); His fourth, with the Pool of Bethesda (Jn ch. 5; see § 12, above); His fifth, with the Temple (Jn ch. 7 f.); His sixth, with Siloam (Jn ch. 9; see § 13, above). On His seventh and last visit He made His triumphal entry into the Temple and taught there on Sunday, Monday, and Tuesday of Passion Week (Mk chs. 11–16, and ‖s).

41. Jesus' Visits to Jerusalem.

On Thursday Jesus ate the Last Supper with His disciples. The scene of this meal was a large upper room (Mk 14 15), probably in the home of Mary, the mother of Mark. This same upper room seems to have been the meeting-place of the infant Church after the Ascension. Epiphanius records (*Weights and Measures*, ch. 14) that Hadrian, on his visit to J. (135 A.D.), found this building still standing in spite of the destruction of the city in 70 A.D. This testimony is confirmed by other early evidence, and there seems, accordingly, good reason to believe that the traditional Cœnaculum on the S. end of the W. hill (now the Moslem Tomb of David) is the real scene of the Last Supper, of the descent of the Holy Spirit, and of the founding of the first church of Christendom. Adjoining the Cœnaculum a building known as the "Church of Zion," or "Church of the Apostles," existed as early as the 4th cent.

42. The Upper Room.

From the Last Supper Christ went to the Garden of Gethsemane on the W. slope of the Mount of Olives (Mk 14 26; Jn 18 1). Here He was apprehended by the officers and taken to the High Priest Annas, and by him sent to Caiaphas (Jn 18 12, 24). A tradition which goes back to the Bordeaux Pilgrim (333 A.D.) places the priestly palace on the W. hill near the Cœnaculum. This is probably correct, since this was the quarter in which the Jewish priestly aristocracy dwelt.

43. Palace of Caiaphas.

From the palace of Caiaphas He was taken to the Prætorium (Gr. *πραιτώριον*, **judgment-hall** AV) of Pilate (Jn 18 28). Tradition identifies this with the **Castle of Antonia** at the NW. corner of the Temple area, on the site of the modern Turkish barracks (see § 38, above); but it is unlikely that the governor made his residence with the common soldiers in the fortress, and the best recent authorities are agreed that by Prætorium is meant the palace of Herod the Great, on the site of

44. The Prætorium and Pavement.

the modern Citadel, near the Jaffa gate. The Jews were unwilling to enter the Prætorium for fear of ceremonial defilement, so Pilate went out to them to a place called **Gabbatha,** or **Pavement** (Jn 19 13), which was probably the large open court in the center of Herod's palace, corresponding with the court in the center of the modern Citadel. Pilate sent Jesus to Herod Antipas, Tetrarch of Galilee, who was probably residing at the old palace of the Hasmonæans on the E. side of the W. hill opposite the Temple, on the site of the modern Ashkenazi Synagogue (cf. Jos. *Ant.* XIV, 1 2, 4 2, 13 3 f.; XVIII, 4 3; XX, 8 11; *BJ*, I, 6 1, 13 3 f.; II, 16 3, 17 6), and Herod returned him to Pilate. Pilate then sentenced Jesus to death, and He was led out to be crucified.

45. Golgotha, Calvary.

The traditional scene of the Crucifixion and entombment is the Church of the Holy Sepulcher in the NW. quarter of the modern city. If the second wall on the N. ran inside of this site, it may be genuine; but if, as is probable (see § 36, above), the second wall corresponds with the present N. wall, from the Jaffa gate to the Damascus gate, then the traditional Sepulcher can not be genuine, for all our authorities agree that Jesus was crucified and buried outside the city wall (Mt 27 32; Mk 15 20; Jn 19 17, 21,41; He 13 12). Where the real place of crucifixion was must remain a matter of conjecture. Our only clue for its identification is its Aram. name Golgotha, 'skull' (Lat. *calvaria*, Eng. Calvary), which can hardly have been given because it was a place of execution, or because of a tradition connecting it with the skull of Adam, but must have referred to its shape. There is a knoll just outside of the Damascus gate which bears a singular resemblance to a skull, and many modern travelers have conjectured that this is the real Golgotha.

46. Akeldama, Potter's Field.

"Akeldama" (from the Aram. חֲקַלְדָּמָא, *ḥăqald•mā'*, 'field of blood') was the name of a piece of land near J. that was used for the burial of strangers. According to Mt 27 3-9, it was originally a potter's field, and received the name Akeldama from the fact that it was bought with the money paid Judas to betray Jesus, and subsequently returned by him to the chief priests. According to Ac 1 18 f. it was called the "field of blood" because Judas here committed suicide. Harmonistic commentators have supposed that Judas bought the field with the price of his treachery, killed himself there, and that then the field was bought by the priest with the money that he had returned. More probably Akeldama is an old name for which Christian tradition has given two independent interpretations. Since the 7th cent. a place known as *Ḥakḳ ed-Dumm*, 'price of blood,' on a cliff S. of the *Wâdy er-Rabābī*, SW. of Siloam, has been regarded as Akeldama, and its possession as a holy place has been keenly contested by the Christian sects. Whether there is any authority for this identification we do not know. The absence of clay in the neighborhood makes it an unlikely location for a potter's field.

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JERUSHA, jẹ-rū'shą (יְרוּשָׁא, *y•rūshā'*) and **JERUSHAH,** jẹ-rū'shā (יְרוּשָׁה, *y•rūshāh*): The mother of Jotham, King of Judah (II K 15 33; II Ch 27 1). E. E. N.

JESAIAH, jẹ-sê'yą (יְשַׁעְיָה, *y•sha'yāh*), and **JESHAIAH,** jẹ-shê'yą (יְשַׁעְיָהוּ, *y•sha'yāhū*), 'J" saves': **1.** A descendant of Moses (I Ch 26 25). **2.** The ancestral head of one of the courses of musicians (I Ch 25 3, 15). **3.** A descendant of David (I Ch 3 21). **4.** One of the leaders of Ezra's company (Ezr 8 7). **5.** A Merarite Levite (Ezr 8 19). **6.** A descendant of Benjamin (Neh 11 7). E. E. N.

JESHANAH, jesh'ą-nā *or* jẹ-shê'nā (יְשָׁנָה, *y•shānāh*): A town of Ephraim, near Bethel, captured by Ahijah, King of Judah (II Ch 13 19). See also SHEN. E. E. N.

JESHARELAH, jesh"ą-rī'lā (יְשַׁרְאֵלָה, *y•shar'ēlāh*): The ancestral head of the seventh course of musicians (I Ch 25 14). E. E. N.

JESHEBEAB, jẹ-sheb'ẹ-ąb *or* jẹ-shî'bẹ-ąb (יֶשֶׁבְאָב, *yeshebh'ābh*): The ancestral head of the fourteenth course of priests (I Ch 24 13). E. E. N.

JESHER, jî'shẹr (יֶשֶׁר, *yesher*): The "son" of Jerioth, "wife" of Caleb (I Ch 2 18). Probably a place-name. E. E. N.

JESHIMON, jesh'i-mọn *or* jẹ-shai'mọn (יְשִׁימוֹן, *y•shīmōn*), 'barren desert': In a few instances this word is regarded as a geographical term. In Nu 21 20 Pisgah is said to look down upon Jeshimon. Some scholars locate the place here referred to in the Jordan Valley, NE. of the Dead Sea. At the same time, however, it is the name of the desert into which David retired before Saul. It was near Ziph and Maon, which lay to the S. of Hebron, and, consequently, designates the E. section of the Judæan hills, which stretch toward the Dead Sea. This is an absolutely barren region with many natural fastnesses, and has ever been the home of the outlaw (I S 23 19, 24, 26 1, 3). J. A. K.

JESHISHAI, je-shai'shai *or* je-shai'shê (יְשִׁישַׁי, *y'shīshay*): A Gadite (I Ch 5 14). E. E. N.

JESHOHAIAH, jĕ''sho-hê'yā *or* jesh''o-hê'yā (יְשׁוֹחָיָה, *y'shōḥāyāh*): A Simeonite (I Ch 4 36). E. E. N.

JESHUA, jesh'u-a (יֵשׁוּעַ, *yēshūa'*), 'J" is salvation'; another form of 'Joshua': **I. 1.** A name used once for Joshua, the son of Nun (q.v.) (Neh 8 17). **2.** The name of the 9th of the twenty-four classes of priests (I Ch 24 11, **Jeshuah** AV). **3.** The name of a family of Pahath-moab, which returned with Zerubbabel (Ezr 2 6; Neh 7 11). **4.** One of the Levites in charge of the distribution of the tithes (II Ch 31 15). **5.** The high priest who returned with Zerubbabel (Ezr 2 2; Neh 7 7, called "Joshua" in Hag 1 1, and Zec 3 1 ff.). He helped in rebuilding the altar (Ezr 3 2, 8) and the house of God (Ezr 4 3, 5 2; cf. Ezr 10 18; Neh 12 1, 7, 10, 26). **6.** A Levitical family, or its heads, who assisted in rebuilding the Temple (Ezr 3 9), in expounding the Law (Neh 8 7), and in sealing the covenant (Neh 10 9 [10]; cf. Ezr 2 40, 8 33; Neh 3 19, 7 43, 9 4, 5, 12 8, 24).

II. A post-exilic town in the S. of Judah (Neh 11 26). Conder identifies it with *Khirbet Sa'wi*, Map II, D 4. Perhaps it is the same as the Shema of Jos 15 26 ("Sheba" in Jos 19 2). C. S. T.

JESHURUN, jesh'u-run (יְשֻׁרוּן, *y'shūrūn*), 'upright one': A poetical name of Israel designating it under its ideal character. In Dt 32 15 it is used in reproach of Israel, which had departed from its ideal; elsewhere it is a title of honor (Dt 33 5, 26; Is 44 2). C. S. T.

JESIAH, je-sai'ā. See ISSHIAH.

JESIMIEL, je-sim'i-el (יְשִׁימִיאֵל, *y'sīmī'ēl*), 'God places': A Simeonite (I Ch 4 36). E. E. N.

JESSE, jes'e (יִשַׁי, *yīshay*): The grandson of Boaz (Ru 4 22), and, apparently, a prominent inhabitant of Bethlehem. From his descent we should assume that he was the chief man of the village. He is almost always mentioned in connection with his youngest son David (I S 16 1 ff., etc.). During his pursuit by Saul, David sent his parents, who must have been aged, to the king of Moab (I S 22 3 f.). So to treat with a neighboring prince indicates the prominence of David and his family. J.'s name appears also in Is 11 1, 10, where the contrast is between small beginnings and future glory, as in Mic 5 2. A. S. C.

JESUI, jes'yu-ai. See ISHVAH.

JESUS (Ἰησοῦς): The Gr. form of 'Joshua,' or 'Jeshua.' **1.** For Joshua (so RV), the son of Nun, in AV (Ac 7 45; He 4 8). **2.** A Jew in Rome called Justus, a fellow worker and comforter of Paul (Col 4 11). C. S. T.

JESUS CHRIST

ANALYSIS OF CONTENTS

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I. INTRODUCTORY.

1. Sources.

The only sources for the life of Christ which need to be considered are the four Gospels. The reference in Tacitus (*Ann.* XV, 44) merely alludes to Christ as the originator of an *exitiabilis superstitio*, which in spite of His execution under Pilate succeeded in reaching Rome; that in Josephus (*Ant.* XVIII, 33) is a Christian interpolation. The later calumnies of the Talmud and the *Toledoth Jesu* show the relation of Jews to Christians, but have nothing to do with the life of Jesus (cf. Herford's *Christianity in Talmud and Midrash*). Even the other writings of the N T add nothing to speak of. In Ac 20 35 we have the one word of Jesus outside of the Gospels which is indubitably authentic; there may be another concealed in I Th 4 15. The ἄγραφα, or unwritten sayings of Jesus, have been collected by Resch and sifted by Ropes (*Texte u. Untersuchungen*, V, 4; XIV, 2), but they do not add to our knowledge of Him; and the same must be said of the apocryphal gospels, not excepting the *Gospel of Peter*, a large fragment of which was discovered in 1892, and of the Λόγια Ἰησοῦ (1897), and *New Sayings of Jesus* (1904), published by Grenfell and Hunt. The interest of religion and of history in Jesus must be satisfied from the canonical Gospels, or not at all. The indubitable Pauline epistles, of course, establish the fact that He lived, and that He made an extraordinary impression on His followers; but they hardly yield any picture of His life. It is important, therefore, to indicate the nature and value of our Gospels.

Taking together Mk, Mt, and Lk, there are some points on which scholars are practically agreed. (1) The common framework of the narrative—that is, the general order of the events—is originally due

to Mk. Hence in questions of order, Mk, Mt, and Lk, as against John, are not three witnesses, but one. Mk's narrative, according to the unanimous tradition of the Church, represents the teaching of Peter; but the oldest tradition (Papias' elder in Euseb. *HE*, III, 39) does not claim for it the merit of chronological order. (2) The great mass of words of Jesus, common to Mt and Lk, but not found in Mk, probably came from a document used in a somewhat different form by the first and third Evangelists; this document in its original form was older than Mk (though Wellhausen, *Einleitung*, S. 73 ff., denies this), and was the work of the Apostle Matthew. (3) Taking into account the space between the baptism and the death of Jesus, the matter peculiar to Mt belongs to what is historically of least value in his Gospel, that peculiar to Lk to what is of most value in his. (4) The use which a historian can make of John has been and is much disputed. The extremes are represented by Loisy (*Le quatrième Évangile*) or Wrede (*Charakter und Tendenz des Johannesevangeliums*) on the one hand, who do not regard it as historical at all in comparison with the Synoptics, and by Westcott or Godet on the other. Sanday's *Criticism of the Fourth Gospel* (1905) gives a fair survey of the whole question. The difficulty arises from the juxtaposition in the Fourth Gospel of what seem irreconcilable things; on the one hand, an element that is either irreducibly historical or, which is an impossible alternative, gratuitous fiction —notes of time, place, personal names, and characters, more vivid and precise than anything in the Synoptics; and on the other, especially in the discourses ascribed to Jesus, something at once systematic and elusive, a mingling in uncertain proportions of tradition, symbol, and doctrine, which makes the page waver as we read, as the colors waver in watered silk, and suggests that what we hear is not so much the voice of Jesus, as He spoke in the fields of Galilee or the streets of Jerusalem, as the voice of the Risen Lord, speaking through His Spirit in the soul of an aged, deeply experienced, and profoundly reflective disciple. This state of the case has simply to be recognized. The notes of time and place in John are of the highest value, especially where they seem intentionally to correct the Synoptic tradition (*e.g.*, Jn 3 24, compared with Mt 4 12); but for the historical form of the teaching of Jesus we must depend mainly on the Synoptics.

2. Chronology.

The life of Jesus, so far as it is covered by the apostolic testimony—in other words, so far as we have strictly historical evidence for it—extends from the baptism of John to the Ascension (Ac 1 21). To know the length of this period is more important than to be able to date either its beginning (which is elaborately done in Lk 3 1) or its end. The Synoptics mention only one passover, that at which Jesus died, and leave a *prima facie* impression that His ministry lasted a year or rather less (Lk 4 19 was interpreted thus by many of the Fathers and perhaps by the Evangelist); but John corrects this. He mentions at least three passovers (2 13, 6 4—this is shown to be a passover by the "much grass" in ver. 10, even if the words τὸ πάσχα were not originally in the text—and 12 1); that is, he extends the ministry of Jesus to somewhat over two years. References in the Synoptics yield undesigned and, therefore, strong support to this. Thus the "green grass" in Mk 6 39 suggests the spring season, as in Jn 6 10, and, though the incident may be misplaced, the same holds of the plucking the ears of corn, Mk 2 23. Earlier visits of Jesus to Jerusalem, though not mentioned by the Synoptics, are suggested not only by Mt 23 37 ("how often would I have gathered thy children together"), but by Lk 10 38 (the village is Bethany, close by Jerusalem), and by the friends and acquaintances whom Jesus evidently had in the capital (Mk 14 13 ff., 15 43. Probably "the hundred and twenty" of Ac 1 15 were not all Galilæans). Hence we adopt the chronological, which carries with it the geographical, framework of John; and hold that the public life of Jesus extends over two years and some months, and was carried on in Jerusalem and Judæa and, even on occasion, in Samaria, as well as in Galilee and Peræa. It is true that the almost total absence of chronological data within the Synoptics, and the unquestionable fact that incidents are narrated in them (*e.g.*, in Mk 2 1–3 6) in an order determined not by time, but by some inward affinity, make it impossible to distribute the matter of the Synoptics with any certainty over the time assumed by John; but this does not affect the truth either of his chronology or of their facts. It only means that we can not draw up a calendar of the life of Jesus. If we look at the date, as opposed to the duration of the ministry, our starting-point must be Lk 3 1. The fifteenth year of Tiberius is from 28–29 A.D., counting from the death of Augustus in 14 A.D. But as Tiberius had been associated in the government from the end of 11 or the beginning of 12 A.D., Jesus might have appeared as early as 26. Allowing for uncertainties in the counting of parts of years, Luke's date synchronizes fairly well with that of Jn 2 20. The building of the Temple began in 20–19 B.C., and forty-six years brings us to 26 or 27 A.D. The most probable result of careful investigation is that the three passovers in the ministry of Jesus were those of 27, 28, and 29 A.D. On the whole of this intricate subject cf. C. H. Turner, *Chronology of the N T*, in *HDB*, also Andrews, *Life of Our Lord*, and Stevens and Burton, *Harmony of the Gospels for Historical Study*.

3. Environment.

When Jesus was born Herod the Great ruled all Palestine under the suzerainty of Rome. On his death his kingdom was divided, and Jesus became politically the subject of his son Herod Antipas—the person who is always meant when Herod is mentioned in the Gospels without any addition (Mk 6 14 ff.; Lk 13 31, 23 8). When He visited Jerusalem, He passed from Herod's jurisdiction and came directly under that of Rome; for Judæa on the death of Archelaus (Mt 12 22), 6 A.D., had been incorporated in the Roman province of Syria, and was governed by a procurator (ἐπίτροπος, ἡγεμών, Lk 3 1; Mt 27 2), who resided at Cæsarea and alone had the power of life and death. In internal affairs much was left to the Sanhedrin, or council of elders, chief priests, and scribes, and especially to the high priest. During the whole public life of Jesus, Herod Antipas was tetrarch of Galilee and Peræa, Pontius

Pilate procurator of Judæa, and (Joseph) Caiaphas high priest in Jerusalem. By this political environment we can not say that Jesus was influenced at all. The one thing He resolutely excluded from His conception of the Kingdom of God was the political and national hopes of Jewish patriotism.

We might almost say as much of His relations to the religious parties, the characteristics of which are known to us from the Gospels and Josephus. He had attended none of their schools (Jn 7 15). The Sadducees had the center of their power in Jerusalem. He can have been little in contact with them, and their worldly, rationalizing, unspiritual temper must have been extremely antipathetic to Him. The Pharisees were to be found everywhere. They represented the popular conception of religion. Having a zeal for God, though it was not according to knowledge, they might have been expected to command a certain amount of sympathy from Jesus, and indications have been sought in the Gospels that He tried to form some kind of connection with them (Lk 7 36, 11 37, 14 1; cf. Mt 23 2 f.), but without success. Jesus never appears in the Gospels except as the critic and eventually the judge of Pharisaism (Mt chs. 5–7, 15, 23). Of the Essenes of Josephus (*Bell. Jud.* II, 8) there is no trace in the Gospels, not even in connection with John the Baptist.

The religious environment of Jesus in His early years was that which we see in Lk chs. 1 and 2. He was brought up among lowly people, dutifully observant of the commandments and ordinances of God, and devoted to the hope of Israel. The religion of obedience and of hope could degenerate, and no doubt it had degenerated in multitudes, and especially in the Pharisaic party, into what may be called legalism and apocalyptic (cf. Holtzmann, *Neut. Theol.*, I, 30)—a religion which affected in its own strength to fulfil punctiliously all God's requirements, to put God by doing so under obligation to it, and then to claim from Him, as of right, the fulfilment in a blankly supernatural fashion of the wildest national ambitions. But it could also be saved from degeneration, and doubtless was, in people like Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, and 'the poor' or 'the meek,' in the land generally. It was among them that Jesus was brought up, and the purest tradition of Jewish piety was continued in Him. Apart from this the Gospels allow us to see only two forces which counted for much in His life, the O T and John the Baptist.

In the O T He makes most frequent reference to Deuteronomy, the Psalms, the second part of Isaiah, and Daniel, but is evidently familiar also with the historical books. To John, as the one contemporary spiritual influence the power of which He amply acknowledged, it is necessary to pay more attention.

II. Events Preliminary to the Ministry.

The relation of John to Jesus, as Jesus Himself understood it (Mt 11 10; Lk 7 27), was that of one who prepared the way for a greater to follow (Mal 3 1. It is Jesus who makes the quotation; observe the change from "my face" in Mal to "thy face" in the Gospels, in order to apply the prophecy to Jesus instead of God). It does not follow that John understood this. Jesus knew the Baptist's significance better than he did himself.

4. The Forerunner. When the Jews asked John, "Art thou Elijah?" (Jn 1 21), he said, "I am not." But Jesus said of him to the people: "If ye are willing to receive it, this is Elijah, that is to come" (Mt 11 14). This may partly explain the difference between the Synoptics and the Fourth Gospel in their representation of this subject. In the Synoptics, though John baptizes Jesus, he bears no express testimony to Him; the one greater than himself, who comes after him and is to baptize with the Holy Spirit and with fire, is never in so many words identified with Jesus. What John does, as Jesus represents it, is to initiate a powerful moral movement associated with Messianic expectations (Mt 11 12), which, so far as it does not come to nothing through moral relapse (Mt 12 43-45; Jn 5 35), finds its goal and satisfaction in Jesus. The one moral peril the Baptist has to encounter is the possibility of being "offended" in Jesus (Mt 11 6); *i.e.*, of failing to see that in Jesus the hopes which inspired and had been inspired by his own work were finding their true fulfilment, and, therefore, of turning from Him in unbelief. This is unquestionably the strictly historical view. The rôle of forerunner was one which John filled to a large extent unconsciously; when, therefore, the Fourth Gospel represents his functions as summed up in bearing witness to Jesus (Jn 1 6-8, 3 26, 5 35), and includes in his testimony the sublimest doctrines of the Christian faith (1 15, 1 29-34, 3 31), it is putting explicitly into his lips something which was in a way involved in his relation to Jesus, but which he could not have so expressed. Jesus realized it as the truth of John's relation to Himself, but John could not. The depth of the impression John made on Jesus is seen by Jesus' frequent references to him, His extraordinary appreciation of his greatness, and the recurrence in His own utterances of impassioned phrases of the Baptist (Mt 11 7-19, and ‖ in Lk; Mt 17 10-13, 21 23-32; 7 19; cf. 3 10; 23 33, cf. 3 7). Jesus recognized unequivocally the Divine mission of John, and regarded acceptance of his baptism as included in the fulfilment of all righteousness (Mt 3 15). Accordingly He came from Galilee to Jordan to be baptized with the rest.

5. Baptism of Jesus. The baptism of Jesus was a crisis in His life and the occasion of a great spiritual experience. The narrative in Mk may be read as though no one were concerned but Jesus. It is He who sees the heavens rent asunder and the Spirit as a dove descending; it is to Him that the voice comes out of the heavens, "Thou art my beloved Son, in thee I am well pleased" (Mk 1 9-11). In Jn, on the other hand, the occasion is one on which the Baptist receives this same revelation; and the third person ("This is my son") in Mt 3 17 and the "bodily form" in Lk 3 22 suggest that these evangelists also conceived that others as well as Jesus heard and saw. However the literary and historical questions thus raised are to be settled, they do not affect the intention of Jesus nor His experience. The great difficulty in the baptism has always been to understand how one

whom the Evangelists, like all N T writers, regarded as sinless could submit to a baptism of repentance having remission of sins in view. The difficulty was felt by John himself, no doubt after some intercourse with Jesus (Mt 3 14 f.), and it was felt by the author of the *Gospel of the Hebrews* (cf. Nestle's *N T Græci supplementum*, p. 76). There is no answer to it unless we can say that Jesus in pure love identified Himself with His people, made common cause with them as a sinful people, mourning over their sin and repelling it as they did, only with a far deeper sense of what it meant. In doing this He "fulfilled all righteousness," *i.e.*, He did justice to all the moral interests of God and man involved in the situation. He exhibited the grace of God to the sinful in an act which showed Him inexorable to sin. It was not a chance that He heard in that hour, and not another, the heavenly voice which declared Him Son of God. The heavenly voice spoke in O T words, since the Divine assurance of what He was and was called to be was mediated to Jesus through Ps 2 7 and Is 42 1. He was to unite in His own person and work the victorious Messianic King of the Psalm, and the Servant of the Lord, "graced with meekness and constancy," whom we see in the prophet. This is the revelation of the baptism for us. It shows that Jesus, in His own consciousness, from the very beginning of His ministry, united these two characters which His people had never been able to relate to each other. How two ideals, apparently so disparate, came to coalesce in His mind, we can not tell. We know nothing of a growth of the Messianic consciousness. No doubt it had psychological antecedents and conditions, which prepared for it and made it possible, but we can only conjecture vaguely upon them. It appears as suddenly as a lightning flash, and it shows no trace of development or of modification. How the seemingly inconsistent elements in it were to be fused only His future life would show. But see Gospel, Gospels, § 6.

Can we tell, then, what is meant by the Spirit descending and abiding on Him? The Spirit in the O T means God in act, God putting forth His power, and the nearest synonym for spirit here would be one suggesting this. Compare Ac 10 38 and Lk 4 14, and the fact that Jesus did no mighty work till after this time, and referred such works to the Spirit (Mt 12 28). Jesus was from this time on divinely empowered for the work He had to do. Without such 'accesses' of Divine excitement as are elsewhere referred to the Spirit (Ac 4 31, 13 9), He had God always with Him in the power His work required—to heal (Lk 5 17), to preach the glad tidings (Lk 4 18), to be gentle and constant till He had achieved victory for God (Mt 12 18), to read men with superhuman insight (Jn 2 24 f.). No question can be raised here about the personality of the Spirit, or the similarity of the experience of Jesus to that of Christians who received the Spirit after Pentecost (on this last subject, cf. O. Holtzmann, *War Jesus Ekstatiker?*). Thus divinely assured of His calling and divinely empowered for it, Jesus was prepared to face His life's work. He never returned to Nazareth to resume the old family and business relations. As the end of an old life and the beginning of a new, baptism was to Jesus what it was to all who heard John's summons, but in one important respect it differed. For the others baptism with water and baptism with the Spirit were contrasted, for Him they coincided. Their normal coincidence was to be the rule in the Church (Jn 3 5), and in this sense the baptism of Jesus is the type of Christian baptism.

Jesus was now empowered for His work, but He was not to enter on it at random. It was His task, in the Messianic consciousness revealed in the heavenly voice, to bring in the Kingdom of God among men; but how? What paths were open to one who was called to win or to exercise ascendency among men for God? This is the problem we see Jesus confronting in the Temptation. The same spirit with which He was anointed drove Him into the desert to face it alone. It was a terrible experience, and in the narratives we find in Mt and Lk He gave His disciples some idea of it. The form is largely poetic and imaginative, the essence is spiritual. The temptations, if we may use such a distinction, are not personal, but official; or rather they are the temptations of Jesus, not in a private capacity (*e.g.*, as a carpenter of Nazareth), but in His new Divine calling as the Son of God and Servant of the Lord. They are temptations all of which throw light on the Kingdom of God, rather than on the moral trials of common life. Jesus has in His mind the heavenly voice and the calling which is involved in it, and as He looks on the actual world in which that calling has to be realized, what are the paths which lie open and inviting to Him? (1) The first is that which suggests that an easy way to win ascendency over men for God is to supply their bodily wants, turn the stones to bread, base the Kingdom on material comfort. This was a real temptation, which Jesus encountered in His work. When He fed the five thousand, they wanted to take Him by force and make Him (Messianic) King, Jn 6 15. But He resisted it from the beginning, and in spite of His compassion for the destitute, which makes humanity the principle of the last judgment (Mt 25 35-42), He insists on giving a primacy to the spiritual. He says here to Himself what He says to all in Mt 6 33. (2) As the first temptation deals with the nature of the Kingdom, so the second deals with the methods to be used in its establishment. To cast Himself down from the pinnacle of the Temple, and, upheld by angels, to alight unhurt, was to appeal to men by a miracle of ostentation; it was to take leave of piety and of moral sanity, and to try by dazzling men's senses or dumfounding their understandings to win them for God. This temptation also often came to Jesus. We see it in the characteristic temper of the Jews (I Co 1 22), as again and again they ask a sign from heaven (Mt 12 38, 16 1; Jn 6 30). Jesus steadily declined it. He always acted within the limits of piety and sanity. His miracles were works of mercy, wrought in and for faith. He was no thaumaturge. He decided from the beginning that, as the Kingdom was spiritual in its nature, only spiritual methods were open to Him in introducing it. He would "speak the word" unto them—that was all. (3) The third Tempta-

6. The Temptations.

tion deals with the power at His disposal in founding the Kingdom. Any one born to rule, as Jesus was, sees at a glance what enormous power in the world is wielded by evil. It has vast resources at its command, great bribes to offer. Lk 4 6 is only a temptation, because it is true. But can any one who is to carry out the vocation of the Son of God and the Servant of the Lord consent to take help from evil? Can he for the sake of some supposed advantage, present or remote, allow, so to speak, its right to exist? Can he compromise with it, only for the moment of course, till by its help he gets into a position where he can repudiate it? For a man who is in dead earnest to accomplish something in this present evil world, this is the most importunate of temptations, but Jesus discerns and repels it from the first. He repels it with passion (Mt 4 10), as seeing in it the utmost malignity of the Tempter. He can make no compromise with evil; His only resource must be God. And here again He says to Himself what He says later to all: "What doth it profit a man to gain the whole world and forfeit his life (*i.e.*, himself)?" (Mk 8 36). In this spiritual conflict, in which He was sustained by heavenly help (Mk 1 13), Jesus overcame in principle all the kinds of temptations which He encountered in His calling. They recurred continually (Lk 22 28), but once decisively vanquished (Mk 3 27 and ‖s), the prince of this world had nothing in Him (Jn 14 30).

III. The Ministry.

I. Chronological Arrangement.

The ministry of Jesus begins after the Temptation, and in some special sense after the arrest of John (Mk 1 14; Lk 4 14, cf. 3 19 f.; Mt 4 12).

7. Opening Events. How it was related to the last, except chronologically, is not apparent. Even the chronology was not clear to the synoptists; for Jn 3 24 consciously corrects them, and so makes room for a Judæan ministry, including at least the events of Jn 1 19–4 45, before the Galilæan ministry, as recorded by the synoptists, begins (cf. Tischendorf, *Synopsis Evangelica*, §§ 14 ff.). The two returns of Jesus from Judæa to Galilee, mentioned in Jn 1 44 and in 4 1-3, had somehow ceased to be distinguished in the primitive oral tradition, and with this confusion of perspective the ministry in the Synoptics is shortened by nearly a year (cf. Godet on Jn 3 24). During this period, the work of Jesus is of a preliminary character; as Godet puts it, He has to act as His own forerunner. After receiving testimony from the Baptist, He attracts His first followers from the Baptist's circle (Jn 1 29-51), impressing them by the superhuman penetration with which He reads their characters, and awakening from the first the highest hopes in their minds. The miracle at Cana, as the frontispiece to John's Gospel, represents for him the significance of Jesus, just as Lk 4 16 ff. does for the earlier Evangelist. Jesus is for John the person who raises religion from a lower to a higher power, transforming the cold baptism of His forerunner into the glowing baptism of the Spirit. How the brief visit to Capernaum (Jn 2 12) is related to the settlement there which made Capernaum His own city (Mt 4 13) we do not know.

It was followed by the journey to Jerusalem for the first passover in the ministry 27 A.D. Here John puts the cleansing of the Temple.

8. Early Judæan Period. It is inconceivable, surely, that Jesus did this twice.. Once, it was an inspired act, the outcome of consuming zeal; repeated, it would have been commonplace, even if the traffickers had again yielded. Hence we must choose between John and the Synoptics, and as the tradition preserved in the latter, according to which Jesus visited Jerusalem only once, had really no choice, if it was to record this incident at all, we conclude that John has placed it rightly. Its spontaneity does not deprive it of the character of an appeal to all whose hearts were right with God to rally round Jesus as representing His Father (ver. 16), and the words about the destruction of the Temple and the rebuilding of it in three days have the originality of Jesus in them, and explain, as nothing else does, the charges of the false witnesses in Mt 26 61 and ‖. For the rest, John tells little of a ministry which probably extended over three-fourths of a year. The passover was in the spring; the "yet" in Jn 4 35 probably implies December or the January following. It was a ministry including miracles (Jn 2 23), and begetting a kind of faith. Men believed in Jesus, but He did not believe in them (2 25). The chief persons to whom it introduces us are Nicodemus and the woman of Samaria. What we learn from the first is the gulf which had to be bridged before a Jew could comprehend Christianity as the Evangelist had come to comprehend it, and as it was enshrined in the sacrament of the new birth. The reference to Christian baptism in 3 5 seems to the present writer indisputable, and it has this value—it defines the Spirit in an historical way. The Spirit which regenerates is that which is normally coincident with baptism in the name of Jesus, uplifted on the cross, in a death of atonement for sin (Jn 3 15, 1 29). In the woman of Samaria we see the thirst of the soul for God in the most unexpected quarter, and the incredible grace and joy with which it is satisfied by Jesus. That the woman who had had five husbands may to some extent represent the Samaritan people, so that in this or that trait the narrative has a symbolic rather than a literal value, is, in view of many features in John, not to be questioned (cf. Holtzmann, *Hand-Commentar*). Nevertheless, the work of Jesus in Samaria is not a reflection into His lifetime of what only took place later; it is a preparation for and an anticipation of Ac 8 5.

The ministry of Jesus in Jerusalem secured for Him a welcome when He returned to Galilee. The Galilæans received Him gladly, having

9. Galilæan Period. seen all that He did at the feast (Jn 4 45). From this point on, we have to dispose of the whole material of the Synoptics (Mk 1 14 ff.; Mt 4 12 ff.; Lk 4 14 ff.) as well as the few incidents selected for interpretative comment by John. Any arrangement of the synoptic matter in the Johannine framework is precarious, for reasons already stated (see § 7 f., above). The order of events in Mk is often topical, rather than chronological. In Mt the teaching of Jesus is arranged in long discourses (chs. 5–7, 10, 13, 18,

23–25), which, as compositions, are the work of the Evangelist, and unite matter of various dates. Lk also, in the long insertion (9 51–18 14), connects with the last journey of Jesus to Jerusalem practically everything which Mk had not located in Galilee, while the topography of this journey itself is in Lk very hard to make out. It is scarcely exaggerating to say that the synoptists have no chronology; they have a certain plan and structure which exhibit their conception of the work of Jesus, and enable us to get a grasp of it as a whole; but there is scarcely another note of time to set beside Mk 9 2, till we come to Passion week. The clearest indication, if not of a precise sequence of events, yet of a certain movement in the life of Jesus, is given in the Gospel of Mt. The whole is broken into two periods marked by the identical phrase, "from that time Jesus began" in 4 17, 16 21. The first was mainly occupied with preaching, the second with teaching; the first was more public, and if the word may be used, evangelistic; the second more private, and devoted to the instruction of the Twelve; the first presents Jesus proclaiming the Kingdom of God, interpreting its laws, and calling men into it; in the second we see Him preoccupied with His own Person and death in their relation to the Kingdom. The healing ministry, as dependent in some way upon the people, is more conspicuous in the first period than in the second; although Mt, when Jesus toward the close of His life comes again into contact with multitudes, notes that this side of His activity was renewed (19 2, 20 29 ff., 21 14). Besides this broad distinction it is possible to trace a gradual change within the first period. From 4 17 to 11 1 we have hardly the sense of a check in the story, though Pharisaic opposition appears in 9 1-17 (9 34 is probably an anticipation of 12 24). The Evangelist evidently means to suggest that the course of Jesus began with a great and growing promise of success. This is the import of 4 23-25 and of 9 35-38; this is the force, too, of such remarks as 7 28 f., 8 27, 9 33. His work increased upon His hands till He had to share it with the Twelve (Mt 10 1), whom He had chosen that they might be with Him, and that He might send them forth to preach and to heal (Mk 3 14). The sending forth of the Twelve on a kind of apprentice mission marks the culminating point of the hopeful activity of Jesus. From this time forward untoward events multiply, and from 11 2 to 16 20 almost every section in Mt might be headed *σκάνδαλον*, or "offense." For one reason or other, Jesus proved unacceptable to His own people. Superficially attracted as they almost always were, they came at last on something in Him to which they could not be reconciled. Thus in 11 2 we hear how the Forerunner hesitated. Jesus was not the Messiah he anticipated, the awful Judge with the ax and the fan. In 12 1-14 we have two of the Sabbath miracles, and words of Jesus in connection with them which so angered the Pharisees that they conspired to kill Him. Later in the same chapter we see Pharisaic antipathy culminate in blasphemy against the Spirit of God at work in Jesus to redeem men from the tyranny of the devil, and even His own kinsfolk fail to appreciate Him (Mt 12 46 ff.; Mk 3 21, 31 ff.). In the beginning of ch. 13 the parable of the sower is spoken in the mood of despondency, or pathetic irony, as we see from the quotation of Is 6 9 (Mt 13 13 ff.), and at the end Jesus is rejected in Nazareth. In ch. 14, when Jesus on the return of the Twelve feeds the 5,000, they want to "take him by force and make him a king" (Jn 6 15), and He has to compel His disciples (Mt 14 22), who are susceptible to the same politically Messianic hopes, to enter the boat and face a storm, while He gets rid of the crowds. It was inevitable that multitudes who found their hopes so inexorably treated should turn away, as the Fourth Gospel tells us (Jn 6 66).

10. North Galilæan Period.

Finally, in Mt ch. 15 (‖ Mk ch. 7) we have a decisive breach between Jesus and the religious authorities of His nation on the subject of tradition—a breach so violent that it led to His retreat into the northern lands beyond Palestine, and the practical close of His ministry in Galilee. It is not possible to say more of the course of events in the first part of Jesus' life than that it had this general character. When it culminated in the conclusive falling away of the people from Him, He turned to devote Himself in private to the education of the men who had become sure in spite of everything that He was the Christ, and that He had "words of eternal life" (Jn 6 68). To trace the sequence of events after Jesus withdrew to the parts of Tyre and Sidon (Mk 7 24) is all the more difficult, as at this point in the synoptic story there is possibly a series of doublets (Mk 6 33–7 37 being in much parallel to, and perhaps another tradition of, Mk 8 1-26). But the confession at Cæsarea Philippi marks a decisive moment in the history, and so does the Transfiguration a week later. With it Jerusalem enters the horizon of the synoptists, and though Jesus seems to bid a kind of farewell visit to His own city (Mk 9 33 f.), He does not wish any one to know of His passing through the country (9 30). His work in Galilee is done.

11. Later Peræan and Judæan Period.

He goes up to Jerusalem *via* Peræa and Jericho. It is only in the Fourth Gospel that the program of these last months can be more fully traced. From this source we see that Jesus went to Jerusalem at the Feast of Tabernacles 28 A.D. (Jn 7 2), remaining there apparently till the Feast of Dedication in December of the same year (10 22); that He then retired to Peræa (10 40), to the district with which He had been familiar in the days of the Baptist, returning thence after about three months on hearing of the illness of Lazarus; and that after this last event He withdrew once more to a city called Ephraim, only coming back, about a fortnight later, for the last passover (29 A.D.) and what followed. (For an arrangement of the events lying within the second great period of Jesus' ministry, see Stevens and Burton's *Harmony*, part vi f.; Gilbert's *Student's Life of Jesus*, pp. 140 ff.)

II. The Work of Jesus.

Without pursuing the purely historical question further, we may now attempt to give some idea of the teaching of Jesus. We may trace a progress in His teaching, but hardly in His mind; it is for pedagogic reasons that subjects emerge in one order

rather than another. Speaking broadly, He may be said to teach, first, about the Kingdom of God; then about Himself, and especially His death; while in all the Gospels this is followed by what may be called prophetic, or eschatological, teaching, dealing either with a spiritual and immediate future, as in Jn (the coming of the Holy Spirit), or with a transcendent and to some extent indefinite future, as in the Synoptics (the coming of the Son of Man). This is the outline we shall follow, but as the ministry included healing as well as teaching it will be convenient here to refer to the miracles.

12. The Miracles of Jesus.

All our sources speak of wonderful or mighty works done by Jesus. The usual name for them in the Synoptics is *δυνάμεις*, 'deeds of power,' and in Jn *σημεῖα*, 'signs,' or *ἔργα*, 'works.' The Evangelists do not think of defining them, as theologians have sometimes done, by relation to laws of nature, of which they had no conception, and for the religious appreciation of them it is not necessary that we should do so either. The N T interpretation of them is entirely personal and ethical. The wonderful works of Jesus show what God can do and is minded to do through Him for those who need and seek His help, and they show to some extent the conditions on which His help is given. The great mass of them consisted of works of healing. Among diseases specially mentioned are leprosy, fever, paralysis, blindness, deafness and dumbness, epilepsy, and insanity. In addition to disease in its more ordinary or manageable forms there is what is known as "possession" by a demon, or demons (not by "the devil"). But besides individual healings narrated in the Gospels, Mk, Mt, and Lk all refer in general terms to the healing ministry of Jesus as a great and characteristic part of His work (Mt 4 23 f., 9 35, cf. 10 1, where He extends His power to the Twelve, 19 2, 21 14; Mk 1 32 ff.; Lk 9 11). Indeed, it has been held that in Mk we have the argument from miracle, as in Mt that from prophecy, that Jesus is the Christ. The healings worked by Jesus were personal, not scientific, achievements. He did not use any of the resources of medical science; He had no treatment, no regimen, no arts of any description. What we read of in Mk 7 32, 8 23; Jn 9 6 has symbolic or educational significance for the sufferers (whose infirmities made it difficult to communicate with them), but not medical value. The great word in all the wonderful healings is faith (*πίστις*). The healer must have faith, *i.e.*, such a dependence on God and such an assurance of God's will and power to help as conducts the Divine power to the case before him. While Jesus never failed in this respect (Jn 11 41 f.) His disciples sometimes did (Mt 17 19 f.). But those who were to be healed also required faith, *i.e.*, such an attitude of the soul to God as recognized and took hold of His saving power present in Christ and operative through Him. Faith in this sense establishes a sympathetic personal relation between Jesus and those who seek His help, and it is on such a relation that His power to heal ordinarily depends (Mk 6 5). The miracles of healing, therefore, have an essentially spiritual side. They imply a relation to Jesus which has no precise counterpart in the relation of his patients to a modern scientific practitioner (although here also confidence in the physician favors a cure). Much of the interest of the miracle narratives in the Synoptics lies in the picture they present of the struggle of faith to come to birth in the soul, and to maintain itself through trial to triumph. This is so whether the faith is that of the person requiring help, or the 'vicarious' faith of friends who seek it for those who are physically or mentally incapable of it (cf. especially Mk 2 5, 5 36, 9 19-24; Mt 9 28, 15 21-28). The many memorable words of Jesus about faith—almost all spoken in connection with His miracles and intelligible only in their context—are the strongest evidence that the miracles were actually performed (cf. Bruce, *Miraculous Element in the Gospels*, p. 104). Among the mighty works of Jesus, those on which the Apostles (Ac 10 38) and He Himself (Mt 12 28; Lk 11 20) laid greatest stress were the cures of demoniacs. Possession by demons was the theory of the time for the explanation of many morbid conditions of the mind and body, but no science, either medical or psychological, has accepted it as a working hypothesis in modern times. As Jesus did not come to teach medicine or psychology, but to reveal the Father in delivering men from all that disabled and ruined life, it does not matter that on the cause of such illnesses He shared the opinions of those around him. What matters is the fact that by the power of God bestowed upon Him He actually delivered men from them. It is hardly possible to argue that out of the many instances of possession recorded in the Gospels those are to be distinguished as truly such in which the possessed recognize Jesus as the Messiah (cf. Gilbert, *Student's Life of Jesus*, p. 192; Alexander, *Demonic Possession*; Weiss, *Leben Jesu*[4], I, 436 ff.). Many who admit the works of healing, without allowing them to be in any proper sense supernatural (*e.g.*, O. Holtzmann in his *Leben Jesu*, who finds analogies in abundance at Lourdes and Trèves), peremptorily exclude the 'nature miracles' —the feeding of the multitude, the stilling of the storm, the walking on the sea, and the raisings from the dead. It can only be said here that these things can not be judged alone. All of them are represented in the oldest stratum of apostolic tradition in Mk, and the first in particular is connected, as an event which made an overwhelming impression on the multitudes, with a crisis in the life of Jesus (Jn 6 15 and ‖). When the supreme miracle of the resurrection of Jesus Himself is admitted, there is no *a priori* reason for questioning these. In the Fourth Gospel the miracles are the same in kind as in the others, with the exception that no case of possession is mentioned. But the mode in which they are conceived of is different. The motive of Jesus in them is not represented as compassion (as in Mk 1 41 and often), but as the manifestation of His own or the Father's glory (Jn 2 11, 11 4). Where faith is spoken of, it is not so much as the condition of healing, but as a consequence of it (2 11, 4 53, 11 45). Although faith which had only this basis did not command the confidence or approbation of Jesus (2 23 f., 4 48, 20 29), yet not to be moved to faith by the wonderful works of Jesus is a sin (12 37 ff., 14 11, 6 26; cf. Mt

11 20 f.). Another peculiarity in John is that the miracles are all treated as symbols and made texts for discourses of Jesus (ch. 5, on Life and Judgment; ch. 6, on the Bread of Life; chs. 8 and 9, on the Light of the World; ch. 11, on the Resurrection and the Life).

Without attempting any chronological outline, we may now try to present the main features of the teaching of Jesus on the basis indicated above.

The Synoptics represent Jesus as beginning His ministry with an announcement of the Kingdom of God (Mk 1 15; Mt 4 17; Lk 4 43). **13. Teaching Regarding the Kingdom of God —General.** He is sent to preach it as glad tidings, and its near approach (ἤγγικεν) is made the ground of appeal for repentance and faith. What is meant by the "Kingdom of God"? The expression does not occur in the O T, though the idea is common enough there that God is King and exercises sovereignty. The expression itself, however, was current among Jesus' contemporaries, and was related in some way both to their history and to the promises of God. It is from the idea of sovereignty, or reign, rather than from that of kingdom that we must start in attempting to grasp the teaching of Jesus. The exercise of royal power by God is primary, not the sphere within which it is exercised, nor the community subject to it, nor the blessings attendant on its establishment. All these are involved, but the main thing is that God takes to Himself His great power and reigns. In starting from this point Jesus started with the O T behind Him and could hope to be understood. Micaiah (I K 22 19) and Isaiah (Is ch. 6) had seen God as a King on His throne surrounded by ministering spirits. In many of the Psalms He is celebrated in this character (97 1, 103 19, 145 13). There are O T passages which present this as Israel's ideal: God its King, and no other (*e.g.*, I S 8 7 ff.). Of all O T passages, however, the most important for the N T idea of the Kingdom is Dn ch. 7. The sovereignty had belonged to a succession of brutal powers (Dn 7 1-8), but is at last to be transferred by God to humanity. "One like unto a son of man"—that is, a human form—is brought before the Ancient of Days, and "there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (7 14). It is the explanation of this when we read (7 27): "and the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High [*i.e.*, to the faithful Jews]: his kingdom is an everlasting kingdom, and all nations shall serve and obey him." From this time forth, ideas connected with this passage entered into all Jewish thoughts about the Kingdom. It was a Kingdom which in some sense came from heaven; it was set up by the direct interposition and act of God. It was a Kingdom which was at once universal and everlasting. What the precise relation is between this Kingdom and the existing Jewish people is not made manifest. We are not told how the sovereignty of God is to be wielded over Israel, or through it, and in dealing with conceptions so vast and undefined there is nothing of which the human mind is so capable as inconsistency. Men did not believe in a political, *or* an eschatological, *or* a spiritual, Kingdom of God. In various moods, or at various times, they believed in varying proportions in all three. If instead of political we say historical, it may even be said that Jesus believed in all three. He was "a minister of the circumcision," in the interest of God's truth, to confirm the promises made to the fathers (Ro 15 8). Though He utterly renounced the zealot's idea of a national Kingdom of God, loyalty to which required the repudiation of allegiance to Cæsar (Mk 12 13 ff. and ‖), it was no part of His purpose to deny Israel's prerogative. The choice of Twelve as apostles, and the striking promise of Mt 19 28; Lk 22 30 preclude the thought. If Israel actually excluded itself, it was not He who questioned its historical preeminence (Mt 10 5 f., 23, 15 24-26). Excellent illustrations of the ideas which went to constitute 'the Kingdom of God' in the popular religious mind are seen in the *Benedictus* (Lk 1 68-79) and in the famous prophecy Is 2 2-4; Mic 4 1-5. In the last, especially, we see the mingling of what might seem inconsistent elements. There is something national, for Jerusalem and Zion are represented as the city of the Great King, to which all nations go on pilgrimage; there is something eschatological, or apocalyptic, in the supernatural elevation of the Temple hill to overtop the highest mountains in the world; but the essential thing is the universal diffusion of the true religion, and the universal peace and felicity consequent upon it. When Jesus speaks of the Kingdom, His range of utterance is not narrower. Sometimes we have the day of judgment in O T colors, the future sovereignty coming gloriously to view; sometimes the thought is that of an inner coming of the Kingdom which is already in process, and takes its start from the message of Jesus (cf. Harnack, *What is Christianity?* p. 34). The relation of the different views is undetermined. Just because His teaching is always practical, never abstract, Jesus speaks in all tones; in one moment possibly meeting hearers, whose minds are not open to us, half-way, using their language, and partly accepting, partly ignoring, partly enlarging or correcting their thoughts; at another giving expression intentionally to what is characteristically new and original in His own view of the Kingdom. This must be remembered in any attempt to systematize His words.

The essential truth about the Kingdom is that it is the Kingdom *of God*; its nature is determined by Him. The various ideas of it have the unity which belongs to the personality and life of Jesus, in whom God is revealed. Jesus did not preach a new God, but He embodied a new revelation of God, and the Kingdom which He preached is specifically the Kingdom of the Father (Mt 6 10, 13 43, 26 29). It is the Father's good pleasure to give it to His children (Lk 12 32). Those who inherit it at its consummation are the blessed of the Father (Mt 25 34). The fullest idea of what is essential to it may be derived from the study of the Beatitudes, **14. Teaching Regarding the Kingdom of God— Specific.**

which show the rare and difficult virtues on which its citizens are felicitated; from the Lord's Prayer, or, as it should rather be called, the disciples' prayer, which shows the spiritual aspirations of those who are to possess it; and from the healing miracles, as Jesus interprets them in words like Mt 11 5, 12 28, in which its redemptive character is declared. Proceeding empirically, we notice the following points:

(a) *Jesus is sure of its coming.* Now when anything is urgently needed and longed for, assurance, expressed in terms of time, becomes imminence. The Kingdom has drawn near. When Jesus speaks of it, He speaks, like all the prophets and like the seer in the Apocalypse, of things which must shortly come to pass (Rev 1 1, 22 6). The much-discussed question whether the Kingdom is present or future is another form of the question whether it is spiritual or eschatological (transcendent). The answer is that it is both, and that in the perspective of Jesus (cf. Holtzmann, *Neut. Theol.* I, 215) the difference tends to disappear. The end is near, the dawn is part of the morning, the present time part of the last time. It is perhaps not fanciful to say that on this question the Gospels reflect to some extent the mood of different periods in the life of Jesus. At first, there is confident hope, the Kingdom has drawn near (ἤγγικεν, Mt 4 17). This rises into assurance that the Kingdom is actually present, as in His victories over Satan Jesus realizes that the redeeming love of the Father is here and now overturning the tyranny of the devil and establishing its own sovereignty on earth (Mt 12 28; ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ). At a later stage, when the shadow of the Cross fell on His path, the final coming of the Kingdom withdraws into a future beyond death. The two conceptions of it as present and future, spiritual and eschatological, seem to be combined and indeed organically connected in Mk 10 15 ff., "Whosoever shall not receive the [present] kingdom of God as a little child, he shall in no wise enter therein [in its future glory]." For a consistent but paradoxical argument in favor of the exclusively eschatological view of the Kingdom, cf. Johannes Weiss, *Die Predigt Jesu vom Reiche Gottes.*

(b) *It is the supreme good,* the sum of all possible blessings. Jesus shows this in various ways. Everything else is to be made secondary to it ("Seek *first* the Kingdom," Mt 6 33; Lk 12 31). No price is too high to pay for it (Mt 13 44-46). Though it is God's gift, we have to count the cost of accepting it, and not only to count but to pay (Lk 14 25 ff.). The salvation of the Kingdom is not only a gift but a high calling, and the ethically indispensable condition of accepting the calling may be the most painful sacrifice of nature and of natural affections (Mk 9 47; cf. vs. 43 and 45, where ζωή is synonymous with the Kingdom of God). The Kingdom is not bought with such sacrifices, as if the paying of them gave men a claim upon God; it is rather a sphere of reality of such a kind that a man must remain permanently alien to it, if he allows any natural good to rival this supernatural and Divine one. It is in this connection that we should have to appreciate the vehement words Jesus speaks about money (Mk 10 23 ff. and ‖, and many more). As a permanent possibility of all kinds of power and enjoyment money is infinitely fascinating, and whether as possessed or coveted it is the great foe of the supreme good. The worth of the Kingdom is further shown by the incomparable greatness which belongs to its members. The least in it—the least who has got from God that which Jesus was conscious of possessing—is greater than the greatest outside. In some sense he is nearer and dearer to God (Mt 18 10, 11 11. The "little ones" in Mt 18 11 are the children of the Kingdom; see ver. 6).

(c) *The conditions of membership* in the Kingdom, or perhaps we should say the ideal of citizenship, are illustrated in all the teaching of Jesus, but especially in the Beatitudes, in such discourses as the Sermon on the Mount (Mt chs. 5–7), the teachings on humility, forgiveness, and self-denial with a view to avoiding "offense," either in self or in others (Mt ch. 18), and, by contrast, in the criticism and denunciation of spurious piety (Mt ch. 23), or of pride, ambition, and similar faults in disciples (Mt 20 25 ff.). But the great lesson is that which is given in the spirit and life of Jesus Himself. The Kingdom is here in Him, and He is not only its founder but its ideal citizen. Hence the final importance in His teaching of words like Mt 11 29; Jn 13 15. To be a genuine citizen or member of the Kingdom is to be in Him (Jn ch. 15).

(d) *There are ranks, or degrees, in the Kingdom,* though the principles on which they are assigned are not those that prevail in the kingdoms of this world (cf. Mt 5 19, 18 1-4, and especially 20 21 ff.). No one can enter at all except in the uncalculating spirit of the child, who, when Jesus says "Come," goes to Him with no reserve. No one can be great in it except by service. Even the Son of Man, who sits on its throne, is subject to this law. He attains to the dignity of the throne by a career of unexampled service, not stopping short of the surrender of His life for others (Mk 10 45).

(e) *The mysteries of the Kingdom* (*i.e.*, the laws of God's working in it)—once hidden but now an open secret—are revealed in the parables of Jesus, and in the interpretation of them to His disciples (Mt 13 11 ff.). Thus it is like a seed, the fortune of which depends on the soil into which it is cast (Mt 13 3 ff., and ‖). Like a seed, it has in it an incalculable vitality and power of expansion (Mt 13 31 ff., and ‖). Further, like a seed, it has an internal law of development—"first the blade, then the ear, then the full corn in the ear"—which can not be precipitated or reversed by any effort of man (Mk 4 26 ff.). It is another mystery of the Kingdom that Jesus anticipates for it in the world a mixed and disappointing history (Mt 13 24 ff., 36 ff., 47 ff.). This, of course, is denied by those who hold an exclusively eschatological view of the Kingdom, and they accordingly assign to the Evangelist, not to Jesus, the heading of such parables as the Tares and the Drag-net. But it is impossible to carry the eschatological view of the Kingdom consistently through the Gospels; and though the Kingdom is properly an ideal state in which there are no σκάνδαλα ("things that cause stumbling," Mt 13 41), no person that works ἀνομία ("iniquity," *ibid.*), nothing σαπρόν ("bad," Mt 13 48), it does not exist as such in history.

Even the institutions and persons by whom God is actually represented in this world represent Him very imperfectly and ineffectually, and they get inextricably interwoven with persons and interests which do not represent Him at all. What both the parables teach is that this is not final, but that it lasts as long as time.

(f) *In the consummated Kingdom Jesus anticipates reunion with His own*, and the fulfilment of all longings unsatisfied here (Mt 26 29; Lk 22 16). It is in this connection that *life* (Mt 7 14, 18 8 f., 19 17), or *eternal life* (Mt 19 16, 29, 25 46; cf. Mk 10 30, "in the world to come, eternal life"), is used as a synonym for the Kingdom of God. The life of the world, or age, to come, or the life of the consummated Kingdom of God, is life in a new mode or order. It is not the restoration of nature with all the natural relations—a conception which is quite unrealizable. To assume that it is would be to discredit the idea of immortality altogether, as the Sadducees tried to do by this very plan (Mt 22 23 ff.). As Jesus argues against them, "the power of God" (Mt 22 29) is not exhausted in the natural order with which we are familiar. God can sustain being in other modes—in an order, *e.g.*, in which men neither marry nor are given in marriage—in which all relations are spiritual, not physical, and in which the problems raised by the Sadducees simply lapse. It is into such a world that the resurrection of Jesus gives us a glimpse; and the children of God, or the children of the Kingdom, can be ultimately described as children of the resurrection (Lk 20 36).

15. Teaching Himself.

It is assumed in all Jesus' teaching about the Kingdom of God that He Himself has a relation to the Kingdom and its coming which can be shared by no other. The great cause of God is in some way identified with His personality, and men's relation to it is determined by their relation to Him. This may be said to be quite explicitly the burden of the Fourth Gospel: "If ye believe not that I am"—that is, that I am the great decisive Personality on whom everything in the relations of God and man turns—"ye shall die in your sins" (Jn 8 24); but it is implied throughout the Synoptics. Jesus' consciousness of what He is in relation to God and His Kingdom comes out, indeed, more impressively for us in words like "for my sake" (Mt 5 11), or "Many shall say unto me in that day" (Mt 7 22)—the voice of Jesus at the day of Judgment being that on which eternal destiny depends, or "He that loveth father or mother more than me is not worthy of me" (Mt 10 37), than in any of the titles used to describe Him, either by Himself or others. What we overhear is more weighty even than what we hear. Yet it is necessary to pass these titles in review, and to apprehend their meaning as far as we can.

(a) All the Evangelists call Jesus **the Christ** (Mt 1 1; Mk 1 1; Lk 2 11; Jn 20 31). "Jesus is the Christ" was the earliest Christian confession (Ac 2 36, 17 3), and in a sense it is the Evangelist's business to prove that He is. He may appeal to prophecy, as Matthew does, or to miracles, as Mark virtually does, or he may conduct the argument in a higher sphere like John, but in any case this is his faith. But did Jesus share it? Did He claim to be the Christ, or ask men to accept Him in this character; and if so, what did the term mean for Him? It is quite true to say that Jesus was only made the Christ by His exaltation (Ac 2 36), and that, therefore, while He was on earth He was not so much the Christ as the person who was destined for that dignity; but it does not follow that He did not claim the dignity, or that it was not recognized by the disciples as inherent in Him. It is not fancy which recognizes in the day at Cæsarea Philippi a great crisis in the relation of Jesus and His disciples (Mt 16 13 ff., and ||); and whether we say, with interpreters generally, that here the Twelve first reached and confessed the Messianic dignity of Jesus, or, with Weiss, that here the Twelve persevered in their belief in His Messianic character, when the mass of His followers gave up the hopes they once had cherished that this was the great deliverer (Jn 6 66), in either case the Messianic consciousness is revealed as present in the mind of Jesus. Not only to others, but to Himself, He bore this character. He was the Christ, the Anointed of the Lord. If the historicity of this could be regarded as doubtful, it would be quite impossible to make any use of the Gospels as historical documents. (For an elaborate attack on it see Wrede, *Das Messiasgeheimniss in den Evangelien*, 1902.) But it is raised beyond doubt by its association with such an unquestionable fact as Mt 16 22, by the triumphal entry in which Jesus deliberately acts in the Messianic rôle (Mk 11 9 f.), by the accusation before Pilate (Mk 15 2), by the title on the cross (Mk 15 26), and by the consent of all existing evidence. When 'the Christ' became a technical or proper name for the expected deliverer of Israel we do not know. It seems to occur first in *Psalms of Solomon*, 17 36. The essential element in the meaning is that the person so designated is God's King. He has a place in the Kingdom and in relation to its establishment into which no other can intrude. To call Jesus the Christ is to recognize His unique and incomparable significance in religion. It is to declare that through Him God's sovereignty is to be realized, and all God's promises fulfilled (II Co 1 20). No doubt men might have wrong conceptions of the Kingdom and of the King. They might try to take Jesus by force and make Him a king after their own ideas (Jn 6 15), compelling Him to enlist under their banner, instead of enlisting under His. Such possibilities constrained Jesus to reserve in the use of this title. He did not go about proclaiming Himself the promised King. He silenced the possessed whom Mk represents as knowing Him to be the Christ (1 34, 3 12). He straitly charged the disciples, even after the confession at Cæsarea Philippi, to tell no one of Him (8 30). The sense in which He is the Christ is apprehended only when God reveals it (Mt 16 17) or—which is the same thing—when it is experimentally discovered through intercourse with Jesus. It only leads to confusion to snatch at the word, and suppose that we can fill it with the proper meaning from prejudices or hopes of our own, or even from the letter of the O T. It was to prevent such misconceptions and interruptions of His work by false hopes that Jesus, till close upon

the end of His life, avoided Messianic claims. It does not follow, of course, that He was not conscious of His Messianic Kingship from the first. The very reverse was the case (see § 5, above). It was for pedagogic reasons that He revealed the nature of the Kingdom before He explicitly put Himself forward as King.

(b) Closely connected with the title Christ is that of **Son of God.** Here it is necessary to distinguish between the direct use of this title by others and the virtual use of it by Jesus. It throws no light on His mind to observe that He is spoken of as Son of God by the demoniacs (Mk 3 11, 5 7; Mt 8 29), or by the men in the boat when He stilled the storm (Mt 14 33), or by the centurion who saw Him die (27 54). In this last passage, where the speaker may be a pagan, the meaning is indeterminate; in the first, "Son of God" is probably equivalent to 'Messiah,' as in Mt 26 63; Jn 1 49. In Mk 1 1, "Son of God"—if the reading is correct—may be used in this Messianic or, as it is sometimes called, 'official' sense, or it may be used in the full Pauline sense; in Mt and Lk (cf. Mt 1 22 f. and Lk 1 34 f.) the Divine sonship is regarded by the Evangelists as dependent on the supernatural birth. But what Jesus meant by the Divine sonship which was attested at His baptism, and in the consciousness of which He lived and died, is another matter. That it included the Messianic vocation is certain from the baptism narrative, but is that all? The present writer can not think so. There are various ways in which Jesus brings out what is involved in His relation to God, and they all point to something more profound, and, if it may be so expressed, more essential. (1) There is the parable in Mt 21 33-46, and ‖. Here, all God's previous messengers to Israel are represented as δοῦλοι ("servants"), while Jesus is υἱός ("Son") and κληρονόμος ("heir"). This generalizes, so to speak, the earlier saying, "A greater than Jonah, than Solomon, than the Temple, is here" (Mt 12 6, 41 f.). As Son—*i.e.*, as one whose relation to God was distinct from that of all others—Jesus was greater than all. (2) There is the striking saying, "Of that day and that hour knoweth no one, not even the angels in heaven, neither the Son but the Father" (Mk 13 32; Mt 24 36). The limit here put on the knowledge of Jesus shows that this is a genuine word. A later generation would rather have expunged than invented it. It gives Jesus a place above both men and angels, a place in which "the Father" and "the Son" are used in absolute correspondence with each other. We see that there could no more be another who was "the Son" than another who was "the Father." This is the truth which is covered and secured in the Fourth Gospel, when it calls Jesus the "only begotten Son" (Jn 1 14, 18, 3 16, 18; cf. I Jn 4 9). (3) There is the passage Mt 11 25 ff., with the ‖ in Lk 10 21 ff. Here an important light is thrown on the contents of the relation of the Son to the Father. According to Harnack, what this passage teaches is that the Sonship of Jesus consists in His knowledge of the Father. It is as the person who perfectly knows the Father that He is the Son (*What is Christianity?* p. 128). But there is more than this. First, there is the idea that sonship implies absolute dependence. "All things have been delivered to me of my Father." This is the idea which pervades the Fourth Gospel: "The Son can do nothing of Himself," "My teaching is not mine," etc. (Jn 5 19, 7 16, etc.). Further, there is the idea that as Son Jesus has absolute competence in His vocation, the power to make all men His debtors for the knowledge of God. The "all things" which have been delivered to Him must, in agreement with the context, refer to the whole contents and administering of God's revelation; in this work of self-revelation the Father has no organ but Jesus, and in Jesus He has an adequate organ. This is an anticipation of Jn 14 6; but even when we have grasped it, a mystery remains. For Jesus goes on to declare that in His own relation to God there is something which has no parallel elsewhere: "No one knoweth the Son save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him." He is so far from standing on a level with all men as a son or child of God—an expression never applied to Him—that as "the Son" He stands between God and all others, and they can not know God as Father without coming under obligations to Him. (4) One other passage is of importance for the light it casts on the consciousness of Jesus as Son of God, Mt 17 24-27. Here we see that to know God as Father is to be emancipated from the obligations of the ritual law: the Son is not bound to pay a Temple tax. The filial spirit is in such things a law to itself. The Pauline conception of Christianity is here traced to its source in the mind of the Son, and the Pauline idea that liberty is to be used only in accordance with a law of love is in harmony with the fact that out of consideration for others ("Lest we cause them to stumble," ver. 27) Jesus did not exercise the liberty which He claimed. For the connection of sonship and liberty in His thoughts, see also Jn 8 32-36. If we take these passages together, we conclude that, in the mind of Jesus, to be the Christ and to be the Son of God were not identical. The Divine sonship was His nature; it was primary and essential; the consciousness of it stirred in Him (Lk 2 49) long before He entered on His public work; it was the basis on which His unique vocation to be the Christ—*i.e.*, to be the Son of God in the historical sense suggested by Ps 2 7, 89 26; II S 7 14—rested; but it was not exhausted in this. Messiahship was the form which Divine sonship naturally took in the historical situation; but both in Himself and for us Jesus is something more and greater than the Messiah. It should be noted that the Synoptics give no instance in which Jesus expressly calls Himself Son of God (yet see Mt 27 43, and the narratives of the Baptism, Temptation, and Transfiguration). He, however, speaks of God as the Father, where the correlative is not sons, but the Son; He says "my" Father and "your" Father, but never unites with others (not even in the Lord's Prayer, which is indeed rather the disciples' prayer) to say "our" Father; and He speaks of Himself as "the Son," *simpliciter*. This last use—which is found in Mt 11 27, 24 16; Mk 13 32—becomes predominant in Jn.

(c) To judge from the Gospel record, the mind of Christ about Himself is expressed most character-

istically in the title the Son of Man (*ὁ υἱὸς τοῦ ἀνθρώπου*). This is found in all the Gospels, and practically from beginning to end (Mt 8 20, 26 64; Mk 2 10, 14 62; Lk 5 24, 22 69; Jn 1 51, 13 31). In all, it is used by Jesus alone. Except in Ac 7 56, it is not found elsewhere in the N T. In Rev 1 13, 14 14 the reference is not to the Gospels, but to Dn 7 13. Obviously, in the Gospels it is a technical or proper name, and a Greek reader could not without guidance discover what it meant. The catechists, or Evangelists, who coined the Gr. phrase *ὁ υἱὸς τοῦ ἀνθρώπου* and gave it currency must at the same time have explained the sense in which they used it. No doubt it represented something in Aramaic, but the fact that Aramaic scholars find it difficult or impossible to conjecture what the Aramaic original can have been is not a sufficient reason for concluding that Jesus did not and could not have used any such title at all. For this paradoxical view, see Lietzmann, *Der Menschensohn* (1896); Wellhausen, *Skizzen und Vorarbeiten*, VI, 187. Against it, Fiebig, *Der Menschensohn* (1901); Dalman, *The Words of Jesus* (1902), pp. 234 ff.; Driver, "Son of Man" in *HBD*. Assuming that Jesus did use, as a designation of Himself in the third person, Aramaic words which were represented in Gr. by *ὁ υἱὸς τοῦ ἀνθρώπου*, the question remains: What did He mean by this title, and how did it originate? It is natural to think of O T antecedents for this as well as for "Son of God" or "the Anointed"; and three O T sources have been suggested for it. First, there is the frequent use of "son of man" in Ezk (2 1, 3, 8, etc.; ninety times in all), where it contrasts the prophet as a frail human creature with God. But there is no indication in the Gospels that Ezekiel was ever in the Speaker's mind in His use of the term. Second, there is the notable passage in Ps 8 4, "What is man that thou art mindful of him, and the son of man that thou visitest him"? This passage is messianically interpreted in He 2 6, and the application of words from Ps 8 to Christ in I Co 15 27 is evidence that Paul knew of this interpretation, and probably, therefore, of "the Son of Man" as a designation of Jesus. But neither is there anything in the Gospels to suggest that Jesus ever thought of the Psalm in using it. The third possible source has already been referred to in speaking of the Kingdom of God (see above, § 9). It is Dn 7 13 f.: "There came with the clouds of heaven one like unto a son of man . . . and there was given him dominion, and glory, and a kingdom." There is undoubtedly an allusion to this in passages like Mk 14 62; Mt 16 28, 24 30. The difference is that the indefinite "one like unto a son of man"—that is, 'a human form,' as contrasted with the brute forms in the earlier visions—has become definite. The description has become a title, the significant common noun—to use the grammatical distinction—has become a meaningless proper noun, and we are left to discover its import as we can. In Dn, the 'human form' represents the people of the saints of the most high; it is a symbol of the faithful Jews, God's people, as the beasts are of the pagan empires; but in the mind of Jesus it is individualized and definitely identified with Himself. Probably the individualizing interpretation had become current in the interval between the writing of Dn and the ministry of Jesus; at all events, in that part of the apocalyptic *Book of Enoch* called "The Book of Similitudes," which most scholars allow to be pre-Christian, this change has been effected. There we find a Son of Man, a person existing with God, a person who sits on the throne of glory and has the sum of judgment committed to him. If the Jude who wrote the Ep. of Jude is the same as the Lord's brother of that name (Mk 6 3), then Jesus may have known the *Book of Enoch*, for Jude quotes it (ver. 14 f.; see JUDE, EPISTLE OF, § 7). But whether or not, it is clear that He individualized the human form to which the everlasting Kingdom is to be given, and that He identified Himself with it (cf. Charles, *The Book of Enoch*, 1893).

In this sense, "The Son of Man" may be said to be a Messianic title. When Jesus used it, He meant to convey the idea that in spite of appearances He was the person who was yet to come in that heavenly glory. It is to be defined by relation to "the Kingdom of God" just as clearly as "the Son" alone is to be defined by relation to "the Father." It is natural to argue that, if it is a Messianic title, Jesus could use it only after He had been acknowledged as Messiah—*i.e.*, after the day at Cæsarea Philippi—and among those whom He allowed to speak of Him in this character—*i.e.*, among the Twelve. This, of course, is not what the Gospels represent. He seems to use it all along, and in any audience. How is this to be explained? We may say either (1) that the term is not so unambiguously Messianic as has been suggested, and that Jesus, using it to veil as well as to reveal His thought, might employ it freely under any circumstances. To the present writer, this seems hardly intelligible. Or (2) we may say that some of the passages have been chronologically displaced, and, though they come early in our Gospels, are really late in the life of Jesus—*e.g.*, Mt 10 23. Or (3) we may say that in some passages Jesus has been misunderstood by a translator from the Aramaic, and is represented as saying the "Son of Man," and speaking of Himself, when He really said "man" and meant something of universal application. This last explanation has been given of the two passages Mk 2 10, 28, where it is said logic requires 'man' generically, not the individual 'the Son of Man'; and it is pointed out that when these two are disposed of, there are no others in Mk till after Cæsarea Philippi. For the application of (2) and (3) with a view to getting rid of all the passages in which the Gospels present the title prematurely, see Wellhausen, as above. To investigate the literary question here is impossible, but the elements of meaning associated with the title must be indicated. (1) It always includes *the idea of ultimate triumph*. The Son of Man, as reminiscent of Dn 7 13, is never anything less than the destined King in the coming Kingdom of God. It is this which gives the power and pathos to words like Mt 8 20, 20 28. (2) In the express teaching of Jesus, it always includes *the idea of the path of suffering* which leads to that triumph. After the confession at Cæsarea Philippi Jesus began to teach the Twelve that the Son of Man must suffer

many things (Mk 8 3 and ||, 9 31, 10 33, 14 21, 41). To represent His sufferings and death as those of the Son of Man is to bring them within His vocation as founder of the Kingdom of God, and to give them an essential place in His work. It is to carry through in His mind and life the fusion of the ideals of Ps 2 and Is ch. 42—the Messianic King and the suffering Servant of the Lord—announced at His baptism: the suffering of the Son of Man, so repellent and unintelligible to the disciples, is a summary formula for this fusion. (3) In the title "Son of Man," as used in the Synoptics, we may fairly emphasize *the idea of humanity*, as it is emphasized in Dn 7 13. It is humanity, however, in the ethical, not metaphysical sense—humanity, not as contrasted with divinity, but as opposed to brutality. The Kingdom which comes with the triumph of Jesus is at the same time the Kingdom in which humanity attains its rights. The reign of inhumanity, of violence and wrong, comes to an end. Hence everything in the work of Jesus which is congruous with this—all that is human, sympathetic, redemptive, emancipating — is ascribed to Him as the "Son of Man." See especially Lk 19 10; Mk 10 45; Mt 8 20, and even Mt 11 18 f., where Jesus contrasts Himself with the less human Baptist, who had in a way renounced the society of his kind. But the supreme proof of this is Mt 25 31 ff. When the Son of Man sits on the throne of His glory to judge all nations, the principle of His judgment is humanity. It is by this men stand or fall before Him. Inhumanity is to Him the unpardonable sin. "I was an hungered and ye gave me no meat" is the damning accusation. There seems some echo of this in Jn 5 27, but the peculiarity of the Fourth Gospel is that it associates the title with the preexistence of Jesus in a way to which we have no analogy in the other three (Jn 3 13, 6 27, 62). Apart from this, John throws no further light on Jesus' consciousness of Himself as thus expressed. But it is clear from all that has been said that Jesus is not merely a son of man, a human being *simpliciter*, any more than He is only a child of God, a creature with our common relation to the Father. Just as in relation to God He calls himself absolutely the Son, so in relation to the Kingdom of God, which is at the same time the Kingdom of humanity, He is not merely one of our race, but the Son of Man who has the unique vocation of establishing the Kingdom of God through His ministry, His sufferings, and His glory. Both titles, the "Son of God" and the "Son of Man," have this incomparable character. If we think of Jesus as Jesus thought of Himself, we can not think of anybody else in His place, or fulfilling His function. The titles, however, are not to be contrasted, nor interpreted of a human and a Divine nature. There is no suggestion of such a contrast in the Gospels, not even where some have found it, in Mt 16 13, 16 ("the Son of Man . . . the Son of the living God"). To say that He gives us the knowledge of the Father and makes us sons of God, and to say that He makes us men and partakers in the triumph of humanity in His everlasting Kingdom, is not to say two things, but one and the same. On the Incarnation cf. § 18, below.

(d) In comparison with the "Christ," the "Son of God," and the "Son of Man," small importance attaches to the title the **"Son of David."** It was a designation for the Messiah as at once descendant and representative of the great King. The Evangelists and the scribes agreed in regarding Davidic descent as a mark of the Christ (Mt 1 1, 22 42 f.; Ro 1 4; II Ti 2 8), and Jesus was hailed as Messiah under this title at the triumphal entry into Jerusalem (Mt 21 9, 15), and by various persons who sought His help, or saw it rendered (Mt 9 27, 12 23, 15 22, 20 30 f.). It has been argued that in Mt 22 42 f. and || He disclaims Davidic descent, but this is more than doubtful. Probably His descent from David was taken for granted by Himself, as it is throughout the N T, and the aim of His appeal to the Scribes is to show that it is not a relation to David—a relation no doubt shared with others—which is the essential thing in Messiahship, but a relation to God. Not any son of David is Messiah, but only that greater than David to whom the Lord has said, "Sit on my right hand." The Davidic title, as the one which most easily attracted those political associations of Messiahship which Jesus utterly rejected, would inevitably be attractive to the people, and as inevitably appeal less to Him than "Son of God" or "Son of Man."

(e) The only other title of Jesus found in the Gospels is **Savior,** and this not in His own words. It occurs in the angelic annunciation of His birth to the shepherds (Lk 2 11), where the meaning is undetermined, and it is implied in Mt 1 21, "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." The phrase "his people" here probably means Israel, and the salvation is probably conceived of in that half-spiritual, half-national fashion which is so vividly illustrated in Lk 1 68-79. Throughout the ministry of Jesus, σώζειν ('to save') is mostly used of miracles of healing, or deliverance from bodily danger (*e.g.*, Mt 9 21 f., 8 25, 14 30); but, as these were conditioned by faith, which involved a personal and spiritual relation to Jesus, blessings of a higher order were involved, and these are no doubt often included in such expressions as, "Thy faith hath saved thee." When we read that the Son of Man came "to save that which was lost" (Lk 19 10), it is the profounder spiritual sense which is in view, and in the Fourth Gospel this preponderates to the practical exclusion of the other (Jn 3 17, 5 34, 10 9, 12 47). Here also Jesus is expressly characterized as "the Savior of the world" (Jn 4 42). It is His vocation to bring eternal life to all men.

(f) In close connection with the revelation of the self-consciousness of Jesus stands His teaching on **His death.** All the Evangelists represent Him as devoting much attention to this—indeed, making it the main subject on which He instructed the Twelve—during the last period of His life (Mk 8 31, 9 31, 10 33 ff., and ||s). It does not follow that He Himself first thought of it or realized it then. The allusion to the suffering Servant of the Lord in the voice at the Baptism, the spiritual conflict in the Temptation in which He renounced all compromise and defied evil to do its worst, beatitudes like Mt 5 10 f., the fate of the prophets and the forerunner, and the sense of antagonism in the world around

Him, must have suggested the actual issue of His career; and the beautiful and ominous word in Mk 2 19, which evidently belongs to the earlier and more radiant period of the ministry, proves that it was habitually latent in His thoughts long before He spoke of it. The one idea on which stress is laid in the reiterated teaching referred to is the necessity of His death. That it was historically necessary was apparent, if Jesus remained true to God and to Himself; He had irreconcilable enemies who would scruple at nothing to put Him out of the way; the forces were actually at work around Him which could and would kill Him. The problem, humanly speaking, presented to Him was to discern in this historical necessity a Divine necessity; to see that what came upon Him as an inevitable fate was also the will of the Father, to which it was indispensable that He should submit in order to the fulfilment of His vocation. If His death was to be interpreted as a part of His work, it must be not merely endured, but accepted; His passion must become a great action, in which something infinitely important is done for the establishment of the Kingdom of God. That this was the conviction of Jesus, the whole Christian faith of the N T is the proof, and it is fair to infer from all the evidence at our disposal that He was assisted in giving shape to it by the prophecies of the O T and especially of Is ch. 53 (cf. Lk 22 37; Mk 10 45), where the peculiar expression "for many," in connection with the idea of 'giving the life' or 'the soul,' is an allusion to Is 53 10-12, where both ideas occur in combination. The two notable sayings of Jesus on the significance of His death (Mk 10 45, and ||, 14 22 ff., and ||) can not be fully discussed here. Briefly, it may be said that, according to the first saying, His death is conceived of as having a liberative power; it is at the cost of it that many are set free; He could not render them the service essential to them at a lesser cost. How the figure here is to be reduced to terms of thought is not expressly said; the circle of ideas in which the mind of Jesus moves is the same which is represented in Ps 49 7-9; Job 33 22-24; Mk 8 36 f. In the second saying, His death is represented as the basis of a new covenant, *i.e.*, a new religious relation between God and man. In virtue of that death, somehow, men can enter into this new relation—the new relation, undoubtedly, which is predicted in Jer 31 31-34—a relation in which the law is written on the heart, and all men know God, because He has forgiven their iniquities and remembers their sins no more. Here, again, it may be said, problems are stated rather than solved; but it is important to notice that the connection of the death of Christ with the forgiveness of sins, which is central in apostolic teaching, is explicitly covered by the word of Jesus, in which He describes His blood as covenant blood. In no single utterance is the unique self-consciousness of Jesus more amazingly revealed than in that in which He bases on His own death the establishment for sinful men of the perfect and final relation to God. Within the covenant, God and men form one community; they have a common life and common aims; God enters into the life of men, men are partakers in the eternal life of God, and all this has been made possible through the death of Jesus. For fuller examination of this see the writer's *Death of Christ* (1902), pp. 36–60.

16. Prophetic Teaching of Jesus.

By this we understand the teaching of Jesus about what lay beyond His death. It is impossible to be certain here that in no respect has the teaching of Jesus been misapprehended by those who reported it, or unconsciously colored by hopes which they did not directly owe to Him, or by ideas and expectations to which His teaching only indirectly gave birth in their minds. But the following points may be regarded as certain: (1) *Jesus foretold His own resurrection.* All the three predictions of the passion (see foregoing) end with "and after three days"—or "on the third day"—"rise again." "After three days" and "on the third day" are in meaning exactly the same (cf. Mt 27 63, 64). Jesus' prediction of His resurrection was as special as that of His death. Any Jew then could predict His own death and resurrection, as any Christian can now; but it was the resurrection not at the last day (Jn 11 24), but after so brief an interval, that was as incomprehensible to the disciples as the death (Mk 9 10). (2) *Jesus taught that the prophecy of Dn 7 13 would be fulfilled in Him; i.e.,* He would come again in glory, bringing in the perfected Kingdom of God and humanity (see §§ 13–15, above, on Kingdom of God and on Son of Man). The N T Church certainly held this coming to be one in visible splendor, in the clouds of heaven, and quite distinct from the resurrection. (3) *Of the time of this coming Jesus expressly declared Himself ignorant* (Mt 24 36; Mk 13 32), yet He is often represented as speaking of it as certain to occur within the lifetime of those He addressed (Mt 10 23, 16 28; Mk 9 1). This is not open to question, even if we admit that passages like Mk 13 30 refer not to the Advent, but to the destruction of Jerusalem, and it has caused much difficulty. Jesus has not come as the N T Church believed He had promised to do. Was He mistaken, or was He misunderstood? In answering these questions we must remember that almost all the language of Jesus which has given rise to them is apocalyptic, and that it is not quite plain how much in such language is literal, and how much has to be spiritualized. If no one takes the four great beasts and the sea literally in Dn ch. 7, is it certain that "coming on [or with] the clouds of heaven" is to be taken literally? Peter saw at Pentecost (Ac 2 16-21) the fulfilment of Jl 2 30, though at Pentecost there was no "blood and fire and vapor of smoke." Is it not possible that the Early Church took Jesus' words too prosaically, and cherished and transmitted hopes not really to be traced to Him? We are the more led to ask such questions because in Mt 26 64 and || the final word of Jesus to His accusers represents the exaltation of the Son of Man and His coming on the clouds of heaven as something of which they could be conscious from the moment of His condemnation on. He did come in Divine power, and fill Jerusalem with His presence as it had never been filled while He lived. This, too, in spite of occasional references to "the last day" (Jn 6 39, 44, 54, 11 24, 12 48), and to the Judgment (5 28), seems to have been the ultimate deposit of

truth and meaning which the prophetic teaching of Jesus left with the Apostle John. In his Gospel there is no reference whatever to the coming of the Son of Man on the clouds of heaven; the place of this is taken by the coming of the Spirit, which is the same as the coming of Jesus in the Spirit, to dwell with His people and to be in them forever (Jn chs. 14–16). The tension of perpetual watchfulness (Mt 24 42, 25 13) finds a moral equivalent in the sense of the perpetual presence of Jesus. The idea of a final Parousia and a spectacular consummation of all things is not excluded by Mt 18 20, 28 20; Jn 14 23; but it is in some sense held in abeyance, while yet its motive power is not lost. It is in this way also that we must appreciate much of what is said in pictorial forms about the Judgment accompanying the Parousia (Mt 16 27, 25 31 ff.). Wherever Christ is, men are judged by Him; they gather to His side or are repelled from Him, and a day is coming in which it will be apparent that this is so, and that it is final. All the most solemn and inexorable words about judgment and its finality are from the lips of Jesus; it is almost as though no lips but those of love incarnate were at liberty to say things so tremendous.

III. Closing Scenes.

Reverting from the teaching of Jesus to the outline of His life (cf. § 7 ff., above), we come now to the closing scenes—the Passion week.

17. The Last Days. For all the Evangelists, this begins with the processional entry into Jerusalem, in which Jesus deliberately acts in the Messianic character. We can not be sure that the controversies and parables with which the week is filled in the Gospels all belong to this visit to Jerusalem, or even to this environment. The important events are the Last Supper, the prophetic discourses of Jesus as recorded in the Synoptics and John respectively, the Agony in the Garden, the Betrayal, Trial, Crucifixion, and Resurrection.

All Gospel Harmonies and Lives of Jesus show a distribution of the events according to days from Palm Sunday to Easter Sunday. For an examination of the chronological difficulties see Sanday in *HDB*, II, 633 ff.; Gilbert, *Student's Life*, 311 ff.; Andrews, *Life of Our Lord*, 447 ff. The chief difficulty is that arising out of the fact that Mk, Mt, and Lk clearly regard the Last Supper of Jesus with the Twelve as a passover, while in John the passover as obviously is not celebrated till the next day; cf. Mk 14 14; Lk 22 15; Jn 13 29, 18 28. In other words, John puts the Last Supper and the Crucifixion a day earlier in the month than the synoptists. Yet all four agree in putting the Crucifixion on the same day of the week—Friday (Mk 15 42; Mt 27 62; Lk 23 54; Jn 19 14, 31, 42; "preparation" [παρασκευή] = Friday). Of these perplexing phenomena, which may be due conceivably either to some confusion in the synoptic tradition—which is virtually only one witness—or to some modification of the history in Jn under the influence of a theological motive (*e.g.*, to make Jesus, as our Paschal Lamb, die at the very hour when the Passover was slain), no satisfying, harmonizing explanation has ever been offered. The best, as resting on the fullest knowledge of Jewish customs and possibilities at the time, is that of Chwolson in *Das letzte Passahmahl Christi*, 1892; see also § 11, above.

When Jesus left the upper room, He went to the Mount of Olives and there, in Gethsemane, after the Agony, He was betrayed to His enemies by Judas. According to Jn (18 12) 'the (Roman) cohort and the tribune' took part with 'the servants of the Jews' in the arrest; but this can hardly be historical. What follows, on to the sentence of Pilate, is usually described as the **Trial of Jesus.** It has been minutely scrutinized in the light of legal and historical knowledge. For a critical examination of it, see, besides the Lives of Jesus, and Commentaries on the Gospels, Brandt, *Kritik der evangelischen Geschichte* (1893); Taylor Innes, *The Trial of Jesus Christ* (1899); Rosadi, *Trial and Death of Jesus Christ* (Eng. trans., 1905). Jesus was taken first before Annas, the ex-high priest, who retained great influence, and there in the early hours of morning subjected to some informal questioning (Jn 18 19) and insult (ver. 22). A little later He was passed on to the legal high priest, Caiaphas. So John records, while the other evangelists bring Him straight from Gethsemane to the high priest's (Caiaphas', Mt 26 57) house. As John connects Peter's denial with both scenes (18 17 is in Annas' house, 18 25—after ver. 24—in Caiaphas'), it would seem that the two residences were contiguous, and had a court in common. What took place before Caiaphas and such members of the Sanhedrin as could be gathered together so early (Mk 14 53; Mt 26 57) is usually called *the Jewish trial.* It ended in the condemnation of Jesus to death for blasphemy (Mk 14 63 f.; Mt 26 65 f.). But what was the blasphemy? According to Mk and Mt, it was the claim to be the Christ, and especially to be the Son of Man who should come in the clouds of heaven. This also is all that is alluded to by Luke, though he does not call it blasphemy (22 66-71). Many authorities hold that it was not blasphemy, and that the real blasphemy for which Jesus could be and was condemned was that of saying He would destroy the Temple and replace it in three days (Mk 14 58; Mt 26 61; cf. Ac 6 11-14). This is the view, *e.g.*, of Wellhausen. But it is impossible to set aside the direct evidence of the synoptic tradition (Mt 26 64 and ‖). There were many ways in which the memorable words of Jesus to the high priest could become known to Christians, and there is no difficulty in believing that it was some assertion of His personal claims which His unscrupulous enemies construed as blasphemy (cf. Mt 9 3 and ‖). A claim to Messiahship is not in itself blasphemy, for there must be one true claim; but such a claim by such a person as Jesus was constructively blasphemy to all whose Messianic hopes were irreconcilable with calling Him King. But those who condemned Him as worthy of death could not carry out their sentence. The Roman governor had the power of life and death in his own hands, and there had to be a further consultation or conspiracy (Mk 15 1; Mt 27 1) to secure his support. This leads to *the Roman trial.* The charge of threatening to destroy and rebuild the Temple would have been vain here, and it is certain that in substance the charge made was political. This is apparent from the title on the cross, and from Pilate's question, "Art thou the King of the Jews"? which appears in all the Evangelists (Mk 15 2; Mt 27 11; Lk 23 3; Jn 18 33). In a sense it was the same charge—that of claiming to be Messiah—on which they themselves had condemned Him, but with a difference. In reality, Jesus was rejected by His nation and condemned by

the Sanhedrin because, though avowing Himself Messiah in some sublime sense, He refused to do anything for the national and political ideals which they called Messianic; whereas Pilate was asked to condemn Him on the ground that, as a claimant of the Messianic dignity, He was inevitably a public danger (Lk 23 2; Jn 19 12). Nothing could have been more unscrupulous or insincere, and Pilate saw through it all; but he dreaded an accusation at Rome, and after repeated attempts to get rid of Jesus—by sending Him to Herod (Lk 23 7), by trying to shame the mob into accepting Him, instead of Barabbas, as the subject of amnesty at the feast (Mt 27 15 and ‖), by emphatically asserting His innocence (Lk 23 22), and even, after the scourging and the mockery by the soldiers, appealing to their compassion (Jn 19 5)—he finally gave way, and delivered Jesus up to their will (Lk 23 25). The execution followed immediately upon the sentence of Pilate. It is told with most tragic simplicity in Mk, which has only one word uttered on the cross (15 34 = Ps 22 1), no accompanying marvel but the three hours' darkness (ver. 33), and no incident of purely spiritual meaning except the rending of the Temple veil (ver. 38). In Mt the desire to see prophecy fulfilled has modified a historical detail (cf. 27 34; Ps 69 22, with the fact in Mk 15 23), and it is difficult to believe that in 27 52 ff. we are not in the domain of legend. Luke's Gospel, as usual, has preserved all that was touching and pathetic in the tradition: the daughters of Jerusalem (23 27 ff.), the penitent robber and the royal promise of Jesus to him (ver. 39 ff.), and the prayers of Jesus Himself (vs. 34, 46), not to mention the impression made on the multitude (ver. 48). John claims for one incident connected with the death of Jesus, to which he attached great importance (cf. I Jn 5 6), the authority of an eye-witness (19 35), and possibly this extends to his whole narrative here. He seems to have attached special significance to fulfilments of prophecy at the cross (19 23 f., 28, 36, 37), and perhaps to correspondences between the death of Jesus and that of the Paschal Lamb; so that 19 36 = Ex 12 36, rather than Ps 34 21. All the Evangelists record the burial of Jesus by Joseph of Arimathæa, a member of the Sanhedrin, who had not shared in the responsibility for His death. With him John associates Nicodemus (19 39), combining at the same time embalming and entombment (ver. 40).

IV. The Resurrection.

18. The Resurrection.

On the third day after He was buried—on the Sunday after the Friday—Jesus appeared to His own, and the Christian Church was born in faith in His Resurrection. The Evangelists are not the oldest nor the most important witnesses for the Resurrection, nor is the evidence for it sensibly affected by the difficulty of combining their accounts. An older and fuller tradition than they yield is preserved in I Co 15 3-8, and the essential evidence for the Resurrection must always consist of this, and of that which is pointed to by Peter in Ac 2 33: "He hath poured forth this, which ye see and hear." On the one hand, the historical testimony of the Apostles—whose function was to be witnesses to the Resurrection (Ac 1 22), as their qualification was to have seen the Lord (I Co 9 1)—and, on the other hand, the new life, Spirit-quickened, both of which are still with us in the N T as a whole and in the specifically Christian life of the Church, are our assurance that Christ has risen. This assurance is quite independent of any perplexities which may arise from the study of the Gospel narratives.

These narratives were composed at a time when it was no longer possible to recover exactly the notes of place or sequences of time which would have enabled the writers to present a story concordant in all its details; and it may not have been their intention to present such a story at all. Their literary or practical purpose may have been quite different. The following points should be noted: (1) All the evangelists represent Jesus as foretelling His Resurrection (see §16 (1), above). (2) Mk and Mt agree verbally (Mk 14 27 f.; Mt 26 31 f.) in what is virtually a program of the Passion and its sequel: "All ye shall be offended in me [this night]; for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit [but], after I am raised up I will go before you (*προάξω ὑμᾶς*, as the shepherd goes before his flock) into Galilee." (3) In Mt this program is carried out. The risen Jesus does not appear to His disciples in Jerusalem; on the contrary, first the angel at the tomb (28 7) and then Jesus Himself (28 10) intimates to them through the women that Galilee is the rendezvous. There eventually they do see Him and receive the great commission (28 16). Appearance to the Eleven in Jerusalem is clearly and intentionally excluded. (4) Mk also, it can hardly be doubted, carried out, like Mt, the program announced in 14 28. It is expressly referred to in 16 7, and it is to the present writer inconceivable that Mk 16 7 was not—in the original conclusion of the Gospel—carried out as in Mt ch. 28. The present conclusion of Mk (16 9-20) is secondary, and is based on various passages in Mt ch. 28, Lk ch. 24, Jn ch 20, and Ac (*passim*). (5) While Mk and Mt were originally at one in recording only an appearance of Jesus to the Eleven in Galilee, Lk proceeds on quite another line. He omits the Passion and the Resurrection program of Mk 14 27 f.; Mt 23 31 f. He changes the words spoken to the women at the tomb. Though Galilee is mentioned, it is not as the place where Jesus has appointed to meet His disciples, but as the place where He was when He spoke of His Death and Resurrection (Lk 24 6 f.). In conformity with this, Jesus, who has already appeared to Peter and to two disciples on the way to Emmaus, appears also on the Resurrection Day to the Eleven and their company in Jerusalem (24 36), and after reassuring them as to His identity by such material proofs as Lk is partial to (vs. 39-43, cf. 3 22; Ac 10 41), forbids them to leave the city till they are endued with power from on high. Here appearances in Galilee are clearly and intentionally excluded. The most natural explanation of the differences between Mk and Mt on the one hand and Lk on the other is that it was no part of an Evangelist's conception of his duty to give all the appearances of Jesus, with details of time and place. All the Evangelists must have been familiar with the tradition summarized in I Co 15 3-8, yet

all of them ignore it. The idea was rather to give one appearance only of Jesus to the Eleven, and to impart to that one a representative or universal character, by connecting with it, through a great commission, the whole significance of the Resurrection for the apostolic Church. This is what Mk, Mt, and Lk alike do—in substance it is what Jn does also in ch. 20—and the key to their treatment of the Resurrection is, therefore, theological, or literary, rather than historical. As for the divergence between Lk and the other Synoptics as to the scene of this representative appearance, it is clear that, if Jesus appeared in different places—as John shows—the scene must be arbitrarily chosen. The Petrine tradition in Mk and Mt makes it Galilee, as was natural to one who had chiefly associated with Jesus there; Lk as naturally makes it Jerusalem, for to him, a Gentile believer, Jerusalem, and not Galilee, was the native seat of the Christian faith. The literature on this subject is inexhaustible, but not very profitable. When the possibility of the Resurrection is denied, and it is assumed that apologetic and other impulses produced all that is put forward as fact in the Gospels, from the empty tomb to the Ascension, in which Jesus withdrew in a kind of solemn pomp from His post-resurrection intercourse with His disciples, and when attempts are made to show how this production of facts actually proceeded, the mind has entered a region practically without law, in which its operations cease to interest. For criticism of this whole area cf. Schmiedel in *EB*, cols. 4039 ff., and the list of English books and articles appended by Moffatt, *ib.* col. 4086 f. Add Meyer, *Die Auferstehung Christi* (1905); Orr, *The Resurrection of Jesus* (1908), and the admirable summary by Chase in *Cambridge Theological Essays* (1905), pp. 393 ff.

IV. Appended Discussion.

19. The Birth of Jesus.

The Christian religion rests on the testimony of the Apostles to Jesus, and the area covered by that testimony is that of the foregoing paragraphs—"from the baptism of John unto the day that he was received up" (Ac 1 22). Into this testimony the birth of Jesus, His childhood and youth, His years as the carpenter of Nazareth, do not enter. They are not part of the Gospel which the Apostles preached; it is not in them that the revelation is made which brings redemption to mankind. To say this is not to set aside what is properly called the **Incarnation.** The Incarnation means the presence of the Divine in the human, and to base our faith in it on the apostolic testimony means that to become conscious of this presence of the Divine in Christ we must look at Christ where, through the apostolic testimony, He offers Himself to our eyes—that is, in the life which He lived among men, and in which He revealed Himself as Son of God, Son of Man, and Savior. The Life, Death, and Resurrection of Jesus, as covered by the apostolic testimony, and in particular the mind of Jesus Himself—His consciousness of His own unique relation to God and to the human race—are the original and sufficient basis of Christianity, whether we are, or are not, able to answer questions as to the mode in which this Jesus, the Person in whom we recognize that God is with us, actually came to be—a man among men. Apart from the Gospels of Mt and Lk the N T does not raise such questions. Mt and Lk do, and they agree in representing Jesus as supernaturally born of a virgin. The personality of which they speak owes its origin to an immediate act of God, an act of which we must conceive, not as sexual but as creative. It is this act in virtue of which Jesus is to the Evangelist "Son of God" (Lk 1 34 f.). God makes the second Adam as truly as He made the first; only, not of the dust of the ground, but of the common stock of humanity already existing. The new humanity, so to speak, is engrafted on the old by the direct interposition of God. The way in which this is put in Mt and Lk is that Jesus had no human father. In the nature of the case there can be no question of historical evidence here, as for the events of Jesus' life. The impression such a conception as that of the supernatural birth makes on us depends on the impression which has already been made by the life and especially by the self-consciousness of Jesus. If we are sensible to something in Him of which we are compelled to say, "It was not nature nor humanity which produced this from its own resources; this is Divine, it is of God and of God only," the idea may carry evidence of its truth along with it, otherwise it will fail to impress. The witness of the Evangelists is complicated by the fact that, while both teach a supernatural birth, both give genealogies of Jesus which connect Him with David and Abraham, not through Mary—though Weiss and others interpret Lk's genealogy in this sense—but through Joseph. However, with Joseph He has no connection whatever, and hence the genealogies are quite unreal. It is not unnatural to suppose that they were drawn up by people who wished to demonstrate the Davidic descent of Jesus, and were in the habit of thinking of Him, as His contemporaries did, as the son of Joseph (Mt 13 55; Lk 4 22), and that they were adapted by our Evangelists to their use by the modifications in Mt 1 16; Lk 3 23. It readily occurs to one that N T writers, like Paul and John, who believed in the preexistence of Christ, and thought of His coming from heaven and earth, must have conceived of this coming as supernaturally mediated (I Co 8 6; II Co 8 9; Ro 8 3; Ph 2 5; Jn 8 58, 17 5). The second Adam, the Eternal Word, can not have come into the world in the ordinary course of nature. But two considerations make us pause in appealing to these Apostles to support Mt and Lk. The first is their silence on the subject. John believed in Jesus as the Word Incarnate. But, though he had seen the Father in the Son—and it is in words like Jn 14 9 that the true meaning of the incarnation is expressed—he raised, so far as appears, no physical and no metaphysical question as to the mode of His coming. He knew only that we are from beneath, and He is from above; that we are in the world and in our sins, and that He confronts us in the light and life of God for our salvation. How He came to be here in this character he never seems to ask. It is the same with Paul—though one may wonder whether an intimate friend of Luke could be ignorant of, or indifferent to, Lk chs 1 and 2. He is in-

terested in the motive of Christ's coming to earth, not in its method (Gore on II Co 8 9). The second consideration is that Mt and Lk do not at all, like Paul and John, conceive of a preexistent Divine person coming into the world. Their Gospels contain no hint of a preexistence of Jesus; His supernatural birth is for them the origination of His personality. In this respect the Evangelists have no contact with the Apostles. The most we can say is that as their genealogies connect Jesus with O T history, in Lk with universal human history, and with the Divine purpose in process of achievement there, so the story of the virgin birth connects Him with the creative power of God. In both connections there is a great truth. He does fulfil the Divine purpose in Hebrew and in human history, and He does in some peculiar way come from God; but whether the genealogies are accurate, and whether the peculiar relation to God involves a virgin birth, are questions on which Christian faith is not dependent. One of the weightiest arguments for the virgin birth is found in the difficulty of explaining the existence of the story except on the assumption of its truth. It can not have been produced in the interest of asceticism, to glorify virginity as opposed to marriage. There is no trace of this in Mt or Lk, and Mary had other children (see BRETHREN OF THE LORD). It can not have been invented in view of Ps 51 5 to assert the sinlessness of Jesus. Sinlessness is not physical but moral, and there can be no physical guaranty of it. The purity and beauty of the narrative, also, as contrasted with the mythological stories of antiquity, where the gods are invested with the passions of men—stories which have their real parallel in the fall of the angels (Gn 6 1), not in Mt and Lk—argue for its truth. In particular, the primitive Palestinian character of the hymns, and of the whole scenery, characters, and language in Lk chs. 1 and 2, is in favor of historicity. It seems to exclude Greek influence entirely, and as the idea of a Son of God in the physical sense is as repellent to the Hebrew as to the Moslem mind, and can not have originated spontaneously, the inference is that the narrative is based on fact. It is not against this that it provides a way of expressing the assurance that the life of Christ is throughout Divine. If He was Son of God at all, He did not begin to be so at any given age—at twelve (Lk 2 49), or at the Baptism (Mk 1 11), or at the Transfiguration (9 7), or at the Resurrection (Ac 13 33; Ro 1 4). He never was anything else. This is the truth guarded by the virgin birth. It is in harmony with that unique relation to God and man which is of the essence of His consciousness, that there should be something unique in the mode of His entrance into the world as well as in that of His leaving it. The possible points in a line of transmission for Lk's narrative are suggested by Sanday, *Expository Times*, vol. xiv (1902–3), pp. 296 ff. See also Box in Preuschen's *Zeitschrift* (1905); Gore's Essay in his *Dissertations* (1895); Orr, *The Virgin Birth of Christ* (1907).

LITERATURE: For the literary and historical criticism of the Gospels, the primary works are Holtzmann, *Die synopt. Evangelien*, 1863; Weiss, *Das Marcus-evangelium u. seine synopt. Parallelen*, 1872; and Weizsäcker, *Untersuchungen über die evang. Geschichte*, 1901². Excellent summary of the whole discussion may be found in Wernle's *Die synoptische Frage*, 1899. For the latest aspects of the discussion, see Wellhausen, *Einleitung in d. drei ersten Evangelien*, 1905, and Jülicher's *Einleitung in d. N T* 1906⁵ (Eng. transl., 1904); Zahn, *Einleitung in d. N T* 1907³ (Eng. transl., 1908). Shorter introductions are: Wright, *The Composition of the Four Gospels*, 1890; J. Armitage Robinson, *The Study of the Gospels*, 1902; J. Estlin Carpenter, *The First Three Gospels*, 1904³; Wernle, *Quellen des Lebens Jesu*, 1904; Burton, *A Short Introduction to the Gospels*, 1904.

Lives of Christ: Historically the most influential has been Strauss's *Leben Jesu kritisch bearbeitet*, 1835. Neander's, 1837, was the best answer to Strauss, and retains its value. The richest German Life is Keim's *Jesus von Nazara*, 3 vols., 1867–72. On a sounder critical basis, but often perverse and unequal to the greatness of the subject, is Weiss's *Leben Jesu*, 1902⁴. O. Holtzmann's *Leben Jesu*, 1901, is thorough in its rejection of the supernatural, but gives little help toward understanding the Jesus of the Gospels. All these works have been translated into English. On a smaller scale may be mentioned P. W. Schmidt, *Die Geschichte Jesu*, 1900, and Bousset, *Jesus*, 1904 (Eng. transl., 1906). Renan's *Vie de Jésus*, 1863, needs no description; Réville's *Jésus de Nazareth*, 1897, is an ambitious work, least successful where it is original.

Of English Lives of Christ, the most useful to a student is Edersheim's *Life and Times of Jesus the Messiah*, 1900¹⁰; it illustrates the Gospels copiously from Jewish sources, yet is not indispensable to a reader who has access to Schürer's *History of the Jewish People in the Time of Christ*, 1898–1901²; Farrar's *Life of Christ*, 1874¹⁰, is well known, and Stalker's, 1880, is unsurpassed as an introduction. Special mention should be made of Andrews' *The Life of Our Lord*, 1892²; Gilbert's *The Student's Life of Jesus*, 1896; and Rush Rhees' *The Life of Jesus of Nazareth*, 1900. All three are designed for students and are very serviceable. The same holds of Sanday's article, Jesus Christ, in *HDB* (since reprinted separately). On the teaching of Jesus, the most elaborate book is Wendt's *Die Lehre Jesu*, 2 vols. (vol. i, 1886; vol. ii, 1890). The second volume of the first edition has been translated as *The Teaching of Jesus*, 2 vols., 1892. Most New Testament Theologies cover the ground and refer to the literature on special subjects: Holtzmann's *Lehrbuch der neut. Theologie*, 1897, contains most matter; the relevant sections in Stevens' *New Test. Theology*, 1899, are clear and good. Cf. also A. B. Bruce, *The Kingdom of God*, 1899, and *The Training of the Twelve* (this last, the first edition of which appeared in 1871, is one of the best books ever written on the teaching of Jesus). The most inspiring book in English is *Ecce Homo*, 1865. The critical books on the subject are emphatically not inspired. One of the freshest is Johannes Weiss, *Die Predigt Jesu vom Reiche Gottes*, 1900². For students may be mentioned the short and compact presentation in Gilbert's *The Revelation of Jesus*, 1899. J. D.

JETHER, jĭ'thẽr (יֶתֶר, *yether*), 'abundance': **1.** In Ex 4 18 for Jethro, father-in-law of Moses (see RVmg.). **2.** The first-born son of Gideon, a youth. He feared to draw his sword to slay Zebah and Zalmunna (Jg 8 20). **3.** The Ishmaelite husband of Abigail, David's sister (I Ch 2 17; in II S 17 25, called "Ithra the Israelite") and father of Amasa (I K 2 5, 32). **4, 5.** Two men of Judah (I Ch 2 32, 4 17). **6.** A man of Asher (I Ch 7 38). C. S. T.

JETHETH, jĭ'theth (יִתְתִ, *yithēth*): A clan-chieftain of Edom (Gn 36 40; I Ch 1 51). E. E. N.

JETHLAH, jeth'lā. See ITHLAH.

JETHRO, jeth'rō *or* jĭ'thrō (יִתְרוֹ, *yithrō*): A sheik and priest of the Kenites (Jg 1 16), a Midianitish tribe. There is considerable confusion as to his name in the O T narrative. In Ex 2 18 he is called Reuel, and in Nu 10 29, Jg 4 11 Hobab, son of Reuel (see HOBAB). That Jethro and Reuel are names of the same person is an explanation as old as the LXX., the latter being regarded as an official title.

The Targums and many modern scholars look upon Jethro and Hobab as two sons of Reuel. It is preferable to regard Reuel as a clan-name, and Jethro (J) and Hobab (E) as identical. **Raguel** (Nu 10 29 AV) is an incorrect spelling of Reuel. Jethro is represented as counseling the great lawgiver, as assisting him in organizing a judicial system, and as acting as guide (Ex 3 1, 18 1 ff.; Nu 10 29 ff.). From these meager data of the O T it has been inferred that J″ was originally the tribal god of the Kenites, and that the religion of Israel, as taught by Moses, was learned by him at the feet of Jethro. A more probable interpretation of the O T narrative is that Jethro, the worshiper of the ancient Semitic god *El*, as the clan-name Reuel indicates, recognized J″, the Hebrew God, as a superior deity, because of the deliverance of His people from Egypt, and consequently offered sacrifices to J″ (Ex 18 9 ff.). In the pre-Mosaic age the closely related Kenites and Hebrews possessed the same customs and religion. This bond led Moses to seek an asylum with Jethro, and later brought that leader into the camp of Israel. J. A. K.

JETUR, jĭ'tŭr. See ETHNOGRAPHY AND ETHNOLOGY, § 11, and ITURÆA.

JEUEL, jē-ū'el, jiū'el, *or* jĭ'u-el (יְעוּאֵל, *yᵉū'ēl*): 1. The ancestral head of a clan of Judah (I Ch 9 6). 2. A Levite (II Ch 29 13). 3. A leader of Ezra's company (Ezr 8 13). 2 and 3 = **Jeiel** AV.
E. E. N.

JEUSH, jĭ'ŭsh (יְעוּשׁ, *yᵉūsh*), 'he comes to help': 1. A son of Esau by Oholibamah (Gn 36 5, 14 [Kethibh, *yᵉish*], 36 18; I Ch 1 35). 2. A Benjamite (I Ch 7 10 [Kethibh, *yᵉish*]). 3. A Levitical family (I Ch 23 10, 11). 4. A son of Rehoboam (II Ch 11 19). 5. A Benjamite of the family of Saul (I Ch 8 39, **Jehush** AV). C. S. T.

JEUZ, jĭ'ŭz (יְעוּץ, *yᵉūts*), 'He counsels': A Benjamite (I Ch 8 10). E. E. N.

JEW (יְהוּדִי, *yᵉhūdhī*, Gr. *'Ιουδαῖος*): This word does not occur in O T literature earlier than the period of Jeremiah. It then meant a citizen, or subject, of the kingdom of Judah (II K 25 25; Jer 32 12, 34 9, etc.). In II K 16 6 it means Judæans in contrast to Syrians (or Edomites?). As early as the days of Hezekiah the language of Judah was called **Jewish** (יְהוּדִית, *yᵉhūdhīth*). The exiles were called Jews because they came from Judah. As these exiles from Judah became the main historical representatives of ancient Israel, the term 'Jew' became equivalent to 'Israelite,' and this is its general sense in the later literature (cf. its usage in Ezr–Neh, Est, Dn, the N T, Josephus, etc.). In the N T there is a contrast at times between the Jew (Israelite) and the Gentile (Mk 7 3; Jn 2 6; Ac 10 28, etc.; cf. also **Jewess**, Ac 16 1, 24 24), or the Samaritan (Jn 4 9), and at other times between the Jews and Christ, or Christianity (Jn 2 18; II Co 11 24, etc.). E. E. N.

JEWEL. See STONES, PRECIOUS, and also DRESS AND ORNAMENTS, II.

JEWESS, THE (יְהוּדִיָּה, *yᵉhūdhīyāh*, **Jehudijah** AV): The wife of Mered, the Calebite (I Ch 4 18). Her name was Bithiah. She is called "the Jewess," possibly because of the foreign extraction implied in her designation "daughter of Pharaoh." E. E. N.

JEWRY. See JUDEA.

JEZANIAH, jez″a-nai'ā. See JAAZANIAH.

JEZEBEL, jez ē-bel (אִיזֶבֶל, *'īzebhel*): The daughter of Ethbaal, King of Tyre, and the wife of Ahab. In her own home, she had been educated as a zealous Baal-worshiper. As the queen of Ahab she not only claimed the right of continuing in her ancestral religion, but tried to impose the same upon the people of Israel. She succeeded so far as to induce Ahab to erect a temple to Baal, and import a large retinue of Baal priests (I K 16 32). The movement was unflinchingly resisted by the prophets of J″, headed by Elijah. When the latter prevailed in the test at Mt. Carmel, she threatened him with death, and thus caused his flight and temporary retirement from public life. Later, she secured Naboth's vineyard for Ahab by causing its owner to be judicially murdered, and confiscating his property (I K 21 13). This brought Elijah once more to the front to denounce the crime and predict the speedy punishment both of Jezebel and Ahab. The prediction was fulfilled when Ahab died from wounds received in battle, and Jehu, after his encounter with Joram and Ahaziah, came to Jezreel and demanded the life of Jezebel (II K 9 30 ff.). The name of Jezebel became in later times the apocalyptic symbol of seduction to idolatry (Rev 2 20).
A. C. Z.

JEZER, jĭ'zẽr, **JEZERITE**, jĭ'zẽr-ait. See ABIEZER.

JEZIAH, jē-zai'ā. See IZZIAH.

JEZIEL, jĭ'zi-el (יְזִיאֵל, *yᵉzīᵉ'ēl*), 'God sees': One of David's soldiers (I Ch 12 3). E. E. N.

JEZLIAH, jez-lai'ā. See IZLIAH.

JEZOAR, jē-zō'ar. See IZHAR.

JEZRAHIAH, jez″ra-hai'ā. See IZRAHIAH.

JEZREEL, jez'rē-el (יִזְרְעֶאל, *yizrᵉ'e'l*), 'God soweth,' or if formed like the word Carmel, 'sown land': 1. A place in Judah, near Carmel (Jos 15 56; I S 25 43; probably also I Ch 4 3). David's wife Ahinoam, the **Jezreelitess**, probably came from this place (I S 27 3, 30 5; II S 2 2, etc.). Map II, E 3. 2. A town E. of the great plain of Esdraelon, now *Zer'in*. Map IV, C 8. The deep vale (**valley of Jezreel**) that leads down from Jezreel to the Jordan was the gateway for the tribes of the desert, attracted by the rich harvests of the plain. Upon such a motley horde, Gideon's little band fell like a thunderbolt from the heights above Jezreel (Jg 7 1 ff.), and drove them in panic down the valley. There are no certain references to Jezreel as a fortress until Ahab's day, when with Samaria it was made a royal residence with a palace and strong towers (I K 18 45 f., 21 1 ff.). From the E. tower Jehu was seen coming up from the Jordan, and here Jehoram and his mother, Jezebel, met their death (II K 8 29, 9 10–10 11). The horror at Jehu's bloody

deed was echoed later in the prediction of judgment to come on Jehu's house (Hos 1 4). A. S. C.

JIBSAM, jib'sam. See IBSAM.

JIDLAPH, jid'laf (יִדְלָף, *yidhlāph*): The ancestral head of a Nahorite clan (Gn 22 22). E. E. N.

JIMNA, jim'na, **JIMNAH,** jim'nā, **JIMNITE,** jim'nait. See IMNA, IMNAH.

JIPHTAH, jif'tā. See IPHTAH.

JIPHTHAHEL, jif'thā-el''. See IPHTAEL.

JOAB, jō'ab (יוֹאָב, *yō'ābh*), 'J" is father': **1.** The son of David's sister Zeruiah and general-in-chief of David's armies (II S 20 23). His appearance in public life coincides with David's struggle for the throne against Abner and the forces of Ishbosheth. When Abner transferred his allegiance to David, J. murdered him with his own hand, taking vengeance for the death of his brother Asahel (II S 3 27). J. had charge of David's military operations and conquered the Syrians (II S 10 13) and the Ammonites (II S 11 1), whose capital, Rabbah, he besieged, but refrained from taking the citadel, in order to afford David himself the glory of storming it. He also conquered the Edomites (I K 11 25). J. was thus one of the chief factors in the creation of David's empire. When David wished to have Uriah out of the way, that he might marry Bathsheba, it was J. who was entrusted with the task (II S 11 14). In the affair of Absalom's rebellion, J., although previously kindly disposed toward Absalom, was loyal to David, and afterward dealt with the rebellious son with a strong hand (II S 13 1–18 33). He also took charge of the revolt of Sheba (although the command in this case had been given to Amasa, whom J. treacherously murdered), and promptly put it down. At the end of David's reign, J. espoused the cause of Adonijah, who claimed the succession, and was slain by Benaiah at the command of Solomon (I K 2 34). **2.** A Judahite, descendant of Caleb (I Ch 2 54). **3.** The son of Seraiah (I Ch 4 14). **4.** The founder of a family, names of members of which occur in the list of the returned exiles (Ezr 2 6, 8 9; Neh 7 11). A. C. Z.

JOAH, jō'ā (יוֹאָח, *yō'āh*), "J" is brother': **1.** An officer under Hezekiah (II K 18 18, 26; Is 36 3 ff.). **2.** A Levite (I Ch 6 21; II Ch 29 12). **3.** A doorkeeper (I Ch 26 4). **4.** An officer under Josiah (II Ch 34 8). E. E. N.

JOAHAZ, jō'a-haz (יוֹאָחָז, *yō'āḥāz*), 'J" strengthens': The father of Joah (II Ch 3 48). See also JEHOAHAZ. E. E. N.

JOANAN, jo-an'an (Ἰωανάν, **Joanna** AV): An ancestor of Jesus (Lk 3 27). E. E. N.

JOANNA, jō-an'a (Ἰωάννα): The wife of Chuza, superintendent of the estates and household affairs of Herod Antipas. She became a faithful disciple of Jesus, helped Him with her means, and accompanied Him from Galilee to Jerusalem. She was also one of the women who went to the tomb intending to embalm the body of Jesus, and there received the message of His resurrection (Lk 8 3, 24 10). E. E. N.

JOASH, jō'ash (יוֹאָשׁ, יֹאָשׁ, *yō'āsh*): **1.** The father of Gideon (Jg 6 11). The narratives in Jg chs. 6–8 represent J. as a man of rank and influence notwithstanding Gideon's words (Jg 6 15). He was of the Abiezrite clan of Manasseh, the owner of a holy tree (Jg 6 11) and proprietor of the altar of Baal in Ophrah (Jg 6 29-31). Jg 6 31 represents him as giving Gideon the name of Jerubbaal. **2.** A son of King Ahab, who perhaps represented the king in Samaria, during his absence on the field of battle. Ahab sent the prophet Micaiah, after he had prophesied unfavorably, to J. to be put in prison (I K 22 26 f.; II Ch 18 25). Some are of the opinion that "king's son" is a title. **3.** A descendant of Judah (I Ch 4 22). **4.** A Benjamite who joined David at Ziklag (I Ch 12 3). **5.** A King of Judah; see JEHOASH. C. S. T.

JOASH (יוֹעָשׁ, *yō'āsh*), 'J" hath aided' (?): **1.** A Benjamite, son of Becher (I Ch 7 8). **2.** A man in charge of David's oil-cellars (I Ch 27 28). C. S. T.

JOATHAM, jō'a-tham. See JOTHAM.

JOB, jōb.

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4. The Problem of the Book
5. Date

The Book of Job is highly composite, and can be most intelligibly handled by tracing historically its probable origin and growth. (1) The Hebrews had a story of a Job, righteous and holding by God in an evil generation (Ezk 14 14, 20), a prophet (probably) and upright (Sir 49 9), and patient (Ja 5 11). Later still in legend and comment the same ideas are found attaching to the name. (2) On the evidence of the book itself there existed a prose story of Job, the beginning and end of which were the present Prologue (chs. 1, 2) and Epilogue (42 7, end); the middle has been removed. This story told of Job's trial by God at the instance of the Satan ('the Accuser')—how he was tempted by his wife and withstood her—how his friends spoke unseemly things of God, but he did not, remaining patient and upright—how the Lord appeared and rebuked the friends, praised Job for his constancy, and restored unto him double. It had been shown that Job would serve God for naught, and it was suggested that the apparently unmerited afflictions of the righteous might all be such trials as this. The evidence for this is in the Epilogue with its blame of the friends and praise of Job and its crude restitution, and in the current Hebrew views of Job in (1) above. Of the source of this story there are two possibilities: one that it was a pure folk-tale, of popular origin, for edifying amusement; the other that it was a bit of the Wisdom literature, carefully told by a wise man for a purpose, *i.e.*, to explain the misfortunes of the righteous. On the first hypothesis it was like the stories of Elijah and Elisha; on the second, like the Book of Jonah. The probabilities are with the

1. The Job of Popular Story.

second, and it may even have been constructed to suggest an explanation to the people of their misfortunes.

But the Job of this story was a quite impossibly stolid and wooden figure. No real man could have behaved so. A poet then appeared who took this figure and situation and humanized them. We are no longer to have a puppet representative of the oppressed righteous but a great living tragic figure. The change begins with the friends of Job. They sit now in silent sympathy, but thinking their own thoughts, which are thereafter to make them the 'Job's comforters' of all time. Under their eyes Job, now human, breaks down and curses the day of his birth which brought him to this pass (ch. 3). He is conscious of no sin meriting such punishment, and would have recoiled in horror from a God who made such a bargain in flesh and blood with the Satan as had passed in heaven. The God he had known was not such a God, and thus he could not explain what had befallen him. The tragedy is to be his awakening to the real God, and to an independent sense of right within himself to which he must hold. This is developed in the colloquies with his friends which follow in three cycles, the last incomplete, of six speeches each, one by each friend with a reply from Job (chs. 4–27). In these the friends, too, develop. Their first view is that Job's suffering is intended to awaken him and lead him away from sin; soon, however, they conclude that it is absolute punishment for gross sin. In Job himself two ideas war—and if the book is a drama this is its action—the remembrance of his past loving intercourse with God and his idea of justice. He is led to look around on the world, and he sees that there injustice seems to triumph even as in his case. He is driven to the conclusion that the rule of the world is non-moral. If God would only appear and explain; but let Him not come in awful might and in a whirlwind to crush him (9 17). So he tries to divide God into Him of the past and Him of the present, and to the first he makes appeal. The details of the long discussion we need not follow. There is much repetition, but also a steady development. We can see two sides to the artist. He was creating a great tragic character and in so doing was working out one of the greatest human problems. But he was a Semitic artist also, and loved brilliant words and pictures for themselves. These, often, are wearisome and do not appeal to us. His problem he did not solve; his tragedy did not reach 'reconciliation.' Perhaps he could not; certainly the defective sense of structure in the Semitic mind stood in his way. Ch. 24 is very disjointed; ch. 25 is a very short speech by Bildad; ch. 26 an equally short reply by Job; 27 1-6, a continuation by Job; 27 8, end, is in the tone of the friends, and may be Zophar's last speech; ch. 28 is a poem apart, telling that man can reach anything in the earth except Wisdom—this God has kept for Himself; chs. 29–31 are a final clearing of himself by Job. So far certainly, except for ch. 28 and stray verses interpolated, we have the great unknown poet.

2. The Use Made of This Story by the Poet. Chs. 3-31.

Chs. 32–37 are the speech of Elihu, an undoubted interpolation to supplement the supposedly imperfect defense of God by the friends. In reality it repeats, and adds nothing. Artistically, too, it is inferior. Then, chs. 38–41 give a long and disjointed speech by God out of a whirlwind, broken (40 3-5) and followed (42 1-6) by a very humble withdrawal of everything by Job. Finally, we have the Epilogue referred to above.

3. The Speech of Elihu (Chs. 32-37) and Chs. 38-42.

The problem is the relation of these parts. This problem is twofold: (a) Is this dénouement the work of the Poet? If so, it is the most terrific irony and puts the author in the position of the author of Ec, only in open revolt. God crushes Job with His wisdom and might, but does not solve his moral problem. At most, He exhibits to him the esthetic anodyne of nature. God's attitude here is much the same as in ch. 28. Beyond this, His position is essentially that of the friends; but they had no whirlwind and storm. A comparison of this with 9 17 suggests that the speech may be by the Poet. If not, it must have been written, and by some other great poet, to make a suitable transition to the Epilogue—a theory beset by difficulties. But (b) the problem of the Elihu speech may suggest a different result. The author of this speech certainly expresses his own mind. He does not create Elihu; he speaks through him. Also he fits him to the patriarchal scheme; Job is from Uz; Elihu is from Buz; both sons of Nahor, brother of Abraham (Gn 22 21). All the names in the book, apart from Job, belong to side-lines of the patriarchal genealogies, except Barachel ('God [*El*] blesses') and Elihu ('He is my God'). These meanings indicate an attitude and can not be accidental. 'Elihu,' then, considered that Job was wrong, but that the friends had failed to answer him. He tries, and practically repeats them; his position and theirs are one. But this is also the same as the position taken in the speech of the Lord. In what condition, then, did the book lie before 'Elihu'? It is hard to think that he would have written as he did, if it had been complete except for his speech. The Lord's condemnation of the friends and praise of Job would have prevented. His position would have been to condemn the whole book as profane. And even if the book had ended for him with 42 6, *i.e.*, had only contained the speech of the Lord and Job's submission, but no condemnation of the friends, the speech of the Lord would have satisfied him that he could not write anything further. Apparently, then, he added his protest to a copy which ended with "The words of Job are ended" (31 40). This means that the speech of the Lord is not by the Poet of the colloquies. These critical results (a and b) can only be left face to face: the problem is still unsolved.

4. The Problem of the Book.

Another question may be raised. Could the Poet of the colloquies have reached a 'reconciliation,' starting as he did? (a) If the Lord had appeared, not in storm but calmly, and had said to Job, "What you have said is true, and what your friends have said is not true. But you knew me as your friend in the past; can you not trust me now? Consider this sense of justice in yourself which you say I violate. Did I not make you and it? Must it

not be in me also?" Strangely, no Hebrew writer seeks refuge in this last idea, neither the Preacher of Ec nor this Poet. But the latter could not. The Prologue stood there with the story of the Satan, and how Job was being sacrificed for naught. (b) Would a vision of spiritual immortality and recompense have satisfied Job? Almost certainly such a thought was current in his time, but could not help him in the position he ultimately reached. The burden of the painful earth, full of wrong and injustice, was on him and could not be lifted by such a bribe. Also, it was vindication here that he demanded. It is hard to see, then, how the Poet could have loosed his knot; the prose tale had tied it too hard. Finally, if we imagine that Goethe had died before finishing his "Faust," leaving the first part published, the second part unarranged, with the parallel passages uncanceled, and the dénouement unwritten, and then that some mechanical editor had taken it all, strung it together and ended it with the end of the *Volksbuch* of Faust, we shall have a rough external parallel to the present state of the Book of Job. Whether this parallel will lead or mislead us as to its origin is still the question.

5. Date. The date obviously can not be fixed. The separate elements may scatter anywhere from the late 7th to the 4th cent. B.C. Job himself, probably, is a figure from the earliest popular legend and, whether historical or not, well served the purpose of the author.

LITERATURE: None of the English versions is even remotely adequate. The best guide, in exegesis, for the English reader is Davidson in the *Cambridge Bible*. But he is timid in handling results, and may be supplemented by the extremely suggestive article by Cheyne in *EB*. A full bibliography will be found there. The com. of A. S. Peake (*New Century Bible*) will also be found useful. D. B. M.

JOB: A pr. n. in Gn 46 13 AV. See IOB.

JOBAB, jō'bab (יוֹבָב, *yōbhābh*): **1.** One of the sons of Joktan (Gn 10 29; I Ch 1 23). The sons of Joktan were a tribe of Semites allied to the Sabæans, whose inscriptions contain the name *yuhaibab* (Glaser, *Skizze*, II. 303; and *Mittheilungen*, 3 ff. See ETHNOGRAPHY AND ETHNOLOGY § 11). **2.** The second king of Edom (Gn 36 33). **3.** A king of Madon (Jos 11 1). **4.** A Benjamite (I Ch 8 9). **5.** Another Benjamite (I Ch 8 18). A. C. Z.

JOCHEBED, jek'ę-bed (יוֹכֶבֶד, *yōkhebhedh*), 'J" is glory': The wife of Amram, and the mother of Aaron and Moses (Ex 6 20, 26 59, P). In E she is designated, not by name, but as "the daughter of Levi" (Ex 2 1). E. E. N.

JODA, jō'dą ('Ιωδά, **Juda** AV): An ancestor of Jesus (Lk 3 26). E. E. N.

JOED, jō'ed (יוֹעֵד, *yō'ēdh*): A Benjamite (Neh 11 7). E. E. N.

JOEL, jō'el (יוֹאֵל, *yō'ēl*), 'J" is God': **1.** One of the so-called minor prophets. See JOEL (the Prophet). **2.** The eldest son of Samuel (I S 8 2; I Ch 6 33 [18] RV, 6 28 [13]). **3.** An ancestor of Samuel (I Ch 6 36 [21], called "Shaul" in 6 24 [9]). **4.** A Reubenite of Aroer (I Ch 5 4, 8). **5.** A Levite (I Ch 15 7, 11, 17). **6.** A Levite (I Ch 23 8, 26 22). **7.** A Levite (II Ch 29 12). **8.** A Gadite (I Ch 5 12). **9.** A Simeonite prince (I Ch 4 35). **10.** A chief of Issachar (I Ch 7 3). **11.** One of David's heroes (I Ch 11 38). **12.** A chief of Manasseh (I Ch 27 20). **13.** One who had a foreign wife (Ezr 10 43). **14.** A Benjamite overseer (Neh 11 9). C. S. T.

JOEL, jō'el (יוֹאֵל, *yō'ēl*), 'J" is God'(?)

ANALYSIS OF CONTENTS

1. The Prophet
2. Contents of the Book
3. The Locusts
4. Date: Early?
5. Date: Post-Exilic?
6. Religious Thought

1. The Prophet. Son of Pethuel, a prophet, whose book stands second among the twelve minor prophets. Of his personality nothing is known beyond what is revealed in the book. It is not questioned that his ministry was exercised in Judæa, and more particularly in Jerusalem. It is clear also that he was a man of great moral force and insight.

2. Contents of the Book. The Book of Joel consists of three discourses. The first two are addressed to the people by the prophet himself (1 2–2 17); the third is represented as spoken by J" (2 18–3 2). The first two discourses (1 2-20 and 2 1-17) are upon the same subject—the invasion of the country by a plague of locusts. But the first, after the announcement of the calamity, calls for the recognition of God's judgment, whereas the second enters into a highly picturesque description of the army of locusts. The third discourse in the book presents J" as giving His word of promise that His blessing would yet be bestowed upon the distressed land (2 17–3 21).

3. The Locusts. The occasion of the prophecy is given at the outset. It is the plague of locusts. Whether this means literal locusts or must be figuratively taken, and if figuratively, whether it is an allegory or an apocalyptic description have been much-mooted questions. If the representation is an allegory, the locusts stand for hordes of enemies overrunning the country and leaving ruin and devastation all along their track. If it is an apocalyptic vision, they are the emblems of world-forces which would appear in the last days. But neither of these interpretations is satisfactory. They create more difficulties than they explain. All the conditions of the prophet's description are best met by the assumption of a plain, matter-of-fact agricultural pest.

4. Date: Early? The historical situation portrayed is so void of the coloring, either of the Assyrian period (c. 800–650 B.C.) or the Babylonian (c. 650–538) that it is necessary to locate Joel's ministry either in the 9th cent. B.C. or in the 4th (possibly later). In favor of the former date, the place of the book in the Canon certainly reflects an ancient opinion that Joel was one of the earlier prophets of Israel, approximately of the same date as Hosea and Amos. All the other considerations, however, adduced for the earlier date are of the nature of efforts to remove difficulties and objections in the way of this view, or to combat the alternative view of a post-exilic date.

In favor of the post-exilic date stand the following considerations: (1) The kingdom of the Ten Tribes is not within the prophet's horizon.

5. Date: Post-Exilic?

Whenever he uses the name Israel, he means Judah (cf. 2 27, 3 2, 16). (2) The people are scattered among the nations (3 2). (3) Jerusalem was not to be molested by strangers any more (3 17); which indicates that at the time of the writing it was, or had been, subject to such molestation. (4) On the other hand, the city was not in the hands of strangers, for the Temple service was in active observance. This is evident from the numerous allusions to priests and sacrifices (1 9, 13, 2 14, 17), which, however, are interrupted, because of the ravages of the locust plague. Even the house of J" is specifically mentioned (1 14). (5) The walls of the city were either standing, as before the capture by Nebuchadrezzar in 586, or as rebuilt by Nehemiah, preferably the latter (2 9). (6) Although the allusion to the Grecians (3 6) may be a reference to sporadic cases of the subjection of Hebrews to bondage and their sale as slaves, it is not likely that such individual occurrences could have attracted attention and been made the subject of public discussion, except as the Jews came to realize the important menace to their national life in the growth of the Macedonian power. (7) The style and diction of Joel presuppose the earlier prophets. His language is smooth as if the use of centuries had had its effect upon literary expression. It also contains some echoes of the earlier prophets (Am 1 2 = Jl 3 16; Am 9 13 = Jl 3 18; Ob 17 = Jos 2 32; Ezk 47 1 = Jl 3 18). Accordingly, the most recent scholarship is almost unanimous in assigning Joel a post-exilic date (an exception to this is the effort of Baudissin to rehabilitate the earlier date), and most especially the 4th cent. B.C.

6. Religious Thought.

The religious thought of Joel centers very largely around the idea of the visitation of judgment by J". From this general thesis suggested by the calamity of the locusts, the prophet rises to the portraiture of the Great Day of J", and in order not to show a special phase of the thought but its full-rounded orb, he dwells on the judgment of the heathen, the redemption of Jerusalem, the outpouring of the Spirit, the fruitfulness of the land, and J"'s taking his residence permanently on Mount Zion.

LITERATURE: Pearson, *The Prophet Joel*, 1884; Driver, *LOT*, 1899[9], pp. 307 ff. (also in *Camb. Bible*), 1897; G. A. Smith, in *Expositor's Bible*, 1898; Horton in *New Century Bible*.

A. C. Z.

JOELAH, jo-ī'lā (יוֹעֵאלָה, *yō'ē'lāh*): One of David's soldiers (I Ch 12 7). E. E. N.

JOEZER, jo-ī'zẽr (יוֹעֶזֶר, *yō'ezer*), 'J" is help': One of David's warriors (I Ch 12 6). E. E. N.

JOGBEHAH, jŏg'bẽ-hā (יָגְבְּהָה, *yogbᵉhāh*), 'exalted' (?): A fortified city in Gad (Nu 32 35; Jg 8 11). It is the modern *Khirbet-Agbêhât*, NW. of *'Ammân*, about midway between that place and *es-Salt*. Map III, J 4. C. S. T.

JOGLI, jŏg'lai (יָגְלִי, *yoglī*), 'exiled': A Danite (Nu 34 22). E. E. N.

JOHA, jō'ha (יוֹחָא, *yōḥā'*): 1. One of David's soldiers (I Ch 11 45). 2. A Benjamite (I Ch 8 16). E. E. N.

JOHANAN, jo-hē'nan (יוֹחָנָן, *yōḥānān*, shortened from *yᵉhōḥānān*, the Heb. equivalent of John), 'J" has been gracious': 1. A captain, apparently of an escaped remnant of Zedekiah's army, who submitted to Gedaliah, the governor appointed by Nebuchadrezzar, and opposed the conspirator Ishmael. After Gedaliah was assassinated, he was one of the leaders who, contrary to Jeremiah's counsel, led the remnant down into Egypt, taking the prophet with them (I K 25 23; Jer 40 8–43 5). 2. The eldest son of Josiah, King of Judah (I Ch 3 15). 3. A descendant of David (I Ch 3 24). 4. A Levite (I Ch 6 9 f.). 5, 6. Two of David's soldiers (I Ch 12 4, 12). 7. An Ephraimite (II Ch 28 12). 8. One of the leaders in Ezra's company (Ezr 8 12). 9. A high priest, the predecessor of Jaddua, the contemporary of Alexander the Great (Neh 12 22 f.). See also JEHOHANAN. E. E. N.

JOHN (of the Sanhedrin): The John mentioned in Ac 4 6, as being in the gathering of the Sanhedrin hurriedly summoned to take action against the rapid influence among the people of the teachings of the disciples of Jesus. Nothing is known regarding him. Lightfoot's attempt to identify him with the famous Johanan ben Zacchai, president of the Great Synagogue at Jamnia, is not convincing. M. W. J.

JOHN (the father of Simon Peter): The name is variously spelled in different MSS. and VV. In Mt 16 17 the undisputed reading is [Βαρ]ιωνᾶ, rendered **Jona** (AV) and **Jonah** (RV). But in Jn 1 43 (א B*L) and in Jn 21 15 ff. (א BD) the best attested reading is Ἰωάννης (**Jonas** AV). While it is possible, as Chase suggests (*HBD*, vol. II, p. 677a), that the father of Simon had a double name, *Jona-Jochanon* or *Jona-Johannes*, the variation is more likely to be due to the freedom with which Gr. writers rendered the Heb. *Yōḥānān*. The LXX., *e.g.*, in II K 25 23, has Ἰωνά; in Jer 47 (= ch. 40 in Heb.) 8, Ἰωαννάν; and in II Ch 28 12, Ἰωάνης. Nothing is known of this John beyond his relationship to Simon and Andrew. J. M. T.

JOHN THE APOSTLE (Ἰωάννης): The son of Zebedee (Mk 1 19) and Salome (cf. Mt 27 56 with Mk 15 40), the brother of James, and, with him, cousin of Jesus (see last references), and one of the Apostles (Mk 3 17 and ‖s). The first distinct mention of him is in Jesus' call of the four fishermen at the Sea of Galilee to His discipleship (Mk 1 16-20 and ‖s). His home was most likely in Capernaum, and his family perhaps one of means (see JAMES, 1).

Throughout the Synoptic narrative J. appears as one of the intimate disciples of Jesus (at the raising of Jairus' daughter, Mk 5 37 and ‖s; at the Transfiguration, Mk 9 2 and ‖s; at the agony in Gethsemane, Mk 14 33 and ‖s; with Andrew also, at the last teaching before the Passion, Mk 13 3, and with Peter alone in the preparation for the Last Supper, Lk 22 8), and was doubtless, with his brother, prominent among those whom Jesus chose specially for his service (see JAMES, 1). The name "Boanerges"

(q.v.), referred to by Mark in his list of the Apostles as given to the brothers by Jesus (3 17), was doubtless suggested later by some such incident as that referred to in Lk 9 51 ff., in agreement with which is the spirit of John's action in the case of the man, outside the discipleship, who was casting out demons in Jesus' name (Mk 9 38 f. and ||s). Perhaps it was because of the relationship of these brothers to Jesus and their acknowledged intimacy with Him that their mother requested special honors for them in the coming Messianic Kingdom (Mt 20 20 ff.); though it is not impossible that their impetuous character was largely responsible for the request, if it did not lead them to present it first themselves (cf. Mk 10 35 ff.).

Though J. seems in the Synoptic narrative to have been equally pronounced with his brother in impetuous and ambitious characteristics, he does not appear from the record of Ac to have developed into the same aggressiveness in the propaganda of the new religion; for when Herod laid his persecuting hand on the Church James was the first object of his cruelty. At the same time, he is mentioned with Peter twice in the public life of the Jerusalem Church (the healing of the lame man, Ac ch. 3, with the resultant hearing before the Sanhedrin, ch. 4; and the commission to the newly established community in Samaria, ch. 8), though in each case Peter precedes him in word and action. Furthermore, Paul refers to him in his account of the Council as, along with Peter and James, one of the "pillars" of Jewish Christendom, though his name is the last of the three (Gal 2 9).

If to this record in Ac and the Synoptics there be added the references to himself by the author of the Fourth Gospel as applying to this Apostle, as we believe they do (see JOHN, GOSPEL OF, §§ 2–4), these milder characteristics of the man are more fully brought to light. In this Gospel he is first mentioned in connection with the coming to Jesus of disciples of the Baptist for personal acquaintance (1 35-40). At the close of Jesus' ministry, at the Last Supper, he reclined at the table in front of the Master and, at Peter's suggestion, asked Him who it was that should betray Him (13 23-25). It is he also through whose acquaintance with the high priest Peter was admitted to the court of Caiaphas' house (18 16), and to whom at the cross Jesus committed the care of His mother (19 26). He and Peter were the first of the disciple band to receive the announcement from the women of the open tomb and to investigate the facts (20 1-10). In the closing chapter of the Gospel he figures prominently in Jesus' revelation of Himself at the Sea of Galilee. He was the first to recognize the Master (ver. 7), and received from Him an intimation of the long-continued service he was to render to His cause (vs. 20-23).

The tradition which attaches itself to the name of the Apostle John is considerable in extent. In brief, it gives us to understand that his later life was passed in missionary activity in Ephesus and the surrounding region; that in the persecution of Domitian (81–96 A.D.) he suffered banishment to the island of Patmos, from which exile, on the accession of Nerva (96 A.D.), he returned to Ephesus, where he continued to live and work until his death in the reign of Trajan (98–117 A.D.). The chief witnesses for this tradition are Irenæus, Polycrates of Ephesus, and Clement of Alexandria. In their corroborative support of one another they would appear to furnish us reliable facts. The credibility of their statements has been assailed, however, on the basis that they confuse the Apostle John with another John, known as the Presbyter John, whose existence and importance are claimed to be proved by the statement of Papias, Bishop of Hierapolis, in the prologue to his expository work on the *Oracles of the Lord*, preserved by Eusebius (*HE*, III, 39). In this statement Papias clearly distinguishes between two Johns, one of whom he classes with the Apostles, Andrew, Peter, Philip, Thomas, James, and Matthew, and the other with the disciple Aristion. That this clear distinction between these same named and yet differently classed men is lost sight of by these other witnesses calls for better proof than has so far been furnished. If it was from Polycarp that Irenæus derived his information as to the Apostle's residence and work in Ephesus, as would seem clear from *Adv. Hær.* iii, 34, it would seem an almost desperate assertion that he could not have understood whether Polycarp meant the Apostle or the Presbyter John; for whether in the strict sense of the word he was a pupil of Polycarp or not, he lived at the time when Polycarp was carrying on his work and related his experience of his preaching in terms which can not be understood of anything less than an intimate personal knowledge of what he said (cf. Eus. *HE*, V, 20). As to Polycrates, he was not only Bishop of Ephesus, but was old enough to have been living at the time of Polycarp. When, therefore, in his letter to Victor, Bishop of Rome (Eus. *HE*, V, 24), he refers for authority as to the Gospel observance of the Passover on the fourteenth day of the month among other witnesses to "John, who was both a witness and a teacher, who reclined upon the bosom of the Lord and being a priest wore the sacerdotal plate," and adds that "he fell asleep at Ephesus," he can hardly be accused of failing to identify this John with the John of Polycarp, or of confusing Polycarp's John with the otherwise unknown Presbyter of Papias. His reference to the priesthood of John may not be clear, but it can not disturb the identity of the John he has in mind. Clement tells of John's residence in Ephesus, where he carried on among the churches a work of episcopal authority (*Quis Divis Salv.* xlii). That in this statement he referred, after all, to the Presbyter and not to the Apostle seems to be beyond all likelikood. It is indeed somewhat surprising (1) that there is no reference to this Ephesian residence of John by such older fathers as Ignatius and Polycarp, especially by the former in his Epistle to the Ephesians, and (2) that we have a definite statement of Papias presented (a) in the *Chronicle* of Georgius Harmartolos (9th cent.) and (b) in the *Fragment* from Philippus Sidetes (5th cent.) to the effect that John suffered martyrdom along with his brother James at the hands of the Jews. That these are possible of explanation, however, and afford no evidence against the common tradition is clear from the argument of Drummond, *Character and Authorship of the Fourth Gospel*, pp. 214–219, 228–234.

In view of such testimony there does not appear

to be justifiable reason for doubting at least the main facts which tradition has handed down as to the later life and activity of the Apostle John. As to the bearing of this tradition on the authorship of the Fourth Gospel see JOHN, GOSPEL OF, § 4.

The material for a consideration of the religious thought of John lies so exclusively within the contents of the Fourth Gospel and the First Epistle that the reader is referred to these articles for its presentation.

LITERATURE: Besides the list given under art. JOHN, GOSPEL OF, reference may be made to the larger lives of Christ, *e.g.*, Edersheim (1884⁴); Weiss (Eng. transl. 1894); Holtzmann (Eng. transl. 1904); Smith, *In the Days of His Flesh* (1905); to special works such as Macdonald, *Life and Writings of St. John* (1877); Niese, *Leben des Heiligen Johannes* (1878); Culross, *John Whom Jesus Loved* (1878); Gloag, *Life of St. John* (1891); Rankin, *First Saints* (1893); Abbé Fouard, *St. John* (1905), and to arts. by Strong in *HDB* and Riggs in *DCG*.

M. W. J.

JOHN THE BAPTIST

ANALYSIS OF CONTENTS

1. The Sources
2. Life of John Previous to His Public Ministry
3. John's Mission
4. John and Jesus
5. John's Further Ministry, Imprisonment, and Death
6. Jesus' Opinion of John

(Ἰωάννης ὁ βαπτιστής, Mt 3 1; Ἰ. ὁ βαπτίζων, 'J. the baptizer,' Mk 1 4): The son of the aged priest Zachariah and his wife Elizabeth, and the forerunner of Jesus Christ.

1. The Sources.

The sources on which we are dependent for our knowledge of John the Baptist are: (1) The references to him in the Synoptics, with which we may also place those in Ac; (2) the references in the Fourth Gospel; and (3) the brief account in Josephus. It may be helpful to note at the outset the general character of these somewhat different representations, beginning with the one mentioned last.

In speaking of the defeat of the forces of Herod Antipas by Aretas, King of Arabia Petra, Josephus turns aside to say that some of the Jews looked upon this defeat as a Divine judgment on Herod for his treatment of "John who was called the Baptist, for Herod slew him who was a good man and had commanded the Jews that they should practise virtue, both in respect to righteousness toward one another and piety toward God, and that they should come together in a baptism. For baptism would thus appear acceptable to him, not when they used it as a request for the forgiveness of certain sins, but as a purification of the body after the soul had been thoroughly cleansed by righteousness." And he goes on to say that Herod feared lest John's popularity might lead to some political disturbance and so he thought it best to forestall any such thing by putting John out of the way. He therefore sent him to the castle of Machærus, where he was executed. This notice in Josephus is of great importance, for back of the somewhat vague generalities of the Jewish historian must have been facts substantially the same as we have recorded, more in detail, in the Synoptics. The great popularity of John, the appellation "the Baptist," his insistence upon righteousness, the relatively great importance attached to the rite of baptism, the unrest that might easily flame into political disturbance, the fact that it was Herod Antipas who put John to death—these all constitute chief points in the Synoptic account also. On the other hand, the differences are such as throw the balance in favor of the accuracy of the Synoptics. For Josephus' superficial explanation of the purpose or character of the baptism of John is hardly adequate, and is even inconsistent with the earnest insistence on righteousness he justly ascribes to him. Furthermore, that Herod Antipas put John to death merely to forestall the possibility of his heading a revolution is altogether vague and improbable. Something more definite must have been the reason for Herod's hostility. Whether Josephus knew of Herodias' hatred of John is, of course, not certain. That Josephus either did not know or, if he did know, did not care to say anything about the 'Messianic' element in John's preaching is not at all unlikely.

The references to John in the Synoptics center, in the main, about one point, *i.e.*, the relation of the work of John to that of Jesus. This work is viewed as a preparatory work, to "make ready the way of the Lord." His was thus essentially a prophet's work, and John is viewed as the last of the prophets, the one who closed the succession by ushering in the new Messianic Age. The Synoptic account is fragmentary. Only scraps of what must have been once a large amount of information have been preserved. The broken character of these notices, the disagreement between John's proclamation and the actual course of events that followed it, the remarkable strictures uttered by Jesus on the man He so highly honored—all make strongly in favor of the genuineness of the Synoptic account. The story of John's birth in Lk ch. 1 is not, of course, a part of the common Synoptic tradition. Except to those who are consistently skeptical of nearly everything in the Gospels, there is little, however, in Luke's account of the birth of John that should occasion serious difficulty. The beauty and simplicity of the narrative; the 'Hebraistic' style, indicating that his information was drawn from an Aramaic source; the type of thought, which is that of the pre-Christian Messianic expectations rather than what became current in the Apostolic Age—all tell strongly in favor of the historicity of Luke's account (cf. Plummer in *Int. Crit. Com.*, Luke, p. 6, and see also LUKE, GOSPEL OF).

The references to the Baptist in the Fourth Gospel share the peculiarity of that Gospel's account of the teachings of Jesus. At times it is difficult to draw the line between the words of the Baptist and those of the Evangelist, his reporter (*e.g.*, 3 30 f.), and at others between what the Baptist himself may have said or meant and the interpretation put upon his words by the Evangelist after years of meditation on the significance of John's appearance (*e.g.*, 1 29). To the author of the Fourth Gospel this significance was that of a "witness" (1 8, etc.; cf. 5 33). The baptism of Jesus by John is not expressly alluded to, although such statements as we find in 1 31 f. imply it, and indicate the importance attached to it by the Evangelist. If this Gospel was written by one of the disciples of the Baptist whose "witness"

to Jesus led him to that One in whom he found life eternal, it is not surprising that this testimony to Jesus was so important in his eyes.

2. Life of John Previous to His Public Ministry.

The parents of John were of priestly lineage (Lk 1 5) and he was the child of their old age (1 7). Though a priest, Zachariah, his father, had little sympathy with the worldly and corrupt Sadducee class in Jerusalem. His home in the "hill-country" of Judæa (exact location unknown) was characterized by the best type of Jewish piety, in which the ardent hope of the speedy fulfilment of Messianic prophecy was no insignificant element. In this home John passed his childhood. As the son of a priest he must have been well versed in the traditional learning and, especially, well acquainted with the Scriptures. The portentous expectations awakened by his birth were probably not unknown to him, and must have driven him to profound meditation upon the problem of Israel's "salvation" (1 15 ff., 68 ff.). The death of his parents when he was still a youth may have been the occasion of his withdrawal into "the deserts" (1 80) instead of taking up the active work of a priest. In these solitudes he reflected and pondered over the problem of the age, feeding his soul on the sterner aspects of the messages of O T Prophecy, giving less attention to those of a different cast. That he had any direct communications with the Essenes is improbable, though he must have known of them. John was *sui generis*, he learned his lesson at the feet of no human teacher. His doctrine was formulated by himself in the years of solitary communion with God and the message of Scripture in the wilderness.

3. John's Mission.

At last he broke his silence. Coming forth from his retirement he began to preach (for the date see Chronology of the N T). He came forth, not for self-aggrandizement, not to organize a new sect, or to inaugurate a new political movement, but to proclaim a great message and issue a great summons. It was at "the word of the Lord" that he appeared (Lk 3 3) like one of the prophets of old. Clad in simplest garb, itself suggestive of the prophetic order (Mk 1 6; Mt 3 4; cf. II K 1 8 RVmg.; Zec 13 4), using the plainest speech, with no fear of man before his eyes, his strong, earnest words soon created a profound impression. No such voice had been heard in Israel for centuries. The crowds came from near and far, and the excitement was intense.

And no wonder. For the main burden of John's message was something to which no Israelite could be indifferent. That the long-looked-for era, so often foretold in Prophecy, was at last at hand was a startling message (Mk 1 2 f.; Mt 3 2). But no less startling was the announcement of the way in which this age was to be ushered in. Not by an immediate and glorious victory over Israel's enemies (John was not a zealot), but by a judgment on Israel herself, searching and thorough, in which every unworthy, unrepentant Israelite should be destroyed. So John's message became virtually a great summons to repentance, in view of the speedy appearance of Another, through or by whom the judgment should be executed (Mk 1 7 f.). The moral earnestness of the man is seen in the scathing rebuke he administered to the hypocritical religious authorities (Mt 3 7-10; Lk 3 7-9), and the absence of everything savoring of a merely formal or momentary repentance is seen in the common-sense advice he gave to those who inquired of him "what shall we do?" (Lk 3 10-14). The common people and even those who were viewed as openly sinful were deeply moved and gave a heartier response to John than did the religious leaders (Mk 11 29-33 and ||s; Lk 7 29 f.).

In view of these considerations it is easy to understand the significance of baptism as administered by John. Like all else that John did, this was but a preparatory step. It is called "a baptism of repentance unto remission of sins" (Mk 1 4). Both the repentance and the remission found their reason solely in the expected ushering in of the Kingdom by a great judgment. John called upon all to repent and upon those who repented to confess their sins and lead a better life and to symbolize and seal this new purpose by a baptism. It was all temporary, in the sense that it all looked forward to being completed in or through the new developments to follow. Thus John's baptism, though having the same moral end as Christian baptism, can never be identified with it. So well expressed is this difference in Ac 19 4 that further comment is unnecessary (see also Baptism).

4. John and Jesus.

While John referred most positively to One who was to follow him, he refrained from describing Him except in most general terms. He was "mightier" than he, and His sandals John was not worthy even to unloose; and while John baptized with water, that One was to baptize with the Holy Spirit and with fire (Mk 1 7 f.). The way in which He was to execute the judgment was also described in figurative language (Mt 3 10, 12; Lk 3 17). All this would seem to indicate that John, like the prophets of old, spoke out of a general inspiration which left him free to construct the details of his representation according to his best judgment. Whatever the degree of acquaintanceship between the families of John and Jesus, it is evident, apart from Jn 1 31, 33, that the divergence between the views of John and Jesus makes it impossible that the two could not have met and talked over their respective missions until Jesus presented Himself to John for baptism. Each went through his own peculiar preparatory experience without holding any communication with the other. And yet it can scarcely be doubted that it was John's proclamation that gave Jesus to understand that His time also had come.

The significance for Jesus of His baptism by John is discussed in the article Baptism. Here we consider only the effect of this meeting on John. This seems to have been twofold: (a) On the one hand, John was profoundly impressed by the personality of Jesus. He drew back from Him, instinctively feeling his unworthiness to baptize Him, and in the profound experiences of those few moments John was given to know more of the Divine perfection of that Sinless One than he had known before. It was not the awful visage of a terrible judge that he looked upon then, but of One willing humbly to "fulfil all righteousness," and who was also the beloved Son of

God (Mt 3 13-17). This brief interview with Jesus must have suggested to John that some of his conceptions of the appearance of the Coming One needed revision. (b) Consequently, we find, in the second place, that John's view of the Messiah's work underwent some modification. Only thus can we account for his words to his disciples, "Behold the Lamb of God who taketh away the sins of the world" (Jn 1 29). If we bear in mind that these words were spoken *after* his meeting with Jesus, the contrast between them and the report in the Synoptics will be less surprising. John had been led by that meeting to reexamine his views of the Messiah and his work. He had built his views on O T prophecy. Had he included all that prophecy taught? What of the great passage on the Suffering Servant in Is ch. 53? The sight of Jesus might easily have led him to ponder over that prophecy, and while still under the spell of that impression he again saw Jesus once or twice and pointed Him out as "the Lamb of God." In the Evangelist's report, the words "that taketh away" (*αἴρων*; instead of 'beareth,' as in Is) probably belong to him rather than to John. For John could not have had that full light on the person and work of Christ which the Fourth Gospel imparts to him, and still have been subject to the limitations Jesus assigns him (Mt 11 11 =Lk 7 28; cf. Mk 2 18-22), or have sent from prison to ask Jesus whether He were really the One who was to come (Mt 11 7 ff. = Lk 7 24 ff.). Thus the meeting with Jesus and observance of His work had a rather perplexing effect on John. He certainly did not revise at once or altogether his Messianic program, and he could not easily adjust it to the facts as they actually transpired. On the whole, the conviction that the Messiah must sooner or later bring matters to a great crisis and execute the Divine judgment on the sinful nation remained fundamental with John. It was not given to him to see that the fundamental note of the Messianic era was love, not wrath.

5. John's Further Ministry, Imprisonment, and Death.

Thus awaiting some definite, signal manifestation on the part of Jesus, John continued his ministry even after he had baptized Him. He could not see his way clear to lay it down before the judgment had begun. For his bold rebuke of Herod Antipas for his unrighteous union with Herodias, he was imprisoned. According to Mk 6 19 ff. it was Herodias rather than Herod who was angered at John. And it was her relentless hate that at last was gratified by gaining Herod's consent to the execution of the fearless preacher of righteousness (Mk 6 17-29 = Mt 14 3-12). John's influence did not die with him. Some of his disciples betook themselves to Jesus. Others probably sought to perpetuate his work independently of Jesus, and traces of their influence we meet with, twenty-five years later, in Asia Minor (Ac 18 25, 19 1 ff.). A superstitious feeling that John might rise from the dead and reappear, or that he might be reincarnated seems to have been prevalent for a time (Mk 6 14-16; cf. Lk 9 7-9; Mk 8 28 and ||s).

6. Jesus' Opinion of John.

The significance of John can not be a matter of doubt to one who takes Jesus' words as authoritative. He was a prophet, the last and greatest of the prophetic succession under the old dispensation (Mt 11 9, 12; Lk 16 16). His personal righteousness and integrity were unquestioned (Mt 11 7 f. =Lk 7 24 f.). To him was granted an honor greater than ever befell any other man, that of being the forerunner to prepare the way of the Lord (Mt 11 10 f. =Lk 7 27 f.). He was in truth the Elijah who was to come (Mk 9 12 f. =Mt 17 11 f.; Mt 11 14). He was the herald of a new age, through whom many had been stirred up to press into the Kingdom of God (Mt 11 12; Lk 16 16). And yet John did not belong to the new era. Incidentally, the rules of fasting he laid upon his disciples showed this (Mk 2 18-22 and ||s). But it was in his whole view of the Messianic Age, in which judgment, not mercy, was uppermost, and in his altogether one-sided view of the Messiah's work that he was not one of the great ones in the (new) Kingdom of God according to Jesus (Mt 11 11 =Lk 7 28). This was not a judgment on John's personal character, or a dictum regarding his final salvation. It had to do altogether with the value of John's view of the Kingdom. And it was out of His loving wisdom that Jesus sent John's messengers back, not with a categorical answer to his question, but with one well calculated to give John the clue to the truth he was seeking.

E. E. N.

JOHN, EPISTLES OF

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Three N T writings belonging to the group of the so-called Catholic Epistles (q.v.).

I. First Epistle.

1. Authorship.

The First Epistle, in spite of its anonymous character, is generally recognized as being so similar to the Fourth Gospel in its language and thought as to have been from the same author. If, therefore, the Gospel is from the Apostle John (John, Gospel of, § 2a), the Epistle also is to be considered as from him.

2. Literary Relation to Fourth Gospel.

The fact, however, that the Epistle is not addressed to any one church, or to any particular group of readers, and the peculiar form of its opening verses, in which a reference to the facts of the historical Gospel as in some way underlying the Epistle's message is so evident, raise the question of the literary relation between these two writings of the Apostle.

This question can be answered only by a consideration of the contents of the Epistle and the situation which these contents present.

The Epistle opens with a preliminary statement in which is given the basis of its message, viz.: the historical fact of the

Word of life and the Apostle's personal relation to it—a fact already announced to the readers with a view to their spiritual fellowship with him. On the basis of this historical fact the Apostle states his purpose in writing the letter, in order that his joy may be fulfilled (1 1-4).

(a) Contents.

There follows then a summation of the truth heard from the Word of life, viz.: that God is light and is without darkness, with its bearing upon the readers' fellowship with one another, their common relationship to Jesus Christ and to God (1 5-10). This constitutes the introductory part of the Epistles.

The message proper is then begun with a further statement of the purpose of its sending—that the readers may not sin (2 1a), accompanying which is a pastoral reminder of their privileges and obligations in the matter of sin (2 1b-11), bringing the Apostle to a restatement both of the present and of a previous message, from the point of view of the younger and the older classes among his readers (2 12-14).

This is followed by an exhortation against a love of the world, with reasons for the urging (2 15-17) and a statement in general of the fact of Antichrist (2 18-29), accompanied by assurances of the fact of their spiritual life (2 20 f., 29), which brings him to a presentation of the theme of the love of God, exhibited in the Christian's relation of spiritual sonship to Him, with what this relationship involved for the future (3 1 f.) and its practical bearing upon the present life (3 3-12).

This leads the Apostle to a statement and discussion of the main theme of the Epistle, viz.: the love of the brethren. This theme is taken up by calling attention (1) to the naturalness of the world's hatred of the Christian (3 13) and (2) to the evidential nature of a love of the brethren (3 14 f.), with a statement of the necessary reason for the having of such love (3 16) and the necessary inference from its non-possession (3 17), closing with an exhortation to the possessing of it in its reality (3 18), with the reasons which lie in its contribution to an assurance of the spiritual life (3 19-24).

After a short digression (4 1-6), there is given an exhortation to brotherly love, with reasons for the exhorting (4 7-11), followed by a more formal discussion of its bearing upon (1) God's relation to us (4 12-16) and (2) our confidence in the future (4 17 f.), leading to a statement (a) of the reason of such love (4 19), (b) of what it involves in confession of love to God (4 20), and (c) of its basis in the command of God (4 21).

There follows then a discussion of the allied theme of faith in Jesus as the Christ (5 1-12), consisting of a statement (1) of the relation of such belief to spiritual sonship with God (5 1a), together with the consequences which follow as to love of the brethren (5 1b); (2) of the relation which love to God and obedience to His command have to love of the brethren (5 2); (3) of the relation which love to God and faith in Jesus as the Christ have to obedience to God's commands (5 3-5); (4) of the fact of Christ's mission in the world and the witness to it of the Spirit (5 6-8), together with the obligation which rests upon us of receiving such witness (5 9-12).

This brings the Apostle to his conclusion, which consists in a restatement of the purpose of his writing, from the point of view of the readers' assurance of eternal life (5 13), followed by a statement of varied spiritual results which issue from such assurance (5 14-20), closing with an exhortation to the guarding of the spiritual life (5 21).

The situation disclosed by this review of the Epistle's contents is evidently one in which the spiritual life of the readers was in need of stimulating in the direction of its holiness, its brotherly fellowship, and its assurance of the facts which were basal to it. At the same time, it is clear from the polemic tone of certain passages (*e.g.*, 2 18 ff., 3 7 ff., 4 1 ff.) that this need was due to false teachings which were dulling the readers' spiritual perception and leading them into false views of the truth.

(b) Situation.

When we come to study the Epistle closely it is apparent from such passages as 2 20, 4 6-8, 5 13, 19 f., where the question of real spiritual knowledge is claimed, 4 2 (cf. 1 2), where the fact of Christ's coming in the flesh is emphasized, 4 10, 14, 5 10 f. (cf. 2 1 f.), which accent Christ's redemptive functions as Son of God, especially 5 5 f., which claims deity for Christ at His death as well as at His baptism, that the Epistle moved in very much the same Gnostic surroundings as the Gospel[1] (cf. in the Gospel such passages as 14 7-9, 17, 20, 17 3, 25, which assert this spiritual knowing; 1 14, which declares this fact of Christ in the flesh; 6 50-58, 16 15, 17 f., 12 27, 16 28, 32, 17 1, 11, 18 11, which show Christ as Son of God in His death for the world's salvation); cf. the announced purpose of the Gospel's writing (20 30 f.) that the readers might have a more abundant spiritual life through their faith in Jesus as the Son of God.

This similarity in the surroundings is made more evident by the fact that both Gospel and Epistle have in view a tendency among their readers to ignore the commands of God, especially at the point of love—not only to God, but to one another (cf. Gospel 14 15, 21, 23 f., 15 9 f., 12-14, 17-19; Ep 3 7-12, 21-23, 4 20 f.)—a tendency with which we are made familiar in the later stages of Paul's ministry, especially in the Ephesian region (see EPHESIANS, EPISTLE TO, § 4).

If then both writings disclose the same general conditions in their surroundings, we have not only an idea of the time and the place of the Epistles' origin (see JOHN, GOSPEL OF, §§ 2b, 2c), but more particularly some hint at the relation which the Epistle sustained to the Gospel; for if, as we have seen, the Epistle takes up these points brought out in the Gospel's presentation of Jesus and develops them in their bearing upon the practical life, then it would seem that the Epistle was written either to introduce to more careful attention the Gospel which was to follow it (Lightfoot), or—which is much more likely—that it was written to follow the Gospel and make effective on these practical lines the historical facts of the Divine Personality which it presented. This would serve to explain the unique beginning of the Epistle, basing as it does the message that follows on the historical facts which already had been announced to the readers.[2] What was the occasion of the Epistle's writing and how soon it followed upon the Gospel, if it was not sent along with it, it is impossible to say. All that seems clear is that the specific message of the Gospel was in the Apostle's mind when he wrote and that it was his purpose to apply its great truths to the practical living of his readers.

(c) Place, Date, and Occasion.

The consideration of this question of relationship between the Epistle and the Gospel gives a special

[1] Cerinthus, whose teaching that only the human Jesus suffered on the Cross seems specially referred to in 5 5 f., as also indirectly in 2 1 f., 4 10, 14, 5 10 f., was a contemporary of the Apostle in Ephesus—also Docetism, which held that the Jesus who appeared on the earth was not possessed of a real physical nature and which is clearly opposed in 1 2, 4 2, 5 20, was an element in Gnostic thinking long before it became a distinct heresy in the teachings of Valentinus (c. 150 A.D.), while the boast of Gnosticism that it alone possessed knowledge of spiritual things, which obviously is denied in 2 20, 4 6-8, 5 13, 19 f., was the fundamental claim of this way of thinking from its beginning. See GNOSTICISM, §§ 4–6.

[2] It is interesting to note the acceptance of some such relationship between these two writings by Schmiedel, who opposes the genuineness of both (*Religionsgeschichtliche Volksbücher*, I. Reihe 12, Heft II, 1906, pp. 28–32).

interest to the Epistle's theology. In general, it is apparent that, while the Epistle's thought does not, as the Gospel's, gather around

3. Theology. the personality of Christ, yet it is Christ not simply in His redemptive relations to us but in Himself that forms its background. He is never called the Son of Man, yet not only is the fact of His incarnation asserted (4 2; cf. 1 2), but His nature as the Son of God is constantly kept at the front. It is as the Son that He manifests the eternal life, which was with the Father (1 2; cf. 5 20), so that it is with Him, the Son, as well as with the Father, that we have our spiritual fellowship (1 3, 2 24). It is the confession of Him as Son that constitutes this fellowship (4 15), and it is the denial of the Son, as well as of the Father, that constitutes the Spirit of Antichrist (2 22b, 23). It is thus as Son that He has come into the world in His redemptive mission (4 9 f., 14, 3 8), and through Him as Son that God has given us eternal life (5 10-12). As Son, therefore, He cleanses us from sin through His death (1 7). At the same time, He is the Christ. As such He came into the world and accomplished His mission (5 6). As such He is the propitiation for sin (2 2, 4 10) and the Advocate with the Father in the sinner's behalf (2 1). With Him both as Christ and as Son is our fellowship (5 20). The denial of Him as Christ is, therefore, of the same Antichrist spirit as the denial of Him as Son (2 22 f., 4 2 f.), and belief in Him as Christ is of the same Divine spirit as belief in Him as Son (3 23, 4 2; cf. ver. 15, 5 1; cf. ver. 5). He is termed also in one passage the Word (Λόγος) of life (1 1).

God is represented as Spirit, apprehensible only by the spiritual attitude of life (4 12; cf. 3 23). It is to this spiritual sense that God reveals Himself in His relations to us (4 7 f.). He alone is the true God and the only source of spiritual life (5 20; cf. 2 29, 3 10). He is presented to us as the Father (2 1, 3 1); He is also presented to us under the figure of love (4 8, 16), which is viewed not simply as an attribute, but as an energizing activity, imparting itself to us and in us, not only evidencing our possession of the Divine nature and fellowship (4 7, 12, 16), but perfecting itself in our obedience to God's commands (2 5; cf. vs. 15-17, 3 14), especially in that command which brings us into love of one another (3 23, 4 12). This love has prompted God to send His Son for the saving of the world (4 9 f.) and to bring us into filial relations with Himself (3 1). Further, He is presented under the figure of light (1 5), which is viewed specifically as an energizing activity. In fact, since this statement is presented as summing up the message of the Epistle and since the theme of this message is brotherly love, which is born of the love God has imparted to us, it would seem that this figure of light was an emphatic way of bringing out the energizing power of love, since the characteristic element in light is its pervading, infusing power (cf. Gospel 1 4, 9, 3 20 f., 11 9 f., 12 35 f.; cf. also Lk 11 33-36). This would seem to be evident from the fact that this Divine light is represented as producing practically the same results in us as those produced by love (cf. 1 6 f., 2 8-11, where walking in the light, as a sphere of activity to whose influences we are open, is evidence not only of fellowship with God but of the outgoing of our love in fellowship with one another). So the Holy Spirit is presented as given us by God not only to inform us of truth (as Gospel 14 26, 16 13 f.), but by His energizing within us to produce in us an assurance of our relation to God (3 24, 4 13) and to bring us to a living confession of Christ (4 2). Over against this is the energizing of the spirit of Antichrist (4 3).

As a consequence of all this, eternal life is presented not as a future possession but as a present activity. It is the Christian's present spiritual living. The world lies in the power of the Evil One (5 19; cf. 3 8-10); consequently, sin is not simply unrighteousness (1 9, 3 6 f., 5 17) and lawlessness (3 4), it is also hatred (3 10-13, 15), and darkness (1 6, 2 9-11), and death (3 14), and it can not escape our notice how these qualities of sin are interwoven to make up the general idea of sin as a resultant force, contrasted with the composite resultants of God's Divine energizing in the life of the soul. The forces of sin are gathered up in the term Antichrist, which is not necessarily an individual (in spite of the personal cast of 2 18 f.), but simply the personification of the principles of evil (2 22, 4 3), a persistent yielding to which may result in the hopelessness of spiritual life (5 16 f.). As a remnant of the the old dominant forces of the evil life sin is still in the Christian (1 8-10, 2 1b) but no longer as the habit of life—as such it is impossible in one begotten of God (3 6, 9). Consistently with this idea of the energizing of God in the spiritual life the Christian is the product of the life of God (2 29, 3 9, 4 7, 5 1, 4, 18), and faith is distinctively the overcoming by Him of the evil influences of the world (5 4 f.).

II. Second and Third Epistles.

The point of chief interest in the study of these Epistles is the question of their authorship. They both claim as author one who desig-

4. Writer's Designation of Himself. nates himself "the Elder" (ὁ πρεσβύτερος), the question being who is to be understood by this name.

The likelihood of a satisfactory answer to this question lies naturally along the line of an induction of the contents of these letters, though such induction can not promise much because of the restricted form of the writings.

The situation presented by the letters is briefly as follows:

5. Situation. (1) *The Second Epistle* was written to the mother of a household, certain members of which were walking in the truth, presumably certain others not so walking (ver. 4). It was written to urge three things: (a) The following out of the command already given and known, viz., brotherly love (ver. 5 f.); (b) the careful preserving of faith already possessed and the preventing of its further loss (ver. 8 f.); (c) the non-receiving of false teachers already among them (ver. 10 f.)—all these things being urged until the author might personally come to them and restore their joy (ver. 12). (2) *The Third Epistle* was written to a certain Gaius, a prominent member, if not an officer, in one of the churches over which the author was in charge. It was written (a) to commend him for his reception of certain brethren who had come to him on their journey (vs. 5-8); (b) to inform him of a letter which they bore from the author to the church, and of a contrary attitude toward himself on the part of a certain Diotrephes, another prominent member, perhaps an officer of the church in question (ver. 9); (c) to announce his plan personally to come and rebuke this attitude (ver. 10); (d) in

the meanwhile to warn Gaius against following this example of Diotrephes, and to encourage him in his good conduct until they should see each other (vs. 11, 13, 14).

From this it is clear: (1) That these were purely personal letters. (2) That the II Ep. moves in a surrounding which reminds us of that of the I Ep., which is confirmed by a closer study of the false teachers referred to in the former, showing them to have been (a) of the same Cerinthian class, denying the Divine Sonship of Jesus (vs. 3, 9; cf. I Ep. 4 10, 14, 5 10 f.); (b) of the same Docetic class, denying that Jesus is come in the flesh (ver. 7; cf. I Ep. 4 2 f.); (c) of the same Antinomian class, ignoring the commands of God (vs. 4, 6, 9; cf. I Ep. 3 7-12). (3) That the III Ep. shows the author to be in responsible charge of a certain church, or churches, with confidence enough in his influence to quell by his personal presence ambitious opposition to his authority when absent.

6. Time and Place. Nothing definite is disclosed in the letters as to the time and place of their composition, though the similarity of conditions between II Ep. and I Ep. would seem to associate them in the Ephesian region and at the time of the labors of the Apostle John.

7. Readers. The persons to whom the letters are sent seem distinctly enough designated, at least in the case of the III Ep.; yet nothing can be determined as to their identity. The phrase of address in the II Ep. ("the elect lady," ἐκλεκτῇ κυρίᾳ) has been variously interpreted, but obviously is nothing more than an indefinite term for the individual to whom the letter is sent.[1] The Gaius of the III Ep. may be any one of those of the same name mentioned in the N T (Ac 19 29, 20 4; I Co 1 14 and Ro 16 23), or may be another person. The name was a common one. The Diotrephes of the III Ep. is mentioned nowhere else in the N T, while the Demetrius is not likely to be identified with the Demetrius of Ac 19 23 ff.

8. Authorship. This all comes to the general result that while the Epistles disclose nothing which definitely decides their authorship, such indications as they give are in the direction of an authorship by the Apostle John. The only question is whether the author's peculiar designation of himself as "the elder" is one which the Apostle could and naturally might in the circumstances of these letters use of himself.

In answering this question we must remember that the only testimony we have as to the existence of a so-called Presbyter (Elder) John is that of Papias, and that there is absolutely no proof of his residence and work in Asia and the Ephesian region (cf. Drummond, *Character and Authorship of the Fourth Gospel*, pp. 194–235, and JOHN, GOSPEL OF, § 3). When we recognize, however, that in Papias' statement the Apostles, including John, as well as this unknown disciple John, are designated elders (πρεσβύτεροι), and when we consider the fact that in the N T this term is not used exclusively in an official sense (cf. Ac 14 23, where it refers evidently to a class of mature men, appointed to the general oversight of the community [cf. I Th 5 12]; I Ti 5 1, where obviously age is meant [cf. Tit 2 2-8]. See APOSTLE), it is clear that the author may have used the term here of himself, as Papias may have used it of the Apostles in his statement, to designate one who belonged to the older generation which was passing away.

Such a term would be quite in accord with the situation presented in these letters. To this Christian mother, in trouble about her household, to this Christian Gaius in the emergency of his church administration, it would give his encouragement and warning a peculiar appeal, through this relationship which he held to the venerated past. If Paul could use a similar term ("the aged," πρεσβύτης) in his personal letter to his friend Philemon (ver. 9), John might with even greater propriety use this term in his personal letters to these friends.

If it be contended (Ebrard, *Com. on the Epistles of John*, p. 370) that the opposition to the author of the III Ep. is not supposable in the case of an Apostle—the opposition to Paul being based on the fact that he was not one of the Twelve—we must remember that if the situation presented to us in Rev is in any way historical, we have evidences of a hostility to the Apostolic claims of John himself, especially in the case of the Ephesian Church, which make the opposition of Diotrephes perfectly possible (cf. Rev 2 1-3; cf. also 2 8 ff., 18 ff., 3 7 ff.).

9. External Evidence. These letters came to be fully accepted by the Church only at a relatively late date. For a considerable while they were placed in the class of Antilegomena, and in Jerome's day were generally denied Apostolic origin and assigned to authorship by the Presbyter. The earlier tradition, however, and that held by prominent Fathers such as Irenæus and Clement of Alexandria, was that they came from the Apostle, the Presbyter tradition arising later. This may be accounted for by the fact that as private letters they would be relatively slow in coming to light and when known would be naturally questioned as to their Apostolic credentials, especially as they did not contain an Apostolic name (as Philemon did). This would tend to confirm such doubt as might arise from the slowness of their appearance and formulate it into an assignment of them to the otherwise unknown Presbyter of Papias. The fact, however, that when they first appeared they were held to have come from the Apostle by persons who in those times were the best informed and that this view persisted even when the suspicion regarding them formulated itself into the other view shows that the evidence for the earlier opinion must have been peculiarly strong, while the later opinion is more of the character of a suggestion of ignorance than of a statement of fact.

LITERATURE: Among *Introductions*, those of Jülicher (Eng. transl. 1904) and Zahn (Eng. transl. 1908) will best present the opposite positions of modern German scholarship. Among *Commentaries*, the following will be found most helpful: Ebrard (Eng. transl. 1860); Haupt (Eng. transl. 1879); Wolf (1887); Westcott (1886); Huther (1869³); and Weiss (1899) in *Meyer Krit.-exeget. Kom. üb. d. N T*; Holtzmann in *Hand-Com. z. N T* (1892). Also art. by Salmond in *HDB*.

M. W. J.

[1] If the term be taken as a mystical designation of the church addressed, it may be that this II Ep. is the letter to the local church referred to in III Ep. ver. 9 (cf. Zahn, *Introd.*, § 71).

JOHN, GOSPEL OF

Analysis of Contents

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The fourth of the N T Gospel Writings, commonly known as the Fourth Gospel, because of its distinctive difference in contents and character from the other three (see Gospel, § 3).

This difference has always been recognized, but it was not until the end of the 18th cent., during the Deistic movement in England, that it was made the reason for a definite attack against the Gospel's genuineness (Evanson, 1792)—an attack which was repeated on broader grounds (Eckermann, 1796; Vogel, 1801) during the similar movement in Germany. Though no lasting impression was made by these attacks, hostility against the Gospel was renewed a quarter of a century later (Bretschneider, 1820) with particular emphasis upon the differences in form and contents between the discourses of the Fourth Gospel and those of the Synoptics. Because of the critical uncertainty, if not weakness, with which it was met by the spiritual school of Schleiermacher (1825), this hostility grew until the purely mystical character of the Gospel was asserted (Strauss, 1835) and it was relegated to the category of fanciful productions (Bruno Bauer, 1850).

1. Criticism of the Gospel.

In the meanwhile the Tübingen School (1835) strengthened the unfavorable position in which the Gospel had been placed by returning to the differences which the Gospel presented to the Synoptic narratives and disclosing the historical situation by which they claimed these differences were accounted for. This situation they held to be that of the 2d cent. and the Gospel to be the natural product of the theological controversies of that age.

In proportion as this criticism was positive and constructive it appealed to the judgment of scholars, though its essential ignoring of the field of external evidence opened the way for a vigorous opposition, which was carried on until the fundamental principles of Tübingen criticism in general were shown to be unfounded in fact (Ritschl, 1857) and the reaction against the claims and the conclusions of the School began. In this reaction the Gospel returned to a relatively favorable position, opponents and defenders drawing appreciably nearer together in the admission, on the one side, that much of its material was of actual Apostolic date, if not of Apostolic origin, and, on the other side, that there was a subjective element in the writing which had molded in form and substance much, if not all, of its narrative and its discourses.

Recently, however, this middle position has given way to one of distinct antagonism, the question as to contents being not whether the record is more or less historical, but whether it is actually historical or purely fictional, and the question as to the author being not whether it was the Apostle himself, or one of his disciples or contemporaries, but whether it was a writer of the Apostolic Age or one who lived and wrote after that age had passed away and thus had no personal contact with it whatever. The problem of the Gospel's credibility is thus really before us again in all its significance—enhanced, if anything, by the fact that this Gospel gives us, in a way and to an extent the others do not, the teachings of Jesus with reference to Himself and His relation to the redemption of man. If these have been preserved for us by one who was in personal contact with Him who uttered them, and who gives us the substance of them as they were uttered, they are of importance as material for Christian faith, as they could not be if they are the product of one who lived a century after they were spoken and who fabricated them out of the developed theology of the Church (see Gospel, §§ 2, 3).

We come, then, to the disclosures which the Gospel itself makes as to its origin.

2. Relation of Contents to Origin of Gospel: Outline.

It presents to us, in spite of the deeply doctrinal character of its contents, a relatively simple plan of narrative which gathers around a framework of visits to Jerusalem (cf. Sanday, *Criticism*, p. 117) that extend from the beginning of the ministry to its end, though as will be seen later (note, p. 438, and § 4), all but one occur after the close of the Galilean work.

After the Prologue (1 1-18)—whose opening statements regarding the preexistence of the Logos (1 1 f.), His creative relation to the Universe (1 3), and His spiritually vital and illuminative relations to the soul of man (1 4 f.) are among the most profound utterances of Scripture, and whose following statements regarding the relation of this incarnate Word to the spiritual faith and life of men (1 9-14, 16-18) give an inspiring insight into the thought of all the Gospel—the narrative (1 19–20 31) begins.

It opens with the Baptist's confession to the Jerusalem delegation which came to inquire as to the authority of his work (1 19-28)—a confession prepared for in the Prologue itself (1 6-8, 15) and followed by the Baptist's testimony to his own disciples (1 29-36), which issues in the first disciple adherence to Jesus (vs. 37-51).

This occurring at Jordan, there are then related events which presuppose a return of Jesus and His new-found disciples to Galilee (2 1-12), from which region He makes the first visit of His ministry to Jerusalem (2 13–3 36).

This visit, which is at the time of Passover (2 13), is evidently undertaken in the spirit of reform, the corruptions of the national worship being attacked in the cleansing of the Temple (2 14-16—Evangelist's comment 2 17). It is so understood by the religious leaders of the people (2 18-20—Evangelist's explanation 2 21 f.).

The effect of this opening ministry is then given (2 23—Evangelist's additional remark 2 24 f.), an illustration being added in the visit of Nicodemus (3 1-15—Evangelist's amplification 3 16-21).

From Jerusalem there is a departure of Jesus and His disciples into Judæa (3 22), issuing in a ministry in the neighborhood of the Baptist's work (3 23 f.). A dispute between the Baptist's disciples and the Jews about purifying introduces a further testimony of the Baptist to Jesus (3 25-30—Evangelist's amplification 3 31-36) and leads the way to a statement of the reasons for Jesus' final return again into Galilee (4 1-3—Evangelist's explanation ver. 2). Events on the journey through Samaria are given (4 4-42—Evangelist's explanations ver. 8) and His reception in Galilee (4 43-45) with miracles at Cana and Capernaum (4 46-53—Evangelist's comment 4 54).

There is then narrated a second visit to Jerusalem (ch. 5), the main incident in which is the healing of the impotent man at the Pool of Bethesda (5 2-9—excise vs. 3b, 4), which develops a strenuous opposition on the part of the Jews to Jesus' disregard of the Sabbath laws and an open vindication by Jesus of His position (5 10-47).

Ch. 6 furnishes the one point of detailed contact with the Synoptic narrative, presenting to the readers the feeding of the multitude with which Jesus' Galilean ministry was brought to its close (cf. Mk 6 32-44 and ||s). It gives in addition, however, the subsequent address of Jesus in the synagogue at Capernaum before the crowd which had followed Him back to the other side of the lake (6 25-58—Ev's explanation 6 59), with its effect on the people (6 60-64a—Ev's explanation 6 64b, 65) and on the Twelve (6 66-71—Ev's addition as to effect on Jesus of the hostility of the Jews 7 1).

There then follows Jesus' final departure from Galilee at the time of the Feast of Tabernacles, for His closing ministry in Jerusalem (7 2-10), the state of feeling in the city concerning Him (7 11-13) with His teaching in the Temple and its effect upon the people (7 14-31); the effort of the Pharisees and chief priests to arrest Him, with Jesus' reply and its popular effect (7 32-36), and finally His appeal on the last day of the Feast and its effect (7 37-44—Ev's explanation 7 39), closing with the report of the officers to the Pharisees and chief priests and the effort of Nicodemus to stay action (7 45-53—Ev's explanation 7 50).

Then is given Jesus' further public teaching—probably in connection with this same Feast—with the Pharisaic hostility which it developed and Jesus' escape from the city (8 12-59—excise episode of the woman taken in adultery, 8 1-11), Jesus' return to the city and His healing of the blind man with the hostility it aroused (9 1-38) and Jesus' discourse (9 39–10 21), finally Jesus' presence at the Feast of Dedication, with the Jews' demands on Him for a plain statement of His Messiahship and Jesus' answering discourse (10 22-38), its irritating effect upon the Jews, and Jesus' escape to the other side of the Jordan, followed by a sympathetic multitude (10 39-42).

Ch. 11 presents Jesus' return from the east of the Jordan to Bethany upon announcement of the sickness of Lazarus (11 1-16—Ev's explanation 11 2 and reserving statement ver.5), whom He raises from the dead (11 17-44), the effect of the miracle upon the Jews who were present (11 45 f.) and upon the Pharisees and chief priests (11 47-53), with the departure of Jesus and His disciples to Ephraim (11 54).

There then is presented Jesus' last visit to Jerusalem—closing the main narrative of the book (11 55–20 31). This large section opens with a statement of the coming Passover Feast, the curiosity of the people, and the command of the Pharisees for Jesus' arrest (11 55-57). Following this come Jesus' arrival at Bethany and the Supper given Him in Lazarus' home (12 1-8—Ev's explanation 12 6 and additional statement 12 9), the council of the Jews against Lazarus (12 10 f.), Jesus' triumphal entry into Jerusalem, with its effect on the Pharisees (12 12-19—Ev's comment 12 16-18), the desire of certain Greeks to see Him, with His remarks, His withdrawal from publicity (12 20-36—Ev's statement as to the persistent unbelief of the Jews, with confirmation from prophecy, 12 37-43), and His further remarks (12 44-50).

This brings the narrative to the Passover Meal of Jesus with His disciples (13 1), which is given in detail, with the preceding controversy among the disciples (13 2-20), the disclosure of the betrayer during its course (13 21-35), and the questions of the disciples (13 36-38), leading up to His consolatory discourse (chs. 14–16), and valedictory prayer (ch. 17).

There then follow the departure of Jesus and His disciples from the room and their arrival in Gethsemane (18 1), with the narrative of the betrayal (18 2-12), the taking of Jesus to Annas (18 13a—Ev's explanation 13b), the trial before Caiaphas (18 19-24), and the presentation of Jesus before Pilate for judgment (18 28), with the details of His examination by that official (18 28–19 12), and the final surrender to the demand of the crowd for His Crucifixion (19 13-16).

This is followed by a narrative of the Crucifixion (19 17-37—Ev's explanation 19 31m and self-testimony vs. 35-37), the burial (19 38-42), and the Resurrection, with its accompanying appearances to the disciples (20 1-29), closing with the Ev's statement as to the motive of the narrative (20 30 f.).

Ch. 21 is added evidently by way of supplement or epilogue, giving an appearance of Jesus to His disciples at the Sea of Tiberias (21 1-6), with its effect upon the disciples (21 7 f.—Ev's explanation 21 7b, 8), the following meal upon the shore (21 9-14—Ev's explanation 21 8m and statement 21 14), Jesus' questions to Peter, with Peter's responses and the commissions given him (21 15-17), and finally Jesus' prophecy regarding Peter, with Peter's query and Jesus' response (21 18-23—Ev's explanation 21 19 and statement 21 23).

This is closed with a formal assurance by those who published the Gospel as to the reliability of the record, with the impression of the writer representing them as to its relation in extent to the whole of Jesus' life (21 24 f.).

When we come to study the material covered by this outline we find at the outset that while the author is not named there is used an expression in referring to one of the disciples which is significant as appearing to be the author's designation of himself ("the disciple whom Jesus loved," 13 23, 19 26, 20 2, 21 7, 20). Naturally such a phrase turns us to one of the three disciples—Peter, James, and John—who were on terms of intimate fellowship with Jesus. Of these three, however, Peter is excluded, because of his definite naming along with this peculiarly described disciple (13 23 f., 18 15 f., 20 2-10, 21 7, 20-23). James is also excluded because of his early martyrdom (Ac 12 2, 44 A.D.). John alone remains, and while he is not described elsewhere by this phrase, he is found in such companionship with Peter in the Jerusalem Church life (Ac 3 1-11, 4 1-22, 8 14; cf. also Gal 2 9) as would correspond with the companionship of Peter and his peculiarly described disciple in the Gospel narrative (see passages above; cf. also Lk 22 8). Assuming that the Apostle John is thus referred to, is he to be identified with the author of the Gospel? In answer to this question there are certain things which a more detailed study of the Gospel renders quite evident.

(a) Bearing upon Authorship.

(1) Such study shows that whoever the author may have been he was a Jew. The evidence for this is briefly: (a) His familiarity with the situation of Jewish national affairs—*e.g.*, (*α*) the loss by the Jews of the legal right to put to death (18 31, 19 7); (*β*) the function of the high priest in the trial of a prisoner (18 19, 24, as compared with 18 13). (b) His familiarity with the Jewish parties—*e.g.*, (*α*) the party composition of the Sanhedrin (7 45-52); (*β*) the identification of the chief priests with the Sadducees, as in their subordination to the popular leadership of the Pharisees (*passim*), and their haughty aristocracy of manner (11 49). (c) His familiarity with Jewish customs—*e.g.*, (*α*) the minor feasts—as Dedication (10 22; cf. I Mac 4 59); (*β*) the custom of attending the feasts in Jerusalem (7 2-13), the habit of the Galileans in particular (4 45), as well as the ceremonial details during their observance—as those of the last day of the Feast of Tabernacles (7 37); (*γ*) the necessity which controlled the Sabbath of the Passover (19 31, 42); (*δ*) the law of defilement during the feast (18 28) and of purification before the feast (11 55-57); (*ε*) the marriage customs (2 1 ff.; cf. 3 29) and the manner of burying (11 44, 19 39 f.). (d) His familiarity with ideas and conceptions peculiarly Jewish—*e.g.*, (*α*) the relations between the Samaritans and the Jews (4 9); (*β*) the Rabbinic avoidance of conversation with a woman (4 27); (*γ*) the importance attached to education in the Rabbinic schools (7 15, 49); (*δ*) the Messianic expectations among the people (ch. 7). (e) The fact that he was acquainted with the Hebrew text sufficiently to correct the LXX. rendering of his quotations by the original reading—*e.g.*, the citation from Zec 12 10 (19 37), and that from Ps 41 9 (13 18). Finally (f) the fact that his style bears a Hebrew stamp and betrays a Hebrew influence—*e.g.*, (*α*) the repetition of phrase with advancement of thought in 1 1-5, 10 11-16, 15 1-10, 17 2-5, 9 f., 15-17); (*β*) the parallelism of ideas with contrasted juxtaposition

of words in 6 35, 12 44 f., 13 20; (γ) the symbolic tendency of thought in 1 4 f., 5 25, 6 55 f., 12 32, 14 19.

(2) It shows the author was a Palestinian Jew—*i.e.*, a Jew who knew the land through a personal acquaintance which came from living in it. From the frequency and detail of geographical and topographical reference in Mt and Mk, as over against Lk, it would seem that such a characteristic agreed with the Palestinian residence of the first two writers. But this characteristic is more marked in the Fourth Gospel than in either Mt or Mk, and it is often of a peculiarly detailed and descriptive kind—*e.g.*, (a) a distinguishing of places from others of similar name (1 28, 2 1, 11), (b) a definiteness regarding out-of-the way places (3 23, 11 54), (c) a descriptiveness regarding well-known places (4 5 f., 11, 20, 6 19, 22-25), (d) a familiarity of detail regarding Jerusalem and the Temple (2 20, 5 2, 8 20, 10 23, 18 1, 19 13, 41). The significance of these references is evident in the fact that several of them are to places destroyed or lost sight of in the fall of Jerusalem and consequently which could only with difficulty have been known of in the 2d cent.

(3) It shows the author was an eye-witness of the events which he describes. Obviously, in proportion as the foregoing points have to do with the occurrences in Jesus' ministry, the familiarity which they disclose is that which goes most naturally with an actual participation of the narrator in what occurred. Obviously also, as this familiarity discloses itself to be the characteristic of the narrative in general, the inference of personal contact with the events recorded is strongly confirmed. Now, as a matter of fact, Matthew and Mark display this characteristic in their general narrative, as over against Luke, whose versatility would have enabled him easily to crowd his record with the marks of personal participation in its events if he had had it. This participation, however, Matthew did personally have (see MATTHEW, GOSPEL OF, § 1j), while Mark had it through Peter—from whom he got his material and who was one of Jesus' most intimate and perhaps most impressionable disciples. It is interesting, therefore, to note that this familiarity is characteristic of the Fourth Evangelist's narrative to a greater degree than it is even of Matthew's or Mark's. It is not a mere definiteness of statement that is displayed, since this is possible where there has been no personal presence (cf. Mt 4 13, before Matthew's call); much less is it mere length of statement, for this is even more possible without a personal presence (cf. Mt 4 24 f., before Matthew's call); but a familiarity of touch which gives to the narrative a personal cast that most naturally involves a personal contact with the events (cf., *e.g.*, 1 35-52, 4 4-42, 6 1-14, 11 1-46, 19 25-27. Notably in comparison with Synoptic parallels 7 2-10 [cf. Lk 9 51-56], 12 1-8 [cf. Mk 14 3-9; Mt 26 6-13], 13 1-20 [cf. Lk 22 24-30], 18 2-12 [cf. Mk 14 43-52; Mt 26 47-56; Lk 22 47-53]).

This personal cast comes to its finest expression in the passages where the author gives the character of the disciples and some of the followers of Jesus (*e.g.*, Philip, 6 7, 14 8; Thomas, 11 16, 14 5, 20 24-29; Peter, 13 6-9, 20 3-10, 21 3-22 [cf. the bold statement of Mt 14 28-31]; Martha and Mary, 11 20-32, 39, 12 2). There is an intimacy of knowledge in what is said, as though the subjects had been studied not only at close range, but from the view-point of Jesus' own knowledge of them. In fact, there is a frequent appreciation of Jesus' own less evident intimations and allusions and a profound entrance into His action and thought which would most naturally accord not simply with a personal participation in His ministry, but with a peculiar closeness of companionship in all the life he was privileged to live with the Master (cf. 4 34-38, 6 6, 64 f., 71, 11 5, 13 11, 28 f.). If it be said that this, after all, might be the result of a native power of vision into the self of Jesus and of a keenness in the reading of the disciples' character exercised by some spiritual genius a hundred years after the earthly ministry had been finished, the question immediately arises whether such vision and insight would not have been immeasurably more possible under the stimulus of a personal contact with Jesus and His disciples in the actual events which that ministry produced. Altogether the author's narrative has nothing in it of the artificial. The statements of fact are not forced. The reproductions of impressions are not labored. The undesigned way in which they appear bears the stamp of naturalness. The very frankness with which sometimes the impressions of the event are corrected by the better understanding of later years (2 22, 12 16), and the independency with which in essential matters the Synoptic point of view—which by the 2d cent. had attained a position of authority in the Church—is handled (*e.g.*, as to the scene of the ministry, the duration of the ministry, the cleansing of the Temple, the date of the Last Supper, and the Crucifixion) betray a first-hand knowledge of the facts. In view, then, of this indirect testimony as to the eye-witness character of the record, such passages as 19 35, where the author calls upon Christ Himself (ἐκεῖνος; cf. Zahn, *Introd.*, § 65) to witness to the truth of what he says, and 21 24, where those who publish the Gospel indorse the truthfulness of its contents, are most significant. The first is the outpouring of the author's own soul in memory of the closing scene of the great tragedy on Calvary; the other is the deliberate assurance of those who knew him and his personal contact with the history which he gives.[1]

[1] That the Gospel shows signs of editorial work is, of course, to be frankly admitted, in view of such a statement as this in 21 24 f. In fact, it may be that the designation of the author as "the disciple whom Jesus loved" (13 23, 19 26, 20 2, 20) is more likely to have come from those who knew the author's relationship to Jesus than from this self-eliminating author himself; while the Baptist's designation of Jesus as "the Lamb of God, that taketh away the sin of the world" (1 29) is so different from his conception of the Coming One as given us in the Synoptics as to suggest a development of his spiritual ideas by others (see JOHN THE BAPTIST, § 4). Obviously, the displaced arrangement of the Gospel's material (*e.g.*, ch. 5 before ch. 6, though directly connected with 7 15-24; 7 1-14 before vs. 15-24, though they stand rightly before vs. 25-36; 7 45-52 after vs. 37-44, though they properly precede them; chs. 15, 16 after 14 31, which is clearly the close of the discourse, instead of after 13 20, or the "Jesus saith" of 13 31; 18 19-24 between vs. 13 and 25, which properly belong together, instead of after ver. 13, to which they clearly relate)—all this displacement is most naturally accounted for by editorial manipulation of the original material (see Burton, *Short Introduction to the Gospels*, pp. 117–129). Such editing, however, does not affect the bearing of the general material of the Gospel upon its authorship as presented in the foregoing section.

As to the time when the Gospel was written, on the supposition that ch. 21 is by the author, ver. 18 f. would seem to indicate that Peter's death had taken place, while vs. 20-23 would seem to imply that the author's life was well advanced and for that reason the tradition that he was not to die was being revived. On the supposition that ch. 21 is by another hand, or hands, it would have no bearing on the question save that ver. 24 would show by its use of the present tense that the editors were contemporary with the author. Apart, however, from any testimony in this ch. the lateness of the Gospel's writing is evident from the maturity which pervades the Gospel's thought, as seen in the principle which apparently controls the selection of material—*e.g.*, (a) the production of Jesus' profound discourses (chs. 2–8, 10–17), (b) the development of thoughts present germinally in the Synoptics (cf. Mt 11 4-6 with Jn 5 36, 10 25, 38, 14 11, 15 24; Mt 9 15, 26 11 with Jn 13 1-3, 33, 36, 7 34, 8 21, 14 2 f., 12, 19, 28, 16 5, 10, 16, 17 11). But this maturity of the Apostle's thought is due to a lateness in the Apostolic Age; since it is difficult to understand where the reason for such selection would be—even with a mature mind—unless it was in the author's times. His advance upon the synoptists finds its natural explanation in the advance of the thought of the Church, which must have progressed with an advance in the age.

(b) Bearing upon Date.

As to the place of writing, there is nothing in the Gospel to determine it; although from what has been shown as to the lateness of its date it is not likely that it was written in Palestine.

(c) Bearing upon Place.

As to the readers, it is clear from 20 30 f. that they were already Christians — evidently those with whom the author had come in contact in his work and whom he sought by this presentation of Christ's life to win to a more vital faith in Him.

(d) Bearing upon Readers.

As to the purpose of the writing, it is clear the author was not aiming at producing a history; the narrative is too meager for that. Nor did he have in mind the writing of a biography; there are only glimpses of the life which are given to us. His object was religious, as 20 30 f. makes plain and clear. And if it be said that all the synoptists had a similar object (Gospel, Gospels, §3), it is apparent that the religious object of this Fourth Gospel in a unique way centered itself on bringing out the personality of Christ as it had impressed itself upon the author's own spiritual life—not by a display of His miraculous deeds, for the miracles given are few; nor by a disclosure of the people's enthusiasm for Him, for it is the popular coldness and hostility to Him which characterize the record, but by a presentation of Jesus' own consciousness of His divinely human self. This constitutes the internal evidence. It would seem to establish the identity of the author referred to in § 2a, above.[1]

(e) Bearing upon Purpose.

[1] For a discussion of the theory that the Apostle was martyred with his brother James in 44 A.D., see Drummond, *Character and Authorship of the Fourth Gospel*, pp. 228–235, and for a discussion of the theory of Delff, which would supplement it, that the author was a younger disciple attached to the circle of the Twelve, see Sanday, *Criticism of Fourth Gospel*, pp. 19, 99–108.

External evidence is practically at one in ascribing to the Gospel a 1st-cent. origin and an authorship by a John whose contact with the Gospel history is of first-hand character. In fact, it is so clear that by this John external evidence understands the Apostle that such scholars as Drummond (*Character and Authorship of the Fourth Gospel*, pp. 346–351), Stanton (*The Gospels as Historical Documents*, pp. 232–238), Sanday (*Criticism of the Fourth Gospel*, pp. 238–248), Ezra Abbot (*The Fourth Gospel*, pp. 75 f., 84 f.), and Harnack (*Chronologie d. altchrist. Literatur*, I, p. 677) on careful and painstaking investigation frankly admit it. This evidence is, in brief, that at the close of the 2d cent. the Gospel was universally accepted throughout the Church as the Apostle John's. From this date its acceptance as John's can be traced back to Irenæus, the significance of whose assignment of it to this source lies in the fact that he was a pupil of Polycarp, who was himself a pupil of the Apostle John (see John the Apostle).[1] At the same time its use, independent of assignment to Apostolic authorship, can be traced to the first decade of the 2d cent., showing it thus to be a product of the Apostolic Age. That external evidence, therefore, unchallenged at the time as it was by those whose every interest would have been to dispute it, confirms the evidence from the Gospel itself as to the identity of the author not only with a John of Jesus' disciple band, but with the John of His Apostolic circle, is too strong to be successfully controverted.

3. External Evidence.

This John external evidence locates at Ephesus, from which place he carried on his later work throughout the surrounding region, until his death in the reign of Trajan (see John the Apostle). The importance of this testimony in connection with the character of the Gospel's contents is obvious; for Western Asia was a field of speculative thought even in the Apostolic Age (see Colossians, Epistle to the, § 4), and developed along lines which bear significantly upon the so-called philosophical element in the Gospel. This fact has been used, consequently, to show that the Gospel is the product of its environment, and thus, after all, a philosophical treatise, and not a record of historical fact. To this end the Ephesian residence of the Apostle is disputed and the authorship of the Gospel assigned to another John of Ephesus—the Presbyter—with whom it is claimed the Fathers have confused the Apostle, who lived and died in Palestine and who had neither the ability nor the quality which would produce such a speculative work. This is one of the points of the revived attack upon the Gospel to-day (Harnack, *Chronologie*, I, pp. 675–680; Jülicher, *Introduction*, pp. 402–429; Schmiedel in *EB*, II, cols. 2506–2514; see also Wernle, *Beginnings of Chris-*

[1] In explanation of the failure of Irenæus distinctly to identify this John with the Apostle (Bacon, in *Hibbert Journal*, April, 1903), see Drummond (*Character and Authorship of the Fourth Gospel*, pp. 241–245).

tianity, II, p. 275). It has secured naturally considerable weight through the confirmation given by the De Boor fragment (*Texte und Untersuch.*, V, 2, pp. 170, 177) to the theory of the Apostle's martyrdom in 44 A.D. (see note 1, col. 1, p. 439). The effort, however, to sweep away the evidence for the Asian residence of the Apostle John must be considered a failure. There is no confusion in the minds of the Fathers as to the John whose life and work in Ephesus they assert. He is clearly the John of the Apostolic circle. In fact, for the residence in Asia of another so-called Presbyter John we have absolutely no proof. (Drummond's *Character and Authorship of Fourth Gospel*, pp. 194–235.)

It would seem, therefore, that external evidence confirms the conclusions reached from internal evidence that the author of the Gospel was the Apostle John. With all this, however, there remains a very definite and pronounced difference between the Fourth Gospel and the Synoptics. It lies in the contents of the respective Gospels and centers itself in the discourses of Jesus. This has been a point of objection against the Fourth Gospel from the beginning of the criticism of the book and constitutes to-day perhaps the main point of attack upon its credibility. As stated, the objection is not that there is a mere difference between the discourses of Jesus given in the Fourth Gospel and those given in the Synoptics, but that the difference is of such a peculiar kind that the same person could not have delivered both sets of discourses.

4. Objections to the Discourses.

In proof of this position it is held that the Fourth Gospel presents us not simply with a more elevated form of discourse in place of the simple talks of the Synoptics—nor simply with an allegorical form of statement in the place of the parabolic form of the Synoptics, but rather that the Fourth Gospel almost exclusively substitutes Jesus Himself as the subject of the discourses in place of the varied and practical topics of the Synoptic talks (cf. Mt chs. 5–7, 11–13, 18, 20–23, 25; Mk chs. 6, 7, 10, 13; Lk chs. 10–13, 15–18); while it treats this self-subject of Jesus almost exclusively at the point of His Divinity and His relation to the Unseen World (cf. chs. 1–3, 5–8, 10–16).

In considering this objection we must remember that these differences are not absolute. There are traces of Fourth Gospel peculiarities in the Synoptics (cf. Mt 11 25-30; Lk 4 16-30) and traces of Synoptic peculiarities in the Fourth Gospel (cf. 4 35-38); while certain expressions of Jesus have entered commonly into both sets of discourses and entered so naturally as to make it plain that in neither case are they artificial (cf. 2 19 with Mk 14 58, 15 29; 4 44 with Mk 6 4; 6 20 with Mt 14 27; 6 35 with Mt 5 6, etc.).

When, however, apart from these similarities we ask a reason for the differences, the question arises whether they are not accounted for (a) by the difference in the surroundings in which they were delivered, (b) by the difference in the audiences to which they were spoken, and (c) by the difference in the narrators by whom they were reported. Had the Synoptics reported Jesus as delivering to the country folk of Galilee, who were largely loyal to Him, and during the early practical period of His work, when He was gathering around Himself a discipleship from the people, the same sorts of discourses, on the same sorts of themes as the Fourth Gospel reports Him as delivering to the speculative Scribes and Pharisees of Jerusalem, who were largely hostile to Him and during the later theological part of His work, when He came to present His Messianic claims to the leaders of the Nation, the credibility of the Synoptics would have been justly called in question. On the other hand, had the Fourth Gospel reported Him as delivering the same sorts of discourses to the Scribes and Pharisees in Jerusalem, largely at the close of His ministry, as the Synoptics reported Him as delivering to the Galilean peasants at His ministry's beginning, the credibility of the Fourth Gospel would have been more doubted than it is now. In proportion as the discourses of the Synoptics are suited to the people and circumstances of Galilee and the early Galilean work and those of the Fourth Gospel to the people and circumstances of Jerusalem and the later controversial stage of the ministry—in that proportion are both sets of discourses supposable.

This is confirmed by the significant fact that the only discourse delivered outside of Jerusalem and to a Galilean audience so effectually confused and confounded those who heard it that it practically ended Jesus' successful work in this region. Such discourses could not have been delivered to the Galileans from the beginning of the ministry and the ministry have accomplished what it did. This becomes all the more evident when it is remembered that through dislocations of the original order of the Gospel's narrative (see note 1, p. 438, above), among other changes, ch. 5 follows ch. 6—as must be obvious from a study of the connections between these chs. and ch. 7. This change, however, places the discourse of ch. 5 along with the other controversial discourses in the later Jerusalem ministry and adds to the isolated character of the discourse of ch. 6.

If it be claimed, that however illumining this may be, it does not adequately explain the differences in the discourses—that Mt and Lk give a record of the later Jerusalem ministry and yet do not present Jesus as discoursing in the way characteristic of the Fourth Gospel—it is to be remembered that while this is so they do not, on the other hand, present Jesus as speaking in the same way as in His early Galilean work. There is a tone of judgment in Jesus' later discourses as given by them which does not appear in His earlier talks on practical everyday themes.

If it be further queried—on the basis that both kinds of discourses were actually delivered by Jesus in His later work—why should one kind be so markedly confined to the Synoptics and the other kind with equal exclusiveness limited to the Fourth Gospel, it must be remembered that we have to deal not only with differences in surroundings and in audience, but with differences in narrators as well, and that it is not impossible that the Fourth Evangelist saw a different side of Jesus from that which the synoptists saw and in these discourses has given us that different side, which, as a matter of fact, must have disclosed itself in largest measure in

Jesus' later ministry. If it be demurred finally that it is unthinkable that a Galilean peasant, such as the son of Zebedee, should have been capable of seeing such a side of Jesus if it did exist, and capable of giving it to us if he saw it, we must not forget that if John belonged to the intimate circle of Jesus' disciples, and if, in this circle, he could be designated as the disciple whom Jesus specially loved, then there must have been in the relation of the disciple to Jesus that personality of acquaintance with the Master which could have formed the foundation of such a knowledge of the deeper and more thoughtful side of Jesus which would have made possible an attention to and a reproduction of just such discourses as this Fourth Gospel characteristically gives. If it is natural for the more pragmatic Matthew and Peter to have caught the more practical side of Jesus' ministry and reproduced it in their narratives, is it beyond all naturalness that the more mystical John could have caught the more thoughtful side of Jesus' ministry and reproduced it in his narrative—especially when the manifestation of that side must have been so largely confined to the later Jerusalem ministry which he makes substantially the contents of his record? Much is and ought to be made of the subjective element disclosed in the author's handling of his material. On this very basis, however, if the Gospel was written when and where tradition places it, the environment of thought and life in which the author found himself must have stimulated him to just such a deeper recollection and profounder presentation of the life which he had witnessed and the personality with which he had come in contact. Such a character as is here presented may not have been created by the philosophical and theological atmosphere of Western Asia at the close of the 1st cent., but the deeper appreciation of it as it had actually shown itself and the more thoughtful disclosure of it as it had come to be appreciated must have been influenced by such surroundings, as they could not have been by the simpler life and thought of the early years of the Apostolic Age. It is, of course, urged that in the criticism of the Epistle to the Hebrews it is claimed that a man like Paul could not possibly have written in such an elevated style and with such strange philosophical ideas as the writer of this Epistle, which is all that is claimed against the Fourth Gospel. This ignores, however, the important fact that the cases are not similar. Paul has given us an established character of style and views in his accepted Epistles. Disagreement with these on the part of the author of Hebrews is so great that there can be no identity of authorship. On the other hand, John has given us no such standard. In fact, we get a picture of the man from the Synoptic history and from the Book of Acts and from acknowledged tradition which shows him to have been in the direction of just such a writing. The question is simply whether he could have grown, not changed, to it. As a matter of fact, the whole problem reduces itself to the query whether it is easier to understand the Apostle as reproducing Christ's own expression of His personality, as he had come spiritually to appreciate it under the pressure of his environment, or as creating this personality itself as a product of his own idealizing through the suggestion of his surroundings. We do not believe we overstate it when we say that the hostility to the Fourth Gospel does not come from an impartial historical criticism of the document as literature, but from a fundamental prejudice to the Divine personality which it presents.

5. The Theology of the Gospel.

I. The thought of the Gospel gathers around the Person of Christ. By this is meant not merely that the Evangelist makes Jesus' discourses the contents of his Gospel, but that Jesus makes the contents of His discourses Himself (see preceding §). This is their characteristic; their subject is the self of Jesus. That personality of whose presence we are so conscious in the Synoptic narrative is presented to us here with a directness and a fulness that have made these discourses the storm-center of the Gospel's criticism. If it can be gathered from the Synoptics that Jesus' consciousness of His self was the source of His consciousness of His Messiahship and created not only the spirit in which, but the view-point from which, all His Messianic work was done, then from these discourses it must be convincingly clear that this self-consciousness of Jesus was the ever-present fact of His life, the eternal conviction in all that He said, and the undying motive and reason in all that He did. Jesus' teaching regarding Himself is thus naturally the heart of the Fourth Gospel's theology (see GOSPEL, GOSPELS, § 6).

In this teaching Jesus speaks of Himself in three ways: (1) As the Christ, (2) as the Son of Man, (3) as the Son of God. (1) As the Christ, Jesus came necessarily face to face with the traditional nationalism of the Jews, especially in the later controversial stage of His ministry. Over against their conception of what the Messiah should be stood the spiritual conception with which He informed the title. As Messiah He was not a political revolutionist (6 14 f.), not even the king who should fulfil the theocratic ideal (1 41, 49-51); He was the representative of a new spiritual order which, apart from all theocratic conditions, was to establish the will of God in the hearts and lives of men (cf. the talk with the Samaritan woman, leading up to His acknowledgment of Messiahship, 4 7-26). Naturally, therefore, He does not enter into the political debates of the people regarding His Messiahship (ch. 7), nor answer their request for a plain announcement of His Messianic claims (10 24). What He was as Messiah was so far above what they thought the Messiah to be that He could not use the title with any hope of being understood. It is only with the Samaritan woman at the beginning (4 26) and with the disciples at the end (17 3) that the title is assumed; but the conception of the spiritual opposite to their ideas is always present. When we examine this conception we find that Jesus practically identifies it with His conception of Himself as the Son of Man (cf. 7 31-34 with 12 34-36) and as the Son of God (cf. 9 22 with ver. 35; 10 24 with vs. 25-38; cf. also Martha's unrebuked identification, 11 27).

(2) As Son of Man, Jesus came again in conflict with traditional Messianic conceptions, though at a farther remove from popular ideas; for whatever

the people may have known of it from its usage in the O T (Dn ch. 7), they had no distinct understanding of it (12 34). Jesus was, therefore, more free to use it and to put into it His consciousness of His relationship to man. As He presents it, this relationship is that of One who had descended from Heaven as His abode (3 13) and was, therefore, to ascend again into Heaven (6 62), and who was thus to establish in Himself communication between Heaven and Earth (1 51). Because of this heavenly origin and consummation, He was the dispenser of eternal life to men (6 27, 33, 51-54) and, at the same time, the executor of judgment among them (5 27). In this mission, however, He was to be lifted up upon the Cross (3 14, 8 28, 12 32), and through this Cross to be glorified (12 23 f., 13 31). This title designates thus the unique character of His personality as the Founder and Head of the Kingdom of God, and in proportion as it resolves into itself the title of Messiah shows His conception of His Messiahship to involve in itself a nature beyond that of man.

(3) This is brought out distinctly in His use of the title Son of God; for through this title Jesus presents His more intimate relationship to God in His origin with God (8 42), whom He knows thus in a primary way (8 55) and whose heavenly glory He possessed before His coming into the world (17 5), in the character of His work as perfectly representing the will of God (5 30, 6 38, 8 29, 46), and thus as perfectly revealing God's truth (8 40-46, 14 6 f., 18 37; cf. 8 26 with vs. 31 f. and 36; cf. 17 4, 6-8 with vs. 14-17), and in the character of His own self, as one with God not only morally (17 21-23), but actually (10 38, 14 9, 11) and essentially (10 30, 17 5). Such a title, whether understood by the people in a Messianic sense or not (1 49; cf. Mt 26 63), was certain to arouse the fiercest resentment from their monotheism (5 18, 8 58 f., 10 30-39), and we might have thought that for this reason it would have been declined by Jesus. Its use is, therefore, all the more significant as showing that, while Jesus avoided the political controversy into which the title of Messiah would have inevitably brought Him, He did not hesitate to face the people with the title which expressed the fundamental claim on which He was conscious the whole character of His work for the salvation of the world depended. At the same time, it is evident that with Jesus these two titles, Son of Man and Son of God, involve much of the same idea. In His discourse at the unnamed Feast (ch. 5) He speaks of His work as the Son, asserting the power which He possessed as Son of God to raise the dead (vs. 25-29) and at the same time the judgment He was to execute as Son of Man (ver. 27). So in His discourse after the feeding of the multitude (ch. 6) He declares that through acceptance of the Son men were to have eternal life and be raised at the last day (ver. 40), and along with this asserts that it is His prerogative as Son of Man to give to men eternal life (ver. 27); in fact, that eternal life and resurrection at the last day are possible only through acceptance of this Son of Man (ver. 53 f.), and that spiritual life is to be found only in His words, who as Son of Man is to ascend where He was before (ver. 62 f.; cf. ver. 68). Again, in the discourse following the Feast of Tabernacles (ch. 8), He speaks of the accord of His words as the Son of Man with what had been taught Him by His Father (ver. 28). It is plain, therefore, that in a real sense His prerogatives as Son of God, His origin as Son of God, His character as Son of God, belong to Him also as Son of Man and so, in fact, as Messiah. In other words, Jesus' whole presentation of Himself rests upon and is derived from the unity of His consciousness of the unique relation which He sustained to God.

When we come to study the Evangelist's own conception of Jesus as apart from Jesus' conception of Himself, we find that, while he does not use the term Son of Man, he speaks of Jesus as the Messiah through whom has come into the world the revelation of God and spiritual life (1 17; cf. ver. 18), and as the Son of God whose origin was with God (13 3) and with whom He is in unique relations (1 18)—involving, according to 1 1-3, 10, a fellowship with God and an instrumentality in His creative activity before the world was—who was commissioned by God to the redemption of the world (3 16 f., 34 f.; cf. 1 9-14), and through whom alone this redemption is possible (3 18, 36). These titles he unites in his declaration of the purpose for which his Gospel was written (20 31).

That he uses such Philonic terms as *ὁ λόγος* (1 1, 14) and *ὁ μονογενής* (1 14, 18, 3 16, 18) to express his conception of the person of Christ shows that he is interpreting his idea for the Hellenic world around him. But there is no evidence that this interpretation goes so far as a misrepresentation of Jesus Himself, in which the author struggled unsuccessfully to fuse the actual statements of Jesus with the philosophy of his day (as maintained by Scott, *The Fourth Gospel*, 1906, ch. xii). For in the first place, it is to be noted that these terms are rigidly excluded from the discourses.[1] They appear only in those passages which represent the Evangelist's own interpretation of this Personality; in fact, they stand conspicuously as the expression of his own ideas. Furthermore, it is clear that the discourses themselves show nothing short of a perfect consistency between Jesus' statements regarding Himself and that fundamental consciousness of His separate relationship to God which He possessed in virtue of a sinlessness it was not possible for humanity to posit of itself, and of functions humanity itself could not exercise. This is all the more significant when we realize that this consciousness is disclosed in the Synoptic record which is claimed as the standard of Jesus' thought and life (see Gospel, Gospels, § 6). This being, then, the teaching of Jesus and of the Evangelist on the doctrine whose presentation is characteristic of the Gospel, the remaining points in its theology can be briefly stated.

II. The idea of God. The statements of Jesus and of the Evangelist regarding the nature of God and His relationship to the world do not differ essentially from the presentation given us by the synoptists. There is the same monotheism (5 44, 17 3), the same Fatherhood—in a general way toward

[1] 1 17 17 is not a Logos passage, and the Nicodemus discourse ends, obviously, with 3 15.

all men (3 16, 4 23), and in a unique way toward Jesus Himself (3 35, 5 20, 10 17, 15 9, 17 24) and through Him toward His disciples (14 23, 16 27, 17 23). His commission of Jesus is the supreme evidence of His love to the world (3 16), which He desires not to condemn but to save (3 17, 5 22), though judgment, in the sense of testing, is essentially involved in the revelation of Jesus' mission (12 47-50). At the same time, God is in His nature Spirit (4 24), and so can be apprehended only by spiritual vision (6 46, 14 9), and, though the giver of spiritual life to the world (5 26, 6 57; cf. 1 12 f.), can in this giving be appropriated only by a spiritual attitude (5 40, 6 37-39, 14 21-23).

III. The idea of the world. As the physical universe, it has come into being through the instrumentality of Jesus in His preexistent relationship with God (1 3, 10); as the world of human life, it was entered by Jesus as its spiritual light (3 19, 8 12, 9 5, 12 35 f., 46); as the human world alienated from God—which is the characteristic idea of the world in this Gospel (8 23, 12 31, 14 17, 30, 17 14, 25, 18 36)—it was the object of God's redeeming love (3 16) and of Jesus' redeeming mission (12 46 f.). Its sin is represented as a darkness, which is complacent with itself and hates to subject itself to the light (3 19-21), is of misleading influence (12 35) and of enslaving power (8 34), is a state and condition of the soul, whose sinful acts are simply manifestations of itself (8 24, 34), and has its source and impersonation in the devil (8 44).

IV. The idea of the Holy Spirit. As distinct in His personality from Jesus (14 16, 26, 15 26, 16 7, 14 f.), He is a teacher of the truth which Jesus Himself revealed (14 26, 16 13 f.) and thus the glorifying witness to Him (15 26, 16 14), dwelling within His disciples and inspiring them to an understanding of His words (14 26) and transforming them in character and life (7 38 f.). In relation to the world, He convicts it of its sin, convincing it of the righteousness of Jesus and bringing it to realize the judgment which rests upon it (16 8-11). The Spirit thus continues Jesus' redemptive work, fostering the spiritual life of the disciples and giving effectiveness to His message of truth to the world.

V. The idea of eternal life. It is a condition of the soul, the opposite of its condemned alienation from God (3 16-21, 36, 10 28). It is made possible by the death of Jesus (3 14 f., 10 10-18, 12 32 f., 15 13), through faith in whom it is made effective (3 16-18, 6 40, 47, 11 25). This faith is a personal relation to Jesus, in which one is united spiritually to Him as the branch is united to the vine (15 1-8). It is called by Jesus a knowing of God and Himself (17 3), which is that conscious attitude of the soul in which it not only spiritually apprehends God, as revealed in Christ, but so opens itself to Christ's incoming that He becomes the ruling power of its life. It is—as is its opposite—a present spiritual state and condition, though—as is also its opposite—it is to be consummated in the future world (6 54).

6. Personality of John.

From the facts of the Apostle's life (see JOHN THE APOSTLE) and from the thought of his Epistles (see preceding art., § 3), it is plain that he presents to us a personality which commands our attention.

Such impetuousness as he showed in his early discipleship seems to have been the outcome of a nature whose strength lay in the intensity of its affections. He was not a 'Son of Thunder' in the same way as was his brother. Herod did not find in him the aggressive propagandist he did in James (Ac 12 1 f.); the Master did not find in James the devoted 'son' He did in him (Jn 19 26 f.). The stories told us by tradition of his rushing from the public bath when he knew the heretic Cerinthus was under the same roof, and of his allowing himself to be taken captive by a robber band in order to reclaim a youth whom he had converted and who had fallen again into evil life, if they are to be accepted as true, show, after all, the man of intense emotions rather than the man of aggressive action. This was really at the heart of what in the Gospel story he did with the exorcist (Mk 9 38 f.) and what with his brother he proposed to do with the Samaritans (Lk 9 51-54). From the day of that first acquaintance with Jesus at the Jordan to the morning of the Resurrection Day at the empty tomb, he loved. Peter outran him to the sepulcher and pushed ahead of him into the darkened place, but he was the first to understand and to believe.

The influence of this character upon John's thinking is evident. It is not so much that he has flung his faith against the error with which he was surrounded, but rather that he has taken the greatest truth of that faith—the person of his Lord—and made it his message to his day. This it would not have been possible to do had he not first thrown himself into that truth and been mastered by it. John is not speculative in his presentation of Christ. He is not a dialectician like Paul. The words of Jesus, as he heard them in those Gospel days, disclosed to him the unfathomable truth of that Divine life, and he meditated upon them in all the experience of his after-life, but with a profoundness of spiritual vigor he could never have possessed had he surrendered himself less intensely to Him who spoke them. The wondrous vision of that Divine personality burned itself into his soul and he contemplated it, but with the open eye of spiritual strength impossible in one who loved less passionately than did he. John is a mystic, but not a weak one. His thought is strong, because his nature was intense. His truth is profound, because his love of Him who incarnated it and revealed it in Himself was the passion of his life.

LITERATURE: Among *Introductions* those of Jülicher (Eng. transl. 1904) and Zahn (Eng. transl. 1908) are the best representatives respectively of the liberal and conservative tendencies of modern German scholarship. Perhaps the most complete introductory work on this Gospel representing present English scholarship is Drummond's *Character and Authorship of the Fourth Gospel* (1904). Among the *Commentaries* those of B. Weiss in *Meyer's Krit.-exeget. Kom. über d. N T* (1902⁶) and Zahn in *Kom. z. N T* (1908) are conspicuous for their exegetical insight, that of Holtzmann in *Hand-Com. z. N T* (1891) for its critical refinement. The comprehensive *Commentary* of Godet (Eng. transl. 1887) is in critical and exegetical protest against the liberal tendencies of his day. The English works of Dods, in *Expositor's Greek Test.* (1897) and Westcott (1902¹⁴) are scholarly and thorough. Of the *New Testament Theologies*, including the German works of Weiss (Eng. transl. 1888), Beyschlag (Eng. transl. 1895), and Holtzmann (1897), that of Stevens, in the *International Theological Library* (1899), is the best. His

single work on the *Johannine Theology* (1894) fails to distinguish in the Gospel between the teaching of Jesus and the conceptions of the Evangelist. Lowrie, *The Doctrine of St. John* (1899), is most suggestive. Of special critical works those to be recommended are Lightfoot, *Essays on Supernatural Religion* (1889); Ezra Abbot, *External Evidence of the Fourth Gospel* (1891); Sanday, *The Criticism of the Fourth Gospel* (1905); Scott, The Fourth Gospel, in *Literature of the New Test. Series* (1906); Stanton, *The Gospels as Historical Documents* (1904); Harnack, *Chronologie der Altchrist. Lit.* (1897–1904), also article by Reynolds in *HDB.* The volume of *Addresses on the Gospel of St. John*, published by the St. John Conference Committee, Providence, R. I., 1905, will be found comprehensive in contents.

For full bibliographies on the Gospel, though necessarily lacking the recent books, reference may be made to lists contained in Luthardt, *St. John the Author of the Fourth Gospel* (Eng. transl. 1875), in the Eng. transl. of *Meyer's Krit.-exeget. Kom. über d. N T* (1875) and in Watkins' *Modern Criticism in Its Relation to the Fourth Gospel* (Bampton Lectures for 1890). M. W. J.

JOHN MARK. See MARK.

JOIADA, jȯi'a-da (יוֹיָדָע, *yōyādhā'*), 'J" knows': **1.** One of those who repaired the wall of Jerusalem (Neh 3 6, **Jehoiada** AV). **2.** A high priest, son of Eliashib. He was a contemporary of Nehemiah and held office c. 430, but the exact dates of his rule are not known (Neh 12 10 f., 22, 13 28). E. E. N.

JOIAKIM, jȯi'a-kim (יוֹיָקִים, *yōyāqīm*), 'J" sets up': A high priest, son of Jeshua (cf. Ezr 5 2, etc.). He ruled c. 500–450, but exact dates can not be given (Neh 12 10, 12, 26). E. E. N.

JOIARIB, jȯi'a-rib (יוֹיָרִיב, *yōyārībh*), 'J" will contend': **1.** The head of a priestly family (Neh 11 10, 12 6, 19; **Jehoiarib** in I Ch 9 10). **2.** One of Ezra's assistants (Ezr 8 16). **3.** A descendant of Perez (Neh 11 5). E. E. N.

JOKDEAM, jȯk'dē-am (יָקְדְעָם, *yoqdᵉ'ām*): A city of Judah (Jos 15 56). Perhaps the same as **Jorkeam** (I Ch 2 44). Site unknown. E. E. N.

JOKIM, jō'kim (יוֹקִים, *yōqīm*), 'J" will set up': Probably the name of a post-exilic family (I Ch 4 22). E. E. N.

JOKMEAM, jȯk'mē-am (יָקְמְעָם, *yoqmᵉ'ām*): **1.** A Levitical city in Ephraim (I Ch 6 68), called **Kibzaim** in Jos 21 22. Site unknown. **2.** On I K 4 12 see JOKNEAM. E. E. N.

JOKNEAM, jȯk'nē-am (יָקְנְעָם, *yoqnᵉ'ām*): One of the royal Canaanitish cities situated on Carmel (Jos 12 22). It lay on the SW. border of Zebulun (Jos 19 11), and became a Levitical city (Jos 21 34). It is the modern *Kaimûn* on the E. slope of Carmel. Eusebius mentions it as 6 m. N. of Legio, on the road to Ptolemais. It has ruins of buildings, and is in a well-watered region. In I K 4 12 AV translates incorrectly. Map III, E 1. C. S. T.

JOKSHAN, jȯk'shan. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

JOKTAN, jȯk'tan. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

JOKTHEEL, jȯk'thē-el (יָקְתְאֵל, *yoqthᵉ'ēl*), a name probably of Arabic derivation: **1.** A town of Judah (Jos 15 38). Site unknown. **2.** The name given by Amaziah of Judah to a place in Edom which he conquered. Its former name was, apparently, Sela 'the cliff,' usually, but probably wrongly, identified with Petra, the capital of Edom (II K 14 7). Site unknown. E. E. N.

JONA, jō'na, **JONAS,** jō'nas. See JOHN.

JONADAB, jȯn'a-dab. See JEHONADAB.

JONAH, jō'nā (יוֹנָה, *yōnāh*), 'dove'; in N T, Jonas (Mt 12 39 ff.; Lk 11 29 ff. AV): **1.** A prophet, the son of Ammittai (II K 14 25; see JONAH, BOOK OF. **2.** The father of the Apostle Peter. See JOHN. A. C. Z.

JONAH, BOOK OF

ANALYSIS OF CONTENTS

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1. General Nature.

According to its place in the O T, counted as one of the twelve minor prophets. But whereas the other books in this group contain for the most part prophetic discourses with just enough narrative material at intervals to show the occasion upon which these were delivered, the Book of Jonah is occupied mainly with a story, and the prophetic message in it is put as briefly as possible.

2. Contents.

Ch. 1 begins with the account of Jonah's receiving the commission to preach at Nineveh, though what his message was to be is not yet stated (ver. 1 f.). To avoid obedience to this command he takes passage on a ship for Tarshish (ver. 3). On the way a storm imperils the safety of the vessel with all on aboard, and the crew, on the assumption that their danger is due to the anger of the god of some one on the vessel, cast lots to find out who this may be, and Jonah is taken (vs. 4-7). This leads to their ascertaining his identity and the cause of the wrath of his god (vs. 8-10). A consultation on what should be done results in his being cast into the sea; but a monster especially prepared by J" swallows and holds him for three days and three nights (vs. 11-17). Ch. 2 gives the prayer of Jonah "out of the fish's belly." The language of the prayer, however, is that of one who speaks as if surrounded by waters and sea vegetation rather than of one imprisoned in the body of a living monster (vs. 1-10). Ch. 3 tells of the recommissioning of Jonah and specifies his message (vs. 1-4). The people of Nineveh listen to the message, repent and are saved from the destruction predicted by the prophet (vs. 5-10). In ch. 4 Jonah is represented as grieving because his prediction of wrath had not been realized (vs. 1-5). But J" teaches him, through his regret at the withering of a gourd plant grown in the night, that he Himself could not easily consign to perdition such a large city as Nineveh, full of His own living, feeling, creatures (vs. 6-11).

The identity of the Jonah of this book with the prophet of that name who lived in the days of

Jeroboam II (782–740), and predicted the restoration of "the border of Israel from the entrance of Hamath unto the sea of the Arabah"

3. Jonah the Prophet.

(II K 14 25) can not reasonably be doubted. The question is whether the book was written by this prophet, and designed to be a record of his own experiences or a work of fiction with a moral lesson at the center of it, composed by some anonymous prophet of a much later date. The prophetical teaching of the book will depend on a correct answer to this question.

One view of the book is that it contains a plain statement of facts. The reasons for this view are primarily the traditional acceptance

4. Miraculous Element.

of the book as true history, as far back as its existence can be traced. References to it are to be found in the Apocrypha (II Es 1 40; To 14 4, 8; III Mac 6 8; cf. also Jos. *Ant.* IX, 10 2). Moreover, it is to all appearances used in the N T as reliable history. Objections to its historicity drawn from the predominance of the prodigious element in the story are answered by the counter-proposition that similar objections would hold against the acceptance of all accounts of miracles, that there is nothing impossible in the miracles narrated, and that these are indeed on a level with those ascribed to Jonah's earlier contemporaries, Elijah and Elisha, in the Books of Kings.

On the other side, it is alleged that the appeal to tradition is ineffective. Tradition expresses the mind of witnesses quite remote from

5. Historicity of Contents.

the time of the composition of the book. The earliest point to which it can be traced is at least 200 years short of the latest date assigned to the writing, and more than 600 years after the date claimed by the historical view, and within this period a false conception of it was, in the circumstances, bound to grow. The use of the book as history in the N T is only apparent. The N T does not commit Jesus Christ or its own authors to one or the other of the contending theories. If the understanding of these N T men was that the book is an allegory, a parable, a legendary story, or any other form of fiction, they could not have used it in any other way than they do, and if so, the method of its use does not indicate what their view of it was.

On the use made of the book in the N T, especially by Jesus, it may even be argued that it is inconsistent with the conception of it as a nar-

6. N T Does Not Support Historicity.

rative of facts. Jesus refers to the story of the Ninevites as a great moral fact, which would put to confusion the men of His own generation at the Day of Judgment (cf. Lk 11 29 ff.; Mt 12 39 ff.). This, however, is quite different from His considering it historical in the strict sense of the word. For if the repentance had actually occurred, He must have viewed it either as transient or as permanent. He could not have viewed it as transient and deduced from it the argument He did. On the other hand, He could not have viewed it as permanent in face of the silence of the Books of Kings, and the still more significant silence of the prophets Isaiah, Jeremiah, Nahum, and Zephaniah. He must, therefore, have used the book as a prophecy or, better, as a prophetic parable, in which the repentant Ninevites represent those Gentiles who saw the excellency of the religion of J". (Cf. C. H. H. Wright, *Essays*, 1886, *The Book of Jonah*, etc.)

The grounds upon which criticism builds a conclusion opposed to that of tradition are: (1) The impossibility of harmonizing the con-

7. Positive Proof Against Historicity. Date.

tents of the book with the setting within which it must have arisen, if it is to be taken as history. In the days of Jonah, "the son of Ammittai," Nineveh did not possess the magnitude and importance assigned to it in the book. This feature of it is easily understood and appreciated as a skilful, artistic touch in a work of imagination, but it becomes gross misrepresentation if the work is to be judged strictly as history. It is clearly settled from the well-attested evidence in the case that the city of Nineveh was enlarged, embellished, and fortified by Sennacherib (701–687 B.C.), who also made it the capital of his empire. It had indeed served as such before the year 880, when Asshurnazirpal, on ascending the throne, made Calah the seat of government and royal residence. Calah remained the capital between 880 and 701 B.C. Precisely in the days of Jonah, therefore (c. 781–741), Nineveh had fallen into a secondary place. Sennacherib found it "a wretched poor place." No matter how one may interpret the description of it as "an exceeding great city of three days' journey" (Jon 3 3), it is impossible to take the description literally, in view of the testimony of the monuments. (2) The silence of the Hebrew records with reference to such a signal triumph of the religion of J", as the acceptance of it by the king of Assyria, is unaccountable. (3) At the time the book was written the greatness of Nineveh was a thing of the past ("Nineveh *was* an exceeding great city"). This fixes the date of its production to later than 606 B.C., when Nineveh was destroyed. (4) From ch. 2 it appears that the author was acquainted with and used several of the later Psalms in composing the prayer of Jonah. (5) The character of the language of the book is that of the post-exilic period, not that of the 8th cent. Its affinities relate it with Ezra-Nehemiah. It contains Aramaic elements and the grammatical constructions, which in the O T are found in the latest books (cf. G. A. Smith in *Expositor's Bible*). (6) The book does not claim to be a work of Jonah, but one about Jonah. If it were by a contemporary, or even by an immediate follower, it might still be regarded as a true account of the prophet's experiences, but since it is a late production, it can only be considered a work in which Jonah figures as the central person of a story. Upon these grounds, especially the affinity with Ezra–Nehemiah in language, and an allusion to Joel, the date of the book is fixed at some year not much earlier than 300 B.C. Its acceptance in the Canon in this case as one of the twelve minor prophets becomes perfectly natural.

The conclusion to which these considerations point is that the Book of Jonah was produced as a protest against the extreme form of Jewish nationalism in the latter half of the 4th cent. B.C., that in liter-

ary form it is an imaginative work with a moral lesson, and that the ancient prophet is chosen as its hero for his known anti-Assyrian bias.

8. Jonah a Parable. It is no valid objection against this view to say that the prophet Jonah is a historical character and the weaving of his personality into a work of the imagination is improper, for that is precisely what all historical fiction has been doing through the history of literature. The lesson of the story is that J" is the God not of the Jew only, but also of the Gentile; that He is patient and merciful; that His love extends far beyond the limits of the Jewish world into the remoteness where Nineveh lies; that it includes not only the Ninevites, but the heathen sailors whose prayers He hears; that He cares even for the cattle (4 11). Contrasted with the true breadth of God's love stands the narrowness of Jonah's own view of the heathen world. Rather than carry a message to Nineveh, he tries to escape in an opposite direction. He has no desire to share the favor of God with others, and would even rejoice at their destruction. His attitude of mind, however, is the correct one from the point of view of the later Judaism; for this included, as a counterpart of the exaltation of Israel, the doctrine of the subjection of the nations or their annihilation. Jesus fixed on this as the central theme of the book, and used it as a means toward arousing greater zeal for the Kingdom of God among the Jews of His own day. In one word the lesson of the Book of Jonah is analogous to the foreign-mission idea of developed Christianity.

LITERATURE: C. H. H. Wright, *Bib. Ess.*, 1886, pp. 34–98; Nowack, *Handk. z. d. Kl. Proph.*, 1897; Perowne, in *Camb. Bible*, 1898; G. A. Smith, in *Expositor's Bible*, 1898.

A. C. Z.

JONAM, jō'nam (Ἰωνάμ, Jonan AV): An ancestor of Jesus (Lk 3 30). E. E. N.

JONAS, jō'nas. See JONAH and JOHN.

JONATHAN, jon'a-than (יוֹנָתָן, *yōnāthān*, and יְהוֹנָתָן, *y'hōnāthān*), 'J" has given,' also **Jehonathan:** **1.** A son of Saul (I S 14 6, 8), and one of the most attractive figures in the early period of the monarchy. He appears first as an officer in his father's army (I S 13 3) during the war with the Philistines, and wins the love of the whole nation through the exploit at Michmash, through which he secured a decisive victory for Israel (I S 14 1 ff.). His friendship for and loyalty to David furnished a theme for one of the most touching passages in Hebrew literature (I S chs. 18–20). The genuineness, disinterestedness, and constancy of this affection were displayed in the way in which he effaced himself in the effort first to save David from his father's jealousy and then to promote his interests. The manly courage of Jonathan led him to lay down his life in the battle of Mount Gilboa, in the hope of saving Israel from the general wreck accompanying Saul's downfall (I S 31 2). David's appreciation of Jonathan's friendship is embodied in a beautiful elegy, composed on the occasion of the latter's death (II S 1 17 ff.). **2.** A son of Gershom, therefore a descendant of Moses (Jg 18 30). The AV reading "Manasseh" is based upon a correction of the text by the insertion of an "n" into the Heb. word for Moses, probably to obviate the supposed difficulty of a descendant of Moses becoming the priest of an idol. The old tradition represents him as a Levite engaged to be his priest by Micah in Ephraim, but carried away by the Danites to their city, where he became the founder of a priestly family (Jg ch. 17 f.) **3.** A son of Abiathar, the high priest in the time of David (II S 15 27). **4.** A son of Shimea, a nephew of David (II S 21 21; in I Ch 27 32, David's uncle RV, but brother's son RVmg.). **5.** One of David's heroes (II S 23 32; I Ch 11 34). **6.** A son of Uzziah, one of David's treasurers (I Ch 27 25). **7.** A son of Jada (I Ch 2 32). **8.** The father of Ebed (Ezr 8 6). **9.** A son of Asahel (Ezr 10 15). **10.** A Levite (II Ch 17 8). **11.** A son of Joiada of the house of Jeshua (Neh 12 11). **12.** A priest (Neh 12 14). **13.** A son of Shemaiah, a Levite (Neh 12 18, 35). **14.** A scribe in whose house Jeremiah was imprisoned (Jer 37 15). **15.** A son of Kareah, probably same as **14** (Jer 40 8). A. C. Z.

JONATH-ELEM-REHOKIM, jō"nath-ī"lem-rē-hō'kim. See MUSIC, § 6.

JOPPA, jep'a (יָפוֹא, *yāphō'*, Gr. Ἰόππη): The modern *Jaffa*, on the Mediterranean, 34 m. NW. of Jerusalem, the scene of the ancient legend of Andromache and Perseus. It was not conquered by the Israelites, nor mentioned as one of their cities till late (Jos 19 46; II Ch 2 16; Ezr 3 7; Jon 1 3), remaining in the possession of the Philistines, or possibly the Phœnicians, down to the Persian period. After the fall of the Persian Empire, it passed under the control first of the Ptolemies, then of the Seleucids. It was taken by Jonathan the Maccabee in 146 B.C. Six years later Simon, Jonathan's successor, fortified it, enlarged its harbor, and attempted to make it a Jewish town by driving out many of the heathen population and planting therein a strong Jewish colony. Pompey, in 63 B.C., made it a free city, but Cæsar sixteen years later restored it to the Jews. From the time of Herod the Great it formed a part of Judæa and was intensely Jewish in spirit. In the Jewish war of 66 A.D., because of its fanatical opposition, the Romans, under Cestius Gallus, massacred 8,400 of its inhabitants. It recovered, but was reconquered and destroyed soon after by Vespasian. As the only harbor on the Palestinian coast between Egypt and Carmel, Joppa was of great commercial importance, being the one port of Judæa and Jerusalem, just as to-day it is the terminus of the railway from Jerusalem to the Sea. Christianity early found its way to Joppa (Ac 9 36–ch. 10), and in this exclusive Jewish city Peter had his vision with its lesson of the universality of the Gospel. The modern town with a population of about 40,000, built on a rocky ridge and surrounded by fruit gardens, is quite picturesque. R. A. F.

JOPPA, SEA OF: Only in Ezr 3 7, where we should read, with RV, "to the sea, to Joppa." E. E. N.

JORAH, jō'rā (יוֹרָה, *yōrāh*): The ancestral head of a large Jewish family (Ezr 2 18), called Hariph in Neh 7 24. E. E. N.

JORAI, jō'ra-ai (יוֹרַי, *yōray*): The ancestral head of a Gadite family (I Ch 5 13). E. E. N.

JORAM, jō'ram (יוֹרָם, *yōrām*): **1.** For the mention of the name in II S 8 10, see HADORAM. **2.** For the two kings of Israel, sometimes called Joram, see JEHORAM. **3.** A Levite (I Ch 26 25). E. E. N.

JORDAN, jōr'dan (יַרְדֵּן, *yardēn*; in prose usually with the article, Gn 13 10, etc.): The great river of Palestine.

1. Name. The name is supposed by some to be derived from *yāradh*, 'to go down,' with the ending *en* for *an*, *i.e.*, 'the descender' (Olshausen, *Heb. Gr.* 215 c.). Others, however, regard it as a name borrowed from a non-Semitic stock. The ancient derivation given by Jerome (on Mt 16 13), which makes it a compound from *y'or* and *Dan*, 'river of Dan,' or 'the river with the two sources, Jor and Dan,' is no longer entertained as probable.

2. The Sources. The Jordan springs from four sources in the foothills of Mount Hermon. The first is a small stream, *Nahr Bareight* ('Flea River'); the second, and most northerly, is the modern *Nahr el Hasbany*, springing out of a basalt cliff on the W. side of the base of Hermon, 12 m. N. of *Tell el-Kadi*, near *Hasbeiya*. The third is the *Nahr el-Leddan*, which issues out of *Tell-el-Kadi* (the ancient Dan). The fourth is the *Nahr Banias*, which gushes out of a cavern in a rocky ledge at Cæsarea Philippi (modern *Banias*). The final confluence of these streams takes place about 5 m. S. of *Tell el-Kadi*, at which point the course of the Jordan strictly begins.

3. General Course. The entire length of the river is, however, generally reckoned from *Hasbeiya* to the Dead Sea, and in a straight line measures 135 m., but the windings of the channel lengthen this line to about 250 m. In its progress it falls 3,000 ft., or an average of 22 ft. to the mile. Its width varies from 80 to 180 ft. and its depth from 5 to 12 ft. except at the fords, where it runs shallower. Beginning at a point on Lake *Huleh*, it runs below the sea-level through the remainder of its course, the only stream in the world, so far as is known, to do this. Between the *Hasbany* source, however, and Lake *Huleh*, it falls nearly 1,200 ft., while from Lake *Huleh* it drops 690 ft. to the Sea of Galilee (682 ft. below the Sea), and thence another descent of 610 ft. brings it into the Dead Sea, so that at its mouth it is 1,292 ft. below the level of the Mediterranean. Its course is interrupted by the two lakes just named (Merom, or *Huleh*, and the Sea of Galilee, or Tiberias). This breaks the Valley of the Jordan into three natural divisions.

4. The Upper Jordan. The northernmost section is known as the Upper Jordan Valley, and runs through a rich grazing district, the plain of *Huleh* (the Οὐλάθα of Josephus, *Ant.* XV, 10 3; XVII, 2 1), sinking, however, at its lower end into a morass overgrown with reeds and papyrus rushes, and offering a favorite resort to a large variety of water-fowl.

Four m. S. of Lake *Huleh* the river strikes a channel running comparatively straight N. and S. with a stony bed and basalt cliffs on each side.

5. Middle Jordan. Between these the water runs for 10 m. almost in the form of continuous whirling rapids. It is arrested and slackened by a bar of sediment, entirely the result of its own activity, a short distance from the Sea of Galilee, into which it finds its way. It reappears at the SW. end of the lake, apparently directed toward the W., but soon turns S. and, in spite of many turns, keeps this course until it reaches the Dead Sea.

This portion of the river's course is quite different from either of the preceding. The valley, called *el Ghor* ('the deep,' in the O T "the Arabah"), is 3 m. wide at the N. end, but spreads into a plain 12 m. in width in the neighborhood of Jericho. Within this valley the river has worn out for itself a bed (called *Zor*) 20 ft. wide at the N. extremity, and 200 ft. at the S. The *Ghor* is very fertile, and nearest the river banks it becomes a thick jungle, consisting of semitropical vegetation. In modern times these woods furnish a home for wild boars, gazels, and other similar fauna (see PALESTINE, §§ 24-26); but in the ancient period leopards and lions were known to haunt it (Jer 49 19, 50 44; cf. 12 5).

6. Lower Jordan.

7. The Tributaries. The tributaries of the Jordan from the W. are not significant. They include the *Wâdy Feggas*, the *Wâdy el-Bireh*, the *Nahr Jalud*, the *Wâdy el-Gozeleh* (*Wâdy Fara*), and the *Wâdy Kelt* (the brook Cherith?). Of these the *Jalud*, flowing from Beisan, and the *Fara*, rising near Shechem, are the most important. From the E. the Jordan is fed by the *Jarmūk* (*Nahr Yarmûk*) and the Jabbok (*Nahr ez-Zerka*). Besides these, the *Wâdy Jabis*, the *Wâdy Ajlûn*, the *Wâdy Nimrin*, and the *Wâdy el-Kefren* also join the Jordan from the E.

8. The Fords. The Jordan was the 'great divider' between E. and W. Palestine. It is not, however, the stream itself that constitutes the greatest barrier; for to pass from one bank to the other is no serious task, except in times of flood; it is rather the generally precipitous aspect of the banks, with their steep bluffs on each side. The crossing of the Jordan is effected either at certain places where it runs shallower—fords—or over bridges. Of the fords there appear to have been a large number. Five are known to exist between Lake *Huleh* and the Sea of Galilee, and fifty-four between the Sea of Galilee and the Dead Sea. The latter are unequally distributed. Above the juncture with the Jabbok they are numerous; but from that point to Jericho they cease and recur in the neighborhood of Jericho to the number of five. These last are probably those mentioned in Jos 2 7; Jg 3 28. Of these fords perhaps a dozen are passable ordinarily, but they are at the present day known only to those who dwell in their immediate neighborhood. One of the most famous is that of Adama (mod. *Tell ed-Damiyeh*), believed by some to be the spot at which the hosts of Israel crossed under Joshua (Jos 3 4). Another is Beth-Barah (Jg 7 24; Bethabarah in Jn 3 26; see § 12, below).

In the Biblical period bridges over the Jordan were unknown. The word does not occur in the O T. It was only after the Roman conquest

9. Bridges. that any were built, and of these all the earlier ones have been washed away by the annual floods, some possibly by waterspouts. The ruins of five or six may be seen just below the Sea of Galilee. Three comparatively modern ones are still standing. The *Jisr Benat Yakub* ('bridge of Jacob's daughters'), between Lake *Huleh* and the Sea of Galilee, has probably been in existence for 500 years at least. Another is to be found about two hours' ride S. of the Sea of Galilee, and a third at Jericho.

From the nature of the case, it was to be expected that such a feature as the J. should play a very important part in the history of Palestine.

10. Jordan in History. Political Significance. Accordingly, it is met at the very beginning as a boundary and division line. As a boundary it figures in Jacob's retrospect of his experiences (Gn 32 10), in the definition of the relations of the nine and one-half tribes to the two and a half (Dt 3 30, 27 4; Nu 34 10-12), and in the prospective view just before the conquest (Jos 1 2). It is also given as the ideal boundary-line of the land by Ezekiel (47 48). But as such it seems, with a single exception, never to have served as the scene of armed conflict. That exception is the case of an attack by Jonathan Maccabæus against the tyrant Bacchides (I Mac 9 45 ff.). Nevertheless, it was always recognized as a natural line of separation between the two sides of the land through which it flowed.

Besides its political meaning, the Jordan providentially acquired also a spiritual significance, through the associations created about

11. Historical Associations. it by the great figures of Elijah, Elisha, and John the Baptist. Elijah made his appearance in Israel from some point on the E. side, and when he felt the approaching end of his earthly career (II K 2 7) he turned toward the river. Here, by the wonderful occurrences through which the transmission of his spiritual power and work to his successor was signified, the river seemed to be consecrated to spiritual ends. Elisha's bidding Naaman to wash in the Jordan (II K 5 10) was in perfect harmony with his new and sacramental view of the waters of the river. Whether or not John the Baptist was moved by its associations with the ministry of Elijah and Elisha in selecting it as the scene for his own work, he certainly found in its waters a convenient emblem of the purifying spiritual power of righteousness, which he so emphatically preached.

Places specially noted along the Jordan are: (1) the "plain," *kikkār, i.e.*, 'round,' or rather more properly 'oval' (district) (Gn 13 10 f.;

12. Special Sites. I K 7 46; II Ch 4 17; II S 18 23, etc.), which consists of the broad valley spreading out from the confluence with the Jabbok as far S. as the lost cities of Sodom and Gomorrah (Gn 19 24, 28, 13 12). The term, however, is especially applied to the environs of Jericho (Dt 34 3; Neh 3 22, 12 28). The name is also used in various senses (cf. *Oxf. Heb. Lex.*). (2) The name "great valley" is applied in I Mac 5 52 to the region W. of the Jordan, in the vicinity of Bethshean. (3) The scene of the baptism of John is laid at "Bethany (Bethabarah, or Betharabah AV) beyond Jordan" (Jn 1 28, 3 26), a much-disputed site, but as *'ăbhārāh* is in II S 19 18 rendered "ferry-boat" ("convoy" mg.) and in II S 15 28, 17 16 "fords of the wilderness" ("plains" AV), the term indicates the existence of a resting-place ('house of the ford') on the E. side, and a suitable locality for John's work. Cf. G. A. Smith, *HGHL*, pp. 467 ff., and consult index; also Libbey and Hoskins, *The Jordan Valley and Petra*, 1905, Vol. I. See also PALESTINE, § 12.

A. C. Z.

JORIM, jō'rim ('Ιωρείμ): An ancestor of Jesus (Lk 3 29). E. E. N.

JORKEAM, jōr'kē-am, **JORKOAM,** -ko-am. See JOKNEAM.

JOSABAD, jos'a-bad. See JOZABAD.

JOSAPHAT, jos'a-fat. See JEHOSHAPHAT.

JOSE, jō'sē. See JESUS.

JOSECH, jō'sec ('Ιωσήχ, Joseph AV): An ancestor of Jesus (Lk 3 26). E. E. N.

JOSEDEK, JOSEDECH, jos'ē-dec. See JEHOZADAK.

JOSEPH, jō'zef

ANALYSIS OF CONTENTS

1. General Characteristics of the Narrative
2. Analysis of the Narrative
3. Critical Analysis
4. Egyptian Analogues
5. Purpose and Teaching
6. The Tribe

1. Joseph (יוֹסֵף, *yōsēph*), 'may he add' (according to Gn 30 24, but in 30 23 derived apparently from *'āṣaph*, 'to take away,' *i.e.*, the reproach of barrenness): The eldest son of Jacob and Rachel. The account of his birth is given briefly in Gn 30 22-24, while Gn chs. 37–50 are occupied with the details of his career.

Of all the patriarchal stories this is the most artistic, its composition showing a high development of the literary faculty. A striking

1. General Characteristics of the Narrative. peculiarity of the story is the individuality and marked personality of the hero. The typical element prevails in the case of Abraham, Isaac, and even of Jacob. They are presented as examples of the life of faith, or as expressions of national ideals. But Joseph is many-sided, he is a man whose life displays the noblest traits, not in one direction only, but in all. As his character presented itself to the minds of the narrator and his hearers, there was in it no flaw of passion or prejudice. As slave, prisoner, interpreter of dreams, grand vizier, he passed through every phase of life unscathed and unsullied. Furthermore, the story is remarkable for the vividness of its local color. The dreams have a detail that is unlike anything else in Genesis, the harvest picture (Gn 37 7) and the sheaves forming a circle in the field; the vine with its processes of growth from budding leaf to perfect fruit (Gn 40 10); the white bread different from the common food of the country (Gn 40 16); the sedge of the Nile on which the cattle feed, and the blighting east wind (Gn 41 2-6)

are literary touches most lifelike, to which may be added the account of Joseph's preparation to go to Pharaoh (41 14) and his courtly response (41 16), the particulars of his agrarian policy (41 33 ff., 48 ff., 56, 47 13-26), the allusion to the interpreter (42 23), and to the table customs (43 32). Very interesting is the picture of the nomads, entirely out of their element in the cultured life of Egypt, and haunted with the feeling that they are surrounded with strange supernatural powers in the mysterious land of the Nile.

There is no particular Palestinian habitat for the story. Hebron, Shechem, and Dothan (Gn 37 12, 14, 17) are mentioned, but the narrative does not find its locus in any of them. The climactic form is rather that of the novel than of the sanctuary story, told to explain the origin of altar or of cultus. It is a task quite apart to determine the actual historicity of the narrative itself, but to the narrator it is evident that Joseph was as real a character as Samuel, or Saul, or David, and it is probably vain to seek an origin for the main outlines of his story in the migrations and mutations of tribal life.

2. Analysis of the Narrative.

Gn chs. 37–50 have been divided into thirteen sections by a recent commentator (Gunkel). Most of the sections have each its special climax and crisis. (1) Ch. 37. Joseph's preference by his father, his brother's consequent jealousy, his sale into Egypt, and complete disappearance from the homeland. (2) Ch. 38 accomplishes two purposes: first, it serves to intensify the sense of Joseph's loss by the picture of the life in Canaan going on without him. He has vanished completely, and while Judah's story is being told, the mind of the reader is held in suspense. But, secondly, the conduct of Judah and his sons forms a sharp antithesis to Joseph's (ch. 39). (3) Ch. 39 1-20a. Joseph though a slave is in high favor with his master, but at the moment of prosperity the sinful passion of his master's wife is turned to hate by his resistance to her advances, and to the humiliation of slavery is added that of imprisonment. (4) Chs. 39 20b–40. In prison he grows in favor and is able to interpret the dreams of officers near to Pharaoh, but they leave the prison and he is forgotten. (5) Ch. 41. Pharaoh dreams, and when all others have failed to interpret, the butler remembers Joseph, who, as the result, is suddenly exalted to power and influence. (6) Chs. 42–45 24 (sections VI, VII, VIII of Gunkel's division) are better treated as one—Joseph's power and the way he used it. The crisis of the story is reached in these chapters, and two delicate touches appear. First, it is Judah who stirs Joseph so deeply. The two representatives of the great division of the Hebrew race are brought face to face, one as suppliant, the other as superior, yet both are dignified, there is no cringing on the one side nor haughtiness on the other. The one is ready to sacrifice himself for the good of all, the other acts, not from the privileges of his station, but from the impulses of his heart. There seems to be an echo of this in Dt 33 7. It is as if the writer, weary of the division of the two kingdoms, pictured the union that might come through noble self-renunciation wherein neither thought of himself, but only of his brethren's welfare. Again, it is a fine sense of art which makes Joseph conceal his identity until the last. His severe dealings are all in the character of the ruler of Egypt. When he reveals himself, the princely disguise is thrown aside entirely. A less artistic narrator, or a less magnanimous brother, would have terrified the brethren at the outset with the fact that they were in the power of one whom they had cruelly wronged, but no such bitter memory is left to rankle in their hearts. (7) Chs. 45 25–47 12, 27. The journey of Jacob to Egypt and the settlement in Goshen, illustrating Joseph's forethought and care. (8) Ch. 47 13-26. Joseph's agrarian policy, an episode illustrating his statesmanship. (9) Chs. 47 28-31, 48 1-22. Jacob's last will and testament. (10) Chs. 49–50. Jacob's blessing and death. This is really the close of the entire Patriarchal Epos, which begins with Gn ch. 12. (11) Ch. 50 4-26. Jacob's burial and Joseph's death.

3. Critical Analysis.

With the exception of 37 1, 2a, 41 46, 46 6-27, 47 5, 6a, 7-11, 27b, 28, 48 3-6, 49 1a, 28b-33, 50 12, 13, which are extracts from P, and carry along the chronological and genealogical threads of the narrative, chs. 37–50 belong to JE. The documents are closely interwoven and the same essential elements are behind each source. See GENESIS, § 4.

4. Egyptian Analogues.

The "Tale of the Two Brothers" (cf. Petrie, *Anc. Egyptian Tales*) is frequently cited as the parallel, if not the original, of Gn 39 1-20. It would be difficult to deny the dependence of the one upon the other, though the conclusions of the two are different. Both reflect the same conditions of life, and the Egyptian background is, therefore, consistent and authentic. The gold collar and the garment of byssus (Gn 41 42) were parts of the regular investiture of a high court official. Abrech (q.v.), *'abhrēkh* (41 43 mg.), may be the Assyrian word *abarakku*, the title of a dignitary, such terms readily passing from land to land. The names (Gn 41 45) have been variously identified, but they have an undoubted Egyptian stamp, though they have undergone considerable phonetic change in becoming Hebraized. The famine, whose length is remarkable, finds two or three parallels in Egyptian history, and one which occurred in the XVII dynasty has been by some identified with the Biblical account. The crown ownership of the land, together with the rate of taxation and the exemption of the territory of the priests, recorded and explained (Gn 47 13-26), are well-evidenced economic conditions.

It is difficult to determine under what Pharaoh Joseph flourished. The best evidence locates him at the end of the Hyksos period, perhaps under Apepi II. All such calculations must, however, be received with great caution (see Driver in *HDB*, art. Joseph).

5. Purpose and Teaching.

The story has been read as if intended merely to glorify the progenitor of the leading tribes of the Northern Kingdom and to answer questions about the origins of tribal life. We need not reject such theories altogether, but we should miss much if we took the tale simply for an attempt to minister to ancestral pride. As in all O T stories the ethical element predominates, but there is more

in it than virtue triumphant. Joseph presents a noble ideal of character, remarkable as so many O T representations are, because the features most exalted are those least often seen, such as faithfulness in public and in private, and gentleness where harshness might be condoned, with no trace of rancor for injuries most deep. In the speech of Judah (44 18 ff.) the grand note of self-sacrifice is struck, which glorifies the narrative and reads almost like a foregleam of the Suffering Servant. Of what is called theology there seems to be little, yet that little is like a deep undertone. "How then can I do this great wickedness and sin against God" (39 9), he exclaims in the stress of temptation. And after keeping his brethren in ward for three days he says, "This do and live; for I fear God" (42 18). Such passages reveal the appreciation of the fact that morality is not a convention, but the consequence of a true knowledge of God. The miraculous appears only in dreams and their interpretation, which are narrated as signs that an unseen God is shaping events for His children. The relation of Joseph to God differs much from that of other O T characters; there is a modernness to the picture which is noteworthy, God's dealings being providential and not apparitional (Gn 50 20).

6. The Tribe. 'Joseph' is frequently used to denote the combined tribes of Ephraim and Manasseh or the N. Kingdom as a whole (Gn 49 22 ff.; Dt 33 13 ff.; Nu 1 32; Jos 16 1, 4; Jg 1 22; I Ch 5 1; Ps 78 67, 80 1, 81 5 [Asaphite]; I K 11 28). An interesting problem is presented by the possibility of early settlements by this tribe in Canaan before the Exodus. The probable occurrence of the place-name Joseph-el in the lists of Thothmes III suggests this, and I Ch 7 21 ff. seems to refer to an old invasion by the way of Philistine territory and to the establishment of Joseph clans on the slopes of the mountains of Ephraim. The early alliance of Gibeon with Israel and the decisive battle of Beth-horon, fought on adjacent territory, the close connection of Joshua with the region, the age-long holdings at Shechem, where the first (Manassite) king held sway (Jg 9 6), and the appropriation by the Northern Kingdom of the name Israel, indicate that Mt. Ephraim was very early a center of national life. 'Joseph' is equivalent to the people as a whole in Ps 80. The Song of Deborah (Jg ch. 5) places the Joseph tribes in the forefront of the muster, while Judah does not appear at all. It must also be noted that of all the twelve sons of Jacob, Joseph alone is given a position in the Genesis narrative alongside of the great fathers of the race. These facts can best be accounted for on the theory that the national life attained in Joseph its highest development and argues strongly for an early and long-continued hegemony of the tribe. In the Blessings of Jacob (Gn 49 22) and of Moses (Dt 33 13 ff.) the chief glories of the Hebrew race are made to cluster around the head of him who was separate from his brethren, and, in spite of all the vicissitudes of the ages, the overthrow and the defeat, the ruthless destruction by foreign invaders, in spite of all attempts to crush and annihilate every vestige of national life, in spite of scorn and repudiation by his brethren to the South, though the archers have sorely grieved him and shot at him and persecuted him, it is at Shechem and upon the heights of Gerizim alone—the hard-won inheritance of Joseph (Gn 48 22)—that the light of early Hebrew faith continues to burn and to shed its poor flickering rays over the mountains and valleys, where dwelt the ten thousands of Ephraim and the thousands of Manasseh (see SAMARITANS; FASTS AND FEASTS, § 7).

LITERATURE: Tomkins, *Life and Times of Joseph*; Erman, *Life in Ancient Egypt* (1895); Petrie, *History of Egypt*, and *Egyptian Tales*. Consult also Driver's and Gunkel's Commentaries on Genesis. A. S. C.

2. See Nu 13 7. **3.** A 'son' of Asaph (I Ch 25 2, 9). **4.** One of the "sons of Bain" (Ezr 10 42). **5.** A priest (Neh 12 14). **6, 7.** Two ancestors of Joseph, husband of Mary (Lk 3 24, 30). **8.** J. of Arimathea, a wealthy Jewish counselor, friendly to Jesus (Mk 15 43 and ||s). **9.** Joseph, the husband of Mary, see MARY, THE VIRGIN. E. E. N.

JOSEPH BAR-SABBAS. See BAR-SABBAS.

JOSES, jō'sîz *or* jō'zez (Ἰωσῆς, abbr. of Ἰωσῆφος): **1.** One of the brothers of Jesus (Mt 13 55, **Joseph** RV; Mk 6 3), called also the son of Mary (Mt 27 56; Mk 15 40, 47). See BRETHREN OF THE LORD. **2.** Another name of Barnabas (Ac 4 36). A. C. Z.

JOSHAH, jō'shā (יוֹשָׁה, *yōshāh*): The head of a Simeonite family (I Ch 4 34). E. E. N.

JOSHAPHAT, jesh'a-fat (יוֹשָׁפָט, *yōshāphāṭ*), 'J" is judge': One of David's heroes, from Methen, site of which is unknown (I Ch 11 43). E. E. N.

JOSHAVIAH, jesh"a-vai'ā (יוֹשַׁוְיָה, *yōshawyāh*): One of David's heroes (I Ch 11 46). E. E. N.

JOSHBEKASHAH, jesh"bę-kê'shā (יָשְׁבְּקָשָׁה, *yoshbᵉqāshāh*): In the common Heb. text this is read as one of several proper names (I Ch 25 4). It is probable that these should be read as constituting a hymn of praise (see W. R. Smith, *The O T in the Jewish Church*, p. 143). The combination occurs again in ver. 24. E. E. N.

JOSHEB-BASSHEBETH, jō"sheb-bas-shî'beth. See JASHOBEAM.

JOSHIBIAH, jesh"i-bai'ā (יוֹשִׁבְיָה, *yōshibhyāh*, **Josibiah** AV): The head of a Simeonite family (I Ch 4 35). E. E. N.

JOSHUA, jesh'yu-a (יְהוֹשֻׁעַ, *yᵉhōshūaʿ*), 'J" saves': **1.** The son of Nun (originally **Hoshea,** Nu 13 8, 16, **Oshea** AV, changed by Moses to Joshua. In AV of Ac 7 45 and He 4 8 **Jesus**). By appointment of Moses he led an attack upon the Amalekites at Sinai, gaining a brilliant victory (Ex 17 10 f.); accompanied Moses as his "minister" to the summit of the mountain (Ex 24 13, 32 17), and cared for the Tent of Meeting erected by Moses. He was next chosen to represent his tribe (Ephraim) among the spies (Nu 13 8). When these returned with their discouraging report, J., with Caleb, urged trust in J" and immediate advance on the land (Nu 14 6). For this he was rewarded with long life (Nu 14 38), and was eventually appointed by the laying on of hands in the presence of the priests (Nu 27 18 f.) to succeed Moses. Accordingly, as

1. Early Life.

soon as Moses died, Joshua took charge of the people and led them across the Jordan.

The story of his public life from this point onward is given in the book that bears his name. In a quick succession of campaigns he attacked and took Jericho and Ai (Jos chs. 1–8). Being then confronted with the alliance of the five kings, which was headed by Adonizedek of Jerusalem, he waged a warfare of conquest against these, and practically broke all opposition to the entrance of the Hebrews into the land (ch. 10). The resistance made by Jabin, King of Hazor, with his allies on the plain beside Lake Merom was not vigorous enough to turn the tide backward (ch. 11). There remained the task of distributing the conquered territory among the tribes of Israel, which occupied Joshua during the remainder of his career (chs. 13–19). Meanwhile he did much to strengthen and complete the worship of J″ and nationalize the religion. But to what extent his activities in this direction reached, and what their success was, the working over of the sources by later hands does not permit us to say. He is represented as closing his career with two impressive addresses, in which he put high ideals of a national life controlled by the religion of J″ before the people, and induced them to establish a covenant upon this basis (ch. 23 f.). (For literary and other questions see JOSHUA, BOOK OF.)

2. Story of Life in Book of Joshua.

2. A man of Bethshemesh in the days of Samuel (I S 6 14, 18). 3. The governor of Jerusalem in the days of Josiah (II K 23 8). 4. The son of Jehozadak (also called **Jeshua**), high priest at the time of the return under Zerubbabel (536 B.C.) (Ezr 2 2; Hag 1 1, 12, 14; Zec 3 1, 3, etc.). In Zechariah's third vision, he was chosen as the representative of the Jewish people, and through the taking off of his filthy garments and the putting on him of clean ones, the expiation of the sins of the people through the sufferings of the Captivity was symbolized. As the representative of the people he also received the announcement of the coming of the Messiah under the name of the Branch (Zec 3 1-8). A. C. Z.

JOSHUA, BOOK OF

ANALYSIS OF CONTENTS

1. Name
2. Contents
3. Contents Not Homogeneous
4. Explanation of This Lack of Unity
5. Process of Composition
6. Historical Value

The sixth book of the O T, constituting the last portion of the Hexateuch (q.v.). The book was named from Joshua, the leader of Israel in the conquest of Canaan, narrated in the book, perhaps because he was considered the author of most of its contents. According to the later Jewish scholars, Jos was the first of the four "former Prophets" (Jos, Jg, S, K. See O T CANON, § 8).

1. Name.

The contents of Jos may be analyzed as follows:

2. Contents.

I. THE CROSSING OF THE JORDAN AND ESTABLISHMENT OF THE CAMP AT GILGAL (chs. 1–6)
  1. Preparations for the crossing (1 1–3 13)
  2. The crossing of the Jordan (3 14–4 18)
  3. The camp at Gilgal (4 19–5 12)
  4. The capture of Jericho (5 13–6 27)

II. THE CONQUEST OF THE INTERIOR HIGHLAND (chs. 7–12)
  1. Conquest of Ai (and Bethel), etc. (7 1–8 29)
  2. Law read on Mts. Ebal and Gerizim (8 30-35)
  3. Defeat of the confederacy against Gibeon (9 1–10 27)
  4. Other conquests in the W. and S. (10 28–43)
  5. Defeat of the Canaanites in the N. (11 1-15)
  6. Summary of conquests under Joshua (11 16–12 24)

III. THE FIRST ALLOTMENT OF TERRITORY (chs. 13–17)
  1. The earlier allotment by Moses to the E. Jordan tribes (ch. 13)
  2. The allotment by Eleazar at Gilgal (chs. 14–17)
    (1) Of Judah (chs. 14–15)
    (2) Of the House of Joseph (chs. 16–17)

IV. THE SECOND ALLOTMENT, AT SHILOH (chs. 18–21)
  1. Of seven tribes (chs. 18–19)
  2. Of the cities of refuge (ch. 20)
  3. Of the Levitical cities (ch. 21)

V. DISMISSAL OF E. JORDAN WARRIORS (ch. 22)

VI. JOSHUA'S LAST DAYS (ch. 23 f.)
  1. A farewell address (ch. 23)
  2. The farewell address at Shechem (24 1-28)
  3. Joshua's death, etc. (24 29-33)

A close examination of Jos will reveal the fact that the narrative is not homogeneous, and is also in some instances inconsistent, either with itself or with statements in other O T books. Some of the more significant inconsistencies may be cited as examples of many others of like character. In 2 15 Rahab's house is on the wall of Jericho, but in 6 22, after the wall has fallen down flat, Joshua sends men into the city to find the house and bring out the woman. In 4 2 ff. twelve stones from Jordan are to be set up as a memorial on the bank (at Gilgal, ver. 19), but in ver. 9 they are set up in the bed of the river. In 8 3 ff. an ambushment of 30,000 men is placed near Ai, while in ver. 12 an ambushment of 5,000 men is placed in exactly the same spot for the same purpose. The section 8 30-35 demands a much longer time and a more complete work of conquest than is suggested in the preceding account. In 10 29-43 J. is represented as completely conquering all S. Canaan, including the towns of Hebron and Debir, but in 14 6 ff. this same region is asked for by Caleb, given to him, and in 15 13 ff. conquered by Caleb as a part of the inheritance of Judah (cf. also Jg 1 2-20). In 13 1-7 J. is an old man, and, the main work of the conquest being over, he is directed to allot the land to the nine and one-half tribes, but in 14 6 ff. the hill-country of Judah is not yet conquered, and in chs. 14–17, instead of nine tribes, only Judah and the house of Joseph get their allotment at this time; 13 1-7 is, therefore, no suitable caption for what follows. In the story of the second allotment (ch. 18 f.) the introductory statement, 18 1-2, has no connection with, nor does it find any explanation in, the preceding narrative. Finally, that two farewell addresses should have been delivered by Joshua (chs. 23 and 24) is in itself remarkable, and the more so when we compare them and find them so different in style and point of view. See also HEXATEUCH, § 20.

3. Contents Not Homogeneous.

The only satisfactory explanation of such inconsistencies is to be found in the theory that in Jos several originally separate narratives have been combined into one somewhat incoherent whole. The main thread of the narrative in chs. 1–12 (Div. I and II) is probably that of JE, 1 10-11a, 2 (all but 9b-11 and 24b), 3 1-3,

4. Explanation of This Lack of Unity.

5 f., 9-10a, 11-14, 17a, 4 1b-7a, 8b, 10b-11, 18, 20, 5 2-3, 9, 13-15, 6 (all but 18-19 and 27), 7 (except ver. 1), 8 (all but 1b-2a, 8b, 27 f., 30-35), 9 3-9a, 11-16, 22 f., 26 f., 10 1-7a, 9-14, 16-24, 26-27, 11 1, 4-9, may with reason be assigned to this source. In chs. 13–24 (Div. III–VI) the later Deuteronomic and Priestly elements predominate, especially the latter. Only 13 1, 7, 13, 15 14-19, 63 (cf. Jg. 1 10-15, 21), 16 1-3, 10 (cf. Jg. 1 29), 17 11-18 (cf. Jg 1 27b), 18 2-6, 8-10a, 19 47, and ch. 24 (except vs. 13 and 31) seem to belong to the ancient JE narrative.

For the passages that seem to have belonged to the Priestly narrative see HEXATEUCH, § 28 (end). The remainder of the material is 'Deuteronomic,' that is, it was written under the influence of the great ideas of Dt in which Israel's history is viewed almost exclusively on its *religious* side (see DEUTERONOMY, § 6).

5. Process of Composition.

The problem of the process of composition of Jos is a complex one. The following view, it is believed, will be found to satisfy the main conditions. The original combined JE narrative probably included an account of the conquest of Canaan, ending with Joshua's farewell and death (see HEXATEUCH, §§ 12 and 20). In consequence of the combination of JE with Dt, the connection of the material in JE relating to the conquest with the rest became looser. This part of JE was worked over in the spirit of the Deuteronomic school more extensively than were the preceding portions (see HEXATEUCH, § 20). Later, these older portions of the Hexateuch were combined with the Priestly narrative, and either then, or not long after, all this material relating to the conquest was separated from the preceding, resulting in the formation of the Pentateuch (as the Law) and the present Book of Joshua (see HEXATEUCH, § 30).

6. Historical Value.

Notwithstanding the late character of much of its material, Jos contains historical information of the highest value. With Jg ch. 1 the JE portions of Jos give us practically the only connected account we possess of the conquest of Canaan by Israel. While a complete account of the conquest is not given, the main outline of the movement is both clear and self-consistent. It is in the Deuteronomic and Priestly parts that the most glaring historical inconsistencies are found. The Deuteronomic writers failed to remember that the actual work of conquest was difficult and gradual, and accomplished largely by the different tribal elements of Israel, each working out its problem largely by itself; hence the résumé of Joshua's work in 10 28 ff. and ch. 12, so contrary to the older notices in JE, in Jg 1, and in other early accounts. Ch. 23 reveals the "Deuteronomic" point of view perfectly. It was forgotten by both the Deuteronomic and Priestly schools that the work of conquest broke Israel into a number of separate, detached elements, and that the unity under one military leader (Joshua) and one priestly head (the high priest) never really existed. That was an ideal of post-exilic days projected back into the remote past. It is only in the ideals they set forth, not in their actual historical characters, that such elements are of value to the historian of Israel to-day. The geographical notices giving the tribal boundaries and the cities belonging to each tribe (chs. 13–19) contain valuable information on the historical geography of Palestine.

LITERATURE: Driver, *LOT*⁶, pp. 103–116; Carpenter-Harford, *The Comp. of the Hexateuch* (1902), pp. 347–378, 522 f. Articles by G. F. Moore in *EB* and G. A. Smith in *HDB*. Com. by H.W. Robinson in *The New Century Bible*. E. E. N.

JOSIAH, jo-sai'ā (יֹאשִׁיָּהוּ, *yōshiyyāhū*), 'J" supports': **1.** The son of Amon and Jedidah, the daughter of Adaiah, and king of Judah (638–609). He was raised to the throne at the age of eight, upon the assassination of his father (II K 21 23, 25). It was in the eighteenth year of his reign that his distinctive policy was inaugurated. In that year he sent Shaphan, the scribe, to superintend some repairs in the Temple. While engaged in this work, Shaphan was given a copy of the Law by the high priest, Hilkiah, which the latter said he had found in the Temple. The book was read to the king and by him recognized as the ideal national constitution of Israel. Upon its basis, Josiah instituted thoroughgoing religious reforms, centralizing all the worship of the land in the Jerusalem Temple (II K 22 1-20). It is generally agreed that this book was Dt, but that it was forged for the purpose of furnishing the king with the instrument of his reformation is not to be thought of. It is probable that it had taken form gradually as an ideal around a nucleus of Mosaic prescriptions. But it can hardly be questioned that in Josiah's reformation the Deuteronomic legislation for the first time became operative as the national constitution (see also DEUTERONOMY). In 609 Pharaoh Necho made an invasion into Palestine which Josiah undertook to resist, and in doing so lost his life in the battle of Megiddo. **2.** A son of Zephaniah, contemporary of the prophet Zechariah (Zec 6 10). A. C. Z.

JOSIBIAH, jes"i-bai'ā. See JOSHIBIAH.

JOSIPHIAH, jes"i-fai'ā (יֹסִפְיָה, *yōṣiphyāh*), 'J" adds': The father of Shelomith (Ezr 8 10). E. E. N.

JOT (the letter *ι*, the Gr. *ἰῶτα*): The smallest letter of the Greek alphabet (Mt 5 18). If Jesus spoke in Aramaic His reference was to *yōdh* (י), the smallest letter of the Aramaic and Hebrew alphabets. E. E. N.

JOTBAH, jot'bā (יָטְבָה, *yoṭbāh*): The native place of Meshullemeth, mother of Amon, King of Judah (II K 21 19). Site unknown. E. E. N.

JOTBATHAH, jot'ba-thā (יָטְבָתָה, *yoṭbāthāh*, Jathbath AV): A station on the wilderness journey (Nu 33 33 f.; Dt 10 7). Site unknown. E. E. N.

JOTHAM, jō'tham (יוֹתָם, *yōthām*), 'J" is perfect': **1.** The youngest of the seventy sons of Gideon, who alone of all his brothers escaped the murderous designs of Abimelech. Through the parable of the trees selecting the bramble to be their king he warned the Shechemites against Abimelech (Jg 9 5, 7, etc.). **2.** A son of Uzziah (**Joatham** in Mt 1 9) and king of Judah (c. 750–734 B.C.). He began his reign as coregent, when leprosy appeared upon

the person of his father (II K 15 5). He is said to have fortified and extended the dominion of Judah over the Ammonites (II Ch 27 3-6), and to have built the upper gate of the Temple. **3.** A son of Jehdai (I Ch 2 47). A. C. Z.

JOURNEY, SABBATH DAY'S. See WEIGHTS AND MEASURES, § 2.

JOZABAD, jŏz'ā-bad (יוֹזָבָד, *yōzābhādh*), 'J" gives': **1, 2, 3.** The name of three of David's soldiers (I Ch 12 4 [Josabad AV], 20). **4, 5, 6, 7, 8, 9.** The name of six Levites (II Ch 31 13, 35 9; Ezr 8 33, 10 23; Neh 8 7, 11 16). **10.** A priest (Ezr 10 22). E. E. N.

JOZACAR, jŏz'ā-cār (יוֹזָכָר, *yōzākhār*, **Jozachar** AV): One of the conspirators who slew King Joash (II K 12 21). In II Ch 24 26 by a scribal error he is called **Zabad.** His mother was an Ammonitess. See also JEHOZABAD. E. E. N.

JOZADAK, jŏz'ā-dak. See JEHOZADAK.

JUBAL, jū'bal (יוּבָל, *yūbhāl*): A son of Lamech, legendary originator of the art of music (Gn 4 21). See also JABAL. E. E. N.

JUBILEE, YEAR OF. See FASTS AND FEASTS, § 2, and SABBATH, § 5.

JUBILEES, BOOK OF: An apocryphal writing, commonly classed with the Apocalypses. It was known to the ancients and medieval Christian writers under the name of the *Little Genesis*, but having disappeared in the 14th cent., it was forgotten until the middle of the 19th. The missionary Krapf brought an Ethiopic MS. of it to Europe in 1848, which was published by Dillmann. It reproduces the contents of Genesis and of Exodus as far as ch. 14, with many additions and embellishments of a legendary nature. It appears to have been composed by a Pharisee between 100 B.C. and 100 A.D. A. C. Z.

JUCAL, jū'cal (יוּכַל, *yūkhal*): A man of Jerusalem who opposed the prophet Jeremiah (Jer 38 1). E. E. N.

JUDA, jū'dā, **JUDAH,** jū'dā. See JUDAH, I.

JUDÆA, ju-dĭ'ā. See PALESTINE, § 34.

JUDAH, jū'dā (יְהוּדָה, *yᵉhūdhāh*), 'praised'(?): **I.** As a tribe, see TRIBES, §§ 2–4. **II.** As a kingdom, see ISRAEL, HISTORY OF, § 6. **III.** For topography, see PALESTINE, § 7.

JUDAS, jū'das (Ἰούδας): The Gr. form of the Heb. name Judah, a common one among the Jews (Mt 10 4, 13 55; Lk 6 16, etc.). It was possibly endeared to late Judaism by the heroism of Judas Maccabæus (I Mac 2 4). R. A. F.

JUDAS, THE LORD'S BROTHER: One of the younger sons of Mary, the mother of Jesus (Mk 6 3; Mt 13 55). With his other brothers he evidently misunderstood Jesus until after the Resurrection (Mk 3 31; Jn 7 5, 19 26, 27; Ac 1 14). Later, he seems to have been known in Paul's circle as engaged in the work of the Gospel (I Co 9 5), though never as prominent as his brother James (Gal 2 9, 12; Ac 15 13-21, 21 17-25). If, as may well be, he wrote the Epistle of Jude (q.v.), he shrank from calling himself "the brother of the Lord," desiring to be identified as the brother of the well-known James. Hegesippus says that his grandsons, arrested for claiming descent from David, though they were poor peasants, were scornfully discharged from custody by Domitian. (See BRETHREN OF THE LORD.) R. A. F.

JUDAS BARSABBAS. See BARSABBAS.

JUDAS OF DAMASCUS: The person in whose home the converted Saul of Tarsus was found by Ananias (Ac 9 11). Otherwise unknown. R. A. F.

JUDAS OF GALILEE: So called, though a native of Gamala in Gaulonitis. Together with a Pharisee, Sadduk, he led an agitation against the Roman authority when Quirinius undertook a census for the purpose of taxation—probably in 7 A.D., after the deposition of Archelaus (Ac 5 37). It was essentially a religious movement, based on the belief that God alone was to be their ruler, and from it sprang the Zealots (q.v.), who became a distinctively political party over against the more or less religious sects of Pharisees, Sadducees, and Essenes. Josephus says nothing about the death of Judas and his followers, but his sons perished in later revolts. R. A. F.

JUDAS ISCARIOT, is-car'i-ŏt

One of the twelve disciples, the betrayer of Jesus. In each of the three lists of the Twelve (Mk 3 19 and ‖s) he stands last—a position

1. Origin. suggestive of his tragic failure (cf. Jn 6 70 f.). In the Synoptics he is called "Iscariot," but in the Fourth Gospel his father, Simon, is also so named (6 71, 13 26), and evidently the term means "man of Kerioth." Kerioth is either the modern *Karjetan*, S. of Hebron, Map II, E 3 (cf. Jos 15 25), or *Kuriut*, Map III, G 4 (*Koreæ*, Jos. *Ant.* XIV, 3 4), on the extreme northeastern border of Judæa. Judas was, perhaps, the only Judæan in the circle.

From Mk 3 14 f.; Jn 6 70, it would seem that Jesus selected those to whom He was to entrust His gospel with the greatest care, but in view of Jn

2. Call. 6 64 the choice of Judas is very perplexing. Attempts have been made to explain it as a conscious submission by Jesus to the Divine plan for effecting His redeeming death, but the Synoptics require a different solution. Judas must have promised well, and Jesus with His insight into character saw that in the Messianic enthusiasm of this Judæan there were great possibilities for good —or evil; and out of His loving heart He took the risk and gave him his chance. If any of the band should prove disloyal, Jesus knew from the beginning who it was that should betray Him. Judas shared all the poverty and hardship of the itinerant discipleship without suspicion on the part of his comrades, for they made him their steward (Jn 12 6).

The crisis was probably brought on through the announcement in Jesus' Capernaum address of the spiritual character of His mission (Jn ch 6) involving the necessity of His death (Mk 8 31). Upon

this announcement the enthusiasm of the Galileans died out, and whereas in the other disciples their love for Jesus struggles victoriously with their disappointment, in Judas it settles into demonic hatred (Jn 6 70), and at last utterly ruins his soul (17 12). Possibly the evil showed itself in pilfering from the common fund, and he may have been detected by John, who of all the Evangelists has the most aversion for him (Jn 12 6). The actual betrayal (Mk 14 10 f., 18-21, 42-46; Mt 26 14-16, 21-25, 46-50; Lk 22 3-6, 21-23, 47, 48; Jn 13 2, 10 f., 18 f., 21-30, 18 2-9) presents difficulties, but we infer—(a) Jesus knew that Judas was betraying Him, and Judas was conscious of this knowledge at the Last Supper, which he seems to have left before the Eucharist was instituted; (b) the disciples, shocked at the possibility of such treachery, do not suspect Judas, for Jesus simply says that one of those in table fellowship with Him will betray Him. (c) Avarice was a partial motive (Mt 26 15; Jn 12 6), but Judas also was a tool of Satan (Lk 22 3; Jn 13 2, 27). (d) Judas knew the resort of Jesus and took every precaution to avoid miscarriage of his plans, but at the garden seems to have been disconcerted by the Master's self-possession. It is not quite clear how the kiss of the traitor can be adjusted to the Johannine account.

3. Betrayal of Jesus.

The two narratives of Judas' death (Mt 27 3-10; Ac 1 18 f.) present serious discrepancies, which can only be reconciled with much ingenuity. Mt emphasizes the traitor's remorse, while Ac brings into prominence his fate. The attempt to interpret the conduct of Judas favorably, as, *e.g.*, that he wished to force Jesus to lead a popular movement, is inconsistent with the narratives. His remorse shows that he was not wholly bad. Avarice, desire to save himself since the death of Jesus was inevitable, despair at being involved in a spiritual movement which was issuing in a Messianic fulfilment wholly different from what he had hoped for, intolerance of the constant rebuke of his selfish nature by the penetrating insight of Jesus, all contributed to the awful ruin.

4. Final Estimate.

R. A. F.

JUDAS MACCABÆUS. See MACCABEES.

JUDDAH, jud'dā. See JUTTAH.

JUDE (jūd), EPISTLE OF

ANALYSIS OF CONTENTS

1. Authorship
2. External Attestation
3. Destination
4. Contents
5. Errors Combated
6. Relation to Other Literature

The Epistle purports to be from "Jude, a servant of Jesus Christ, and brother of James." The writer does not claim to be an apostle (cf. ver. 17). For his identification he thinks it enough to indicate his relation to "James," who must, therefore, be a well-known person, almost certainly the Lord's brother (Mk 6 3; Mt 13 55). The writer, then, is not an ambitious forger, but a man conscious of his own obscurity and content to be known through his greater brother. An early date is indicated by the simple term "James," which in post-apostolic days might not be a sufficient identification. He does not call himself ἀδελφόθεος, as James was called by Theophylact and frequently by the Greek fathers (cf. Suicer's *Thesaurus*). He knew that so far as regards "the common salvation" he stood in the same relation to Jesus as did other men. Eusebius (*HE*, iii, 19 f.) quotes from Hegesippus "an ancient tradition" that two of Jude's grandsons, who had survived him, were brought before Domitian (81–96 A.D.), who had been informed that they belonged to the royal house of David and were establishing a kingdom in Palestine. But when the emperor found that they owned but 39 acres of land between them, and when he saw their rustic dress and their hands horny with manual labor, he dismissed them with contempt. This makes it necessary to date the Epistle prior to or early in the reign of Domitian; but it does not justify Professor Bacon's inference (*N T Introd.* p. 166): "What there is of history relating to Judas is, therefore, unfavorable to the idea that he issued an encyclical in the Greek language to the universal Church, at a time when the warnings of the Apostles were a thing of the past [ver. 17 f.], and the predicted heresies of the last times were, in this writer's judgment, already corrupting the Church." The mention of "the last times" is more appropriate to the Apostolic Age than to any other.

1. Authorship.

Considering the obscurity of the writer and the brevity of the letter, the external attestation is as strong as could reasonably be expected.[1] It is included in the Muratorian Canon ("Epistola sane Judæ et superscriptæ Johannis duæ in catholica habentur," cf. Hilgenfeld, *Einleitung*, p. 94). It is also included in the Old Latin and the Peshitto versions. Clement of Alexandria in both of his great works (*Pæd.* iii, 8; *Strom.* iii, 2) quotes it as Jude's. Tertullian (*De Cult. Fem.* 1 3) refers to it under the name of Jude. Origen again and again cites it as Jude's and in terms of laudation (see full quotations in Kirchhofer's *Quellensammlung*, or Charteris' *Canonicity*).

2. External Attestation.

Though the address mentions no special church or country, and although all salutations are wanting, "yet in itself there is nothing impossible in the theory that it was addressed to a single church, or group of churches" (Jülicher, *Introduction*, p. 229). Chase thinks it probable that it was addressed to the church of Syrian Antioch. This would agree well with the allusion to "the common salvation," common to the Jewish writer and his Gentile readers.

3. Destination.

This short Epistle consists of only 25 vs., or, if we deduct the address and the conclusion, of only 20.

[1] On the absence of traces of its employment in the subapostolic age Von Soden remarks that this "freilich bei seiner Kürze keine Instanz gegen seine Bekanntschaft bilden kann" ("to be sure, in view of its brevity, this can not count for anything against its being known"). Eusebius, though placing it among the Antilegomena, states that it was used in most of the churches (*HE*, ii, 23). Jerome (*De Vir. Ill.* 4) ascribes its occasional rejection to its citation of apocryphal books, but says that both by its antiquity and its use it has won a place for itself and is reckoned among the sacred Scriptures.

The address ("to them that are called, beloved in God the Father, and kept for Jesus Christ") is sufficiently general to justify its being classed with the Catholic Epistles. The writer explains that he had intended "to write of our common salvation," but was induced to restrict this purpose to an exhortation "to contend earnestly for the faith which was once delivered unto the saints." In ver. 4 he describes the danger to which his readers were exposed and which caused him anxiety: "Ungodly men, turning the grace of God into lasciviousness," had crept in. The letter describes and denounces these men. In vs. 5-7 three instances of judgment falling upon persons of a similar type are adduced: Israel destroyed in the wilderness, the angels who fell kept in bonds for the judgment of the great day, and Sodom and Gomorrah suffering the punishment of eternal fire. Vs. 8-10 exhibit the similarity in certain particulars: they resemble Sodom in defiling the flesh, the angels in setting at naught dominion, and Israel in railing at dignities; while in ver. 11 fresh analogies are introduced in the persons of Cain, Balaam, and Korah. In the remainder of the Epistle a still more detailed threefold description is given of these immoral persons. The key to the order of this second half of the Epistle (vs. 12-23) is found in its division into three paragraphs, each beginning with *οὗτοι εἰσιν*, vs. 12, 16, 19, balanced in each instance by the action of the godly party, *ἐπροφήτευσεν δέ*, ver. 14; *ὑμεῖς δέ*, ver. 17; *ὑμεῖς δέ*, ver. 20. This triple arrangement dominates the Epistle to an extraordinary extent.

4. Contents.

Here, then, we have one of the urgent emergencies, which frequently alarmed the leaders of the primitive Church. It is difficult, however, to locate the disturbance. The persons alluded to probably belonged to the class of itinerants mentioned in the *Didachē*. They had "crept in." They were members of the Christian Church. Otherwise they could not have partaken of the "love-feasts" (ver. 12). Neither could they have been spoken of as "twice-dead"; nor could they have been compared to the angels that fell (ver. 6), or to Israel delivered from Egypt (ver. 5). The comparison to Korah indicates that they had revolted from the recognized ecclesiastical authority, while themselves claiming to be "shepherds" of the people (ver. 12 f.). But, especially, they were immoral and licentious, "sensual," "walking after their ungodly lusts," "defiling the flesh," comparable to the fallen angels and to Sodom and Gomorrah. They were also "mockers," "denying our only Lord and Master Jesus Christ." These characteristics induced Clement of Alexandria to believe that Jude was prophetically alluding to the followers of Carpocrates, who, as he says, would have been an excellent legislator for dogs and swine and goats. Grotius also, influenced by these resemblances, supposes that the Epistle was written not prophetically but directly against the Carpocratians, and ascribes it to Jude, the last Jewish bishop of Jerusalem, and, therefore, in the reign of Hadrian. In this he is followed by Pfleiderer and Holtzmann. But any allusion in the letter to doctrinal teaching must be owned to be very indistinct; and, though Jülicher speaks of "the distinctively Gnostic type of their 'defilements'" (cf. also Von Soden, *Hand-Commentar*), it is more in accordance with the writer's statements to consider his invective as uttered against some inchoate and undeveloped heresy, which as yet only manifested itself in the common Antinomianism and immorality. Von Soden declines to identify whatever Gnostic teaching may have underlain this immoral outburst with any definite known heretical tendency. And Professor Bacon says (*Introduction*, p. 169) that "accurate location in time and place of the special Gnostic sect here antagonized is impracticable."

5. Errors Combated.

A striking peculiarity of the Epistle is the use it makes of apocalytic literature. Not only is ver. 14 f. quoted from the *Book of Enoch* 1 9, 5 4 (written before 170 B.C.), but several of the ideas and expressions bear traces of familiarity with other parts of the same composite apocryphon. In ver. 14 Enoch is called "the seventh from Adam," as in *Enoch* 60 8. The first part of *Enoch* is entirely occupied with the sin of angels in intercourse with women (Gn 6 1-4), and emphasis is laid on their having left their own habitation, "the high, holy, eternal heaven" (15 3, 7-10), while in Jude (ver. 6) it is also this aspect of their sin which is marked in the words *ἀπολιπόντας τὸ ἴδιον οἰκητήριον*. Again, their reservation to "the judgment of the great day" (18 14-16, 22 4, 10 5, 12 f.) is spoken of in similar terms in both writings. The contention of the devil with Michael the Archangel for the body of Moses (ver. 9) is also derived from an apocryphal source, the *Assumption of Moses*. Professor Charles, who dates this apocryphon between 7 and 30 A.D., has collected the allusions to it in Clement, Origen, Didymus, and others. From the fragments thus preserved it would appear that when, on Moses' death, Michael was sent to remove his body, the devil, as lord of the material world, claimed the body as that of a murderer (through his slaying of the Egyptian *φονέα . . . διὰ τὸ πατάξαι τὸν Αἰγύπτιον*), thus "blaspheming" Moses. In reply, Michael uttered no railing accusation, but simply said, "The Lord rebuke thee." Even this does not complete the indebtedness of Jude. Along with the *Assumption* must be reckoned *The Testament of Moses*, of which a Latin version discovered by Ceriani has been edited by Professor Charles. From this also Jude borrows some of his invective. The "murmurers, complainers" of Jude ver. 16 are the "quærulosi" of the *Test.* 7 7; they "walk after their lusts and their mouth speaketh great swelling words," representing *Test.* 7 9, "et manus eorum et mentes immunda tractantes, et os eorum loquetur ingentia"; while "showing respect of persons for the sake of advantage" finds its parallel and source in *Test.* 5 5, "mirantes personas locupletum et accipientes munera."

6. Relation to Other Literature.

The resemblance is only apparent, not real, between Jude ver. 22 f. and the *Didachē* 2 7: *οὐκ μὲν ἐλέγξεις περὶ δέ ὧν προσεύξῃ, οὐκ δὲ ἀγαπήσεις*. The relation of Jude to II P is discussed in connection with the latter. See PETER, EPISTLES OF. The influence of Paul is traceable in the use of *ἅγιος*,

ver. 3; *κλητός*, ver. 1; *ψυχικοί, πνεῦμα μὴ ἔχοντες*, ver. 19; *τῇ . . . πίστει ἐποικοδομοῦντες ἑαυτούς*, ver. 20.

LITERATURE: Among *Introductions* there need only be mentioned those of Jülicher (1904), Zahn (1908), and Bacon (1900). Much may also be learned from Plummer in the *Expositor's Bible* (1891), and from Bigg, in the *Inter. Crit. Com.*, as well as from Farrar's *Early Days of Christianity* (1882). Professor Charles's editions of *The Book of Enoch* (1893); and the *Assumption of Moses* (1897) should also be consulted. Burton's *Bampton Lectures* (1829) and Mansel's *Gnostic Heresies* (1875) give ample details regarding the erroneous teachings of the apostolic and subapostolic ages. Von Soden's three pages of exposition with introduction in the *Hand-Commentar* (1890) are all that can be desired.

M. D.

JUDGE. See LAW AND LEGAL PRACTISE, §§ 2, 4.

JUDGES

ANALYSIS OF CONTENTS

1. Name
2. Contents
3. Unity
4. Composition
5. Chronology
6. Historical Value

The eighth book of the O T. The name "Judges" was given to it because the main portion of the book relates the deeds of leaders who

1. Name. are said to have "judged" Israel. The Heb. term *shōphēṭ*, translated "judge," must not be understood in an exclusively judicial sense. As used in this book it is practically equivalent to 'ruler.'

The analysis of Jg is simple. The book consists of three main divisions.

2. Contents.

I. A FRAGMENTARY ACCOUNT OF THE CONQUEST OF CANAAN BY THE DIFFERENT TRIBES (1 1–2 5)
1. The movements of Judah and Simeon (1 1-21)
2. The conquest of Bethel by the House of Joseph (1 22-26)
3. The unsubdued Canaanite cities in various tribes (1 27-36)
4. The rebuke by the angel at Bochim (2 1-6)

II. ISRAEL UNDER THE "JUDGES" (2 6–16 31)
1. Introductory, giving the religious significance of the history of the judges (2 6–3 6)
2. The deeds of the judges (3 7–16 31)

III. AN APPENDIX, CONTAINING TWO STORIES OF THE TIMES OF THE JUDGES (chs. 17–21)
1. The migration of the Danites, and the establishment of the Sanctuary at Dan (chs. 17–18)
2. The outrage at Gibeah, and the vengeance visited on the tribe of Benjamin (chs. 19–21)

The unity of Jg is only superficial. The three main divisions have no real internal connection. They do not form, taken together, a

3. Unity. progressive, self-consistent narrative. The introductory statement, "And it came to pass after the death of Joshua," prefaces a narrative that deals with events which took place while Joshua was yet alive. Much of the material in ch. 1 is found also in Jos, partly in identically the same words (cf. 1 10-15 with Jos 15 13-19; 1 21 with Jos 15 63), and relating to Joshua and his contemporaries. The question (ver. 1b), "who shall go up for us first against the Canaanites," plainly refers to the beginning of the conquest, and can not be applied to a time after Joshua's death. The next notice of Joshua's death in 2 8 is in perfect order, for there it serves to introduce the history of the age succeeding Joshua. The first words of Jg are then either out of their original place (2 11?), or are merely a late editorial addition to connect the book with the preceding Book of Joshua.

In the second main division a distinct difference is to be observed between the introductory section (2 6–3 6, with the setting, *e.g.*, 3 7 f., 12 f., 4 1, etc., given to the separate stories of the judges) and the stories themselves. The stories themselves say little about the religious situation, but in the long introductory section and in the shorter interspersed comments this is the aspect on which all the emphasis is laid. The stories were, therefore, not composed by the author of the context in which we now find them, but were already at hand and used by him to point out the religious lessons of Israel's early history. The two stories in the third division are likewise in no close logical or chronological connection with the rest of the book. Neither of them relates to the deeds of a judge, and both concern events that were thought to have taken place very soon after the Conquest.

The critical problem presented by Jg is complex. Two features stand out clearly: (1) the abundance of very old material in the book and

4. Composition of Judges. (2) the use made of this material by later writers, who belonged to an entirely different age, and whose main interest was not historical but religious. The oldest material in Jg is to be found in the stories of the deeds of deliverance wrought by heroes of the olden time, and in the poem in ch. 5. Such material was preserved, doubtless, in the various localities where the valiant deeds were performed, and was available for a later collector. In some cases, as the account of Gideon's defeat of the Midianites, the present story may be the result either of weaving together two separate versions of the event, or of the working over of an old narrative by the collector. That fragments of the J and E documents are to be found in Jg chs. 3–21 does not seem probable.

The collector of these stories was interested mainly in the religious significance of Israel's early history. It is a disputed question, however, whether it was he who wrote the introductory passage (2 6–3 6) and the related paragraphs interspersed between the stories. One theory is that there was an early pre-Deuteronomic Book of Judges (to which portions of the stories of Eli and Samuel [in I S] also may have belonged), the work of the collector, who provided the stories with a general introduction and a setting, but whose religious pragmatism was not so pronounced as that of the later Deuteronomic school. This pre-Deuteronomic Judges was then revised by a later writer of the Deuteronomic school, who omitted the Eli and Samuel parts (probably also chs. 9 and 17–21), added the story of Othniel (3 7-11), and worked over the introduction (2 6–3 6) and similar passages, in the spirit of the rigid pragmatism of the Deuteronomic writers. At a still later date this Deuteronomic Judges was enlarged by the addition of 1 1–2 5, and the restoration of chs. 9 and 17–21, thus producing the book in its present form. Another theory (that of Kittel) is that the original collection, made by a writer of the Deuteronomic school (who wrote the introduction and gave the stories their setting) was later revised by another, who put the

book in its present form by adding 1 1–2 5 and chs. 17–19, and by revising it slightly here and there.

Either of these theories gives an adequate explanation of the facts discoverable on close study. The second is the more simple and is, in the judgment of the writer of this article, more satisfactory.

5. The Chronology of the Judges.

In Jg the periods covered by the different oppressions, the careers of the various judges, and the eras of peace are given in great detail. The total amounts to 410 years. If we add to this sum the years of the wandering (40), of Joshua's life (30?), of Eli (40), and Samuel (40?), Saul (20?), David (40), we have a total of over 600 years between the Exodus and the building of Solomon's Temple. But this figure is altogether too high. It contradicts the statement in I K 6 1 that the Temple was begun 480 years after the Exodus, which is itself an excessive estimate, probably based on an artificial scheme of twelve 40-year periods from Moses to Solomon. Since the Exodus could not have taken place much before 1250 B.C. and David's accession must be placed *circa* 1000 B.C., only about 150 years can be assigned to the period of the judges. The simplest solution of the problem is that the stories of the various judges were originally independent of one another and that the judges themselves were really local heroes, whose authority was in most cases limited to the tribe to which they belonged. Many of them were probably contemporaries. It was through the later arrangement of the stories in a chronological succession that the excessively long sum total was obtained. If we assign 50 years to the era of Deborah (including Othniel, Ehud, and Shamgar), 50 more to the era of Gideon (including Abimelech, Tolah, and Jair), and 50 more to the era of Jephthah and Samson (with the rest of the 'minor' judges), we shall have an approximately correct chronological distribution of the material in the book. (See also CHRONOLOGY OF THE O T.)

6. The Historical Value of Judges.

In estimating the historical value of Judges a distinction must be drawn between the statements made by the editors of the old stories and the stories themselves. The editors belonged to the Deuteronomic school and viewed the early history almost entirely from a religious standpoint. The reverses and misfortunes narrated in the old stories were, therefore, interpreted as indisputable evidence of religious defection, which was thus punished by J″, who also in His gracious forbearance took pity and raised up deliverers. That there is a certain amount of truth in this 'pragmatic' view of the history no one would care to deny, but it is nevertheless a late interpretation by writers who failed to see the real character of Israel's early life in Canaan as revealed in the old stories and poems (see HEXATEUCH, § 14 f.). Apart from its Deuteronomic sections Jg must be considered of great historical value. The first part (1 1–2 5) was drawn largely from the old JE history and contains just the information needed to supplement and correct the narrative in Jos (see JOSHUA, §§ 3–5). In the second part (2 6–16 31) the stories of Deborah, Gideon, etc., well reveal the character of the struggles and problems of the pre-kingdom period. The loose tribal organization, the jealousy and strife between different tribes and clans, the great degree of intermixture (both social and religious) with the Canaanites, the conflicts with invading barbarians, the beginnings of the long contest for supremacy with the Philistines (Samson stories) and with the Ammonites (Jephthah story), the generally rude and rough character of the age, and the fundamental religious basis of the unity of Israel (loyalty to J″)—all are well reflected in these ancient stories. The Ode of Deborah in Jg ch. 5 is one of the most important historical documents in the O T. Evidently composed on the occasion of the great victory over Sisera, it gives us a view of the times of the greatest value, both for what it tells us of the conditions in Israel in that day, and for the historical presuppositions as to the preceding Mosaic period. No theory of Israel's early history that is inconsistent with the Ode of Deborah can be accepted as correct. The two stories in the Appendix (chs. 17–21) differ in historical worth. The first one (ch. 17 f.) is full of most reliable and valuable information regarding early religious conditions in Israel. The second story as it stands is less trustworthy. The account in ch. 19 is in the main old and historical. But this was used by a later writer as a basis for a narrative, which is artificial and contains many historical improbabilities. While some early disaster may have befallen Benjamin, and while very probably the maidens of Shiloh were accustomed to dance at the annual feast of J″, the main narrative, which thinks of all the tribes of Israel as acting in that early period as a religious unit, is contradicted by all that we know of those times, which were characterized by anything but unity.

LITERATURE: The Com. by G. F. Moore in the *Int. Crit. Com.* is by far the best commentary in English. See also Driver, *LOT*[6].

E. E. N.

JUDGMENT. See ESCHATOLOGY, §§ 29, 36, 39, 41, 46–49.

JUDGMENT HALL. See PRÆTORIUM.

JUDGMENT SEAT: In ancient Israel the judge was accustomed to sit in giving judgment (Ex 18 13), and the royal throne was preeminently a seat of judgment (I K 7 7; Is 16 5; Pr 20 8). It was thus natural that J″'s throne should be thought of as a judgment seat (Ps 9 7; Jl 3 12; Dn 7 9 ff.). The N T speaks not only of the throne of God (Rev chs 4–5, etc.), but of the judgment seat of Christ (Ro 14 10; II Co 5 10) as the bar before which all men must appear (cf. Mt 25 31). In a figurative sense, Jesus told His disciples that they also should sit on thrones to judge Israel (Mt 19 28; Lk 22 30).

The term *βῆμα* is used in a strictly technical sense in Mt 27 19; Jn 19 13; Ac 18 12-17, etc., of the judgment seat of the Roman governor, and in Ac 25 19 of the tribunal of the emperor himself at Rome.

E. E. N.

JUDITH (יְהוּדִית, *yᵉhūdhīth*), 'woman of Judah': 1. A daughter of Beeri the Hittite and one of the wives of Esau (Gn 26 34). 2. The daughter of Merari, of the tribe of Simeon, and the widow of Manasses of the same tribe (Jth 8 1, 2), the heroine of the Book of Judith.

J. S. R.

JUDITH, BOOK OF: One of the O T Apocrypha. It is a romance written with the purpose of encouraging the people in their fidelity to the God of Israel, and stimulating them to a careful observance of the precepts of the Law. Under names that belong to a much earlier time than that from which the book dates, it veils situations which are the reasons for its religious exhortations. There is a difference of opinion among scholars as to just the time of the situations thus veiled, whether they belong to the period of the approach of Pompey to Jerusalem (Gaster), or to the days of Trajan (Volkmar), or to the Maccabæan era (Schürer). Each supposition has had strong support, but the last seems most probable.

1. General Character.

Nebuchadrezzar, King of the Assyrians, in the 12th year of his reign, made war with Arphaxad, King of the Medes, and defeated him. To help him in this undertaking he had summoned many peoples far and wide, among them the Jews. They, as well as others, refused to go to the help of Nebuchadrezzar, and he determined to punish them. Holofernes, one of his great generals, was sent westward for this purpose. The Jews fortified themselves as best they could, and prayed earnestly for the help of the Lord. Holofernes blockaded Bethulia (Shechem), and cut off the water-supply. The situation was becoming desperate when Judith, a widow, rich, beautiful, and devout, offered to try to save her people.

2. The Story of the Book.

Arraying herself in her most beautiful garments and accompanied by her maid, she found her way to the tent of Holofernes, professing to all who met her that she wished to help the Assyrians to victory. Holofernes himself, greatly pleased with her beauty and apparent sincerity, provided for her sojourn in his camp. On the fourth day, he invited her to a banquet in his tent. The unwary general gave himself up to the merriment of the hour, and stupefied himself with wine. This was Judith's opportunity. With his own sword she cut off the head of the drunken sleeper, and, putting it into a sack, hurried back to Bethulia. Great was the rejoicing in Israel, and equally great was the consternation among the Assyrians, so great, indeed, that they fled before the attack of the Jews, and the land was saved.

3. Texts and Versions.

The original language of the book was Hebrew, the standard Greek text being a translation from this. Three Greek recensions have been preserved: (1) the standard text, as given in most MSS. (including BAℵ); (2) a text found in Codex 58 (Holmes and Parsons); (3) a text closely related to (2), found in codices 19 and 108. The story is also extant in several Hebrew versions. Ancient versions of it are in Old Latin, Syriac, and Ethiopic. Jerome prepared the Vulgate with the help of an Aramaic version.

4. Date and Author.

A definite, fixed date is impossible. In what is said above regarding the situations revealed in the story itself must be found the means for estimating the time of writing. The author was undoubtedly a Jew. J. S. R.

JULIA, jū'li-a (Ἰουλία): One of a group of persons greeted in Ro 16 15. Probably the group represents a Christian household (cf. Ro 16 3), in which case Julia was the wife of Philologus, and the mother of Nereus and his sister. The name was a common feminine one, occurring frequently among slaves and freedmen (cf. *CIL*, VI, 20416). J. M. T.

JULIUS, jū'li-us (Ἰούλιος): The name of the centurion of the Augustan band (q.v.) into whose keeping Paul and other prisoners were committed on their journey to Rome (Ac 27 1). He treated the Apostle with considerate kindness, permitting him to go ashore at Sidon to visit his friends (ver. 3), and, though ignoring his warnings in the earlier part of the voyage (ver. 10 f.), followed his counsel later (ver. 31 f.), and in order to save Paul's life prevented the soldiers from following the Roman custom of killing the prisoners lest they should escape (ver. 42 f.). It is not unlikely that the privilege of separate residence which Paul enjoyed on his arrival at Rome (28 16), besides the favorable *elogium* from Festus, was due to Julius' report of the voyage. M. W. J.

JUNIA, jū'ni-a, or **JUNIAS,** jū'ni-as: Only the acc. form Ἰουνίαν is found in Ro 16 7, which may represent either the fem. *Junia*, or a contraction of a masc. name *Junianus*. In view of the large number of names of women and of Christian households in this ch. (cf. vs. 3, 6, 13, and 15), the former seems not improbable. Probably Junia was the wife of Andronicus. The expression τοὺς συγγενεῖς, "kinsmen," merely implies that they were of the writer's race (cf. Ro 9 3), while συναιχμαλώτους, "fellow prisoners," may be used either literally or figuratively. Junia and Andronicus are said to have been among the very early converts to Christianity. J. M. T.

JUNIPER. See PALESTINE, § 21.

JUPITER. See GREEK AND ROMAN IDOLATRY, § 6.

JUSHAB-HESED, jū"shab-hi'sed (יוּשַׁב חֶסֶד, *yūshabh ḥeṣedh*): A descendant of David (I Ch 3 20). E. E. N.

JUSTICE: In the Eng. Bible the word "justice" is used in an intermediary sense between the two (much more frequent) terms "judgment" and "righteousness." The word *mishpāṭ*, 'judgment' (primarily the decision of a judge), is sometimes, especially in RV, rendered "justice" (Job 29 14, 36 17; Am 5 24, etc.). On the other hand, *tsedheq* and *tsᵉdhāqāh*, 'righteousness,' or 'the right,' are also frequently rendered "justice" (Dt 16 20 [RV]; Ps 89 14; Jer 31 23, etc.). See JUDGMENT and RIGHTEOUSNESS. In Ac 28 4 ἡ δίκη ("vengeance" AV) means the divine nemesis, which was popularly supposed to pursue a criminal until it was satisfied by his punishment. E. E. N.

JUSTIFICATION: This word is used to describe the act of God in which a sinful man is forgiven and received into the fellowship of God through his faith in Jesus Christ. (1) Literally, the verb (δικαοῦν) means 'to pronounce righteous'; in other words, it affirms that, in spite of past sin, an accused

person now stands in right relations. It does not mean that he has become a righteous character (see SANCTIFICATION), nor that he has not sinned in the past (see CONDEMN, CONDEMNATION), but that now God, his holy judge, treats him as righteous. This is the righteousness or justification (*δικαιοσύνη*) of God (Ro 1 17, 3 21-26), which makes the fundamental difference between the Jew and Gentile and the Christian man. It is made the subject of full and explicit discussion in Paul's letters to the Galatians and the Romans. His argument has its force in the fact that it brings to light the inner meaning of the Divine forgiveness and the human responsive faith, which form for all N T writers the kernel of the Gospel, and of the new experiences which it has created (on the significance of the term "sanctification" in the Ep. to the Hebrews, see A. B. Davidson's Commentary, in *Handbooks for Bible Classes*, pp. 203–209). (2) This act of God stands in contrast (a) with the ideal of law, according to which God's approval depends on man's independent achievement of personal righteousness (good works, or works of the law, Gal 3 10-12); and (b) with the state of condemnation ("cursed") in which every man, because guilty of sin, must find himself, apart from God (Jews, Gal 3 10; Gentiles, 3 8, 13 f.; Ro 1 18-32; all men, Ro 3 9). (3) This act of God has been made possible (a) by the death of Christ, who assumed the curse (Gal 3 13), and became propitiatory, through the shedding of His blood (Ro 3 25, 8 3; cf. I Jn 2 2, 4 10; He 9 11-14; I P 1 19, 3 18; Mk 10 45, 14 24) (see ATONEMENT). The man who sees in this death the atoning act of God will see in it the offer of mercy to himself; but (b) to see this, with inward trust, is for a sinner the supreme act of faith in God. The awakened conscience can not accept an easy immunity. The dream of immunity is the worst defiance of God. But in the cross of Christ God is revealed as at once righteous and merciful (Ro 3 26, 5 8-11). Consequently, our trust for the removal of guilt is fixed on that holy will, so rich in mercy (Eph 1 6 f., 2 4 f.), which was once for all revealed on that cross of His Son. (4) This act must be distinguished from the process of sanctification. It conditions, underlies, and makes possible that process, but its power lies in its being directly apprehended in its own meaning and glory. On the other hand, too many, to escape the Roman Catholic view, have described it as if it were, for experience, a complete and separate system of facts and relations. It is what birth is to life. To be real it must be realized, and that can only be in a life which is its confirmation and its fruit (Ro 5 17, 21 [*δικαιοσύνη*]; Gal 5 2-6). (5) Dr. Sanday says, "The Christian life is made to have its beginning in a fiction" (*Int. Crit. Com.*, Romans, p. 36). Not so; the Apostle says explicitly "faith is reckoned for righteousness." We must remember that faith, while it is a human act, is viewed by the N T as unique in its kind. It is the act in which the fundamental right relation with God is really established. The man who trusts in God is righteous. Without that no man can be righteous toward God, since it is faith that creates the base and quality of all action. The fear that thus a doctrine of works is reestablished and that this view of faith would imply that man is saved by his own merit is groundless. For (a) faith is the response of man's soul to the revealed and realized grace of God. His redeeming love in Christ and that alone made faith possible. Faith is not the result of man's age-long prowess in the search for God; it is the response to God's mercy. And (b) faith is thus in its very spring and essence the denial of personal merit, the acceptance of Divine mercy. To claim merit for it would be to stifle its very life. To class it with "works" because we call it a human righteous act would be to ignore its fundamental difference from all "works." When, therefore, God reckons the believing man as righteous there is no fiction on God's part and no merit on man's part. And yet he *is* righteous.

The principle of justification by faith is implicit in the teaching of Jesus, as in the prayer of the Publican (Lk 18 19 ff.), the reception of the Prodigal Son (Lk 15 11 ff.), the treatment of the Sinful Woman (Lk 7 31-50), and throughout His teaching about forgiveness at the hands of the Father.

LITERATURE: Cremer's Lexicon has a full and careful discussion (s.v. *δίκαιος* and derivatives); Sanday and Headlam, on Romans in *Int. Crit. Com.* (1895), is a mine for Pauline theology; D. W. Simon in *HDB* s.v. See also for systematic discussion Ritschl's *Rechtfertigung und Versöhnung*, vol. III (1883²) (translated under the title *Justification and Forgiveness*) (for the Biblical material, see vol. II); A. B. Bruce, *The Christianity of St. Paul* (1894). Consult also the main works on New Testament Theology.

W. D. M.

JUSTUS, jŭs'tŭs (Ἰοῦστος): The surname of three persons mentioned in the N T. **1. Joseph,** called **Barsabbas,** who was one of the two from whom the disciples chose the successor of Judas, the lot falling upon his colleague Matthias (Ac 1 23 ff.). **2. Titus** (Τίτιος, WH), a proselyte whose house Paul made his home and doubtless the center of his mission, when the opposition of the Jews in Corinth compelled him to abandon his teaching in the Synagogue and give himself to work among the Gentiles (Ac 18 7 f.). **3. Jesus,** who was one of the fellow workers of the Apostle who proved a comfort to him in his first Roman imprisonment, and from whom he sent greetings to the Church at Colossæ (4 11). In the case of **1** and **3,** 'Justus' is a Gentile surname assumed by a Jew; in the case of **2,** it is the surname of a Roman, who had associated himself with the worship of the Synagogue (*σεβόμενος τὸν θεόν*). M. W. J.

JUTAH, jŭt'ā, **JUTTAH,** jŭt'tā (יוּטָה, *yūṭāh* [Jos 15 55], יֻטָּה, *yuṭṭāh* [Jos 21 16]): A town in the hill-country of Judah, S. of Hebron, which was given to the priests for a city of refuge. It is the modern *Yuttâ*, a large Moslem village standing on a high ridge, with stone houses, cisterns, rock-tombs, and rock wine-presses. The inhabitants are rich in flocks. Map II, E 3. C. S. T.

K

KABZEEL, kab'zē-el (קַבְצְאֵל, *qabhts'ēl*): A town in the extreme S. of Judah (Jos 15 21), the home of Benaiah, captain of David's guard (II S 23 20). It was reinhabited by the Jews in post-exilic times (Neh 11 25; here called **Jekabzeel**). Site unknown. E. E. N.

KADESH, kē'desh (קָדֵשׁ, *qādhēsh*), 'holy': A name which occurs in the LXX. as that of a Hittite city (possibly a royal residence, II S 24 6). It was situated N. of Damascus toward Hamath on the Orontes river. The Heb. text reads "Tahtim-hodshi" (q.v.). A. C. Z.

KADESH-BARNEA, -bär'nē-a (קָדֵשׁ בַּרְנֵעַ, *qādhēsh-barnēa'*), 'the holy place of Barnea': A city located at the S. end of the Israelite territory, according to Ezk 47 19 ("Meriboth-kadesh") between Tamar and the river of Egypt, but according to Nu 34 4 between the latter point and Akrabbim. According to Gn 20 1 it was near Gerar. It was for a long time the site of the camp of the tribes of Israel (Nu 20 1 [J]; Dt 1 46; Jg ch. 6 f.). The modern site has been made the subject of dispute, but it is more than probable that Trumbull was right in identifying it with *Ain Kadîš* in the plateau between *Nakb es Safat* and E. of *Wâdy Gerâr*, where a rich spring with several wells and pools contribute toward rendering the place an oasis. It was also called **En Mishpat,** 'fountain of judgment' (Gn 14 7), evidently because the locality served as a seat of judgment for a time (cf. H. C. Trumbull, *Kadesh Barnea*, 1884, pp. 238–332). A. C. Z.

KADMIEL, kad'mi-el (קַדְמִיאֵל, *qadhmī'ēl*), 'El is the ancient one': **1.** The ancestral head of a Levitical family which returned with Zerubbabel (Ezr 2 40; Neh 7 43, 12 8, 24). **2.** One or more individual Levites of this name and family may have assisted in rebuilding the Temple (Ezr 3 9), in the services of the day of humiliation (Neh 9 4, 5), and in sealing the covenant (Neh 10 10). C. S. T.

KADMONITE, kad'mon-ait (קַדְמֹנִי, *qadhmōnī*): The Heb. word signifies a dweller in the East, and is synonymous with 'sons of the East.' It refers to the Arabs of the Syrian desert (Gn 15 19). J. A. K.

KAIN, kên (קַיִן, *qayin*): **I.** Another term for the Kenites (Nu 24 22, RVmg.; "the Kenite" AV); see KENITE.

II. A town in the mountains of Hebron (Jos 15 57; **Cain** AV), more correctly Hakkain, probably an old Kenite settlement, traditionally the tomb of Cain. Supposed to be identified with the modern *Yukin*, near Hebron (Buhl, *Pal.* p. 162). Map II, E 3. A. C. Z.

KALLAI, kal'la-ai (קַלַּי, *qallay*): A priest (Neh 12 20). E. E. N.

KAMON, kā'mon (קָמוֹן, *qāmōn*, **Camon** AV): The burial-place of Jair, one of the Judges (Jg 10 5). Map II, F 8. E. E. N.

KANAH, kē'nā (קָנָה, *qānāh*), 'reed': **1.** A brook forming the boundary between Ephraim and Manasseh (Jos 16 8, 17 9). Map III, E 4. **2.** A city of Asher (Jos 19 28). The identification is not certain. Both the modern *Kanah* near Tyre (Map IV, C 4) and *Kh. Kana* in Galilee (Map IV, C 7) have been suggested. E. E. N.

KAREAH, ka-rī'ā (קָרֵחַ, *qārēaḥ*), 'bald': The father of Jonathan, a leader of the remnant of the Jews (II K 25 23, **Careah** AV; Jer 40 8 ff.). E. E. N.

KARKA, kär'ka (קַרְקָעָה, *qarqā'āh*, **Karkaa** AV): A town on the S. border of Judah (Jos 15 3). Site unknown. E. E. N.

KARKOR, kär'kōr (קַרְקֹר, *qarqōr*): The place where Gideon overthrew Zeba and Zalmunna (Jg 8 10). It lay E. of Jogbehah, but its site is unknown. E. E. N.

KARTAH, kär'tā (קַרְתָּה, *qartāh*): A city of Zebulun assigned to the Levites (Jos 21 34). It may be the same as **Kattath** (19 15). E. E. N.

KARTAN, kär'tan (קַרְתָּן, *qartān*): A city of Naphtali, assigned to the Levites (Jos 21 32), called **Kiriathaim** (**Kirjathaim** AV) in I Ch 6 76. Site unknown. E. E. N.

KATTATH, kat'tath (קַטָּת, *qaṭṭāth*): A city of Zebulun (Jos 19 15). Perhaps the same as **Kartah** (21 34), and **Kitron** (Jg 1 30). Site unknown. E. E. N.

KEDAR, kē'där (קֵדָר, *qēdhār*): One of the sons of Ishmael (Gn 25 13; I Ch 1 29) and the eponym of an important tribe of nomads of Arabian origin (Jer 2 10). Their flocks and tents were famous (Ezk 27 21; Jer 49 28 f.), and served as familiar embellishments of poetic speech (Ps 120 5; Song 1 5). But in Is 42 11 they are said to inhabit "villages," and in Is 21 16 f. to furnish mighty "archers," which may mean either that a portion of the people had settled down to agriculture and military life, or that the "villages" were simply encampments and the warriors only such as a nomad people might develop. There seems to be no doubt, however, that the name did not always indicate the small section of Ishmael alluded to in Gn. In the Assyrian records K. is placed in juxtaposition with Nebaioth, as it is also in Is 60 7 (cf. *COT*, I, p. 133 f.; II, p. 107 f.), and its religion is said to be the worship of Syrian deities. See also ETHNOGRAPHY AND ETHNOLOGY, § 11. A. C. Z.

KEDEMAH, ked'ē-mā (קֶדְמָה, *qēdh·māh*), 'east': An Ishmaelite tribe (Gn 25 15; I Ch 1 31). See ISHMAEL. E. E. N.

KEDEMOTH, ked'ē-meth (קֶדְמוֹת, *qᵉdhēmōth*), 'east (regions)': **1.** The **wilderness of K.** was near the upper waters of the Arnon on the E. of Moab

(Dt 2 26). 2. The city K. assigned to Reuben (Jos 13 18, 21 37) was probably in the same locality, some miles E. of Dibon. Map I, G 10. E. E. N.

KEDESH, kī'desh (קֶדֶשׁ, *qedhesh*), 'holy place': 1. A city in Naphtali, often mentioned. It was an old Canaanitish city with a king (Jos 12 22) and fortified (19 37), more definitely designated as "K.-naphtali" (Jg 4 6) and "K. in Galilee" (Jos 20 7, 21 32) in the hill-country of Naphtali. It was a city of refuge and a Gershonite Levitical city (I Ch 6 76 [61]). In Jg it is mentioned as the home of Barak, where he and Deborah gathered their forces to fight against Sisera (4 6, 9 f.). It was taken by Tiglath-pileser (II K 15 29). Jonathan Maccabæus defeated Demetrius, King of Syria, at this place (I Mac 11 63, 73), and Josephus (*BJ*, IV, 2 3, etc.) mentions that it lay between Galilee and Tyre, to which it belonged, and was hostile to the Jews. It is the modern *Ḳedeš*, on the E. slope of a hill, NW. of Lake *Ḥūle*, in a fruitful country with spring and cistern, and many Roman ruins. Map IV, E 5. 2. A Gershonite Levitical city in Issachar (I Ch 6 72 [57]), probably a mistake for "Kishion" (Jos 19 20, 21 28). 3. A place in the S. of Judah (Jos 15 23), to be distinguished from Kadesh-barnea. C. S. T.

KEEPERS: In Ec 12 3 "keepers of the house" refers primarily to the watchmen, or porters, who guarded the entrance to the houses of the well-to-do. It is perhaps applied figuratively here to the arms as the guardians of the body. In all other cases in the Bible "keeper" means 'watchman,' 'guard,' or 'caretaker.' E. E. N.

KEHELATHAH, kī''hę-lē'thā (קְהֵלָתָה, *q•hēlāthāh*): A station on the wilderness journey (Nu 33 22 f.). Site unknown. E. E. N.

KEILAH, kę-ai'lā (קְעִילָה, *q•'īlāh*): 1. A walled city in the lowland of Judah, which David protected against Philistine raiders (Jos 15 44; I S 23 1-13). It is mentioned in the Tell-el-Amarna tablets as *Kilta*. In Nehemiah's time it was a double district (Neh 3 17 f.). This once important city is probably to be identified with *Khurbet Ḳîla*, a ruined village on a terraced hill 7 m. E. of Eleutheropolis. Map II, D 2. 2. "Keilah the Garmite" (I Ch 4 19). Many of the names in this chapter refer to localities, and Keilah is apparently the same as 1 above. The meaning of "Garmite" is unknown. L. G. L.

KELAIAH, kę-lē'yā (קְלָיָה, *qēlāyāh*): A Levite who married a foreign wife (Ezr 10 23). In the same passage his name is given also as **Kelita** (קְלִיטָא, *q•līṭā'*). Under the latter name he is mentioned among the expounders of the law as read by Ezra (Neh 8 7), and among the signers of the Covenant (Neh 10 10). A. C. Z.

KELITA, kel'i-ta. See KELAIAH.

KEMUEL, kę-miū'el (קְמוּאֵל, *q•mū'ēl*): 1. The ancestral head of the Nahorites, from whom Aram was descended (Gn 22 21; but cf. 10 22). 2. A prince of Ephraim (Nu 34 24). 3. A Levite (I Ch 27 17). E. E. N.

KENAN, kī'nan (קֵינָן, *qēnān*, Cainan AV): The son of Enoch in the Sethite genealogy (Gn 5 9; I Ch 1 2), the equivalent of Cain in the genealogy of 4 1, 17 ff. E. E. N.

KENATH, kī'nath (קְנָת, *q•nāth*): A city in E. Gilead (I Ch 2 23). In Nu 32 42 it is said to have been taken by Nobah (a Manassite clan?) and called Nobah. Though there was a Nobah near Jogbehah (q.v.) (Jg 8 11), there may also have been another. If so, K. may possibly be identified with *Kanawât* in the Hauran, far beyond the NE. border of Gilead, though this is not probable. E. E. N.

KENAZ, kī'naz (קְנַז, *q•naz*), also **KENEZ**: The ancestral head of an Edomite clan of the same name (Gn 36 11, 15, 42; I Ch 1 36, 53). K. (**Kenizzite** RV, **Kenezite** AV) is also named as the clan to which Caleb (Nu 32 12; Jos 14 6, 14) and Othniel (Jos 15 17; Jg 1 13, etc.) belonged. K. (Gn 15 19) thus appears to have been either an Edomite clan, a part of which was absorbed into Judah, or an independent clan, one portion of which became Edomite, while the other united with Judah. Its seat was in S. Judah in the neighborhood of Hebron. E. E. N.

KENITE, kī'nait (קֵינִי, *qēnī*, Gentilic of קַיִן, *qayin*, **Kain** [found in Nu 24 22; Jg 4 11]): The Kenites were a nomadic people whose original home lay in the region S. of Palestine. Moses' father-in-law, Hobab, was a Kenite (Jg 1 16, 4 11), and hence we may infer that they were originally counted with the Midianites. The Kenite clan of which Hobab was chief threw in its lot with Israel on the march from Horeb to Canaan, and later joined Judah when that tribe undertook to conquer S. Palestine (Jg 1 16 ff.). The Kenites took possession of a district to the S. of Judah proper, and there became closely identified with the Amalekites (in Jg 1 16 read "and they went and dwelt with the Amalekites"; cf. Moore in *Int. Crit. Com., ad loc.*). A small clan led by Heber afterward moved to N. Palestine (Jg 4 11). When Saul marched against Amalek he warned the Kenites to save themselves by separating from the Amalekites (I S 15 6). They occupied a distinct part of the Negeb near the Jerahmeelites (I S 27 10, 30 29). Later they were reckoned as an integral part of Judah (I Ch 2 55), and it was the Kenite Hammath who was considered the ancestor of the Rechabites (q.v.). The Kenites are mentioned in the enigmatic oracle ascribed to Baalam (Nu 24 21 f.). Many recent writers have advocated the theory that the Kenites were originally worshipers of J", and that it was from them that Moses derived his knowledge of J", but this theory is beset with many difficulties. E. E. N.

KENIZZITE, kę-niz'zait. See KENAZ.

KERCHIEF: The rendering of the Heb. *miṣpāḥōth* (Ezk 13 18, 21), a head-covering or veil of some sort, the exact nature of which is unknown. See also DRESS AND ORNAMENTS, § 8. E. E. N.

KEREN-HAPPUCH, kī''ren-hap'uc (קֶרֶן הַפּוּךְ, *qeren happūkh*): One of Job's daughters (Job 42 14). The name means 'horn of eye-paint,' the reference being to the black antimony dye used for the eyebrows and eyelashes. E. E. N.

KERIOTH, kĭ'ri-ŏth (קְרִיּוֹת, *qᵉriyyōth,* in Jer 48 41 with the article), the pl. of *qiryāh,* 'city': A place in Moab (Jer 48 24) with royal palaces (Am 2 2), perhaps the capital city. On the Moabite Stone (see MESHA) it is mentioned as containing a principal sanctuary of Chemosh. Buhl (*GAP*) identifies it with Rabbath Moab, the capital city of the district *'Ār,* S. of the Arnon. C. S. T.

KERIOTH-HEZRON, kĭ''ri-ŏth-hĕz'rŏn. See HEZRON.

KEROS, kĭ'rŏs (קֵרוֹס, *qēroṣ*): The ancestral head of a family of Nethinim (Ezr 2 44 = Neh 7 47). E. E. N.

KETTLE: The rendering of *dūdh* (II S 2 14). See FOOD, § 11.

KETURAH, kĕ-tū'rā (קְטוּרָה, *qᵉṭūrāh*), 'frankincense': The wife or concubine of Abraham, perhaps like Hagar taken during Sarah's lifetime. She was the mother of six sons, representing Arab tribes S. and E. of Palestine. But the episodical nature of the passage (Gn 25 1-6), the plurals in ver. 3, and the broad geographical distribution of her descendants argue strongly for a tribal interpretation of Keturah's personality. A. S. C.

KEY. See HOUSE, § 6 (1), and LOCK.

KEZIAH, kĕ-zaĭ'ā (קְצִיעָה, *qᵉṣīʿāh*), 'cassia': One of the daughters of Job (Job 42 14). E. E. N.

KEZIZ, kĭ'ziz. See EMEK-KEZIZ.

KEZZIZ, VALLEY OF. See EMEK-KEZIZ.

KIBROTH-HATTAAVAH, kĭb''rŏth-hăt-tê'a-vā (קִבְרוֹת הַתַּאֲוָה, *qibhrōth hattaʾăwāh,* 'graves of lust': A station on the wilderness journey from Horeb to Kadesh (Nu 11 34 f., 33 16 f.; Dt 9 22). It was the scene of the wonderful supply of quail, the greedy eating of which brought on a plague causing the death of many in the camp. Site unknown. E. E. N.

KIBZAIM, kĭb-zê'im (קִבְצַיִם, *qibhtsayim*): A Levitical city of Ephraim named in connection with Gezer and Beth-horon (Jos 21 22), called Jokmeam (q.v.) in I Ch 6 68. E. E. N.

KID. See SACRIFICE AND OFFERINGS, § 5; FOOD, § 10.

KIDNEYS: In the O T the Heb. *kᵉlāyōth* is used in two senses. (1) Literal—of the kidneys with their fat. In one passage the term is used to indicate the choicest part of the wheat (Dt 32 14). See SACRIFICE AND OFFERINGS, § 10. (2) By metonymy—for the emotional nature of man with its impulses and affections. In such passages it was rendered in AV by reins, for which RV substitutes "heart" (cf. also Rev 2 23). E. E. N.

KIDRON, kĭd'rŏn (קִדְרוֹן, *qidhrōn*): The name of the valley E. of Jerusalem, the stream of which is dry during the greater part of the year. Originally the spring Gihon (see JERUSALEM, § 11) emptied its waters into this part of the valley. The Valley of Jehoshaphat (Jl 3 12) is not to be identified with the Kidron, at least that portion of it near Jerusalem. See also JERUSALEM, § 5. E. E. N.

KINAH, kaĭ'nā (קִינָה, *qīnāh*): A town in the extreme S. of Judah (Jos 15 22). Site unknown. E. E. N.

KINDRED: The translation of a number of Heb. and Gr. terms in AV, most of which have been more correctly rendered by other words in RV. Attention may be called to the following: 1. In the O T. (1) In Ezk 11 15, the term rendered "kindred" means 'redemption.' This gives no good sense, and it is probable that the original reading was 'captivity,' or 'exile,' giving the meaning 'fellow exiles.' (2) In Ru 3 2, the Heb. means literally 'acquaintance.' (3) In Gn 24 7, etc., the Heb. word (rendered "nativity" in RV) is the same as that rendered "kindred" in 12 1, etc. It is derived from the verb meaning 'to give birth to,' and both senses are correct. In Est 2 10, 20, 8 6 it is rendered "race." (4) The Heb. word for 'family' is sometimes used in a broad sense for "kindred" (Gn 24 38; Ps 22 27, etc.). 2. In the N T. (1) In Ac 4 6 *γένος* means 'family,' while in 7 13, 19 it has its usual meaning of 'race.' (2) In Ac 3 25 *πατριά,* 'family,' is used in a very broad sense, almost equivalent to 'race,' or 'nation.' (3) In Rev 1 7, 5 9, etc., the RV "tribe" is the literal meaning of the Gr. *φυλή.* E. E. N.

KING: The Heb. word *melekh,* 'king,' appears to be derived from a root, *mlkh,* meaning 'to decide' or 'to give counsel,' which reminds us of the status of the chief, or sheik, of a tribe, whose main function was to give counsel rather than to rule absolutely. The verb *mālakh,* 'to rule,' or 'to reign,' is denominative from *melekh.* The original constitution of Israel was patriarchal (see FAMILY AND FAMILY LAW, §§ 2, 4) and tribal. There was no central authority, even in religion. Leadership in war or in time of peace was due to individual prowess or abilities, was not hereditary, and was, after all, subordinate to the government of the tribes through their "elders." As Israel became more firmly established in Canaan and entered more fully into the experiences of a settled, instead of a nomadic, life, the essential weakness of the tribal constitution became only too evident. Such experiences as the invasion by the Midianites (Jg chs. 6–8) and the conquest of central Israel by the Philistines (I S chs. 4–6) showed the need of union under one capable head. Gideon refused the offer of a crown (Jg 8 22 f.), although he exercised great authority in his own locality until his death. The attempt to found a kingdom by Gideon's incapable son Abimelech was abortive (Jg ch. 9). It was in the days of Samuel, a seer of great influence in central Israel, that the desire for a king came to be generally prevalent. See ISRAEL, HISTORY OF, § 2 (2). The oldest narrative (I S 9 1–10 16, 11 1-13) represents Samuel as at one with the people in this matter, and gives as the motive the desire for a leader to save Israel from the Philistines. Saul was the choice of the people, consequent on his leadership of the volunteers of central Israel in a successful campaign against the Ammonites. As king, Saul's status was midway between that of the chief of a tribe and the more fully developed regal state exhibited by David. Saul was the war leader of all Israel, and in war his authority was supreme. But in other respects

his court and the organization of his government were crude and primitive. It was otherwise with David (q.v.), in whom Israel found a man of truly regal character. David was chosen king by the tribal "elders," first of Judah (II S 2 4), then, seven years later, by those of all Israel (II S 5 3). As king, David was the military head, the supreme judge, and the religious head of all Israel. His authority was not absolute, for there were many ancient customs and rights which he was expected to uphold, not to annul (cf. the later case of Ahab and Naboth, I K ch. 21); still, in many respects his will was the supreme law of the land, and in the selection of his officials, both military and civil, less attention was paid to the local tribal nobles and more to persons who would be directly dependent upon the king himself. As the supreme court of appeal, this king and his officials practically supplanted the old tribal courts in matters of great importance. In these and other respects the tendency of the kingdom was to break down the old tribal system. Under David the kingly government took on a dignity that it had not at all possessed under Saul. It was organized, and there was a real court and cabinet (II S 8 15-18, 20 23-26). Under Solomon, this organization was extended to cover a larger field, especially in connection with the economic measures for the maintenance of the royal establishment (I K 4 1-28). Under Solomon also the royal prerogatives were insisted upon in an autocratic spirit (cf. I K 12 8-11) unknown in earlier days, and exceedingly distasteful to the majority of his subjects, especially those outside of Judah (I S 8 10-18; I K 12 4-7). The northern tribes remembered that the house of David held its power only by their free consent, and at the death of Solomon refused their allegiance to his son, who declined to renounce the autocratic policy of his father. The Northern Kingdom thus originated in a protest against absolutism, and it is likely that the first kings were somewhat cautious about interfering with time-honored customs. Omri was the real organizer of the Northern Kingdom. Being the choice of the army, he had the power to enforce his authority. His centralizing policy sought to diminish the independent power and significance of the old local and tribal constituencies, and to make the throne supreme, and under the Omri dynasty the Northern Kingdom came to be as closely organized about and dependent on the throne as was that of Judah. Under ordinary circumstances the kingdom was hereditary, but the many changes of dynasty show that this was no unchangeable law. Primogeniture was also recognized, but not as an essential condition.

There was something ideal in the conception of a king to the mind of the ancient Israelite. The limits of the royal authority were somewhat vague, and hence there was all the greater need that, as the final court of appeal and the fountainhead of justice, the king be perfectly just and impartial. As the head of the state, he was to be the successful leader of its armies, the wise provider of all things conducive to public welfare, having at heart his people's interests, quick to detect and punish the evil and reward the good (Dt 17 14-20; I K 12 7). As the chief of his people, he was also their representative before God. He was really their high priest. He officiated at the national sacrifices, prayed for his people, and blessed them in the name of J" (I S 14 33 f.; II S 6 18 f.; I K 8 12 ff., 13 4, etc.). It was easy, therefore, for the Messianic thought at times to conceive of the ideal future as the time when a perfect king should reign as God's own representative, and his kingdom be the realization of the rule of God in Israel and on earth (Is 9 6-7, 11 1-5, 32 1 ff.; Jer 23 5; Ezk 32 22-24, etc.).

E. E. N.

KINGDOM OF GOD: A N T phrase based upon O T antecedents, used with various shades of meaning centering in the idea of the spiritual reign of God among men.

1. Usage of Terms. The phrase "kingdom of heaven" (*βασιλεία τῶν οὐρανῶν*) is used in the N T by Mt only, and is an exact equivalent of the phrase "kingdom of God" (*βασιλεία τοῦ θεοῦ*). The expression is based on the popular substitution in later Judaism, under stress of superstitious feeling, of the word "heaven" for the name of God, wherever it occurred. Outside of the N T, it was in use as the Targumic name of the Messianic empire (*malkhūthā' dhishmayyā'*), an alternate form of the older phrase, which, however, it never completely displaced. Which of the two expressions Jesus Himself adopted, and whether He limited Himself to one or the other are open questions. (Cf. Stanton, *The Jewish and Christian Messiah* [1886], pp. 209–210; Dalman, *Words of Jesus* [1902], pp. 91 ff.). Less technical and formal expressions denoting the same idea are, "kingdom of their [my, Mt 26 29] father" (Mt 13 43), "thy kingdom" (in the Lord's Prayer, Mt 6 10), "the kingdom," without qualification (Mt 8 12); and, after the recognition of Jesus as the Messiah, "kingdom of Christ" (Pauline usage, I Co 6 9 f.; Gal 5 21).

2. Antecedents in the O T. The root of the conception of the kingdom of God is to be found in the O T. In one of the earlier passages of the Hexateuch (Ex 19 5 f.), Moses is represented as bringing the promise of J" to the people of Israel that they should be "a kingdom of priests and a holy nation." This was distinctly assumed as the case realized in the last stages of the period of Judges. Gideon refuses the throne offered him upon the ground that J" only must rule over Israel (Jg 8 23). When the people demanded a king from Samuel and he took the matter to J", he received the answer that it was not himself that the people had rejected but J" (I S 8 7; cf. 12 12). In its simplest form, the idea current in this period may be put in the proposition: Israel's government is ideally a theocracy, *i.e.*, the reign of God, and Israel, accordingly, the kingdom of God. With the establishment of this monarchy the idea naturally receded into the background, but the thought that God was the true king of Israel was never completely lost sight of. When Israel's need became great, the prophets foresaw the reestablishment of the reign of J" in the future as the only effective remedy of the ills from which the nation was suffering. This lies at the root of the Messianic idea, which culminates in the apocalyptic conception of Daniel.

What the notion of the kingdom of God is in Dn appears plainly from its coordination with the other kingdoms. Just as Assyria and Babylonia became great world-empires, and controlled the whole known world, and were followed by Medo-Persia and the Macedonian rule of Alexander and his successors, so the people of God's choice would supplant the last of these and grow into a power which would hold perpetual sway, or **dominion** (*sholṭān*), over the world (Dn chs. 3, 7, 11). But there were hindrances delaying this consummation, in particular the heathen nations, hostile preternatural powers (Satan, stars, demons), and the alien dynasty of the Herods. This conception was the current one in N T times, being given a central and regulative place. The phrase "kingdom of God" ["kingdom of heaven"] assumed a very clear and definite sense as the realm over which God rules (cf. *Targum*, Is 40 9; Mic 4 7; also *Targ. Jon.* Is 53 10, "The kingdom of the Messiah"; see also Cremer, *Bibl. Theol. Lex.*, *βασιλεύς*; Schürer, *HJP*, II, ii, 170).

3. Apocalyptic Ideal: A Divine World-Empire.

The Targumic is evidently the usage which served as the starting-point for the development of the conception in the N T. John the Baptist took the imminence of the kingdom as the occasion and motive of his preaching of repentance (Mt 3 2). In the teaching of Jesus the conception became primary, and at the same time received a new moral and spiritual significance.

4. Teaching of Jesus.

The usage of Jesus represents the kingdom (1) figuratively, under the form of a place. This is the case in all expressions involving the act of entering into the kingdom (Mt 7 21, 18 3; Mk 10 15, 23; Lk 18 24 f.). Sometimes, the place is more narrowly presented as an enclosure, or walled territory, or city with gates that can be closed (Mt 23 14). It is better to enter into the kingdom of heaven with one eye than, having two, to be cast out (Mk 9 47). Men are said to be "near" or "far" from the kingdom (Mk 12 34). It requires effort to enter (Mt 11 12). But the difference between those who enter and those who do not is not the difference between the Jew and the Gentile, but that between those who possess a certain fitness for it and those who do not (Lk 9 62). But after entrance has been secured, it is a place of enjoyment, a place where even Jesus Himself shall eat and drink (Mt 26 29; Mk 14 25; Lk 22 16, 18). (2) In a second class of passages, the kingdom is represented as a possession. Of the poor in spirit and of those who are persecuted for righteousness' sake it is said, "theirs is the kingdom of heaven" (Mt 5 3, 10; Lk 18 16 f.). It is something that can be given and taken away. It will be taken from the Jews and given to a nation bringing forth the fruits thereof (Mt 21 43). It is promised to the little flock (Lk 12 32). The parables of the treasure hidden in the field and the merchantman seeking goodly pearls (Mt 13 44-46) give this view of it. It is the most valuable of possessions, and it is the height of wisdom to seek for it and the summit of prosperity to secure it (Mt 6 33; Lk 12 31). (3) A third class of passages represents the kingdom of God as an organization, constituted of a certain class of men. It is a body politic, growing from small beginnings into large proportions and power (Mt 13 31; Mk 4 26). Its members are the children of the kingdom (Mt 13 38). Like every human organization this, too, must have its offices and officers; but to suppose that these are to be appointed without reference to their character and on the same principle as in the political sphere—in order to lord it over their fellow members—is a grievous error. They that rule shall be they that serve. They shall rule in the very act of serving their brethren (Mt 20 21 ff.). (4) A fourth class of passages designates the kingdom as an order of things, or a dispensation. In the vision of Daniel, it had been foreshadowed that with the coming of the fifth kingdom a revolution would occur in the affairs of Israel and, in fact, of the whole world. And it was the nearness of this new order of things that John the Baptist had preached. Jesus came with the same message, and taught His disciples to announce the coming of the kingdom, to pray for it, and to prepare for it (Mt 6 10-13; Lk 9 2, 11). The new feature of the dispensation thus announced is its spirituality. Its laws are essentially ethical. It is an order of things in which humility and purity count for more than self-assertion and outward conformity to standards (Mt 11 11; Lk 7 28). It is an administration of justice and equity. Faithfulness and diligence are rewarded in it and sloth and unbrotherliness are punished (Mt 21 43; cf. 25 1 ff.).

The thought of Jesus regarding the kingdom of God may be gathered also from His use of other parallel expressions. After His answer to the rich young man who asked Him what he must do to inherit eternal life, Jesus turned to His disciples and said, "How hardly shall they that have riches enter into the kingdom of God" (Lk 18 24), and His disciples asked Him, "Then who can be saved?" (Lk 18 26). The three phrases "kingdom of God," "eternal life," and "be saved" are in this passage applied to the same thing. Whether the conversation is reported verbatim or through the mediation of later developments, it is certain that it indicates at least the understanding which prevailed of the kingdom of God before the Synoptic Gospels were cast into their present form from their sources. The identity of the two phrases "kingdom of God" and "eternal life" is still further illustrated by the fact that the Fourth Gospel uniformly presents the latter as the great theme of Christ's teaching, thus putting it in the place occupied by the idea of the kingdom in the Synoptic account. The expression "kingdom" occurs in the Fourth Gospel only in two reports of conversations by Jesus, viz., those with Nicodemus and with Pilate (Jn 3 3, 18 36 ff.). In the case of the conversation with Pilate the expression was forced into the narrative by the circumstances. Being charged with assuming the title of king, Jesus could not avoid referring to the idea.

5. Parallel and Contrasted Conceptions.

Further, additional light is thrown on the notion of the kingdom of God by the occurrence of contrasted notions, such as that of the kingdom of Satan (Mt 12 26; Mk 3 24; Lk 11 18). This kingdom involves an organization controlled by one domi-

nating power, and it is necessary that its law should be harmoniously observed by its subjects, else its integrity disappears and it collapses (Mt 12 25 f.; Lk 11 18). The kingdom of God is finally identified with the 'coming age' of the apocalyptic literature (Lk 18 30; Mk 10 30), and the 'present age,' being the obverse of the coming, falls into the place of opposition to the kingdom of God.

6. Realm and Reign.

The two aspects of a kingdom, that of a reign and that of a realm, are in this teaching both present, but indistinguishably interwoven. As a matter of fact, they could not exist apart from each other. Where there is an actual reign there must be realm, and where there is a realm there is also a reign. But though the two aspects of reign and realm are not to be separated from each other, the usage of the time laid the emphasis on the former, permitting the idea of realm to appear as a corollary (cf. Schürer, *HJP*, II, 539, n. 43; Dalman, *Words of Jesus*, p. 94 f.).

7. The Coming of the Kingdom.

What Jesus says as to the time and method of the establishment of the kingdom of God has given rise to difference of opinion. On the one side, it is claimed that His thought on this point coalesces with that of the Apocalyptists (apocalyptic-eschatological view), and that, like them, He looks upon the coming of the kingdom as a future event to be ushered in with a unique display of supernatural power (J. Weiss, *Predigt Jesu vom Reiche Gottes*[2] [1906]; Schmoller, *Die Lehre v. Reiche Gottes* [1891]; Issel, *Reich Gottes* [1891]; Cone, *Rich and Poor in the N T* [1902]; Baldensperger, *Das Selbstbewusstsein Jesu*[3] [1903]; Bousset, *Die Predigt Jesu in ihren Gegensatz zum Judenthum* [1892]). On the other side, His utterances are interpreted as representing the kingdom as a present evolving organism (ethico-religious view). Exclusively taken, either one of these views fails to account for all the facts in the case, some of which seem to support one and some the other of the alternative views. There is no doubt that here there is a problem which might be solved by denying the genuineness of either class of utterances attributed to Jesus. The eschatological discourses may have been incorporated into the ethico-religious teaching of the Master by His reporters, because these were unable to fully appreciate His pure religious thought; or, less probably, the ethico-religious elements may have been read back into His speeches, though developed later in the course of Apostolic activities; or the eschatological may have been but the form current in His day which Jesus used as a medium for His ethico-religious ideals; or, again, the eschatological may have formed the chief content of His teachings, and those instances of His usage in which the kingdom appears as a present reality may be proleptical. All these methods of dealing with the data do more or less critical and exegetical violence to them. The truth is that the primary element in Jesus' conception is the ethico-religious, and the eschatological is used, partly as a vehicle for conveying this, and partly as a possible culmination and expression outwardly of the inner reality. The kingdom is then a present and growing power, whose final triumph might be conceived as taking place in the form ordinarily represented in the Apocalyptic writings.

8. The Kingdom in Apostolic Teaching.

Both the foregoing conceptions persist throughout the Apostolic teaching, and run parallel without any tendency either toward the absorption or toward the expulsion of the one by the other. In the Epistles of Peter, the eschatological idea prevails. The kingdom is a future manifestation (I P 1 7 f., 4 13); Christ Himself would come in glory and establish it (I P 4 5 f.). In the Epistle of James, it is a privilege to be enjoyed by those who love Jesus as Christ that they shall inherit the kingdom (Ja 2 5). On the other hand, in Revelation, it is more than a future reign of God. With the ascension of Jesus, Satan has been overthrown, and the kingdom has come (12 10). Believers are already rulers in it (1 6, 5 10). The Seven Churches are in the domain of Christ. In the Johannine writings, the conception and phraseology of the kingdom yield to those of eternal life, which is represented as a present good secured by faith in Christ (Jn 3 36, 6 54; I Jn 5 11, 13). But most clearly does this alternation of the idea from a present to a future reality appear in Paul's system of thought. Here the two advents of Christ mark the developments. The first coming has already resulted in the establishment of a kingdom of which His disciples are **fellow citizens,** Eph 2 19; a **dispensation** of the fulness of the times, Eph 1 10; the **body of Christ,** Eph 1 23, 4 12, etc., constituted by the predominance of certain inner realities (Ro 14 17; I Co 4 20). Men are transferred into it ("the kingdom of the Son") by faith in God through Jesus Christ (Col 1 13). Yet this kingdom is associated with the future coming of Christ (II Ti 4 1), and is to be inherited (Gal 5 21; I Co 6 9 f.). Paul also distinguishes between the kingdom of God, pure and simple, and the kingdom of Christ; but the difference is simply that the former represents an earlier stage in the Apostle's thought and the latter a later one. Yet the kingdom of Christ is the means of furthering the kingdom of God (I Co 15 24-27). It was only after the close of the Apostolic period that the identification of the kingdom of God with the Church of Christ began to be made.

9. The Kingdom and the Individual.

The new meaning thus imparted to the conception of the kingdom of God broke down the older barriers of mere national and racial privilege about it. Both in the teaching of Jesus and still more clearly in the system of Paul, the kingdom was to extend over the great heathen world (cf. Eph 3 6, where Gentiles are referred to as **fellow heirs, fellow members** of the body, and **fellow partakers** of the promise), and even possibly leave out some of the old Jewish communities (Ro 9 31 f.). From being the commonwealth of Israel, it came to be regarded as the community of the righteous within Israel, and, finally, as the righteous among all nations. The conditions of membership are, accordingly, placed within the reach of the world at large, and consist in repentance from sin and trustful acceptance of the Christ as Savior (Mt 16 16; Ac 13 39, 3 19, 17 30; Ro 1 16). The privileges of such membership are correspondingly lifted out of a

material sphere (currently expressed in such phrases as 'eating bread in the kingdom of God' [Lk 14 15], 'partaking in a banquet of manna,' or 'of the flesh of leviathan,' or 'Behemoth') into the more spiritual one of the vision of God, the recognition of sonship, the satisfaction with righteousness, the communion with the devout of past ages, and the completion of communion with God already begun. But on their part, the members of the kingdom must maintain a Christian character. As such, they are to be distinguished by humility, meekness, a forgiving spirit, a devout and prayerful attitude toward God, earnest aggressiveness in extending the kingdom, and a fraternal loving attitude toward their fellow members. Over one another they are to watch with care (Mt 18 15-20), and serve one another with devotion.

10. Summary. The Biblical idea of the kingdom of God may then be said to center about the thought of a special order of things or dispensation, the chief characteristic of which is that men recognize God as absolute sovereign. But they do so because, in the person and teaching of Jesus Christ, He is revealed to them as their Father. The relation of the individual to the kingdom is thus established by faith, *i.e.*, by the acceptance of the revelation made by Jesus; but those who accept Him irrespective of previous station in life or nationality are banded together as His new people. The order of things thus begun is to be completed in the future. Yet its complete manifestation at the last will not bring a new reality into existence, but will only fill out and reveal its outline.

LITERATURE: In addition to the works mentioned in the article, the following may be consulted: Bruce, *Kingdom of God*[3] (1890); Candlish, *Kingdom of God*; Mathews, *Messianic Hope in the N T* (1907).

A. C. Z.

KINGS, BOOKS OF

ANALYSIS OF CONTENTS

1. Name and Place in the O T Canon
2. General Structure and Purpose
3. Date
4. Sources
5. Chronological Scheme
6. Text
7. Historical Value

1. Name and Place in the O T Canon. In the Heb. Canon Jos, Jg, I and II S (as one book), and I and II K (as one) form a group called the 'Early (or Former) Prophets.' How old this grouping is can not now be ascertained, but it antedates the LXX. and persisted (in Heb. MSS.) until the age of printing. Both Origen and Jerome speak of the difference between the LXX. division into two books (Third and Fourth 'Kingdoms') and the Heb. designation of the whole as one book of 'Kings.' Our subdivision of S and K into two books each, based as it is on the LXX., is of no special significance, and is purely arbitrary, having no basis in the text. The dividing line between K and S has also been drawn somewhat arbitrarily, since I K chs. 1 and 2 are really the conclusion of the history of David narrated in II S. Lucian, in his recension of the LXX., made a much more natural division between II S and I K at I K 2 12, perhaps following ancient Heb. authorities in so doing. The exact relation of the original Heb. book of 'Kings' to the preceding historical books is obscure. It is certain that the older material in them all has been edited by compilers in the same spirit, and that together they form a closely connected series. But whether they were originally planned as such a series, and were once but four parts of one large work all edited by the same hand, are questions that can not be answered definitely.

2. General Structure and Purpose. Disregarding the artificial subdivision into two books, the entire work consists of three main parts: (1) The history of Solomon's reign (I K chs. 1–11). (2) A synchronous history of the two kingdoms (I K ch. 12–II K ch. 17). (3) The history of Judah from the fall of the Northern Kingdom to the Exile (II K ch. 17, end). Throughout each of these three parts we find evidence of the use by the editor, or compiler, of a variety of sources, sometimes quoted verbatim in longer and shorter excerpts, at other times used more indirectly, but always in accord with one ruling purpose, to set forth the history from a religious rather than from a political point of view, and to show what lessons were to be learned from it regarding J"'s dealings with His people. In political events or measures, as such, the compiler took little interest. Of the careers of some of the most important kings (*e.g.*, Omri and Jeroboam II) he gives only the briefest notices. The record of a half-century is compressed into a few lines (*e.g.*, the reign of Manasseh). This was due simply to the 'pragmatic' or didactic aim of the historian. He selected from his sources only those things that seemed best suited to his main purpose. The signs of the compiler's hand are manifold. (1) He makes definite reference to three works as authorities (cf. I K 11 41, 14 19, 29, and see below, § 4). (2) The constant recurrence of certain favorite formulas, which form the framework, as it were, of the whole. (a) Those by which a reign is introduced, which include, when complete, the synchronism with the contemporaneous reign in the other kingdom, the name of the king, his age, length of reign, name of queen-mother, and a statement as to his character (I K 14 21, 22 41 f., etc.). (b) Those by which the account of a reign is closed, which include a reference to the editor's authority, a notice of the king's death and burial, and the name of his successor (I K 11 41 ff., 14 19 f., 29, 31, 15 7 f., etc.). (3) The synchronistic scheme, according to which the accession of a king in one kingdom is dated according to the regnal year of the contemporaneous king in the other. This appears as a regular element of the formula (2) (a) just noted, and is carried through the entire period of the divided kingdom. It is not likely that these synchronisms were in the original authorities; they were probably computed by the editor on the basis of figures found in his sources. (4) The presence of a large number of passages, scattered through the work, all revealing the same religious point of view and holding a most important place in the general composition of the work. Some of them appear conspicuously in the framework (cf. (2) above) as

judgments on the character of the individual kings, while others of more extended character seek to show why misfortunes came upon different kings or the nation (*e.g.*, I K 11 1-13, 32-39, 15 4 f., 29-31; II K 17 18-23, etc.). The standpoint from which these are written is the 'Deuteronomic.' Kings are condemned for worshiping at the high places, a practise clearly contrary to the Deuteronomic theory of one only legitimate sanctuary. The sins of Solomon, of Jeroboam, of N. Israel in general, and of Manasseh are all of just the kind that are especially condemned in Dt. The doctrine that the national prosperity was directly dependent upon its loyalty to J", and that disloyalty would surely be visited with heavy retribution is also a cardinal doctrine of Dt (see DEUTERONOMY, § 8). Along with such passages as these, a number of others, which are similar in literary style and mode of thought, will naturally be classed as from the compiler rather than from his sources.

3. Date.

The narrative of K is carried down to the time when Evil-merodach, King of Babylon (562–560 B.C.), released the captive Jehoiachin, of Judah, from prison, *i.e.*, some time later than 561. This makes the book, as it stands, of exilic (or possibly post-exilic) date. There are also a number of editorial sections, such as II K 17 19 f., 21 10-15, 23 26 f., possibly also I K 9 6-9, where an exilic point of view seems presupposed. But over against these indications of exilic date there are others which imply an earlier date for large portions of the work. (1) The frequently recurring expression "unto this day" can be assigned often only to the editor (not to his source), and refers to conditions that passed away with the Exile (cf. I K 8 8, 9 21, 12 19; II K 8 22, 16 6). In other instances, as I K 10 12; II K 17 23, 41, a pre-exilic date for the phrase is not certain, but it is probable, while in others, as II K 10 27, it may belong to the source used by the compiler. (2) The presence of two separate strata in the editorial matter. One such stratum has just been referred to as evidence of exilic, or post-exilic, date. The other, however, seems to demand a pre-exilic date—that is, there seems to be no consciousness, on the part of the writer, of the fall of Jerusalem, or of the cessation of the rule of David's line, or of the captivity of Judah (*e.g.*, I K 8 22-43, 11 29-39; II K 8 19, 17 18-23, in which vs. 19 f. are a later insertion). The conclusion, therefore, to which the evidence seems to point is that the work was composed before the fall of Jerusalem (586 B.C.), and that during or shortly after the Exile it was revised, and also supplemented by the addition of the account of the downfall of the Judæan kingdom, all in the same spirit as that in which the original book had been written. The work as we have it is thus, in the main, the work of two editors, whom we may call R^1 and R^2.

The date of the first draft of the work by R^1 can not well have been earlier than the publication and adoption of the book of Deuteronomy as the standard exposition of Israel's religious constitution in 621 B.C. (see DEUTERONOMY, § 5). The influence of Dt is evident in all parts of the work. It extends even to minute points of phraseology (cf. the long lists of identical, or similar, expressions in K and Dt collected by Driver, *LOT*, pp. 200–203, and by Burney in *HDB*, II, pp. 859–861). The probability is, therefore, that some one, profoundly influenced by Dt and the reformation of Josiah's time, also perhaps by the earnest appeals and denunciations of Jeremiah, undertook to compile a history of the kingdom in which the great religious and moral teachings of Dt would be seen to be illustrated and enforced in the actual course of events. The exact date of R^1 can not be fixed. In view of his reference in II K 24 5 to one of his sources as containing a full account of Jehoiakim's reign (608–597), it is probable that he wrote in Zedekiah's reign (597–586), on the eve of the fall of the kingdom. The date of the second revision by R^2 does not need to be placed later than the Return (536). Somewhere between 561 and 536 satisfies all conditions, as the few passages that seem to show acquaintance with the Priests' Code (I K 6 1a, "most holy place" 6 16, "the golden altar" 7 48, a few expressions in 8 1-7, and II K 18 31b) can easily be accounted for as late glosses.

4. Sources.

The compiler R^1 had at his disposal a number of sources, some of which he names, while others can be detected by close study of the work. The sources named are "the book of the acts of Solomon" (I K 11 41), "the book of the chronicles of the kings of Judah" (I K 14 29, etc., cited for all reigns except those of Ahaziah, Athaliah, Jehoahaz, Jehoiachin, and Zedekiah), and "the book of the chronicles of the kings of Israel" (I K 14 19, etc., cited for all reigns except those of Jehoram and Hoshea). (1) The "book of the acts of Solomon" must have been one of the main sources used by R^1 for his history of Solomon's reign (I K chs. 1–11). But he did not draw all his information from this work. The introductory part of the account of Solomon (I K chs. 1–2) was, in the main, taken from the history of David's reign in Jerusalem (see DAVID, § 2 (3), and SAMUEL, BOOKS OF. The remainder of the account of Solomon's reign (chs. 3–11) comprises three main kinds of material: (a) Annalistic and statistical notices, such as we find in 3 1, 4 1-28, 9 10-28, 10 14-20, 26, 28 f.; (b) an extended account of the building of the Temple and of its furnishings in 6 2–7 51; (c) a series of notices, all serving to show Solomon's great wisdom and glory (3 6a, 7-13, 16-28, 5 1 f., 6-11, 13-18, 8 1-13, 62-66 [?], 10 1-10, 13), with which 11 14-25 may be connected. Of these three groups it is likely that (b) was taken by R^1 from a larger description of the Temple, perhaps preserved in its archives; (c) comprises just the kind of material we should expect to find in a "book of the acts of Solomon," while (a) was probably derived ultimately from the royal annals of Solomon's reign. Whether (a) was found by R^1 in the "book of the acts of Solomon," or was gathered by him directly from the royal archives or through some intermediate source is difficult to decide. It is more probable that (a) was not a part of the "acts." (2) The exact nature of the two books "of the chronicles of the kings" of Judah and Israel is difficult to determine. The designation 'book of the words (*i. e.*, deeds or affairs) of the days' is the technical term for official records (*i.e.*, chronicles)

such as would be kept by one of the court officials (I K 4 3; cf. Ezr 4 15, 19, 5 17, 6 1 f.; Neh 12 23; Est 2 23, etc.). And as these works are referred to as sources of information for only such things as would naturally have a place in official records, it is natural to infer that such records are meant by this term. Modern scholars generally, but for no cogent reasons, reject this view, and think that two comprehensive historical works (perhaps based largely on the archives) were meant. In any case, much of the precise detailed information in K regarding the two kingdoms, such as the length of the different reigns, the specific events of these reigns, etc., must have been derived primarily from official records. But there is also much in K that may well have been drawn by R^1 from other sources. The story of Elijah, especially in I K chs. 17–19 and 21, and most of the story of Elisha in II K chs. 2–8 were derived probably from written 'prophetic' histories of these men. There are also accounts too extended and of too general a character to have been drawn immediately from official annals, though largely political in character, and not marked by that specifically religious tone that distinguishes the 'prophetic' stories. These may well have been taken from written narratives of a popular nature, dealing with important events of both kingdoms. Another special source seems to have been a biography of Isaiah, used for certain events of Hezekiah's reign. The following tabular presentation of the distribution of the sources (with the symbols by which they are frequently designated by modern scholars) used by R^1 may be found useful:

A. (Annals, or official records including the "books of the chronicles of the kings"), I K 3 1 f., 4 1-19, 22 f., 26-28, 9 10-14, 23-28, 10 11 f. (?), 16-20, 26, 28 f., 11 26-31, 40, 12 1-16, 18 f., 14 1-6, 12, 18, 25-28, 15 16-22, 27-29, 16 9-11, 15a-18, 21 f., 23b-24, 34; 22 49 f.; II K 1 1, 8 20-22, 10 32 f., 11 1-12, 18b-20, 12 18 f., 13 3, 7, 22, 24 f., 14 5-6a, 7-14, 19-22, 25, 15 5, 10, 14, 16, 19 f., 25, 29 f., 16 5-9, 17 f., 17 3-6, 24-28(?), 18 4 (?), 8 (?), 10 (in part), 13b-16, 21 23 f., 22 3-15, 20 b, 23 1-4a, 5-15, 21-24, 29-30, 33-35, 24 1, 7.

S. (Acts of Solomon), I K 3 4-13, 15-28, 5 1, 10 f. (?), 12-18, 8 1-9 (nearly all), 10-13, 10 1-10, 13, 11 14-25.

T. (History of the building of the Temple and Palace), 6 2-6, 8-10, 15-21, 23-28, 31–7 51.

Ej. (Stories of Elijah), I K 17 1–18 30, 32b–19 9a, 11b-21, 21 1-20a, 27-29; II K 1 2-8.

Es. (Stories of Elisha), II K 2 1-24, 4 1–6 23, 8 1-15, 13 14-21.

N. (Stories of the Northern Kingdom), I K 20 1-34, 22 1-37, II K 3 4-27, 6 24–7 20, 9 1-6, 11-28, 30–10 27.

Jud. (Judæan stories), II K 12 5-17, 16 10-16.

Is. (Biography of Isaiah), II K 18 17–20 19.

The remainder of the work, not covered by these references, can be considered as editorial, belonging either to the main editor (R^1), or to his later reviser (R^2), or to later hands (R 1).

Sections that may be assigned to R^2 or R 1 are: I K 4 20 f., 24 f., 8 44-61, 9 6-9, 13 1-33b, 15 6, 16 7, 18 31, 19 9b-11a, 20 35-43, 22 38; II K 1 9-17a, 13 4-6, 12 f., 23, 14 17, 26 f., 17 7-17, 19, 29-40, 21 7-15, 23 16-20, 26 f., 24 2 f., 8–25 30.

5. Chronological Scheme.

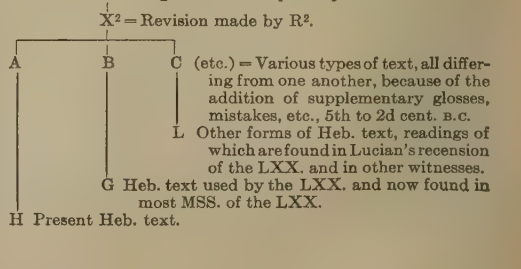
In K there are two separate sets of chronological data. (1) The length of each reign in both kingdoms. (2) The synchronism of each reign with that of the contemporary king in the sister kingdom. Theoretically, these two ought to harmonize perfectly, and ought to agree also with the well-established data of contemporary Assyrian chronology. But this is not the case, nor do the two parallel lists of figures for the separate reigns of the two kingdoms for a given period, when added, give the same total. Thus for the period from the disruption to the contemporaneous accession of Jehu in Israel and usurpation of Athaliah in Judah we have these figures:

Judah.		Israel.	
Rehoboam	17 years (16)	Jeroboam	22 years (21)
Abijam	3 " (2)	Nadab	2 " (1)
Asa	41 " (40)	Baasha	24 " (23)
Jehoshaphat	25 " (24)	Elah	2 " (1)
Jehoram	8 " (7)	Zimri	(7 days)
Ahaziah	1 " (1)	Omri	12 years (11)
		Ahab	22 " (21)
		Ahaziah	2 " (1)
		Jehoram	12 " (11)
	95 years (90)		98 years (90)

Here is an apparent discrepancy of 3 years. But the length of each reign is evidently only approximate. Rehoboam's reign, *e.g.*, was not exactly 17 years to a day, but probably 16+ or possibly even 16−, the year to which the last part of one reign and the first part of the next belonged is counted twice, and in the case of short reigns (1 year or 2 years) even a few months might be reckoned as 2 years. Consequently, there is probably no real discrepancy between these two lists. But if, on the basis of these figures, one attempts to construct a synchronistic table, he will find that it will not agree with the synchronisms given in K and supposedly constructed from the same figures. In most instances, in the synchronism, 1 year is deducted from the figures given for the separate reigns, but this is not always the case. For the next period, from the accessions of Athaliah and Jehu to the fall of Samaria, the difference between the totals of the two lists is about 20 years—about 160 years for Judah and 144 years for Israel—and as the actual length of the period was only about 120 years (842–722 B.C.), it is evident that serious errors must be charged to the text as we now find it. For the next period, from 722 to 586 (the fall of Jerusalem) the (single) list of figures for the kings of Judah is approximately accurate. The necessary corrections to be made in the figures of the second period can be seen in the article Chronology of the O T.

6. Text.

The Heb. text of K as now found in MSS. presents serious difficulties, and in many places the difference between it and the ancient versions, especially the LXX., is very considerable. Furthermore, MSS. of the LXX. reveal the presence of at least two different types of text as known to these translators. For detailed reference must be made to the literature noted below. The textual history of K may be roughly represented thus:


X = Original book compiled by R1.
X2 = Revision made by R2.
A
B
C (etc.) = Various types of text, all differing from one another, because of the addition of supplementary glosses, mistakes, etc., 5th to 2d cent. B.C.
L Other forms of Heb. text, readings of which are found in Lucian's recension of the LXX. and in other witnesses.
G Heb. text used by the LXX. and now found in most MSS. of the LXX.
H Present Heb. text.

In spite of the fact that K is a didactic or 'pragmatic' historical work, there is no sufficient ground for charging the compiler (R[1]) with wilfully distorting or suppressing the truth. He gave the facts as he found them in his sources, although he selected only such facts as he thought useful for his general purpose. His interpretation of the facts was also dictated by an earnest and high-minded motive. That he took Dt as a standard was due to the commanding influence that book had attained in his day. The legendary character of a part of his material, *e.g.*, some of the stories told of Elijah and Elisha, can not be laid to his charge. It was a most important task to which he addressed himself, and it is due to him alone that we of to-day possess a working outline of the history of Israel during its most important period.

7. Historical Value.

LITERATURE: The commentaries of Benzinger (1899), Kittel (1900), and Skinner (*New Century Bible*, 1905); Driver, *LOT*; Burney, *Notes on the Hebrew Text of the Books of Kings* (1903), also his article on Kings in *HDB*. E. E. N.

KING'S DALE (in Gn 14 17 referred to as "the vale of Shaveh, the same is the **King's Vale**" ["dale" AV]): The place where Abraham was met by the King of Sodom and Melchizedek on returning from his victory over Chedorlaomer. It is also mentioned as the place where Absalom erected a memorial to himself (II S 18 18). It was probably near Jerusalem. The word rendered "vale" means 'valley land,' or a 'low lying plain,' in distinction from hilly land. See also JERUSALEM, § 8. E. E. N.

KING'S POOL. See JERUSALEM, § 10.

KINSMAN: (1) In the majority of the occurrences of this term in the O T, it is the rendering of *gō'ēl*, 'redeemer,' 'avenger,' ptcpl. of *gā'al*, 'to redeem,' 'to avenge.' It referred originally to the duty of every tribesman, or clansman, to support or avenge the cause of his tribe, clan, or family, and thus easily became the term whereby to designate one's nearest relatives. (2) In Ru 2 1, II K 10 11 (cf. RV), and Pr 7 4 the Heb. term means literally 'acquaintance.' (3) In Job 19 14 and Ps 38 11 (cf. RV) the Heb. means 'one who is near.' (4) In Lv 18 12 f., 17 and Nu 27 11 it means 'flesh,' *i.e.*, 'blood relation.' (5) In the N T the one term is *συγγενής*, *i.e.*, 'relative' (in various degrees: Mk 6 4; Lk 1 36, 58, 2 44, 14 12, 21 16; Jn 18 26; Ac 10 24; Ro 9 3, 16 7, 11, 21 when 'fellow Jew' is perhaps meant). See also FAMILY AND FAMILY LAW, § 8. E. E. N.

KIR, kēr (קִיר, *qīr*), 'wall': 1. A land and a people under Assyrian rule. According to Am 9 7 it was the original home of the Aramæans (*i.e.*, those of Damascus) and the country to which they were deported (Am 1 5; II K 16 9) by Tiglath-pileser. The LXX., however, omits Kir in II K 16 9, and it may have been inserted from Am 1 5. This people served in the Assyrian army (Is 22 6). No mention of the place has been found in inscriptions. The more common identification of Kir has been with the river *Kur* in N. Armenia. A comparison of Is 21 2 and 22 6 suggests that it was in the far East, as in 21 2 Media and Elam appear, and in 22 6 Kir and Elam. 2. 'Kir' is also used as the first part of the names of Moabite cities (see next article).

C. S. T.

KIR (of) MOAB (קִיר־מוֹאָב, *qīr-mō'ābh*): The name of an important city of Moab, and connected with Ar (of) Moab (Is 15 1). Some consider the two places identical. Buhl (*Geog. des alten Palästina*, p. 269 f.) suggests that Ar of Moab is the name of a district S. of the Arnon, of which Kir Moab, the modern *Rabba* (*Rabbath Moab*), was the chief city. Others identify it with Kir-hareseth (q.v.).

C. S. T.

KIR-HARASETH, kēr'-hă-rê'seth, **-HARESETH,** -hă-rī'seth, **-HARESH,** -hê'resh, **-HERES,** -hî-res (קִיר חֲרֶשֶׂת, *qīr-ḥărāseth* [II K 3 25], קִ חֲרֶשֶׂת, *-ḥăreseth* [Is 16 7], קִ חָרֶשׂ, *-ḥāres* [Is 16 11; Jer 48 31]; קִ חֶרֶשׂ, *-ḥeres* [Jer 48 36]): The Targum has *Kerak* in all five passages, and "Kerak in Moab" for "Kir Moab" in Is 15 1. It is the modern *El-kerak*, fortress, on the *wâdi* of the same name, E. of the Dead Sea, above the peninsula, *Lisân*. From II K 3 21, 24 f. it was evidently not far from the southern boundary of Moab and was a fortified city. It lies on a precipitous hill, only slightly connected on the eastern side with the highlands. Its summit was originally accessible only through two rock tunnels. The present walls are largely medieval; only the lower portions are ancient. Water was provided for by means of deep wells, cisterns, and tanks. To-day the population is 20,000, among them 2,500 Greek Christians. They are half nomadic, rough, and hostile. Buhl identifies Kir-haraseth with Kerak, but not with Kir Moab (Is 15 1), which he places farther to the north. C. S. T.

KIRIATH, kēr'i-ath (קִרְיַת, *qiryath*, Kirjath AV), 'city of': K. is the construct form of *qiryāh*, 'city,' and forms the first element in a number of compound city-names. **1.** K. is found alone once (Jos 18 28) for K-jearim (see 5 below). **2. K.-arba,** 'city of Arba,' an ancient name for Hebron (Gn 23 2; Jos 14 15, etc. See HEBRON). **3. K.-arim** and **K.-baal,** see 5 below. **4. K.-huzzoth** (*K-ḥūtsōth*), 'city of streets' (though the LXX. favors 'city of sheepfolds'), a city of Moab (Nu 22 39). Site unknown. **5. K.-jearim,** 'city of forests (or thickets).' An important town of Judah, on the W. boundary-line of Benjamin (Jos 15 9, 60, 18 14 f.). Once it is called **Kiriath** (Jos 18 28), also **Baalah** (Jos 15 9; I Ch 13 6), **K.-baal** (Jos 15 60, 18 14), and **Baale-judah** (II S 6 2). It was an ancient Canaanite city, one of the league to which Gibeon belonged (Jos 9 17), and was doubtless once a seat of Baal worship. It was here that the Ark of J" rested, after the Philistines returned it to Israel, until David removed it thence to Jerusalem (I S 6 21, 7 1 f.; II S 6 2 f.; I Ch 13 5 f.; II Ch 1 4; cf. Ps 132 6). K. was the home of the prophet Urijah, who was put to death by Jehoiakim (Jer 26 20 ff.). The town was reoccupied in post-exilic times (Ezr 2 25; Neh 7 29). At some time during its history it seems to have received a contingent of Calebites from Hebron (I Ch 2 50-53). In spite of its importance and the many references to it, the site of K. is uncertain. It was near Mt. Jearim (Jos 15 10), and according to Eusebius (*Onom.*) 9 Rom. m. from Jerusalem on the way to Lydda (Map II, E 1). **6. K.-sannah** and **K.-sepher,** two names for the town otherwise known as Debir (q.v.) (Jos 15 49, 15 15 f.; Jg 1 11 f.). E. E. N.

KIRIATHAIM, kĭr″i-ă-thê′im (קִרְיָתַיִם, *qiryāthayīm*), 'double city': **1.** A city in the old Moabite territory assigned to Reuben (Nu 32 37; Jos 13 19), and afterward reoccupied by Moab (Jer 48 1, 23; Ezk 25 9). **Shaveh-Kiriathaim,** *i.e.*, 'the plain of K.' (Gn 14 5), was probably the level highland around K. Map II, J 2. See also Moabite Stone, line 10, under Mesha. **2.** See Kartan. E. E. N.

KIRIATH-ARBA, -är′bȧ. See Hebron.

KIRIATH-ARIM, -ê′rim. See Kiriath (5).

KIRIATH-BAAL, kĭr″i-ath-bê′al (קִרְיַת־בַּעַל, *qiryath ba'al*), 'city of Baal.' See Kiriath (5).

KIRIATH-HUZOTH, -hiū′zŏth (קִרְיַת־חֻצוֹת, *qiryath ḥūtsōth*), 'city of streets': A city of Moab (Nu 22 39). Site unknown. E. E. N.

KIRIATH-JEARIM, -jĭ′a-rim. See Kiriath (5).

KIRIATH-SANNAH, -săn′ă. See Kiriath (6).

KIRIATH-SEPHER, -sĭ′fẹr. See Kiriath (6).

KIRJATH, kẹr′jath (and compounds). See Kiriath and compounds.

KISH (קִישׁ, *qīsh*; **Cis** in N T, Ac 13 21 AV), probably the name of an old Semitic deity (cf. Wellhausen, *Reste arab. Heidenthums*², p. 67): **1.** A wealthy man of the tribe of Benjamin. He was the father of Saul, the first king of Israel (I S 9 1 ff., 10 11; I Ch 8 33, etc.). A variant genealogy appears to be given in I Ch 8 30, but the notices here (in vs. 29-32) are fragmentary, and some other Kish may be meant. **2.** A Levite (I Ch 23 21 f., 24 29). **3.** Another Levite (II Ch 29 12). **4.** An ancestor of Mordecai (Est 2 5). E. E. N.

KISHI, kish′ai (קִישִׁי, *qīshī*): A Levite (I Ch 6 44; called Ḳushaiah in I Ch 15 17). E. E. N.

KISHION, kish′ĭ-ŏn (קִשְׁיוֹן, *qishyōn*): A city of Issachar (Jos 19 20) assigned to the Levites (21 28). Map III, F 1. E. E. N.

KISHON, kish′ŏn, and **KISON,** kis′ŏn (קִישׁוֹן, *qīshōn*, always with *nāḥāl*, river), 'stream of (the god) Kish'?: The name of a river watering the Plain of Esdraelon or Megiddo, the modern *Nahr el-muqaṭṭa*. Map IV, B 7, C 8. Its N. arm rises in springs (*el-Mezra'ah*) W. of Tabor, its S. arm near Mt. Gilboa (*Jelbōn*), which meet in the plain under Megiddo (called the "waters of Megiddo," Jg 5 19). The river then flows between Carmel (I K 18 40) and the southern Galilean hills, across the plain of Acre, emptying into the bay of Acre N. of *Ḥaifa*. Water is found in its bed during the whole year only in the last 7 m. of its course, in which it receives an abundant supply from springs in Mt. Carmel, and from two streams from the NE. emptying into it in the plain of Acre. In the rainy season, however, the streams from the hills of Galilee and Ephraim become rushing torrents, dangerous to chariots and horsemen (Jg 4 7, 13, 5 21; Ps 83 9 [10]), and overflow the whole plain, which is settled only on the higher ground about it (cf. G. A. Smith's instructive description of the campaign against Sisera in *HGHL*, pp. 391 ff.). There are always deep and treacherous pools along its course, and in the plain of Acre it seems to lose itself in marshes E. of *Ḥaifa*. It is probably "the brook before Jokneam" (Jos 19 11). C. S. T.

KISS: The kiss was the expressive token of a variety of sentiments: (1) Friendship, especially in greeting among equals (Ex 4 27). The abuse of it constituted the aggravation of the treachery of Judas (Mt 26 49). (2) Good will at parting (Gn 31 28; Ru 1 14). (3) Submission, or reverence (Job 31 27; Ps 2 12). (4) Worship, especially in idolatrous practise (I K 19 18; Hos 13 2). A. C. Z.

KITE. See Palestine, § 25.

KITHLISH, kith′lish. See Chithlish.

KITRON, kit′ron. See Kattah.

KITTIM, kit′im (כִּתִּים, *kittīm*; frequently **Chittim** AV): According to the table of nations (Gn 10 4), Kittim, with Elishah, Tarshish, and Dodanim, are the "sons" of Javan, *i.e.*, they are the Ionian Greeks. In Phœnician inscriptions Cyprus is known as Kition (*kty*). Originally this was the name of a town on the S. coast of the island, now known as *Larnaka*. This place was of such importance that the Hebrews applied the name to the inhabitants of the entire island. The exclusive application of the term Kittim to the Greek inhabitants of Cyprus (Gn 10 4) is based upon the knowledge that there was a Greek population before the Phœnician immigration, but in Is 23 1, 12 the prophet uses this name for the Phœnicians who had colonized the island. The "isles of Kittim," the antipodes of Kedar (Jer 2 10), form a comprehensive geographical term, in all probability including the coasts of Greece and Asia Minor, as well as the islands of the E. Mediterranean. In Dn 11 30 it is predicted that the ships of Kittim will come against one of the kings of "the North," *i.e.*, Antiochus Epiphanes. In this instance the reference is to the Romans, as the LXX. clearly proves. According to I Mac 1 1, Alexander the Great came from the land of Kittim; here it is equivalent to Greece. The last two passages, together with Nu 24 24, point to the conclusion that Kittim was used as a comprehensive geographical designation, including Italy and Sicily, as well as Greece and her islands. In Ezk 27 6 Kittim is spoken of as a source of boxwood for the Tyrians. See also Ethnography and Ethnology, § 11. J. A. K.

KNEADING-TROUGH. See Food, § 2.

KNEEL: This term renders the Heb. *b'ārakh*, literally 'to bless,' 'to pray (for blessing),' and the Gr. *γονυπετεῖν*, 'to fall on the knees,' also the nouns *berekh* and *γόνυ*, 'knee,' in construction with such verbs as 'to bend,' 'bow,' etc. A man knelt to show homage or reverence to God (Is 45 23; Ro 14 11; Ph 2 10) or Baal (I K 19 18; Ro 11 4), and to worship and pray, usually with the hands stretched out, as if before an idol (I K 8 54; II Ch 6 13; Ezr 9 5; Dn 6 10; Lk 22 41; Ac 7 60, 9 40, 20 36, 21 5). By kneeling as well as by prostration (Ru 2 10; Lk 17 16), a man did homage to his king or superior (Lk 5 8);

in mockery, Mk 15 19). This homage he showed often when presenting a petition (II K 1 13; Mt 17 14; Mk 1 40, 10 17). C. S. T.

KNIFE: The earliest knives were of flint (Jos 5 2 f.; cf. RV), which were gradually displaced by those of bronze or iron. The shape of an ordinary knife was that of a dagger or dirk. The words used are not especially distinctive. In Gn 22 6, 10; Jg 19 29, and Pr 30 14, the Heb. term *ma'kheleth* signifies the large knife used for slaying animals. In Jos 5 2 f., I K 18 28, and Ezk 5 1 f., the term *ḥerebh* is that usually rendered "sword." In Pr 23 2 and Ezr 1 9 the text is perhaps corrupt, originally not reading "knife." See also Arms and Armor, § 2, and Food, § 11. E. E. N.

KNOP. See Temple, § 13.

KNOW, KNOWLEDGE: The several Heb. and Gr. terms rendered "know" (*yādha'*, the most comprehensive term in Heb.; *nākhar*, 'to scrutinize carefully,' and then 'to know'; *γιγνώσκειν* and compounds; *οἶδα*, *ἐπίσταμαι*, and their derived nouns) are used to express many shades of meaning, too numerous to be discussed at length here. These meanings vary from the simplest kind of objective perception to the more subtle processes of moral and religious understanding. The Biblical writers had no philosophic theories of knowledge, and no abstruse metaphysical meanings should be read into their words, which are always to be taken in the sense naturally suggested by their contexts.

God's knowledge is not specifically differentiated from man's. The distinction drawn by the Biblical writers is one of degree rather than of kind. Whereas man's knowledge is limited and also seriously impaired by his moral imperfection, God's knowledge, not subject to such limitations, is all-comprehensive and perfect. The deep-seated reverence of the Semitic mind tended to check undue curiosity in prying into such secrets. The Hebrew was content to say "such knowledge is too wonderful for me" (Ps 139 9). The skepticism which carelessly said "What doth God know?" (Job 22 13; Ps 73 11; Is 5 19 ff.; cf. 22 13 f., 29 15) was utterly revolting to the devout Hebrew. The primitive anthropomorphic mode of thought shows itself occasionally, as in the old narratives in Gn ch. 3 f., 11 1-9, etc., where God's ability to know or discover all things—*e.g.*, human actions—is not viewed as immediate omniscience, but as dependent partly upon investigation. However, as time passed the sense of His omniscience impressed itself ever more strongly, and was expressed most significantly in passages like Job 21 22, 23 10, 28 23, chs. 38–40; Is chs. 40–48, etc. Especial emphasis was laid upon God's knowledge of the human heart, and in this fact the devout Israelite found great comfort (cf. Pss 1 6, 37 18, 44 21, 69 5, 94 11, 103 14, 139 1 ff., etc.). Naturally, this conviction of the all-knowing and all-directing wisdom of God was a fundamental postulate of Hebrew prophecy.

As to man's knowledge, that on which the Bible lays especial emphasis are its religious and moral aspects. In the O T knowledge of God is the essence of religion, and while God is held to be infinite and surrounded by mystery and so, in a sense, unknowable (cf Job 36 24 ff.), this was not allowed to interfere with religion or ethics, both of which, in Hebrew thought, rested on a knowledge of God. Even the strong sense of the limitations of human knowledge did not drive the author of Ec to atheism, irreligion, or immorality. It was all-important that the Israelite should know that "J″ is God" (Ex 7 17, 16 12, 31 13; Ezk 6 7, etc.). But such knowledge, which might be purely theoretical or formal, or might be taught by the severe discipline of events, still lacked something. Not simply to know "that J″ is God," but to "know him" as God personally, experientially is the supreme demand of the religious teachers of the O T, especially the prophets (*e.g.*, Hos 4 6, 6 6; Mic 6 8; Jer 31 34, etc.). That this involved necessarily a moral surrender on man's part, and was thus very different from speculative intellectualism, or from mere formalism, should need no proof to any reader of the O T. It is the "fear" (*i.e.*, reverence) of J″ that is the "beginning" of knowledge (Pr 1 7).

In the N T it is the knowledge of God in or through Christ that is set forth as the climax of spiritual as well as moral attainment (Mt 11 27; Jn 17 3; Ph 3 8-10, etc.). Christ Himself alone knows God the Father fully (Mt 11 27; cf. Jn 7 29, 8 55, etc.) as well as knowing all that is in man (Jn 2 24). Consequently, through Him alone man can come to the highest knowledge of God. But both in the Fourth Gospel and in Paul, this knowledge is never allowed to pass over into intellectual speculation or to become mere theory. It is always held to consist in the highest and fullest development of the moral nature. It always necessarily includes the surrender of the will to, and the bestowal of the affections upon, Jesus Christ in a personal, not theoretical, act which is to be completed in a life full of good and loving service to God and man (cf. Jn 7 17, 8 31 f., 10 14, 14 7 ff.; Ro 1 21; I Co 13 2, 8 3; I Jn 2 3, etc.). And while Paul sometimes finds it hard to choose words adequate to express his rapture as he thinks what it means to "know" God in Christ, it is very instructive to note how he always holds himself and his readers down to the fundamental personal, ethical, experiential elements of this knowledge (*e.g.*, in I Co ch. 13 f.).

E. E. N.

KOA, kō'a (קוֹעַ, *qōa'*): A term mentioned only in Ezk 23 23 ("Pekod and Shoa and Koa and all the Assyrians"). Shoa and Koa are often coupled in the Assyrian inscriptions, however, where they appear as the *Sutû* and *Ḳutû* (or *Guti*; cf. "Goiim," Gn 14 1), peoples dwelling E. of the Tigris on the steppes between the upper courses of the *Adhem* and *Diyaleh* rivers. L. G. L.

KOHATH, kō'hath (קְהָת, *qᵉhāth*): One of the sons of Levi (Gn 46 11; Ex 6 16-18; Nu 3 17) and the reputed ancestor of one of the great divisions of the Levites, the **Kohathites.** See Priesthood, § 9 d.

E. E. N.

KOLAIAH, ko-lē'yā (קוֹלָיָה, *qōlāyāh*): **1.** The father of the false prophet Ahab (Jer 29 21). **2.** The head of a Benjamite family (Neh 11 7).

E. E. N.

KORAH, kō'rā (קֹרַח, *qōraḥ*), 'baldness': **1.** A son of Esau (Gn 36 5, 14, 18; I Ch 1 35). **2.** One of the "dukes" of Esau =Edom, perhaps a mere duplication of 1 (Gn 36 16). **3.** A "son" of Hebron (I Ch 2 43; cf. 12 6, Korhite AV), probably a clan of Judah. **4.** A Levite and the ancestral head of one of the gilds of Temple musicians, the Korahites (Ex 6 21, 24, Korhite AV; Nu 26 58, Korathite AV; I Ch 6 22; II Ch 20 19, Korhite AV; cf. the titles of Pss. 42, 45, 46, 47, 48, 49, 84, 85, 87, 88), also of a body of doorkeepers and assistants (I Ch 6 37, 9 19 [here the name is spelled Kore, קֹרֵא, *qōrē'*], 31, 26 1, Korhite AV, 19). It was this K. who rebelled against Moses in the desert (Nu 16 1-49, 26 9-11, 27 3). On the significance of this story see PRIESTHOOD, § 9a. E. E. N.

KORE, kō'rę (קֹרֵא, *qōrē'*): **1.** A Korahite clan (I Ch 9 19, 26 1; on 26 19 cf. RV). **2.** A Levite under Hezekiah (II Ch 31 14). E. E. N.

KOZ, kŏz. See HACCOZ.

KUSHAIAH, kiu-shê'yā. See KISHI.

L

LAADAH, lê'a-dā (לַעְדָה, *la'dāh*): Probably a late clan of Judah, inhabiting Maresha (I Ch 4 21). E. E. N.

LAADAN, lê'a-dan. See LADAN.

LABAN, lê'ban (לָבָן, *lābhān*), 'white'; perhaps named from the Moon-god, who was worshiped at Haran, and of whom 'white' is an epithet: A descendant of Nahor, and brother of Rebekah. His covetousness is well characterized in Gn 24 30, where the sight of the presents sent by Abraham makes him obsequious in his courtesy. He is no more attractive on his next appearance, and his attempt to overreach Jacob by giving him Leah instead of Rachel (Gn 29 23) receives its reward in more than one stroke of poetic justice. The bargain which he makes with Jacob (Gn 30 31 ff.), laughing in his sleeve the while at Jacob's simplicity, leaves him unexpectedly with a dwindling flock (Gn ch. 31), while Jacob drives his sheep to a safe distance, providing beforehand for a three days' start when the time should be ripe for flight (Gn 30 36, 31 25). But the most unexpected blow of all was that Rachel should steal his teraphim (Gn 31 19). His story carries with it a satire upon the Aramæans, who had to be watched lest they fleeced their own kin, but whose cleverness often overshot itself. Laban and his sons left behind on the hither side of Galeed (Gn 31 48) are like a racial vestige, sloughed off as the Jacob-Israel nation developed into its larger heritage. A. S. C.

LACE: This word is the rendering of *pāthīl* (in Ex 28 28; etc.), which means the 'thread,' or 'string,' by which the rings of the breastplate were joined (laced) to the rings of the ephod. E. E. N.

LACHISH, lê'kish (לָכִישׁ, *lākhīsh*): A royal Canaanite city captured by Joshua (Jos 10 3, 31 f., 12 11, 15 39) and assigned to Judah. It was made a fortress for the defense of Judah (II Ch 11 9). It was to L. that Amaziah fled, but in vain, when he discovered that a conspiracy had been formed against him (II K 14 19; II Ch 25 27). Later (701 B.C.) Sennacherib besieged it (II K 18 17), and from his camp sent messengers to Hezekiah summoning him to yield to Assyrian suzerainty (see p. 94). It was to L., therefore, that Hezekiah sent the tribute required and made his submission (II K 18 14). Nebuchadrezzar also laid siege to the city (Jer 34 7). In the Amarna letters L. is represented as under Egyptian control. Until the excavations conducted in behalf of the *PEF* by Flinders Petrie (*Tell el-Ḥesy*, 1891) and F. J. Bliss (*A Mound of Many Cities*, 1893) the modern site was supposed to be *Umm Lakis*. These excavations have shown that *Tell el-Ḥesy* is the real site. Map II, C 2. Cf. G. A. Smith, *HGHL*, p. 234. A. C. Z.

LADAN, lê'dan (לָעְדָן, *la'dān*, **Laadan** AV): **1.** An Ephraimite (I Ch 7 26; cf. Eleadah, ver. 20). **2.** The ancestral head of a division of the Gershonite Levites (I Ch 23 7-9, 26 21). See also LIBNI. E. E. N.

LADDER: The translation of the Heb. *ṣullām*, which occurs only in Gn 28 12. A better rendering from the root-meaning would be 'a flight of steps.' The figure was suggested by the conformation of the mountains near Bethel, and was used to signify the communication between heaven and earth. Cf. ver. 17, "the gate of heaven." C. S. T.

LADY: In Is 47 5, 7 the RV gives the more correct rendering "mistress." In Jg 5 29 and Est 1 18 the Heb. *sārāh* means a 'princess,' or woman of rank. On II Jn 1 5 see JOHN, EPISTLES OF. E. E. N.

LAEL, lê'el (לָאֵל, *lā'ēl*), [belonging] 'to God': A Gershonite Levite, father of the "prince" of the family (Nu 3 24), to which was entrusted the care of the tabernacle and tent (Nu 3 25 f.). It is one of the many names in Nu in which *'ēl* appears as a suffix. C. S. T.

LAHAD, lê'had (לָחַד, *laḥadh*): The ancestral head of a Zorahite family in Judah (I Ch 4 2). E. E. N.

LAHAI-ROI, la-hai'-roi. See BEER-LAHAI-ROI.

LAHMAM, lā'mam (לַחְמָם, *laḥmām*, in some MSS. *laḥmās*): A city of Judah (Jos 15 40). Map II, D 2. E. E. N.

LAHMI, lā'mai: In I Ch 20 5 we read, "Elhanan . . . slew Lahmi brother of Goliath." In the ‖, II S 21 19, we read "Elhanan . . . the Beth-lehemite slew Goliath." In the Heb. 'Beth-lehem' and '[the] Lahmi' are almost identical in appearance, and might easily be confused. But it is more likely that in Ch the text of II S has been altered to avoid contradicting I S ch. 17. E. E. N.

LAISH, lê'ish (לַיִשׁ, *layish*): I. The original name of the city Dan in the extreme N. of Israel (Jg 18 7 ff.), also called **Leshem** (Jos 19 47). See DAN. On Is 10 30 see LAISHAH. II. A Benjamite (I S 25 44; II S 3 15). E. E. N.

LAISHAH, la-ai'shā (לַיְשָׁה, *layīshāh*): A city of Benjamin, not far from Anathoth (Is 10 30). E. E. N.

LAKE OF FIRE. See ESCHATOLOGY, § 48.

LAKKUM, lak'kum (לַקּוּם, *laqqūm*, **Lakum** AV): A city of Naphtali (Jos 19 33). Site unknown. E. E. N.

LAMB: This term is in the Bible used in different senses: (1) In the literal sense, as the name of the young of the sheep, either male or female. As this animal was common in Palestine (see PALESTINE, § 24), there are many Heb. terms rendered "lamb." These are: (a) *kebhes, kibhsāh,* and *kabhsāh* (Ex 29 38; Gn 21 28; Lv 14 10). (b) *kesebh, kisbhāh* (Gn 30 40; Lv 5 6). (c) *ṭāleh* (I S 7 9; Is 65 25), also *ṭᵉla'īm* (Is 40 11). (d) *kar,* especially of a half-grown ram (Dt 32 14; Am 6 4; Ps 37 20). (e) *tsōn,* 'flock' (Ex 12 21), also *ben tsōn,* 'a son of the flock' (Ps 114 4, 6). (f) *seh* (Gn 22 7; I S 17 34). (g) *'immᵉrīm* (Ezr 6 9). (h) *ἀμνός* (Jn 1 29). (i) *ἀρνός* (Lk 10 3). (j) *ἀρνίον* (Jn 21 15; Rev 5 6, etc.). The place of the lamb in the sacrificial system was a conspicuous and important one (see SACRIFICE AND OFFERINGS, 5 ff.). In common life, its flesh furnished a delicate article of food (Am 6 4). It was not lawful to slaughter a lamb before it was eight days old (Lv 22 27). (2) Metaphorically, the figure of the lamb appears in poetic phraseology designed to convey the idea of harmlessness as contrasted with ferocity (Is 11 6), of guilelessness as contrasted with cunning (II S 12 3 ff.; Jer 11 19; Is 53 7), and of playfulness (Ps 114 4, 6). (3) Symbolically, the "Lamb" was a designation of Christ, with a twofold reference to the O T. In the testimony of John the Baptist (Jn 1 29, 36) to Jesus, the *ἀμνός* is evidently the lamb of Is 53 7, but in Rev 5 6 and *passim* the meaning is undoubtedly sacrificial, and Christ is viewed as the antetype of the paschal lamb. A. C. Z.

LAME, LAMENESS. See DISEASE AND MEDICINE, § 4 (8).

LAMECH, lê'mec (לֶמֶךְ, *lemekh*): This name occurs in both of the genealogies of the antediluvian patriarchs (Gn 4 1-24 [J]; Gn ch. 5 [P]). In the former list, known as the Cainite genealogy, Lamech appears as the son of Methushael, and is represented as introducing polygamy into human society by marrying two wives — Adah and Zillah. The latter is the mother of Jabal, who is the father of tent-dwellers and herdsmen. The former bears Jubal, the ancestor of musicians, and Tubal-cain, the founder of metal industries. Thus the sons of L. are looked upon as the founders of civilization and the originators of the arts. The song of L. is a sword-lay, the boasting of an Arab sheik after the slaughter of his enemies (Gn 4 23-24 [J]). The ninth member of the second, or Sethite, genealogy also (Gn 5 26-29 [P]; cf. Lk 3 36) is Lamech, a man of exemplary piety and father of Noah. The latter, like the sons of L. in the first list, figures as the promoter of civilization by being the first to introduce the culture of the vine (Gn 9 20). If the two genealogies are different Heb. versions of the same prehistoric Semitic tradition, as is now usually held, then instead of two patriarchs we have one. The Babylonian counterpart of L. (2) is Otiartes, or Ardates, the ninth of the antediluvian kings, who, according to Berossus, reigned for 12 *sars,* or 432,000 years. As L. is the father of Noah, so Otiartes is the father of Xisuthros, the hero of the Babylonian flood story. J. A. K.

LAMENTATION. See MOURNING AND MOURNING CUSTOMS, § 5.

LAMENTATIONS: One of the poetical books of the Bible usually placed in the EVV between Jeremiah and Ezekiel and attached to Jer as

1. Name. Ru is to Jg. The Eng. name is derived from the Latin *Lamentationes Jeremiæ,* which was used by the Fathers. The Vulgate title of the book, however (*Threni Jeremiæ*), is not a translation but a transliteration of the LXX. Θρῆνοι Ἰερεμίου. In the Heb. Bible the book is called אֵיכָה, *'ēkhāh,* 'how?' from its first word, in analogy with many other Biblical books (see GENESIS, § 1; EXODUS, § 1, etc.), and in the usage of the Synagogue it is reckoned as one of the Five Rolls (*Megilloth*) and is included in the Hagiographa.

2. Structure and Contents. As extant, La consists of five chapters, each one of which is complete in itself (in spite of Ewald's contrary view). The first four of these consist of verses alphabetically arranged (acrostics). But here the identity of structural plan ends. In chs. 1 and 2 each letter of the Heb. alphabet is assigned one verse, and each verse consists of three members [clauses]. In ch. 3 each letter of the alphabet is given three verses, but each verse consists of a single member. In ch. 4 each letter is given one verse, and each verse consists of two members. Moreover, in chs. 2–4 the alphabetic arrangement deviates from the present order of the Heb. letters by placing פ before ע, a transposition which has never been satisfactorily explained. Finally, ch. 5, though consisting like the others of twenty-two verses, is not arranged as an acrostic. The literary form is that of the elegy (*qīnāh*) characterized by a special meter, the second line of which is shorter than the first — usually three accents followed by two. If this be regarded, as it is almost universally, the true form of Lamentations, each of the first four chapters is a separate elegy, and the fifth is a prayer. The general theme of the whole book is the grief of the faithful, in view of the desolation of the Holy City by the Babylonians in 586 B.C. In the first elegy the poet bewails the fall of Jerusalem and the destruction of the Temple (1 1-11), though he recognizes the event as a penalty for sin (vs. 5 and 8). Yet he laments her doom as a bitter and comfortless one (1 12-22). In the second elegy the desolation of the city and the horrors of the siege are once more brought into view (2 1-10), and their distressing features intensified by allusion to the joy of the enemies of Israel (vs. 11-17). The city itself is then represented as making her appeal to God to consider her distress (vs. 18-22).

The third elegy begins with a complaint of the poet in his own person (3 1-21), but proceeds to recall the love of God as the ground of Jerusalem's hope for the future (vs. 22-35). This leads to an exhortation to penitence and confession (vs. 36-55) and a prayer for vengeance upon the enemy (vs. 55-66). The fourth elegy bewails the fate successively of the people (4 1-6), the princes (vs. 7-11), the priests and prophets (vs. 12-16), and the king (vs. 17-20), and closes with a prediction of doom on Edom (ver. 21 f.). The last of the five poems in the book laments before J" the manifold sorrows of Zion (5 1-18), and pleads fervently for deliverance from them (vs. 19-22).

3. Authorship. A very ancient tradition ascribes the authorship of La to the prophet Jeremiah. As early as the days of the Chronicler (c. 250 B.C.) a document, called "the lamentations" (*qīnōth*), was supposed to contain a dirge composed by Jeremiah upon the death of Josiah (II Ch 35 25). However, the only passage in La which may be construed as referring to Josiah is 4 20, which speaks of "the anointed of Jehovah," and this, though conceivably a mournful retrospect by Jeremiah of the fate of his friend Josiah (the last pious king of Judah), is almost certainly a reference to the fate of Zedekiah. Shortly after the age of the Chronicler (c. 200 B.C.) the LXX. translator of La into Greek incorporated the tradition at the opening of the book in the following words: "And it came to pass, after that Israel was made captive and Jerusalem laid desolate, that Jeremiah sat down weeping and lamented over Jerusalem, saying . . . ." Thus the belief found explicit written expression, and through the later Jewish history (Jos. *Ant.* X, 5 1; but Josephus mistakes La for a dirge to be used at Josiah's funeral), as well as by Christian writers (Jerome, *in Zec.* 12 11), La was uniformly and implicitly taken to be a work of Jeremiah's. This conclusion has the further support of internal considerations, such as the antecedent probability that the sensitive and emotional prophet who had witnessed the inevitable approach and culmination of Jerusalem's doom should give vent to meditative feeling after all was over, the linguistic resemblances between his prophecies and the style of La, and the fact that certain passages seem to have been written by an eye-witness. As against these considerations, which are generally confessed to be quite strong, it is argued (1) that it is unlikely that Jeremiah would deliberately express his grief in alphabetic dirges; (2) that the artificial form of the acrostic is inconsistent with the intensity of feeling which must have possessed the prophet at the time of the fall of Jerusalem; (3) that certain passages of La betray dependence on Ezk (cf. 2 14, 4 20 with Ezk 22 28, 19 24, etc. For a full list of parallels and echoes of Ezk see Cornill, *Introd. to the O T*, p. 416, and Löhr, *ZATW*, 1894); and (4) that Jeremiah could hardly be imagined as saying, "the prophets find no vision" (2 8), or as describing the weak Zedekiah as "the breath of our nostrils" (4 20), or as exclaiming, "our fathers have sinned and we have borne their iniquities" (5 7; cf. 31 29). On the ground of these considerations, the traditional assignment of the authorship of La to Jeremiah is much shaken.

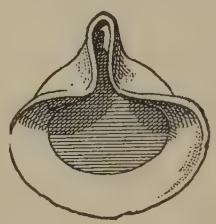
But the question of authorship is further involved in that of unity, and the starting-point for the denial of the unity of La is the consideration that one man would scarcely have made the same subject the topic of five different compositions. Further, there are internal characteristics evidencing differences of date (cf. *EB*, s.v.). Yet on attempting to assign the different parts to different authors analysis has not gone so far as to claim five authors for the book. Some (Thenius) hold that the 2d and 4th chs. were composed by Jeremiah, while the 1st, 3d, and 5th were by three other authors. Others (Stade and Budde [formerly]) believe chs. 1, 2, 4, and 5 to be the work of one author and ch. 3 of another. Most investigators, including Nöldeke, Löhr, Cornill, Wildeboer, and Budde [later] divide the elegies into three groups (chs. 2 and 4, 1 and 5, and 3), assigning each group to a separate author. But these attempts at analysis attach too much significance to slight and doubtful data, and are far from being established upon sound critical foundations. The authorship of chs. 1, 2, 4, and 5 by Jeremiah is quite probable. Ch. 3 was written at a later time, and perhaps by another author, but no part of the collection is later than 530 B.C.

4. Unity.

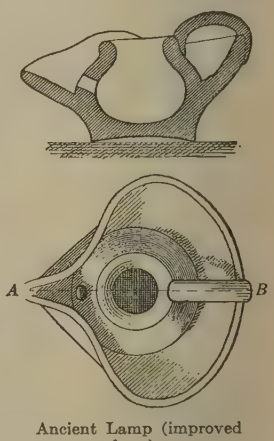
Literature: Driver, *LOT*, pp. 456–465; Cornill, *Introd. to the O T* (1907), pp. 411–418; Streane in *Camb. Bible* (1889); Adeney in *Expositor's Bible* (1895); Cheyne on Jeremiah in *Men of the Bible* (1889).

A. C. Z.

LAMP: Properly the rendering of the Heb. *nēr* (LXX. λύχνος). The correlated Heb. *m·nōrāh* is translated "candlestick," and is used especially for the golden candlestick of the Tabernacle (Ex 25 31-35, etc.) and of the Temple (I K 7 49, etc.); while *lapīdh* (LXX. λαμπάς) (which in AV of Gn 15 17; Jg 7 16; Job 41 19; Ezk 1 13 is translated "lamp") is more



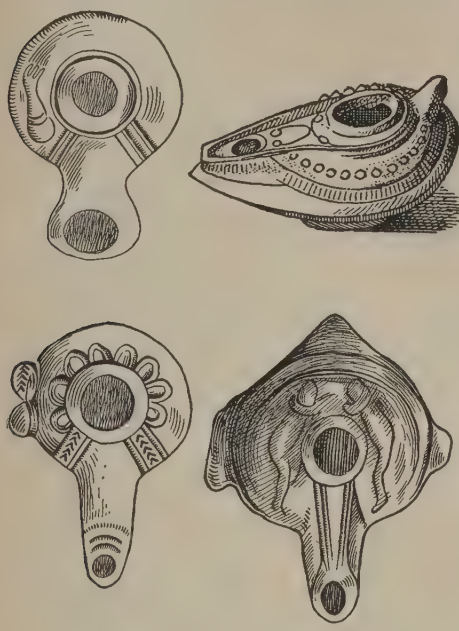
Ancient Lamp (simplest form).



Ancient Lamp (improved form).

properly rendered in RV by "torch." The Aram. *nebhrashtā'* (Dn 5 5, "candlestick") signifies a 'lamp' or 'light,' but the exact kind is uncertain. There is no description of a lamp in the Bible. All we know is that it had a wick of flax, *pishtāh* (Is 42 3, 43 17), which was saturated with the oil, *shemen* (Ex 25 6, 27 20). In general, the ancient lamps were the same as those in common use in the East to-day

(see illustration). From ancient times the lamp has been an indispensable household article, not alone of the dwelling-house, but even of the tent of the *fellaḥīn*. It was burned both day and night, not only to light the room of the tent, which was somewhat dark even in the daytime, but mainly in order that fire, which it was difficult to obtain easily, might always be at hand. Even at the present day among the Arabs it is only the very poor that sleep in



Specimens of Ancient Palestinian Lamps.

the dark. If it be said of a man, "Poor fellow, he sleeps in the dark" (*'ala l'atme*), it is the same as saying: "He hasn't a penny left to buy oil; he has got to the end" (cf. Jer 25 10; Pr 13 9, 20 20). In the figurative language of the O T the burning lamp signifies the continuance of healthy, vigorous life, the extinguished lamp the reverse (cf. Ps 18 29; Pr 13 9, 20 20, 24 20, 31 18, etc.). In the N T we have *φανός* (in Jn 18 3 **lantern** EV), a 'light,' but it is not clear whether lamps or some kind of torches are meant, and *λυχνία*, **lampstand (candlestick**, in AV of Mt 5 15; Mk 4 21; Lk 8 16, 11 33, and also in RV of He 9 2; Rev 1 12, etc.). W. N.

LANCE, LANCET. See Arms and Armor, § 1.

LAND: In most instances in the O T "land" is the rendering (1) of the Heb. *'ădhāmāh*, 'ground,' 'soil,' properly used of arable land, but often used in a wider sense (cf. Dt 7 13 AV, for both usages); (2) of *'erets*, which means 'land' as a portion of the earth's surface, and is properly used in such expressions as "land of Canaan," "land of Israel," etc. The great majority of occurrences of "land" are renderings of this term. In addition, we have (3) *sādheh*, 'field,' 'open country,' sometimes rendered "land" (Ru 4 3; I S 14 14, etc.). In the N T we find (4) *ἀγρός*, corresponding to (3) above, and (4) *γῆ*, corresponding to (2) above. Furthermore, we have (6) *ξηρός*, 'dry land' (Mt 23 15), (7) *χώρα*, 'region,' 'place,' 'country' (Mk 1 5; Lk 15 14; Ac 10 39), and (8) the diminutive *χωρίον*, 'small place,' 'plot of ground' (Ac 4 34, 5 3, 8). The land of promise (He 11 9) is the land of Canaan promised to Israel's ancestors (Ex 12 25; Dt 6 3, etc.). The expression "born in the land" (Lv 24 16; Nu 15 30 AV) is but one word in Heb. and is better rendered "home-born" as in RV. See also Country and Ground.

E. E. N.

LAND CROCODILE. See Palestine, § 26.

LANDMARK: The rendering of the Heb. *g'bhūl* (nearly always rendered "border," q.v.) in Dt 19 14, 27 17; Pr 22 28, 23 10; and of *g'bhūlāh* in Job 24 2. The boundaries of the ancestral estates in ancient Israel, as in other nations, were considered sacred and inviolable (cf. the festivals in honor of the god *Terminus* in ancient Rome). E. E. N.

LANGUAGE OF THE N T. See Hellenistic and Biblical Greek.

LANGUAGE OF THE O T. See Aramaic Language, and Hebrew Language.

LANTERN. See Lamp.

LAODICEA, lê-ŏd''i-sĭ'a (*Λαοδικεία*): A now deserted site in the Lycus valley of ancient Phrygia. Its earlier names were *Diospolis* and *Rhoas*. Antiochus II, Theos, rebuilt it and named it after Laodice, his wife. It owed its wealth and importance chiefly to its situation at the forks of the great trade-route from the Cilician Gates to Ephesus and Pergamum. Little is known of its history. It belonged to the Seleucids till 190 B.C., when it was given by the Romans to Eumenes, King of Pergamum. Two generations later (133) it passed finally to Rome. Successive captures aided by frequent earthquakes caused its final abandonment. It was never a really great city, though it was populous, magnificent, a money center. When damaged by an earthquake (60 A.D.) it refused assistance from the imperial treasury (cf. Rev 3 17, "I am rich and have gotten riches and have need of nothing"). Its banking operations embraced the whole empire (cf. ver. 18, "I counsel thee to buy [through martyrdom, not as a gift] of me [not the filthy gold of thy banks, but] gold refined by fire, that thou mayest become rich [with true riches]." L. was also a great manufacturing center, having its trade chiefly in clothing. Its territory produced a breed of sheep (now extinct) with soft, glossy, black wool, needing no dyeing. This was manufactured into cloth, rugs, but chiefly into seamless black garments; also cloaks, the famous shirts, woven of thread of three thicknesses, called *trimita*, costly shirts with purple borders (*paragandia*), woolen rain-coats, embroidered outer garments (*chlamides*) (cf. Rev 3 18), "I counsel thee to buy of me [not the *black* garments of thy looms, but] *white* garments that thou mayest clothe thyself." L. produced many wealthy citizens (one of them, Hiero, gave the city over $1,000,000), and the remarkable family of the rhetor Zeno, whose son Polemon became king of Lycaonia (39 B.C.), king of Pontus

(38 B.C.), and progenitor of a long line of kings and princes. It was the seat of the famous medical school at the shrine of *Men Karou*, whose physicians compounded the famous "Phrygian Powder" in cylindrical tablets, for the cure of ophthalmia (cf. Rev 3 18, "buy of me [not the tablets used by the physicians in your medical school, but true] eye-salve." Many Jews (7,500 adult freemen) were settled there by Antiochus the Great. It became Christian at an early period, but Rev 3 14 ff. shows that the first enthusiasm had cooled as a result of wealth. The Epistle "from the Laodiceans" (Col 4 16) was evidently Paul's encyclical letter which we have in the N T under the title "Epistle to the Ephesians" (q.v.). The Epistle to the Laodiceans, current in the Middle Ages, consists of excerpts from Paul's canonical Epistles and was doubtless compiled to satisfy the interest aroused by the foregoing reference in Col. Though Paul did not personally labor among the **Laodiceans** (Col 2 1), it is probable that it came within the personal work both of Philip and of the Apostle John. J. R. S. S.

LAODICEANS. See LAODICEA.

LAPIDOTH, lap'i-doth (לַפִּידוֹת, *lappīdhōth*): The husband of Deborah (Jg 4 4). E. E. N.

LAPWING. See PALESTINE, § 25.

LASEA, la-sî'a (Λασέα): A very small island E. of Cape Lithinos, about the center of the S. coast of Crete, called *Traphos*, on which the town of *Las(s)œa* is located. Luke's mention of it in connection with Fair Havens (Ac 27 8) is the only known reference to it in antiquity. J. R. S. S.

LASHA, lê'sha (לָשָׁע, *lāsha'*): A border town of Canaan (Gn 10 19), site unknown, but commonly located in SE. Palestine. Jerome (*Quæst. in Gen.* 10 19) identifies it with the hot springs of Callirrhoë, mentioned by Pliny and Josephus, situated in the *Wâdy Zerka Ma'īn*, in Moab. Dillmann, *Com. on Gen., ad loc.*, thinks this too far N. Wellhausen considers it the same as Laish on the NE. border, but this is improbable. C. S. T.

LASSHARON, las-shê'ren (לַשָּׁרוֹן, *lashshārōn*; **Lasharon** AV): A place mentioned only in Jos 12 18 as a royal city of Canaan. From the readings of the LXX. we should perhaps take the first letter as the preposition ל and read, "the king of Aphek in Sharon," a district in Galilee between Tabor and Tiberias. C. S. T.

LAST DAYS, LATTER DAYS. See ESCHATOLOGY, § 3.

LATCHET. See DRESS AND ORNAMENTS, § 7.

LATIN (Ῥωμαϊστί, Ῥωμαϊκός, 'Roman'): The official language of the Roman Government. Although neither as widely known nor as far on the way toward recognition as an international language as Greek, it could not have been dispensed with in a legal declaration such as the inscription on the Cross was designed to be (Jn 19 20; Lk 23 38). A. C. Z.

LATTER RAIN. See PALESTINE, § 19.

LATTICE: The rendering of three Heb. words: (1) *'ashnābh* (Jg 5 28); (2) *ḥărakkīm* (Song 2 9), both meaning 'lattice windows.' See HOUSE, § 6 (j). (3) *s'bhākhāh* (II K 1 2), strictly the trellis battlement of the roof. See HOUSE, § 6 (d). E. E. N.

LAVER. See TEMPLE, § 18, and TABERNACLE, § 3 (1).

LAW AND LEGAL PRACTISE

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1. Origin of Israelitic Law.

The people of Israel, during the course of their national history up to the time when the Pentateuch and its laws became firmly canonized as the one great inspired body of authoritative law, came successively under the influence of different environments, each of which had a decisive effect on Israel's life and contributed its share to the formation of Israelitic law. Of these we specify as most important the following four: (1) The first determining influence came from the primitive type of life, which was the nomadic. In this early period there was no such thing in Israel as 'law,' as we now use the term. The fundamental basis of the tribe was the family (q.v.), in which the will of the father was supreme. In the exercise of his authority the father of a primitive Semitic family was doubtless guided by **custom.** Custom, as interpreted or sanctioned by the father's authority, was law. What had been the rule for his fathers before him, what had been in vogue for generations in his family, these determined the father in his decisions. And as a Semitic family was not only a social but a religious unit, all family customs carried with them the authority of religion, and thus to the early Semite religion and law were almost one and inseparable. In the process of centuries many of these family customs became so strongly intrenched and of such binding authority that no father of a family would even think of abrogating them. In the case of Israel we find them regnant, or at least influential, down to the latest periods. They maintained themselves with a wonderful tenacity, and it is therefore in these ancient family customs that we are to seek for the origin of much of Israel's law. The tribe was but the union of large clans, or families, and tribal custom was but the extension to a larger sphere of the principles already embodied in family custom. In the tribe, the heads of families, or clans, formed the authoritative body, but the authority of these over the tribe was not nearly so strong as that of the father over his family. Tribal custom, however, being the wider application of

family custom, was of the highest authority. (2) The stage of national organization under the influence of the religion of J″, as taught by Moses and made by him the bond of union among the tribes of Israel. Through Moses, the influence of religion on the whole of Israel's life took on a new significance. Among all the early Semites, family and tribal customs were under the protection of the family or tribal deity. When the customs were violated or disregarded it was the same as disobeying the Divine will, and a punishment, or some other manifestation of Divine displeasure, was liable to take place. Under Moses the same Divine sanction of Israel's inherited customs was inculcated—and something more. For J″, as Moses taught, was in a very unique sense a God of righteousness, one to whom righteousness, in a higher sense than was commonly conceived of, was a matter of supreme interest. Moses taught Israel, in cases of dispute between man and man, the "statutes of God and his laws" (Ex 18 16), and in such sentences of justice and in all his work with Israel Moses gave Israel the light of higher conceptions of religion and right than were possessed by other Semitic peoples. In these higher conceptions we must find the reason for many of the specific enactments of later Israelitic law. It is evident, therefore, that in the foregoing citation the word **statutes** is used in the sense of formulated law, the sense in which it is commonly used by the later Deuteronomic and Priestly schools. (3) The third determining influence came from Canaanite law and custom. When Israel conquered Canaan, it did so only after a protracted struggle, during which the majority of the Canaanites were not exterminated but only gradually subdued. Israel gained her foothold first in the highlands and in the least thickly settled parts of the country. The Canaanite cities in the more open lowland-places were the last to yield. The presence of this large Canaanite element, which had been so long in possession, and which by intermarriage and other ways was gradually absorbed into Israel, was of highest significance for Israel's customs and religion. The Canaanites were well advanced in civilization. It was their cities and their farms that Israel appropriated. It was their tongue that Israel came to speak. They were Israel's teachers in agriculture and other arts of civilized life. Their influence on Israel's religion was very great. It would therefore be passing strange if, in the codified law of Israel, as we find it in the Pentateuch, there were not many enactments that, in whole or in part, reflect ancient Canaanite practise. (4) A fourth determining influence was that of the Babylonian civilization. The whole of SW. Asia, during all the O T period, was under the influence of the Babylonian culture. A knowledge of Babylonian literature had been prevalent in Canaan long before the conquest by Israel. Where Babylonian civilization, commerce, and literature were known it is probable that Babylonian law was also known. This is probably the reason for the many remarkable similarities that exist between the Code of Hammurabi of 2250 B.C. and the Code in Exodus, although it is not necessary to suppose that the Babylonian code is directly quoted in the Pentateuch.

During the latter half of the kingdom period (735–536 B.C.) the contact between Israel and the civilization of the Euphrates Valley was very close, and during the Exile and after the Jews were face to face with this ancient and complex civilization. If Israel made use, in her own way, of the Creation and Flood stories of the East, there is no reason why she should not have done the same with its law, and in the Priestly law there may be much that is the result of such appropriation.

2. Formal Sources of Israel's Law.

From these various fields of influence and environment those who built up Israel's system of law drew in formulating their decisions. It was the sum total of such decisions that formed the sources which the codifiers used who have given us the codes of the Pentateuch. Those who thus formulated law in Israel were: (1) The **Elders**, a general term inclusive of fathers of leading families, heads (sheiks) of tribes, and, after the settlement in Canaan, the chief men of a town ("elders of the city," Ru 4 2 ff.; cf. Dt 19 12, 21 3 ff., 22 15 ff.; I K 21 8, etc.). These elders, or "judges" (Dt 16 18), pronounced judgment in cases of dispute between man and man. It was for them to decide the guilt or innocence of the accused, and fix the penalty. In earliest times criminal cases (theft, oppression, etc.) were probably most numerous. But with the more complex life of the kingdom-period many other cases acquired their attention. (2) The **Priests.** Of equal importance with the elders were the priests, and, as time went on, the priest gradually encroached upon the sphere of the elders, until finally (but not until after the Exile) almost the entire judicial system was in the possession of the priests. This progress is clearly reflected in the codes. The oldest civil code (Ex chs. 21–23) makes no mention of priests as judges, except possibly in the reference to the judgment of God (Ex 22 8). In the code of Dt the secular judges (elders) are fully recognized, but the attempt is being made to give the priests a larger share (cf. Dt 17 8 ff., 19 15 ff.). In the Priestly Code (and in the echoes of its legislation in Chronicles) the Levites, or priests, alone are recognized as judges. In most ancient times the priest's duty was primarily to care for the (a) sanctuary, and to give forth the Divine oracle. The old custom of 'casting the lot' was probably one of the earliest modes of determining the Divine oracle, and from this perhaps arose the term *tōrāh* (usually rendered "law"), from *yārāh*, 'to cast,' though some modern scholars deny this derivation. Thus the priest had to do mainly with matters having a religious significance, and the sanctuary became a place of religious instruction. When the sanctuaries became great centers, as they did in the kingdom-period, the priesthood became more influential, and it was natural for them to claim (as is done in Dt) a large share in deciding civil as well as religious cases. (3) The **King** and the royal courts. The king in Israel, especially after David, was a supreme court of appeal. The king was supposed to decide 'justly,' *i.e.*, in accordance with what was recognized as custom and 'right' in Israel, as well as in accordance with his natural sense of justice. The king was thus not

supposed to be a mere autocrat bound by no will but his own, and could not lightly override ancient law. Able kings, like David, Solomon, Omri, and Jehoshaphat, doubtless did much to arrange a system of courts, religious and civil, all working harmoniously, but of their work only the faintest traces remain in the unreliable statements of the late Chronicler. (4) The **Prophets.** The prophets gave forth their utterances as of Divine authority; they spoke a Divine "word" which they called *tōrāh*, "law" (Is 8 16). The prophets dealt with principles, however, and only rarely interfered with special cases, and then only by way of rebuke. But the prophetic teachings, being an exposition of the fundamental principles of Israel's religion and of conduct, exercised a great influence on Israel's lawmakers, as is evident in the Code of Dt compiled under their influence. (5) The learned class of **Scribes.** From the Exile on, much was done by learned scribes, mostly in the way of expanding and extending the application of legal principles already recognized. The early stages of this activity are no longer known. Of only one such man do we have any definite knowledge, Ezra, the "ready scribe," through whose efforts the Priestly law was finally codified. But Ezra was only one of many. After the canonization of the Law (in the Pentateuch), the application of this Law to all manner of circumstances was made the object of serious study, and comprised the greatest portion of the work carried on in the scribal schools. The opinions of the most learned and honored scribes, or Rabbis (**doctors of the Law**; cf. Lk 5 17; Ac 5 34; **lawyers**; cf. Mt 22 35, etc.), were held to be of nearly as great authority as the written Law itself. In process of time there came about an organization of the legal bodies, at the head of which, as the final court of appeal, was the Sanhedrin (q.v.). In the rabbinical schools the decisions of the learned Rabbis were not at first committed to writing, but passed on orally through many generations, gradually becoming more numerous and complex as time went on. Finally, *circa* 200 A.D., the first codification of scribal law was made, the Mishna. This in its turn was commented on orally, until at last, *circa* 600 A.D., these comments on, and discussions of, the Mishna, which constitute the Gemara, were reduced to writing, resulting in the Talmud (=Mishna+Gemara). Thus through the decisions of its elders in the petty local courts, of its priests at the various sanctuaries, notably the larger ones, of the king and the royal courts, in the teaching of the prophets, and through the painstaking toil of its scribes, Israel came to have in her possession a large body of formulated law, a portion of which we have codified in the Pentateuch, which represents but the survival of a selected part of the ancient Law, another portion of which is contained in the voluminous material of the Talmud.

We shall now proceed to note briefly the stages through which Israel's law passed, until it reached the form in which we now find it in the Pentateuch. (1) **Preliminaries to Codification.** Nothing can be said of codification in the period before Israel became acquainted with the art of writing. However the traditional laws and customs were remembered in most ancient times, a code, even the shortest, implies a knowledge of writing. It is *a priori* probable, then, that even the earlier of Israel's codes dates from the time when Israel had become acquainted with the civilization of Canaan, and after it had relinquished its nomadic type of life. It is also only when people are living in settled communities with something like a fixed judicial system that the need of codes will arise, and an authority will be at hand to promulgate them. If Moses did anything in the way of giving Israel a code, it must have been a brief and simple one, and it must have been given at Kadesh, where for many years Moses acted as the supreme judge of Israel, rather than at Sinai, where Israel stayed but a few months. In any case, what Israel received from Moses were principles rather than detailed statements, and the earliest code we have in the O T was probably formulated in Canaan by those who felt that they were but putting into definite form the principles of justice taught by Moses. (2) **The oldest codes.** The oldest codification of Israelitic law we find in Ex chs. 20–23 and 34 10-26.

3. Codification of Israel's Law.

This consists of: (a) Two sets of the fundamental principles of Israel's covenant with J". One of these is the Decalogue (originally two pentads of five short commands each). The other covers the more external and ceremonial features of the Covenant, and is found in two recensions, one of which was given in J (34 10-26), the other in E (20 22-26, 22 29, 23 10-33). Both of these recensions show many marks of elaboration, especially in the way of warning against the seductions of Canaanite practises, and were made to serve a historical rather than a legal purpose in the documents in which they stand. The original form back of both recensions was very likely a decalogue (double pentad) prescribing: 1. J" alone to be worshiped. 2. No molten gods. 3. Feast of unleavened bread. 4. Gift of first-born and firstlings. 5. The Sabbath. 6. Feast of Weeks and Ingathering. 7. No leavened bread with a sacrifice. 8. Passover. 9. First-fruits. 10. A kid not to be seethed in its mother's milk. Both of these sets of fundamentals may well go back to Moses.

(b) A civil code (Ex 21 1–23 9), called "the judgments." It has been analyzed as follows (Carpenter-Harford, *Comp. of the Hex.*, p. 472 f.):

1. Concerning Hebrew slaves (21 2-11, two pentads).
2. Violence punishable by death (21 12-17).
3. Injuries (21 18-27).
4. Cattle (21 28-36).
5. Property, theft and damage (22 1-6).
6. Property, breach of trust (22 7-17, two pentads).
7. Various ordinances (22 18-27).
8. Reverence (22 28).
9. Administration of justice (23 1-9).

The fact that two of the sections can be subdivided into two pentads each makes it possible that the code was originally longer, and that each section once formed a complete decalogue, but this is only hypothesis.

So far as we know, this was the only attempt at codification between the conquest and the labors of the author(s) of the Deuteronomic code. To what extent this code (of Ex) was well known throughout all Israel is uncertain. It is also uncertain whether all the sanctuaries or courts had the same body of law. This code probably represents what was taught at the most important centers (Jerusalem, Bethel, Samaria, etc.). As it was based on custom, it is likely that there were no serious divergencies from it in any part of Israel, and that its general principles were pretty well known. It is just such a code as this that is presupposed by the early prophets

(Amos, Hosea, Isaiah, Micah) as known and violated by the leading men of their day. (3) **The Code of Deuteronomy.** The Exodus code must have been formulated very early, for between it and the much more elaborate Code of Dt the difference is so great that it can be accounted for only by a long period of development. The Code of Dt was formulated about 650, and probably contains the Law as it had been long practised in Judah, especially in the capital. In this code, however, we have another factor to reckon with. Its author, or authors, were reformers, and at many points altered existing law, in order to make it conform more nearly to their ruling ideas. This is particularly true of the sections dealing with religious practise, where the aim of Dt was to centralize all worship at Jerusalem and to enhance the standing of the Levitical priesthood. For an analysis of the Code of Dt and other particulars see DEUTERONOMY, § 2. (4) **The Holiness Code.** To a certain extent parallel to the Code of Dt is the so-called Holiness Code found mainly in Lv chs. 17–26 (with fragments in earlier chapters of Lv; see LEVITICUS, § 3, and also HEXATEUCH, § 23). This code covers, in part, the same ground as the Code of Dt, but differs from it in that it is mainly concerned with 'holiness,' a conception which is made to include both moral and ceremonial purity. The moral tone of this code is high, in spite of its strong leaning toward ceremonialism. As the code stands in Lv it is probably the result of a number of revisions. Its first draft was probably drawn up before the Exile, but its final revision took place after Ezekiel's prophecies were published. (5) **The Contribution of Ezekiel.** Toward the end of his prophetic ministry (572 B.C.) Ezekiel formulated his conception of the restored Israel (Ezk chs. 40–48). The central, dominating element here is that of holiness. Israel is (to be) a holy community, in whose midst J" dwells in His sanctuary. This is viewed as the most important fact for Israel. The Temple as J"'s dwelling-place, the Priesthood as His ministers, the sacrifices and offerings as the means of communion with Him—these things held the first place with Ezekiel, while "the prince," the laity, and secular affairs in general were relegated to an altogether secondary place. There can be no doubt that the views of Ezekiel proved a powerful influence with all the subsequent workers on Israel's Law. The tendency became ever stronger to emphasize and develop the ceremonial elements. The conception of Israel as a nation was displaced by the conception of Israel as a church. It was along these lines that the workers labored who revised the Holiness Code and who sought to develop and perfect other elements of their traditional Priestly law, much of which had not been as yet codified. (6) **The Priestly Code.** The climax of these labors was reached when, in the middle of the next century (5th cent. B.C.), Ezra had in his hand a completed Priestly Law-book, which he wished to take to Jerusalem and there have it adopted as the law of the community. This law-book was both a history (of Israel as the Covenant People) and a code. For its analysis see HEXATEUCH, § 27. It was a complex in which numerous earlier codes, as the manual for worshipers (Lv chs. 1–7), the Holiness Code, etc., were embodied. Later enactments, or formulations, were placed side by side with the earlier ones, in spite of the inconsistency and even contradictions thus introduced at many points. With the adoption of this law-book in 444 B.C. (Dt had been adopted in 621) the process of codification did not immediately cease. Some additions were probably made after Ezra's time. But it was not long before the Law, as we have it in the Pentateuch, came to be considered holy and of final authority, although the actual practise in Judaism has never been identical at every point with the letter of the Law.

4. Procedure at Law.

A case at law (**cause**, or **controversy**) might be criminal, civil, or religious, but the Law does not make these distinctions. The whole law was supposed to rest on a religious basis, and offenses against morality, or against religious ceremony, were equally against religion. The same courts had jurisdiction (in the O T period) over all cases. (1) **Constitution of the Courts.** In the O T the term "court" does not appear. "Judge," "judges," "elders," etc., are the concrete terms that take its place. Passing by the little known primitive patriarchal period, the earliest courts in Israel of which we have any record are those mentioned in the early historical narratives and in the old code of Ex chs. 21–23. The "elders," or "judges," here spoken of were, doubtless, the heads of the prominent families in their respective localities, and other men distinguished for wisdom or judgment. Except as we may infer from the immemorial custom of viewing the father of a family as a judge, we have no light on the question how these persons were appointed or recognized as judges. From Ex 18 21 (cf. Dt 16 18) it may be inferred that some mode of selection was in vogue. In the towns of Canaan there was also, doubtless, a judicial system of some sort. Here the basal social form was the city, not the family, or clan, as in Israel. So we read of "the elders of the city" as the judges (Jg 8 16, 11 5; Ru 4 2, etc.; cf. Dt 19 21, 21 3, 22 15, etc.), an expression that may have been adopted in Israel from Canaanite usage. To what extent and how these primitive courts were organized we do not know. When the kingdom was organized the king became a supreme court of appeal. It is quite likely that some correlation was established between the local courts and the royal courts in the capitals (Jerusalem, Samaria), but we have no record of anything of the kind, except in the late notices in Chronicles, where David is said to have appointed 6,000 Levites as "officers and judges" (I Ch 23 4), and Jehoshaphat (a century later) is said to have set judges in all the fortified cities of Judah, with a supreme court of Levites, priests, and elders in Jerusalem (II Ch 19 5-8). To the last reference some degree of historical truth may be allowed, but the first is plainly unhistorical. In Dt, while the old secular judgeship is recognized as legitimate, an effort is made to give the Levites (= priests) a larger and more important place in this work (cf. Dt 17 8 ff., where the priests, as knowing J"'s law, give the decision in difficult cases; 19 17, "priests" and "judges"; cf. also 21 5). Dt probably reflects the historical development in this matter, for as time went on the position of the priesthood at

the greater sanctuaries became even more important. During the Exile, when Israel was deprived of independence and was living in a foreign land, it was natural that the priestly students and expounders of Israel's Law should favor the theory that the Levites and priests were alone capable of acting as judges, and it is to these classes alone that the judges belong, according to the Priestly Code and the literature that echoes the teaching of this code. But as the restored community (536 B.C.) was organized not on the basis of PC (adopted 444 B.C.), but on that of the earlier codes of JE and Dt, this theory did not hold in actual practise (hence the references to elders in Ezr 5 5, 9, 6 7, 14, 10 8, 14). During the Persian period, the Persian governor was, of course, the final court of appeal, though probably in all religious questions he gave full authority to the high priest and his council of priests. The power of the priesthood with the high priest at its head increased greatly in the later Persian period, and at the beginning of the Greek period the priesthood was supreme. In the council that assisted the high priest, which was composed of priests, we have the origin of the Sanhedrin (q.v.). Toward the end of the Maccabæan and in the Roman periods the Pharisees became influential, and a certain proportion of the members of the Sanhedrin was of this party, though the priests (the Sadducees), with the high priest at their head, appear to have predominated. The Sanhedrin did not displace the local courts, and it was not a simple court of appeal. It decided questions that the lesser courts could not decide. It decided also many matters independent of the lower courts. Its decisions were binding throughout Jewish Palestine, but death-sentences needed the sanction of the Roman governor. It is doubtless with special reference to the procedure of Roman law that the terms **examine, examination,** are used in the N T (Lk 23 14; Ac 4 9, 12 19, 24 8, 28 18). (2) **Modes of Procedure.** The procedure was simple as compared with Occidental usage. The courts were held in the open, generally in the broad place near the city gate. Only at the royal court (Solomon's hall of judgment) and in the later Greek and Roman period were houses of judgment used. The proceedings in early times were public. The civil or religious authority did not prosecute officially, but heard and decided accusations or cases brought before it. Each side, accused and accuser, stated or **pleaded** its case. The accuser stood at the right hand of the accused, who, at least in post-exilic times, was clothed in mourning garb (cf. Zec 3 1 ff.; Jos. *Ant.* XIV, 9 4). **Witnesses,** at least two, preferably three, were summoned (Dt 19 15; Nu 35 30). They testified on **oath,** and the heaviest penalties were laid upon **false witnessing** (Dt 19 15-21; Lv 10 11) if, on special investigation (**inquisition,** Dt 19 18), this was discovered—an indication that such corruption of justice was common (cf. I K 21 10). Bribery of judges is also severely condemned in both the Law and the Prophets, and was, doubtless, a source of much abuse. In cases of death-penalty, the witnesses were the first to lay hands on the condemned to put him to death (Dt 17 7; cf. also Ac 7 58). In certain cases where witnesses were not available circumstantial evidence (Dt 22 15 ff.), or the discernment of the judges, had to be relied upon. In desperate cases recourse was had to the judgment of God (Ex 22 8 f.; cf. Nu 5 11-31; Dt 21 1-9; cf. also I Co 5 3-5). For other details see CRIMES AND PUNISHMENTS. E. E. N.

LITERATURE: In general the reader should consult the best commentaries on the Pentateuch, such as Dillman (Ex-Lv, and Nu, Dt, and Jos). Driver on Dt. (*Int. Crit. Com.*). In Carpenter-Harford *Comp. of the Hexateuch*, valuable discussion and conspectus of the codes will be found. Cf. also the works on *Archäologie* by Benzinger and Nowack.

LAWYER. See LAW AND LEGAL PRACTISE, § 2 (5).

LAYING ON OF HANDS: The act of laying on of hands expressed different ideas, as follows: (1) Most commonly it indicated the self-identification of the person that performed the act with the one on whom hands were laid. In the offering up of sacrifices, the offerer indicated his willingness to be considered one with the victim by placing his hand on its head (Ex 29 10 ff.; Lev 1 4 f., 3 2, 8, 4 4 ff.). (2) The impartation of an inner or spiritual gift. Thus the father's blessing (Gn 48 14), the good-will of Jesus Christ for children (Mk 10 13, 16), health to the sick (Mk 5 23), and the bestowal of the Holy Spirit by the Apostles (Ac 19 6). (3) Consecration to the service of God. Joshua, when he succeeded Moses (Nu 27 18, 23; Dt 34 9), the deacons, when they were set apart to their service (Ac 6 6), likewise the Levites (Nu 8 10), the missionaries (Ac 13 3), and ministers in the Apostolic Church (I Ti 4 14, 5 22; II Ti 1 6) were ordained by the laying on of hands. (4) Another symbolical use of the act is more difficult to explain, viz., that in which the witnesses against one accused of crime punishable by death laid their hands on him (Lev 24 14). This may be a reflex of the sacrificial laying on of hands as in (1), with the idea involved of devotion to death. On (2) and (3) see also CHURCH, § 8; cf. also ORDAIN. A. C. Z.

LAZARUS, laz'a-rus (Λάζαρος, from Heb. **Eleazar,** 'God has helped'): **1. L. of Bethany.** A friend of Jesus, and brother of Mary and Martha (Lk 10 38 f.). He is not mentioned in the Synoptic Gospels, but his resurrection from the dead forms the climax of the seven miracles of Jesus recorded by John (11 1-44). He is described as subsequently making a feast for Jesus in Bethany, at which Mary anointed the Lord's feet (12 1-8). He is supposed, on account of the silence of Luke and the order in which the three are named in John (11 5), to have been the youngest of the family, the circle of whose acquaintance it is inferred was large (11 19), and their circumstances comfortable (12 3). His name seems to be preserved in the designation of *El-Azarīyeh,* a village on the SE. of the Mount of Olives, about 1¾ m. from Jerusalem, which is generally identified with the ancient Bethany.

His resurrection constituted the occasion for many Jews believing on Jesus, and also was the determining cause of the Sanhedrin's plot to put Jesus (and incidentally Lazarus) to death (11 45-53, 12 10). The interest centers about this miracle. The problem is inseparably connected with the larger one of the authorship and historicity of the Fourth Gospel. Those who believe this Gospel to be purely an

allegorical fiction take the story of Lazarus to be a free composition out of elements drawn from the Synoptic Gospels. His name is obtained from the beggar of the parable (Lk 16 19-31), and the whole is an attempt to present a demonstration of the truth of Abraham's words in Lk 16 31, or a personification of Paul's in Ro 7 24, 8 20 f. The personalities of the sisters, the practical Martha and the contemplative Mary, are borrowed from Lk 10 38-42, and the details of the miracle are an enhancement of those of the raising of the daughter of Jairus (Mk 5 22 f. and ‖s), and of the son of the widow of Nain (Lk 7 11 f.). The supper is explained as a combination of the Bethany meal (Mt 26 6; Mk 14 3), and the story of the anointing by the sinful woman in the house of Simon the Leper (Lk 7 36). It is more usual, however, to-day to admit that there are many trustworthy data underlying the accounts of the Fourth Gospel (cf. JOHN, GOSPEL OF), and that it is not to be considered, therefore, simply a religious and dogmatic allegory. In that case, the story of Lazarus may contain trustworthy elements, even though it may be difficult to determine just how much is fact and how much is due to modification and interpretation of the fact in the mind of the Evangelist. Obviously it is very difficult to explain the absolute silence of the Synoptic Gospels regarding Lazarus, containing references as they do to the two sisters and an anointing at Bethany, even though we freely admit the partial character of the sources of these Gospels. Such an event with such consequences as are described in the Fourth Gospel could hardly escape notice. There are also certain details in the narrative (*e.g.*, the tone of Christ's prayer at the tomb, ver. 41 f.), which, as they stand at least, strike us as incongruous. Yet, on the other hand, it is perhaps more difficult, once the hypothesis of pure allegory is abandoned, to psychologically explain the story's composition as an ideal construction by the Evangelist to illustrate his view of Christ as "the resurrection and the life." It is too stupendous for any personal follower of Jesus, at least, to have simply invented. Some historical foundation is required, and the underlying facts, whatever they are, may therefore belong to that body of trustworthy information regarding a ministry of Jesus in Judæa which appears to have been known to the author of the Fourth Gospel alone. Assuming this to be true, and that our philosophical attitude to the miraculous does not preclude its possibility, the resurrection of Lazarus may have occurred, and the words "I am the resurrection and the life" have had, therefore, more than a purely spiritual significance. **2. L. of the Parable** (Lk 16 19-31). A beggar pictured by Christ in contrast to an unnamed rich man to illustrate the truth of the words recorded in Lk 16 13, 15. Though designated by name, he is probably a hypothetical personage.

LITERATURE: See that cited under art. on JOHN, GOSPEL OF.

S. D.

LEACH, LEECH. See HORSE-LEECH.

LEAD. See METALS, § 5.

LEAH, lē'a (לֵאָה, *lē'āh*), 'gazel,' or 'wild cow': The daughter of Laban, and Jacob's first wife through the father's ruse (Gn 29 23). L. was the mother of six sons and one daughter (Gn 29 32 ff.). She was buried in the patriarchal tomb at Hebron (Gn 49 31). In Ru 4 11 she is styled one of the builders of Israel. Under the name of Leah, traditions of large Aramæan accretions to the original Hebrew stock have probably localized themselves (see TRIBES, § 2). A. S. C.

LEANNOTH, lē-an'neth: A musical term from *'ānāh*, 'to sing' (Ps 88, title) in the phrase "Mahalath-Leannoth," which would appear to be equivalent to "Mahalath, to be sung." But the meaning of "Mahalath" is unknown. A. C. Z.

LEASING: An old English word meaning 'falsehood' (Ps 4 2, 5 6 AV). E. E. N.

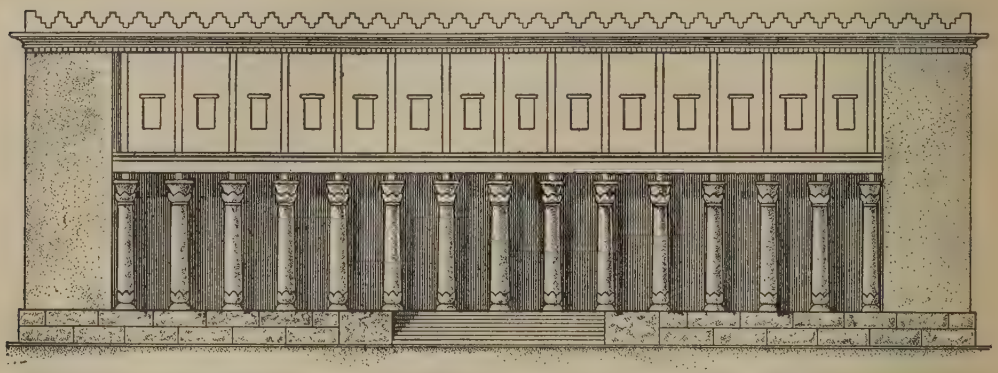
LEAVEN: The term which renders two Heb. words (*se'ōr*, 'ferment,' and *ḥāmēts*, 'to be sour') and one Gr. word (*ζύμη*), all of which are used to signify a lump of sour dough. The daily bread of the Hebrews was kneaded in a trough, and the yeast was added in the form of a small piece of dough. Bread prepared in a great hurry or in an emergency was unleavened (Gn 18 6; Ex 12 34). Leaven was absolutely prohibited in connection with the Passover and the Feast of Unleavened Bread (see FASTS AND FEASTS, § 7), as well as in meal-offerings (Ex 12 15; Lv 2 11, 6 17). At the Exodus unleavened bread was used on account of a pressing emergency (Ex 12 34-39), and the prohibition of leaven ever afterward was due to the sacred associations clinging about the first Passover. The Feast of Unleavened Bread being an agricultural festival, the unleavened cakes represented the first-fruits unmixed with last year's harvest. The exclusion of leaven from all sacrifices (Ex 23 18, 34 25 [JE]) and from meal-offerings (Lv 2 11, 6 17 [P]) was due to the feeling that fermentation was closely allied to putrefaction and corruption, a view that the Hebrews shared with other peoples of antiquity. The peace-offering (Lv 7 13) and the wave-loaves (Lv 23 17) are only apparent exceptions, as they were not placed upon the altar. In the N T leaven is usually regarded as a symbol of corruption, which has a mighty pervasive power (cf. I Co 5 6-9; Gal 5 9). In this sense Christ used the phrase "the leaven of the Pharisees and the leaven of Herod" (Mk 8 15). In one of the parables the Savior uses it in a good sense, as an emblem of the pervasive power of the Kingdom of God (Mt 13 33 and ‖). In Rabbinical literature leaven is a symbol of evil desires, and in Jewish theology it is used figuratively for the inherited corruption of human nature. J. A. K.

LEBANA, lē-bē'na, **LEBANAH,** lē-bē'nā (לְבָנָה, *l'bhānāh*): The ancestral head of one of the divisions of the Nethinim (Ezr 2 45; Neh 7 48). E. E. N.

LEBANON, leb'a-nen (לְבָנוֹן, *l'bhānōn* [in Heb. prose with the art.], from *lābhēn*, 'to be white,' because of its appearance when the snow covers its summits, as it does for the greater part of the year, though according to some it was the whiteness of its cliffs that gave L. its name): In general the double range of mountains running from NNE. to SSW. for about 95 m. from the plain of *Jun Akkar* on the

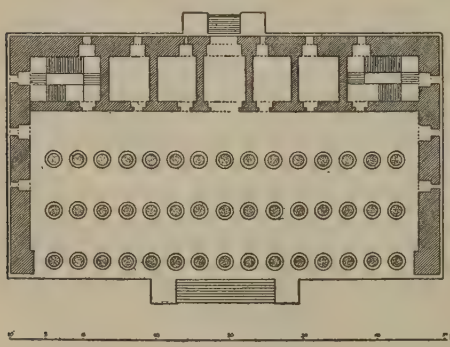
N. to the turn of the river *Litany* westward and *Banias* on the S. The two parallel ranges are separated by a broad valley (the ancient Cœle-Syria), narrowing toward its S. end, alluded to in the Bible, as the **Valley of Lebanon,** and now called *el Bukeiah*. By classical writers the W. range was named the Libanus and the E. the Anti-Libanus (cf. also Jth 1 7). In Biblical usage the two are given the same name (Dt 1 7, 3 25, 11 24; Jos 1 4, 9 1). The sea abound in chalk. The vast masses of limestone collect the rain and melted snow and yield it up in the form of innumerable springs where the sandstone intervenes. The scenery of the Lebanon is exceptionally fine and has served as the basis of the poetical allusions in the Bible, which are many and richly colored.

Politically, the Lebanon appears as a part of the ideal land of Israel (Jos 13 5; Dt 11 24), but was



House of the Forest of Lebanon—Front Elevation. (See also Jerusalem, § 30.)

whole mass abuts on the Mediterranean to the W. and slopes down into the plateau of Syria to the E. The average height of the range is not far from 6,000 ft., rising, however, at the highest point (Mt Hermon) to 10,400 ft. The general structure of the Lebanon is rugged and irregular, except for the main direction of the chain of summits, and abounds in precipitous cliffs and hollows, which make it



Ground-Plan of the House of the Forest of Lebanon.

difficult for the traveler, and at the same time an easy hiding-place for the fugitive. This feature has made the Lebanon territory the home of such persecuted peoples as the Maronites and the *Matawilē*, as well as of such untamed and warlike races as the Amorites, the Ituræans, and the Druses.

The geological constitution of the range is mainly threefold. The strata are irregular and faulty. The lowest of them is cretaceous (*Glandaria* limestone), the middle consists of *Trigonia* sandstone and the uppermost of *Hippurite* limestone. This last forms the summits. The foothills in the vicinity of the never conquered (Jg 3 3). The actual boundary of the land is, however, given as "Baal-Gad in the Valley of Lebanon" (Jos 11 17). In other particulars the Lebanon is noted for its height, which makes it a place of outlook (Song 8 8), for its streams (Song 4 15), its snowy summits (Jer 18 14), its fragrance (Song 4 11; Hos 14 7), probably the odor of its cedar forests; these are also mentioned on their own account (Jg 9 15; Is 2 13, etc.) and poetically called "the flower of Lebanon" (Nah 1 4), "the glory of Lebanon" (Is 35 2, 60 13). The "violence done to Lebanon" is evidently the cutting down of these stately forests (Hab 2 17). Besides the cedars, however, large pines, firs, oaks, and cypress groves are to be found on the range; while the almond, the mulberry, the fig, the olive, the walnut, the apricot, the pear, the pomegranate, the pistachio, and the grapevine also flourish. Of animal life the region sustains, besides the domestic fauna, the mountain, or wild goat, the gazel, the panther, the bear, the jackal, the hyena, the boar, etc.; but these are rarely alluded to (cf. II K 14 9 = II Ch 25 18). Whether the **Tower of Lebanon** in Song 7 4 was connected with Solomon's royal **House of the Forest of Lebanon** (I K 7 2; see Jerusalem, § 30), or was an independent structure, either real or imaginary, does not appear. In the N T no mention is made of Lebanon. A. C. Z.

LEBAOTH, lę-bē'ŏth (לְבָאוֹת, *l·bhā'ōth*), 'lionesses' (?): A city of Judah (Jos 15 32), also assigned to Simeon and called **Beth-lebaoth** (19 6) and **Bethbiri** (I Ch 4 31). Map II, E 4. E. E. N.

LEBBÆUS, leb-bī'ŭs. See Thaddæus.

LEBONAH, lę-bō'nā (לְבוֹנָה, *l·bhōnāh*): A city of Ephraim near Shiloh (Jg 21 19). Map III, F 4. E. E. N.

LECAH, lī'cū (לֶכָה, *lēkhāh*): Probably the name of a place inhabited by the Judahite clan Er (I Ch 4 21). E. E. N.

LEEK. See PALESTINE, § 23, and FOOD AND FOOD UTENSILS, § 3.

LEES. See VINES AND VINTAGE, 2.

LEGION (λεγιών, or λεγεών, from Lat. *legio*): The unit of organization in the Roman army, consisting of a body of troops including both infantry and cavalry and varying in size, composition, and tactical arrangement at different periods. In the N T period a legion contained 5,000 to 6,000 men, composed of ten cohorts of six centuries each. The total military force of the empire consisted of twenty-five legions, of which four were stationed in Syria. See AUGUSTUS. The name "legion" came to be used in Greek, Rabbinical Hebrew, and probably in Palestinian Aramaic for any great number, and occurs in this sense, with perhaps the additional thought of obedience to a superior will, in Mt 26 53; Mk 5 9 and ‖s. S. D.

LEHABIM, lę-hê'bim. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

LEHI, lī'hai (לְחִי, *lᵉḥī*), 'jaw-bone': A place, as yet unidentified, somewhere in the northern Shephelah of Judah, famed as the scene of Samson's single-handed slaughter of the Philistines with the jaw-bone of an ass (Jg 15 9-19; II S 23 11, where for "into a troop" we should read "in Lehi"). Jg 15 17-19 should be interpreted as follows: In the place known as **Ramath-lehi** ('height of Lehi') there was a "hollow place" or basin, in which there was a spring known as *En-hakkore*, 'the spring of the one who calls' (or, since *qōrē'*, 'caller,' means 'partridge,' 'the partridge spring'). The text does not mean that the 'hollow' was in the jaw-bone. In ver. 16, instead of "heaps upon heaps," read, "I have piled them in heaps." Cf. Moore on Jg in *Int. Crit. Com.* E. E. N.

LEMUEL, lem'yu-el (לְמוּאֵל, *lᵉmū'ēl* [Pr 31 1], לְמוֹאֵל, *lᵉmō'ēl* [31 4]), 'belonging to God': The name of a king to whom was attributed the poem in Pr 31 2-9, formerly commonly identified with Solomon. RVmg. makes him king of Massa (cf. Gn 25 14; I Ch 1 30), perhaps an unknown Arabian city (see MASSAH). Toy (*Int. Crit. Com., ad loc.*) considers the L. of ver. 4 a scribal repetition of the preceding letters. C. S. T.

LENDING. See TRADE AND COMMERCE, § 3.

LENTILS. See PALESTINE, § 23, and FOOD AND FOOD UTENSILS, § 3.

LEOPARD. See PALESTINE, § 24.

LEPROSY (צָרַעַת, *tsāra'ath*, or נֶגַע־צָרַעַת, *nega'-tsāra'ath*, λέπρα): From the medical point of view, what is called leprosy in the Bible is not a single disease, but a group of essentially dissimilar diseases. True leprosy, as known in modern times, is an affection characterized by the appearance of nodules in the eyebrows, the cheeks, the nose, and the lobes of the ears, also in the hands and feet, where the disease eats into the joints, causing the falling off of fingers and toes. If nodules do not appear, their place is taken by spots of blanched or discolored skin (*macular* leprosy). Both forms are based upon a functional degeneration of the nerves of the skin. Its cause was discovered by Hansen in 1871 to be a specific bacillus. Defective diet, however, seems to serve as a favorable condition for the culture of the bacillus.

1. Medical Definition.

Leprosy was one of the few abnormal conditions of the body which the Levitical law declared unclean. Elaborate provision was therefore made for testing its existence, and for the purification of those who were cured of it. As to the description of the disease, it is rather external and conventional than scientific. Both in the diagnosis and the prescription for ceremonial treatment the term used is generic, and includes other ailments which fall outside the correct modern definition of leprosy. It would be wrong, however, to infer that the whole subject is treated without any effort at discrimination. On the contrary, Lv. ch. 13 deals with it in a somewhat systematic manner.

2. Ceremonial Uncleanness of Leprosy.

As a subject for ceremonial treatment, leprosy is given the general name of "plague ['stroke'] of leprosy." It is then divided into three kinds, as it might affect (1) the human skin, (2) articles of clothing, or (3) houses. So far as it appears in the human body, two stages in its development are marked, the incipient and the confirmed. In the incipient stage it was possible to mistake for it several other diseased conditions. Hence the provision that, when a suspicious case appeared, it must be brought to the priest to be tested (Lv 13 2, 9, etc.). From the moment, however, that the priest began his inspection and failed to declare his subject clean, the person under test was designated a leper, and considered unclean (Lv 13 3, 20, etc.).

3. Distinctions.

In the incipient stage leprosy was only constructively such, and might be cured. According to its development, which was scrutinized and judged by the priest, it might be declared (1) a "scab" (*ṣappaḥath*, psoriasis, Lv 13 2), (2) *tsāra'ath-nōsheneth*, false leprosy (Lv 13 11), (3) an inflamed cicatrix ("scar of the boil," *tsārepheth hashsh·ḥīn*, Lv 13 23, "burning boil" AV), (4) a scar of a former burn (*sᵉ'ēth hammikhwāh*, Lv 13 28), (5) a scalled-head (*netheq*, "ringworm," Lv 13 37), (6) a "tetter" (*bōhaq*, Lv 13 39), or (7) a baldness (*gibbēaḥ*, Lv 13 41). But any of these abnormal conditions might turn into a permanent leprosy, in which case the subject was required to be isolated, have distinctive signs by which he might be recognized, and be regarded as unclean (Lv 13 45 f.). For the purification of this uncleanness a special ceremonial was provided (Lv ch. 14. See also under PURITY, PURIFICATION, § 12 (3)).

4. Test of Leprosy.

5. Leprosy of Clothing.

The leprosy of clothing, as far as it can be identified, was the result of a fungus, or mildew, produced by unknown causes. It was to be tested for a week, and if persistent, the garment was to be burned (Lv 13 47-59).

The leprosy of a house (Lv 14 33-57) is also hard to identify. It is described as consisting in hollow streaks, greenish, or reddish, in

6. Leprosy of Houses.

color, and lower than the wall, *i.e.*, as if issuing from its interior portions. It is probable that 'dry rot' is meant. Its treatment involved the scraping or removal of part of the wall, the carrying of the dust to a place for refuse, the replastering or rebuilding of the destroyed portion of the house, and the ceremonial cleansing of it as a whole (Lv 14 48-53). (Cf. Benzinger, *Heb. Arch.*, 1894, pp. 103, 118, 450, 481, 488 ff. Cf. also DISEASE AND MEDICINE, § II (9).)

A. C. Z.

LESHEM, lĭ'shem. See LAISH.

LETTER. See BOOKS AND WRITING, § 2, and EPISTLE.

LETUSHIM, lĕ-tū'shim. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

LEUMMIM, lĕ-ŭm'im. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

LEVI. See PRIESTHOOD, § 8, and TRIBE, TRIBES, § 3.

LEVIATHAN, lĕ'vai'ă-thăn (לִוְיָתָן, *liwyāthān*): A mythological figure, popularly believed to cause eclipses of the sun and moon by swallowing these luminaries or by throwing its folds around them. The monster was supposed to be subject to enchanters who could rouse it to perform its feat. They were therefore alluded to as those that "cursed the day" (Job 3 8; Davidson, *Camb. Bible, ad loc.*). In Ps 74 14 and Is 27 1 it is the symbol of Egypt as the great devourer. In Job ch. 41 the reference is to the crocodile.

A. C. Z.

LEVITICUS, lĕ-vit'i-cŭs: The fourth book of the Pentateuch, called by the Jews, from its opening words, *wayyiqrā'*, 'and he (J") called.'

1. Name.

The Greek-speaking Alexandrian Jews called it, from the general character of its contents, Λευιτικόν, *i.e*, 'the Levitical [book],' which the Vulgate rendered by *Leviticus*.

The real character of Lv is revealed when it is perceived that it is but a portion of that long section of the priestly law and history

2. Lv a Part of the Priestly Element (P) of the Hexateuch.

book ([P] see HEXATEUCH, § 5) which deals with the organization of the worship at Mt. Sinai. This section begins at Ex 24 15b-18a, is continued in Ex 25 1–13 18a (the command concerning the making of the Sanctuary), and in Ex chs. 35–39 (the making of the Tabernacle). Here begins the story of the institution of the worship of Israel, which can be outlined as follows:

1. The general command regarding the setting up of the Sanctuary and the initiation of the Priesthood (Ex 40 1-16).
2. The erection of the Sanctuary and the first services (Moses in charge on the first day) (Ex 40 17-38).
   [Insertion—The sacrificial manual, Lv chs. 1–7.]
3. The initiation of the Aaronic Priesthood and related matters continuing the narrative of Ex 40 33 (Lv chs. 8–10).
   (a) Aaron and his sons formally inducted into the priestly office (ch. 8 f.), according to the directions in Ex ch. 29 and 40 12-16.
   (b) The death of Nadab and Abihu (10 1-11), with additional legal prescriptions in vs. 12-20.
   [Insertion—A code concerning ceremonial purity, chs. 11–15.]
   (c) Legislation following the death of Nadab and Abihu—the Day of Atonement (ch. 16).
   [Insertion—The Holiness Code (chs. 17–26), with a supplement concerning vows (ch. 27).]

The large section of P, to which all this belongs, is continued in Nu, concluding at Nu 10 10.

Disregarding the obvious connection with P and viewing it as a book by itself, Lv may be divided into four parts. I. The manual of offerings (chs. 1–7). II. The consecration of the Priesthood (chs. 8–10). III. The laws of ceremonial purity (chs. 11–16). IV. The law of holiness (chs. 17–27).

It is generally recognized to-day that the extensive literature known as the P element of the Hexateuch went through a compli-

3. Relative Age of the Various Strata in Lv.

cated process of editing before it attained its present form. Evidence of such editing is abundant in Lv. Space allows the mention here of only a few of the most important instances. (1) In the manual of offerings (chs. 1–7). This manual at present consists of two parts, the general directions for the five principal offerings (1 1–6 7), and a manual for priests (6 8–7 38). It will be noticed that in the first part of the main introductory portion formulas differ remarkably. In 1 3, 10, 14 (for the burnt-offering) and 3 1, 6, 12 (for the peace-offering) the regular formula is, "If his oblation be . . . he shall"; but in 2 4-16 the formula uses "thou" and "ye," while in 1 2, 2 1-3 and in 4 1–6 7 the formulas are of a less distinctive character. Such facts as these may indicate that in 1 3-17 and 3 1-17, dealing with the two oldest and main classes of offerings, we have the oldest form or original content of this manual, which was then supplemented by ch. 2 and later by the addition of 4 1–6 7, and still later by 6 8–7 38 (which itself seems to be composed of earlier and later elements). If the reader will compare this manual with other sections of the Pentateuch covering, in part at least, essentially the same ground, as, *e.g.*, Nu 15 1-31, he will discover for himself the existence of other and quite different sacrificial codes besides the comprehensive one found here. (2) In Part III, the laws of ceremonial purity, perhaps the clearest evidence of strata of different dates, is found in chs. 11 and 16. In ch. 11 we have the law regarding clean and unclean animals. This same subject is covered in the Code of Dt (14 3-21). In Lv ch. 11 the order of treatment is: (a) Quadrupeds which are "unclean" (vs. 2-8); (b) water-animals which are "abomination" (*sheqets*) (vs. 9-12); (c) birds which are "abomination" (vs. 13-19); (d) winged insects which are "abomination" (vs. 20-23); (e) defilement by contact with carcasses (vs. 24-28); (f) creeping things and reptiles which are "unclean," and contamination from them (vs. 29-38); (g) defilement from contact with carcasses (vs. 39-40); (h) creeping things which are "abomination" (vs. 41-45). In Dt 14 3-21 the order is: (a) Not to eat anything "abominable" (*tō'ēbhāh*) (ver. 3); (b) quadrupeds that may (clean) and may not (unclean) be eaten (vs. 4-8); (c) the water-animals that may and may not be eaten (vs. 9-10); (d) the birds that may and may not be eaten (vs. 11-20); (e) that which dies of itself may not be eaten (ver. 21). It is evident that the whole section in Dt is much simpler than the corresponding one in

Lv, and also that in Lv there are really two sets of prescriptions, one using the term "unclean" (as in Dt), the other using the term "abomination" (not in Dt). These and other facts seem to indicate that in Dt we find the earlier and simpler law on this subject, and that the form in Lv is based on an old source, which has been supplemented by later additions. Ch. 16, in the main, forms a fitting conclusion to the preceding material in chs. 11–15. The command for atoning ceremony, covering all phases of sin in the nation as a whole, might well conclude the group of laws on ceremonial purity. But in ch. 16, as it now stands, there is interwoven another set of prescriptions which have to do with Aaron and his sons alone and by ver. 1 are connected with ch. 10. These prescriptions (found in vs. 1, 3, 6, 11, etc.) are probably later additions to the original law. (3) Part IV, The Holiness Code, also appears to be made up of different strata. A general analysis of this code will be found in the article HEXATEUCH, § 23 and need not be repeated here. If this analysis be compared with the Code of Dt (see DEUTERONOMY, §§ 2, 4), it will be found that the two present many striking similarities, enough to suggest that both have been modeled on the earlier code in Ex 20 22–23 end, although their many differences also show that they are entirely independent of each other. Within this code, many passages may be found which are either contrary to or only loosely connected with the context, and have all the appearance of being added to the original code. Thus in ch. 23 a large amount (vs. 1-8, 21, 23-38, 39a, c, and 44) seems to belong more naturally with the later and more precise (as to fixed dates, etc.) priestly material (that forms the main thread of P) than with the earlier and more vague specifications that are characteristic of the original Holiness Code. The same differences can be noted in chs. 17, 21 f., and 24 f. (for detailed examination and proof, see Driver *LOT*, pp. 50–57). Ch. 27 is not a part of this code, but a later piece of legislation (P), dealing with the estimation and commutation of vows, consecrated things, and tithes. In its original form, the Holiness Code probably antedated Ezekiel. This prophet seems to have been well acquainted with it (or its constituent elements, in case it was compiled after his date), and largely influenced by it. (See also HEXATEUCH, § 24.)

4. General Character of Lv.

Lv is thus a book in which materials originating in widely separated periods are found closely woven together. In general, the earlier portions are marked by greater simplicity, less preciseness in details and specifications, a closer touch with the old agricultural type of life, less emphasis on ceremonialism *per se*, and more on morality and spirituality. The moral character of the Holiness Code is especially high. "Holiness to Jehovah" is here more than mere formalism. In the later portions the rigid ceremonialism of the later Judaism is more manifest and the cultus is made all-important.

LITERATURE: Driver, *LOT*; Paton in *JBL* (1895); Baentsch, *Das Heiligkeits-gesetz* (1893); Harford-Battersby in *HDB*, vol. iii, art. Leviticus; Carpenter-Harford, *The Composition of the Hexateuch* (1902). E. E. N.

LEVY. See SOLOMON, § 3, and TAX, TAXATION.

LIBERTINES. See SYNAGOGUE OF THE LIBERTINES.

LIBERTY, CHRISTIAN: This term is used to denote the breadth of action allowed the believer as distinguished from the non-believer. The nearest approach to the conception in the O T is that underlying the release from obligation and penalty, which was provided for in the law of the Sabbatical year of Jubilee (q.v.) (*dᵉrōr*, Lv 25 10; Is 61 1; Jer 34 8 f.). Furthermore, he who serves J" is conscious of an advantage in this particular (Ps 119 45). In the N T the new light on the inner relationship of the believer with God reveals liberty to be one of the essential results of faith (Jn 8 32 f.). In general, this larger range for the play of human activity is viewed as obliterating restraints created by other conditions. Bondage and slavery in the political sense cease to be sources of distress to the possessor of Christian liberty (I Co 7 21; Col 3 11). This liberty consists in the change of attitude toward the law, whereby conduct becomes loving conformity to the will of the Father, instead of constrained obedience to arbitrary prescriptions (cf. "against such there is no law" Gal 5 23; also Ro 7 3; Gal 2 4, 5 1). Moreover, the principle of sin as a dominant force over conduct loses its compelling power. To this extent the believer is **free** from sin (Ro 6 18, 8 2). The added knowledge gained by the believer enables him to see many actions as indifferent, and therefore to be done or not, according to his pleasure (I Co 10 23-29). This is "the perfect law of liberty" (Ja 1 25), which, however, places upon its subject the responsibility of guarding against its misuse and abuse (Gal 5 13; I P 2 16). A. C. Z.

LIBNAH, lib'nā (לִבְנָה, *libhnāh*): 1. The third station after Hazeroth (Nu 33 20 f.). 2. A town in the Shephelah, probably a member of the coalition against Gibeon defeated by Joshua (Jos 10 29 f.). It was made a priestly city (Jos 21 13). Apparently lying S. of Lachish, it joined in the revolt of Edom against Judah (II K 8 22). In the days of Hezekiah it was evidently a strongly fortified town, and required the attention of Sennacherib in order to secure his base of operations against Jerusalem (II K 19 8; Is 37 8). L. was the birthplace of the wife of Josiah, the mother of Jehoahaz and Zedekiah (II K 23 31, 24 18). Map I, C 9. A. S. C.

LIBNI, lib'nai (לִבְנִי, *libhnī*): 1. The ancestral head of one of the divisions of the Gershonite Levites, the **Libnites** (Ex 6 17; Nu 3 18-21, etc.). Also called **Ladan** (q.v.). 2. Another Levite, the grandson of Merari (I Ch 6 29). E. E. N.

LIBYA, lib'i-a (Λιβύη): The name of the large territory which included in ancient times Cyrenaica in the W. and Marmarica in the E.; the whole of L., therefore, lay between Egypt (the Delta) and the Roman province of Africa. Accordingly, the "parts of Libya about Cyrene" (Ac 2 10) meant the western portion of the country. In the O T, L. is the AV translation of the Heb. *pūṭ* (Ezk 30 5, 38 5). **Libyans** is the rendering of *pūṭ* (Jer 46 9 AV, "Put" RV) and of *lūbhīm* (Dn 11 43); though this word is rendered "Lubim" in II Ch 16 8 and Nah 3 9. See ETHNOGRAPHY AND ETHNOLOGY, § 11. A. C. Z.

LICE. See PALESTINE, § 26, and PLAGUES.

LIE. See CRIMES AND PUNISHMENTS, § 2 (b).

LIEUTENANTS: The rendering of the Heb. transliteration (אֲחַשְׁדַּרְפְּנִים, *'ăḥashdarpᵉnīm*, Ezr 8 36; Est 3 12, 8 9, 9 3), of the Persian *khshatrapān*, the original of the Gr. *σατράπης*, 'satrap,' 'governor.'
E. E. N.

LIFE: This term is used in the English Bible to render a number of different Heb. and Gr. words, each of which has its own special significance. (1) In the O T the proper and most frequent term is *ḥay*, 'life,' used (both as noun and adj.) almost exclusively of men and animals, and with reference to the principle of animate existence—in the case of man often of sentient existence—in contrast with that which is inanimate or dead. Consequently, even running water or spring water, in contrast with stagnant or cistern water, is spoken of as 'living' (cf. Gn 26 19; Lv 14 6, etc.). The noun, when rendered "life," is generally in the plural (the so-called abstract-plural). As examples of the more general use of the term, cf. Gn 2 7 ("breath of life"), 9, 3 22, 7 15. In some cases it is the period of conscious existence that is meant (Gn 3 14, 7 11), in others, life as affected by external conditions is the main idea (Ex 1 14), especially the ideal happy or blessed condition on earth, in which God's favor is manifest (Dt 30 15, 19 f., 32 47; Ps 30 5; Pr 2 19). In one case at least it is one's consciousness of his own condition, or state of his feelings, that is meant (Job 33 20). A special, but frequent, use of the term is in oaths, at times when God swears by Himself (Nu 14 21, 28; Dt 32 40; Jer 46 18), or when man swears by God (Ru 3 13; I S 14 39, 45, etc.) or, with a slight change in the Heb. pronunciation (*ḥēy* instead of *ḥay*), when man swears by some other man (Gn 42 15 f.; I S 1 26; II S 15 21, etc.). In all such cases the word is really used as a predicate adjective. (For the combination of *ḥayāh* [the fem. adj.] with *nephesh*, see the following.) (2) The word *nephesh*, frequently rendered "life," signifies the physical principle of life, which was sometimes located in the breath (Gn 2 7; in Job 41 21 it is rendered "breath"), but more generally in the blood (Gn 9 4; Lv 17 14; Dt 12 23, etc.). The more usual rendering of this term is "soul" (which can be understood in more than one sense), but where it is rendered "life," it is nearly always the physical existence that is intended (Gn 9 4 f., 19 17; Dt 19 21, etc.). Frequently a broader meaning is given to the term (*e.g.*, Gn 44 30), and at times "soul" would seem to be a better rendering than "life" (*e.g.*, Pr 6 26). The combination *nephesh ḥayāh*, rendered "living soul" (Gn 1 20, 30), indicates the individual entity, the seat of personality, which, though originating in the Divine breath being breathed into the material form, is not altogether destroyed when, at death, man returns "unto dust" (Gn 3 19). See also MAN, DOCTRINE OF, § 3. (3) *yāmīm*, 'days,' is rendered "life" in I K 3 11; II Ch 1 11; Ps 61 6, 91 16. (4) In Job 7 15 AV "life" renders *'etsem*, 'bone'; cf. RV. (5) In the N T, *ζωή* is the equivalent of the O T *ḥay*. It is used to indicate conscious existence, especially in its higher moral and spiritual aspects. Of this God alone is the ultimate source; then, derivatively from God, its source is the Word (this only in Jn), and then in the Word Incarnate, Jesus Christ (Jn 1 4, 4 14, 5 26, 6 35, 14 6; cf. Col 1 15-17). Consequently, it often means the true life of the soul as found in communion with God, and the enjoyment of this throughout eternity (Mt 7 14, 18 8 f., Lk 12 15; Jn *passim*). (6) The N T *ψυχή* is the equivalent of the O T *nephesh*, 'physical life,' although in Mk 8 35 and ||s the term is used in a double sense, indicative of the higher and lower aspects of the soul's life. The more usual rendering of *ψυχή* in the N T is "soul." (7) The term *βίος*, meaning the external aspects of life, its material benefits or enjoyments, its affairs, also its period, occurs a few times in the N T (Lk 8 14; I Ti 2 2; II Ti 2 4; I Jn 2 16). (8) In Rev 13 15 AV *πνεῦμα*, 'breath,' is rendered "life"; cf. RV. See also in general MAN, DOCTRINE OF, and ESCHATOLOGY. E. E. N.

LIFE, BOOK OF: This phrase is used to denote the record of the privileges of God's people. God's "book" (Ex 32 32; Ps 56 8, 139 16) is the emblem of His remembrance and guardianship of His people (cf. Mal 3 16). It is also called the "book of life" (Ps 69 28, "the living" RVmg.; Ph 4 3). The phrase is based on the custom of enrolling citizens for various purposes, *e.g.*, as "childless," Jer 22 30; for identification of pedigree, Neh 7 5, 64, 12 22; for safeguarding of rights, Is 4 3; Ezk 13 9 (spiritual analogue, Lk 10 20). From the O T usage was developed the apocalyptic conception of a special "Book of Life" to be used at the last Judgment (Dn 12 1; Rev 3 5, 13 8, 17 8, 20 12, 15, 21 27; cf. *Eth. En.* 47 3, 108 3). A. C. Z.

LIGHT: The rendering of a number of Heb. and Gr. terms: I. Terms relating to natural or physical light. (1) *'ōr* (both verb and noun), used primarily of the physical phenomenon, either generally as created by or emanating from God (Gn 1 3; Job 38 19), or as opposed to darkness (Gn 1 4, 5; Ex 10 23, etc.), or specifically, of daylight, or the morning light (Jg 19 26; I S 14 36; II K 7 9, etc.), of the light of the sun (Job 31 26, 37 21; Hab 3 4), of the heavenly bodies (Ps 136 7), of the lightning (Job 36 32), or in the simple sense of 'brightness,' or 'shining' (Job 41 18; Is 13 10, 30 26, etc.). This term is often used figuratively: (a) Of the guidance, strength, and comfort vouchsafed by God to those who trust Him (Job 22 28, 29 3; Ps 27 1, etc.); so in the expression "the light of thy countenance," where the idea of communion with God is also set forth (Ps 4 6, 44 3, 89 15); (b) as the equivalent of physical life (Job 3 16, 20; Ps 49 19, etc.), or of the true moral life (Job 24 13; Pr 4 18, etc.). (2) *mā'ār*, 'a light given,' used of the planets, sun and moon (Gn 1 14-16), and of the lamps in the Tabernacle (Ex 25 6, 27 20, etc.), less specifically in Ps 74 16, 90 8; Pr 15 30). (3) *nūr*, in various derivative forms *nēr*, *nīr*, etc., used of David (II S 21 17), of the continuance of his dynasty (I K 11 36; II K 8 19; II Ch 21 7), and in a more literal sense in Dn 2 22, 5 11, 14; Job 3 4. (4) *nōgēaḥ*, 'brightness' (Is 50 10). On the AV of I K 7 4 f. and Is 8 20 cf. RV. (5) In the N T the principal term is *φῶς*, which corresponds to *'ōr* in the O T. Besides its use in a physical sense, metaphysically the term

stands for the highest form of spiritual and moral life of which God is the source (I Jn 1 5, 7), and is mediated to man through the Word—Jesus Christ (Jn 1 4 ff., etc.). Consequently, the saving truth of God and the Christian character and life, which expresses it, is called light (Mt 5 14; Jn 3 19 f.; Ro 13 12; Eph 5 8, etc.). Related to *φῶς* are the nouns *φωστήρ*, literally 'light-giver,' used of beacon-lights, metaphorically in Ph 2 15, but perhaps more literally in Rev 21 11, and *φωτισμός*, 'illumination' (II Co 4 4, 6), the verb *φωτίζειν*, 'to give light to' (Jn 1 9; I Co 4 5, etc.), and the adj. *φωτεινός* (Mt 6 22; Lk 11 34 ff.). (6) *λύχνος*, 'lamp' (Mt 6 22; Lk 11 34, 12 35; Jn 5 35; II P 1 19; Rev 21 23). (7) *λαμπάς*, 'torch,' then 'lamp' (Ac 20 8); and the related verb *λάμπειν*, 'to give light as a torch' (Mt 5 15). (8) *φέγγος*, 'the light (of some bright object)' (Mt 24 29, etc.). (9) The verbs *καίειν*, 'to burn' (Mt 5 15), *ἅπτειν*, 'to kindle' (Lk 8 16, 11 33, 15 8), *ἐπιφαίνειν*, 'to shine upon' (Lk 1 79), and *ἐπιφαύσκειν*, 'to shine upon' (Eph 5 14). **II.** Terms relating to weight. (1) From *qālal*, 'to be light' (I K 12 4, etc.), we have *qāl*, of agility and swift-footedness (II S 2 18), and the verb itself, in the sense of 'to consider insignificant' (I S 18 23; I K 16 31; II K 3 18, 20 10; Is 49 6; Ezk 8 17), and *qᵉlōqēl*, in the sense of 'unsatisfactory,' possibly 'contemptible' (Nu 21 5). (2) *pāḥāz*, 'unreliable' (Jg 9 4; Zeph 3 4). (3) *ἀμελεῖν*, 'to be careless' (Mt 22 5). (4) *ἐλαφρός* (Mt 11 30; II Co 4 17). **III.** Terms relating to motion. (1) *yāradh*, 'to come, or go down' (Jg 4 15; I S 25 23 AV, etc.). (2) *nāphal*, 'to fall' (Gn 24 64; II K 5 21 AV; Is 9 8). (3) *pāgʿa*, 'to chance upon' (Gn 28 11). On Mt 3 16 and Rev 7 16 cf. RV. E. E. N.

LIGNALOES, lig-nal'ōz *or* lain-al'ōz. See Palestine, § 22; also Aloes.

LIGURE, lig'yur. See Stones, Precious, § 2.

LIKHI, lik'hai (לִקְהִי, *liqḥi*): The head of a Manassite family (I Ch 7 19). E. E. N.

LILY. See Palestine, § 22; also Temple, § 16.

LIME (שִׂיד, *sīdh*): In Is 33 12, Am 2 1 reference is made to the process of securing lime from its compounds by intense heat. In these passages it is used figuratively to mean complete destruction. In Dt 27 2, 4, the Heb. word is translated "plaster," to designate the substance made from lime, and put on walls to secure a smooth surface for decorating. C. S. T.

LINE: (1) *ḥebhel*, strictly, a 'cord' or 'rope,' then a 'measuring-line,' as in II S 8 2; Am 7 17; Zec 2 1. This word is often rendered "portion" or lot, and in Ps 16 6 it means the lot, or portion, of land marked off by the measuring-line, which was the Israelite's patrimony. (2) *qāw*, and *qeweh* (from *qāwāh*, 'to be stretched,' 'fixed,' or 'strong'), a line, especially one used for measuring (I K 7 23; II K 21 13; Jer 31 39, etc.). In Is 28 10, 17 it is doubtful whether the Heb. *qaw lᵉqaw* should be rendered "line upon line," as these syllables are probably mere imitations of the thick, foolish utterance of the drunkard. A derivative of *qāw*, *tiqwah*, is found in Jos 2 18, 21. (3) *ḥūṭ*, 'cord,' or 'thread,' is rendered "line" in I K 7 15. (4) *pāthīl* (from *pāthal*, 'to twist') is rendered "line" but once (Ezk 40 3; cf. Gn 38 18, 25; Ezk 40 3; Jg 16 9, etc.). (5) *seredh*, in Is 44 13, is of doubtful meaning. The RV "pencil" is probably correct, but not certain. (6) *κανών* (II Co 10 16) is strictly a 'reed,' then a rod for measuring, and then came to be used in the sense of 'limit,' or 'bounds.' The RV "province" is a fair interpretation. E. E. N.

LINEN: The various words translated "linen" in the O T are for the most part of somewhat uncertain meaning, and possibly in some cases varieties of cotton as well as of linen are meant. Where the Heb. word is *pishteh*, 'flax,' the meaning "linen" is practically certain (Lv 13 47-49; Jer 13 1; Ezk 44 17 f.). *Sādhīm* (Jg 14 12 f.; Pr 31 24; Is 3 23) means a square linen garment, something like a robe, that could be used as a wrapper, made probably of fine material. In I K 10 28, II Ch 1 16 RV has the correct reading. The N T terms present no difficulty, all meaning linen of various degrees of fineness. See also Fine Linen, and Dress and Ornaments, § 5. E. E. N.

LINTEL: In I K 6 31 the meaning of the Heb. term *ʾayīl* is very uncertain. RVmg. suggests 'posts,' but 'projection' may be nearer the truth. The verse then would mean that the door-opening was pentagonal in form, thus: . See illustration of front elevation, Solomon's Temple, under art. Temple. On Am 9 1 and Zeph 2 14, cf. RV. See also House. E. E. N.

LINUS, lai'nus (Λίνος): One of four persons represented as sending greetings to Timothy (II Ti 4 21). Since the name is a comparatively rare one (only in *CIG*, No. 8518; *I. Sic. et Ital.* No. 2276) much is to be said for Irenæus' identification of L. with the successor of Peter and Paul (*Adv. Hær.* III, 3 3; cf. Eus. *HE*, III, 2; V, 6). According to the *Ap. Const.* (VII, 46) L. was the husband, or son, of Claudia (Λίνος ὁ Κλαυδίας), who is mentioned in the same salutation in II Ti 4 21. J. M. T.

LION. See Palestine, § 24.

LITTER: The translation of the Heb. word *tsābh* in Is 66 20. The same word occurs in Nu 7 3 with *ʿāgālāh* ("wagon"), where it indicates that the wagons were covered like palanquins. By itself the term meant 'a covered conveyance,' constructed so that it could be carried by two mules, one in front and one behind. C. S. T.

LIVER. See Sacrifice and Offerings, § 10; Man, Doctrine of, § 8; Magic and Divination, § 4; and Disease and Medicine, § 6 (3).

LIVING CREATURE (pl. *hayyōth*, in N T, *ζῷον*, "beast" AV): The name given to a symbolical figure first presented in Ezekiel's vision (Ezk 1 5 ff.), and again in Rev 4 6-9, 5 6, 8, 11, 6 1, 3, 5-7). The dependence of the latter on the former is quite manifest, though the figure is worked over with a considerable amount of originality, and the LXX. translation of the Heb. word in Ezk is the link of connection between the two. The figure is composite. It contains a human element and elements

1. In the Bible.

drawn from the world of lower animal life, either terrestrial or aerial. In Ezk 10 1 ff., the living creatures are called "cherubim"; but as cherubim, they differ from those which symbolize the Divine presence in the construction of the Mercy Seat (I K 6 23 ff.; see also CHERUBIM).

2. Extra-Biblical Parallels. The affinity between these "living creatures" and the winged bulls, the sphinx, and the griffin of extra-Biblical lore is most unmistakable. But only with the winged bull of the Assyrian cult is the relation such as to call for explanation. And here it is not difficult to see that, whereas the form of the Biblical living creature is derived from Mesopotamia, the use made of it is radically different. The Biblical figure represents the highest elements of creation, as ministering to and worshiping the Creator. They are never, as in Mesopotamia, themselves objects of homage or worship. A. C. Z.

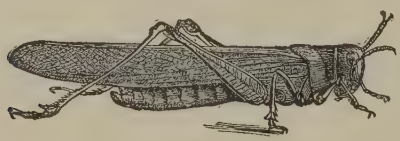
LIZARD. See PALESTINE, § 26, and FOOD AND FOOD UTENSILS, § 9.

LO-AMMI, lō″-am′ai. The symbolic name of Hosea's third child (Hos 1 9). See AMMI, and HOSEA, § 2. E. E. N.

LOAVES. See FOOD AND FOOD UTENSILS, § 2.

LOCK. See HOUSE, § 6 (*l*) and CITY, § 3, E.

LOCUST: A migratory insect of which forty different species are known to exist in Palestine (Tristram, *The Natural History of the Bible*,[8] 1889, pp. 306 ff.), though the Rabbis assert that there are



Locust (*Oedipoda migratoria*).

as many as 800 species. Those named in the O T, without strict regard to scientific classification, are the following: (1) *'arbeh*, 'multiplier' (Ex 10 4-6; Lv 11 22). (2) *ṣol'ām*, 'bald locust' (Lv 11 22). (3)

Locust (with extended wings).

ḥargōl, 'galloper' (Lv 11 22; "beetle" AV, "cricket" RV, but "locust" RVmg.). (4) *ḥāgābh*, 'grasshopper' (Lv 11 22). (5) *ts'lāṭsal*, 'the tinkler,' because of the whirring noise of its flight (Dt 28 42). (6) *gēbh*, only in pl. *gābhīm* (Is 33 34). (7) *ghāzām*, 'shearer' (Jl 1 4, **palmer-worm** AV). (8) *yelek*, 'lopper' (Jl 1 4; Nah 3 15; Ps 105 34). (9) *ḥāṣīl*, 'finisher' (Ps 78 46, but usually translated **caterpillar**). Certain of these kinds were permissible as food, and were and are largely eaten by the natives, being regarded very palatable (cf. Lv 11 22; Mt 3 4). The destructiveness of the locust is particularly noted by Biblical writers; hence threats of judgment are couched in terms of a visitation of a locust pest (Jl 1 4 f.; Nah 3 15; Jer 51 14, 27, **canker-worm** RV, "caterpillar" AV). Upon the basis of this characteristic of the insect arose later the apocalyptic figure of the locust with certain features of the war-horse, of the warrior, of the king, of the woman, and of the lion attached to it (Rev 9 3-11). This is evidently a symbol of destruction, and is represented as appearing in large numbers—an army under the command of Abaddon. A. C. Z.

LOD (לֹד, *lōdh*), or **Lydda** (Λύδδα), during the Roman period called *Diospolis*, now *Ludd*: A village lying in a fertile hollow of the Plain of Sharon, 11 m. SE. of Jaffa. Map III, D 5. It is mentioned in the later books of the O T (I Ch 8 12; Ezr 2 33; Neh 7 37, 11 35), and once in the N T (Ac 9 32 ff.). Its exposed position, in the path of armies going from the coast to Jerusalem, subjected L. to devastation by Roman, Saracen, Crusader, and Mongol. In the time of Josephus, however, the city was large and prosperous, and was a celebrated seat of Rabbinical learning. It later became the seat of a bishopric (see Robinson, *BRP* [1868], ii, 244–248). According to ancient Christian tradition (adopted also by the Moslems), St. George was born at L. in the 3d cent. A.D., and, after his martyrdom, was buried there. The cathedral of St. George, whose crypt was said to contain the hero's tomb, has been frequently demolished, and its ruins now enclose both a mosque and a Greek church. L. G. L.

LO-DEBAR, lō″-dī′bār (לֹא דְבָר *or* לֹא, *lo'-* or *lō-dh'bhār*): A place E. of the Jordan, near Mahanaim (II S 17 27), where Mephibosheth, son of Jonathan, dwelt (II S 9 4 f.). Grätz translates the same Heb. words in Am 6 13 by Lodebar ("thing of nought" RV). Others find the same place in Debir (Jos 13 26 RVmg.). C. S. T.

LODGE: I. The verb. (1) In the O T the verb rendered "to lodge" usually is the Heb. *lūn*, 'to pass the night' (Gn 24 23, 32 13, etc.). (2) In Jos 2 1 the term is *shākhabh*, 'to lie down'; cf. RV. (3) In Mt 21 17, the Gr. *αὐλίζεσθαι* means properly 'to pass the night in an *αὐλή*' ('court-yard,' or 'sheep-fold'), but here it is used in a general sense. (4) In Lk 9 12 *καταλύειν* means 'to loosen,' hence 'to ungird,' preparatory to lying down for the night. (5) *κατασκηνοῦν*, 'to pitch the tent' and hence 'to dwell,' is found in Mk 4 32 and ||s. (6) *ξενίζειν* (from *ξένος*, 'stranger'), 'to receive as a guest,' is found in Ac 10 6, 18, 23, 32, 21 16, 28 7.

II. The nouns rendered **lodge, lodging,** or **lodging-place** are (1) *t'ā* (Ezk 40 7, 10, 12, etc. RV), meaning an antechamber of some kind, rendered "little chamber" in AV. Dr. Davidson (on Ezk in *Camb. Bible*) suggests "guard-room" (cf. I K 14 28;

II Ch 12 11). (2) *mālōn*, 'place to spend the night' (Gn 42 27, 43 21; Ex 4 24 all "inn" AV; Jos 4 3, 8; II K 19 23; Is 10 29; Jer 9 2). The closely related term *mᵉlūnāh*, meaning the temporary structure for the watchman in a garden, is rendered "lodge" in Is 1 8; cf. 24 20 in AV and RV. (3) *ξενία* (from *ξένος*, 'stranger') means first 'hospitality,' and then 'lodging' (Ac 28 23; Phm ver. 22). E. E. N.

LOG. See Weights and Measures, § 3.

LOIS, lō'is (Λωΐς): The grandmother (probably maternal) of Timothy (II Ti 1 5). She was a Jewess, but whether by descent or by conversion from paganism is unknown. Through Paul she was led to embrace Christianity. E. E. N.

LONG-SUFFERING. See God, § 2.

LOOKING-GLASS. See Mirror.

LOOPS. See Tabernacle, § 2 (3), 3 (2).

LORD: The rendering in EV of a number of Heb. and Gr. terms. As the ordinary term used in addressing a superior: (1) *'ădhōnī*, 'my lord.' It is used of (a) a prophet (I K 18 7, 13; II K 2 19, 4 28), (b) princes or nobles (Gn 42 10, 43 20), (c) a king (I S 22 12, 26 17), (d) a father (Gn 31 35), (e) an elder brother (Gn 33 8 f.), (f) Moses (Ex 32 22; Nu 11 28), (g) a priest (I S 1 15 f.), (h) the theophanic angels (Gn 19 2; Jos 5 14; Jg 6 13), (i) a captain (II S 11 11), (j) any superior (Gn 24 18; Ru 2 13). In the N T *κύριος*, is the customary term for addressing Jesus, and also frequently occurs in the full title applied to Him, the Lord Jesus Christ. It is also used (Mt 25 11, 24, and elsewhere) in addressing a superior, when it is frequently rendered "Sir." (2) In AV it is the usual rendering of the Divine name יהוה (and of its shorter form יָהּ, *Yāh*), properly pronounced *Yāhweh*, but usually transliterated "Jehovah" in ARV. In AV it is usually rendered "LORD" (in capitals). The plural form, *'ădhōnay*, 'my lords,' is also very commonly used in the Heb. O T for God, and is always rendered "Lord," "my Lord," or "O Lord." Where the Heb. has both terms together, *'ădhōnay Yāhweh* (Gn 15 2; Dt 3 24, etc.), AV renders "LORD GOD" (in capitals), but ARV renders "Lord Jehovah." The term *'ădhōnay* expressed in particular the authority and lordship possessed by God over His creatures. See also Jehovah. (3) *ṣᵉrānīm*, a plural term of uncertain etymology, is used to designate the princes or leaders of the Philistine confederacy (Jos 13 3; Jg 3 3, etc.). Some think that the word is allied to the Gr. *τύραννος*. The exact nature of the Philistine confederacy is unknown. Practically, these five "lords" appear to have been petty kings, each a *primus inter pares* (cf. I S 29 2 ff.). (4) In the case of the other Heb. terms rendered "lord," this rendering is to be taken in a general rather than a specific sense. Such are (a) *ba'al*, 'master,' 'owner' (Nu 21 28; Is 16 8); (b) *gᵉbhir*, 'a [strong] man' (Gn 27 29, 37); (c) *mārē'* (Dn 2 47, 4 19, 24, 5 23); (d) *rabh*, which is simply an adjective, 'great' (Dn 2 10; cf. RVmg.); (e) *sar*, 'prince' (Ezr 8 25 AV); (f) *shālīsh*, which means probably one who has distinguished himself and thereby has attained to high rank (II K 7 2-19; Ezk 23 23); (g) *rabhrᵉbhānim*, 'magnates,' 'great ones' (Dn 4 36, 5 1, 9, etc.). (5) In the N T we have (a) *δεσπότης*, 'ruler,' 'master,' as a designation of God (Lk 2 29; Ac 4 24; II P 2 1; Jude ver. 4; Rev 6 10); (b) *κύριος*, the ordinary Gr. term for master or lord, is also the equivalent through the LXX. of both *'ădhōnay* and *Yāhweh* in the O T, as well as being the common designation of Jesus Christ. In I Ti 6 15 the verbal form *κυριευόντων* (ptcpl. of *κυριεύειν*) occurs with *κύριος* in the same sentence; (c) *μεγιστᾶνες* (Mk 6 21) is properly 'great ones,' 'magnates.' On Mt 10 51, cf. RV. C. S. T. E. E. N.

LORD OF HOSTS. See Host.

LORD'S DAY. See Sabbath.

LORD'S PRAYER, THE: The title traditionally given to the prayer that Jesus taught His disciples (Mt 6 9-13; Lk 11 2-5), better known in the older Catholic churches by its opening words (*Pater Noster*, Πάτερ ἡμῶν). It occurs in two different forms, and the differences suggest the question of the relations of these to one another. In Mt it is incorporated in the Sermon on the Mount; in Lk it is given in answer to the request of the disciples, "Lord, teach us to pray, even as John taught his disciples," presumably on an occasion which fell after the Galilean ministry. If these accounts of its first delivery are absolutely independent of each other, the prayer must have been given on two separate occasions. Inherently this is neither impossible nor improbable. But from the literary point of view it appears more likely that the version in Mt is adapted to the plan of the Evangelist, and represents a transposition of it to a different setting from the original. In such a case the parallel account of Lk is to be regarded as giving the exact circumstances of the delivery. But the occurrence in both versions of the unusual word *epiousios* (rendered "daily") indicates that the two forms are not independent, even as translations of the same original Aramaic, and if Mt has given it with a different setting from the original, Lk has modified it in accordance with his design of making the life and teachings of Jesus clear to Gentile readers.

The omissions and changes made by each may be presented in parallel form:

Mt.	Lk.
Our father who art in heaven,	Father,
Hallowed be thy name. Thy Kingdom come.	Hallowed be thy name. Thy Kingdom come.
Thy will be done, as in heaven, so on earth.	
Give us this day our daily bread.	Give us day by day our daily bread.
And forgive us our debts.	And forgive us our sins;
As we also have forgiven our debtors.	For we ourselves also forgive every one that is indebted to us.
And bring us not into temptation,	And bring us not into temptation.
But deliver us from the evil one.	

From this comparison it is evident that Luke's is the older version.

The prayer is a unit, and although extra-Biblical parallels of some of its phrases have been pointed out in Rabbinical sources, it does not appear that Jesus compiled the whole from such preexisting

forms (against Wetstein, on Mt 6 9). The similarities alleged are for the most part verbal, and the sources from which they are drawn of much later date than the times of Jesus. The purpose for which the prayer was given is not defined with precision. Evidently, however, it was neither to furnish a stereotyped form which should do away with the free expression of the individual at the throne of God, nor, on the other hand, to show the true nature of prayer to those who were totally unaccustomed to it. The disciples both knew and used prayer; but they had misleading and confusing models before them in the practise of the Pharisees. It was as a corrective of these, and at the same time as a comprehensive summary of all that might properly find a place in their devotional utterances, that the ideal was given.

The contents of the Lord's Prayer are usually outlined as consisting of seven petitions: (1) Hallowed be thy name. (2) Thy Kingdom come. (3) Thy will be done on earth, as it is in heaven. (4) Give us this day our daily bread. (5) Forgive us our debts. (6) Lead us not into temptation. (7) Deliver us from the evil one. Of these the fourth is beset by obscurity in both versions of the gospel record. This is occasioned by the use of the term *ἐπιούσιος* (deriv. uncertain; possibly through the ptcpl. of *ἐπιέναι*, 'to be at hand') which occurs nowhere else, either in Biblical or in classical Greek. The explanations of the term proposed are: (1) That it means bread of subsistence, *i.e.*, sufficient; (2) bread for the morrow; (3) but best of all, because of the customary time of prayer in the evening, as having reference to the bread that shall be immediately needed (cf. Cremer, *Bib.-Theol. Wörterbuch*[1] (1893); Chase, *The Lord's Prayer in the Early Church, Texts and Studies* (1891). A. C. Z.

LORD'S SUPPER, THE (*κυριακὸν δεῖπνον*, I Co 11 20): The name of the ordinance observed from the earliest Apostolic days to signify the communion of the disciples of Jesus Christ in His sacrificial death, and to commemorate that death as well as to draw the disciples together into a closer fellowship with one another. There are four accounts of the institution of the ordinance (Mt 26 26-29; Mk 14 22-25; Lk 22 15-20; I Co 11 23-26). These differ from one another, and according to their differences fall into two groups, Mt and Mk, and Lk and Paul respectively. Mt and Mk say nothing of a formal institution of a new rite by Jesus. Luke and Paul do. In the two groups there is again a primary and secondary character discernible. Mt is dependent on Mk, and Lk on Paul. Reduced to their primitive forms the sources show that Mk represents Jesus as introducing the elements with the simple formula, "Take ye"; and Paul reports Him to have added, "This do in remembrance of me." The question must therefore be raised whether Jesus originally used the fuller form given by Paul, or the simpler given by Mk. If the former alternative is true, then Jesus instituted the Lord's Supper, and with such additions and developments in meaning as may be traced in the history of its observance, it has been perpetuated by the Church to the present day. If, on the other hand, it is Mk who gives the original and correct account of the events, the occurrence in Paul's version of them of the command, "This do in remembrance of me," must be accounted for. This can be done (1) as an addition of Paul's, on his own initiative. In this case, the ordinance as a permanent institution must be regarded as a creation of Paul's. But this is scarcely probable from the historical point of view. Paul, as a late comer into the community, would not have ventured to tell eye-witnesses what the facts exactly had been upon any definite historical occasion. But (2) Paul may have embodied into his account a later addition to the words used by Jesus. Yet, how could such an addition have arisen? Spitta (*Urchristentum*, 1893) answers that if Jesus died on the 14th Nisan, the very day of the Passover, His death broke up the whole tenor of the lives of His disciples, and made it impossible for them to enter into the festivities engaged in by the rest of the people. But by the law of Nu 9 10, the disciples must have returned to Jerusalem to celebrate the Passover on the 14th Iyyar. This accounts for the fact that they were found at Jerusalem at that time. But in observing the Passover in the light of what had occurred, they saw the death of their Master very differently; the parallel between Jesus and the paschal lamb, slain at the same hour in which He died, forced itself upon them, and the idea that He was the Passover sacrifice dawned on them; but with the awakening of this idea the peculiar meaning of the Lord's Supper began. The original circumstances were lost sight of, and new words and acts imagined in their places. Paul simply reproduces this account of later origin. (3) Professor Briggs proposes the conjecture that Jesus met His disciples between His resurrection and His ascension, and having again sat at supper with them repeated the words He spoke on the night of His betrayal, explaining more fully their sacrificial significance, especially with reference to the Sinaitic covenant (Ex 24 1-12), and then added the charge to commemorate His death, reported by Paul. Paul simply combined the record of the two occurrences into one in I Co 11 23 ff. (*The Messiah of the Gospels*, p. 123). These theories seem too ingenious to represent the true history, and have found no favor with critical investigators. From the point of view of pure probability they have no advantages over the harmonistic theory which would make the account of Paul the fuller, and that of Mk the more defective, report of the same event. There is only one ground on which it can be claimed that Mk's account is more primitive than Paul's, and that is its omitting of a feature contained in the other. Chronologically, Paul's was given in a written form earlier than Mk's, and in an oral form it had evidently been preached to the church at Corinth still earlier. In the absence of stronger grounds for doubt in the authenticity of the whole account as given by him, the best explanation of the facts regarding the sources is that Paul's report is full, and Mk's omits one feature of the affair, less important from the point of view of his purpose.

Upon the ground of the facts as above stated, it appears that for the body of the followers of Jesus the supper was to be an institution commemorative and symbolical, both of what Christ accomplished

through His death, and of what He was to be to them continually, that it was to symbolize the union of His followers with Himself, and also to serve as a method of its progressive realization. In bringing His death to the memory, it should signify the sacrificial nature of that death as a basis of a new covenant. The underlying assumptions are that the covenant is a relationship of the most cordial and intimate kind, that in order that it may exist all sources of offense must be removed, and that in the case of man's relation to God the source of offense was sin, therefore it must be obliterated by a sacrifice. (See SACRIFICE AND OFFERINGS, § 8.)

The Lord's Supper, however, was to be not only a memorial festival, but also a symbol of Christ's present relation to the believer. Through the bread and the cup the believer was to represent to himself the nourishing and strengthening of his inner life by communion with Christ. It has been alleged, upon the basis of comparative religion, that in the pagan faiths there are parallels to the eating of food which is believed either to be, or to represent, the Divine life and thus to bring the worshiper into vital relations with the Deity. Thus in the cult of Dionysus, a bull which was regarded as the incarnation of the god of fertility, was torn and its flesh eaten raw, in order that his divine life might be transmitted to those who took part in the ceremony. (Cf. other illustrative details in Frazer, *Golden Bough*, II, 260–300; Percy Gardner, *Expl. Evang.*, 240 ff.) But whether such antecedents underlay the Christian sacrament at its inception or not, it is evident that its meaning was primarily that of the mystic infusion of the spirit of Christ symbolized in the external act of the eating of a common meal. The thought is dimly present in the sacrificial festival-meal of the earlier Israelitic ritual. (Cf. SACRIFICE AND OFFERINGS, § 3.) The institution was doubtless developed out of the O T Passover, and conveys in an exalted and spiritualized form the idea that in partaking of a sacrifice one enters into communion with God. This is only a part of the significance of the Lord's Supper, but it is a prominent part. On the other hand, while it is possible to lay undue stress on the influence of ideas drawn from the mystery cults of pagan religions on the Lord's Supper, it is not necessary to deny the kinship between the symbolism used in the institution and the similar rites in the mystery cults, in order to realize its spiritual import. Even in such passages as Jn ch. 6 the main stress is on the spiritual significance of the metaphorical language; and the Church in the Apostolic and sub-Apostolic ages clearly perceived this.

The words, "Having given thanks" in Lk 22 17-19 (*εὐχαριστήσας . . . εὐχαριστήσας*), denoting probably an act in the old paschal ritual, have served as the ground for one of the names of the Lord's Supper in the historical usage of the Church (the Eucharist).

For the modern mind, the meaning of the Lord's Supper, as presented in the N T, may be found (1) in the commemorative aspect of it, bringing to mind the redemptive death of Christ, (2) in the expression of communion with God under the new covenant, (3) in the communion of the disciples with one another, (4) in the promotion of the spirit of gratitude (Eucharist) for redemption, and (5) in the realization of the anticipation of the completed redemption in the future ("till he come").

LITERATURE: Schultzen, *Das Abendmahl im N T* (1895); Adamson, *The Christian Doctrine of the Lord's Supper* (1905); Lambert, *The Sacraments in the N T* (1903); Percy Gardner, *Origin of the Lord's Supper* (1893). A. C. Z.

LO-RUHAMAH, lō″-ru-hê′mā (לֹא רֻחָמָה, *lō'rūḥāmāh*), 'not pitied': The name of one of Hosea's children. She was probably so named by the prophet in view of his wife's infidelity to him. Later when his domestic tragedy enlightened him as to the religious condition of Israel, he used the name symbolically of Israel (Hos 1 6, 8, 2 23). See HOSEA, § 2. E. E. N.

LOT (לוֹט, *lōṭ*): The nephew of Abraham, who emigrated with his uncle from Ur to Canaan (Gn 11 27–12 5), where the relatives at length separated on account of strife between their herdsmen. L. took his flocks and his herds to the fertile plain of the Jordan, and ultimately dwelt in the wicked city of Sodom (13 5-13). He was captured in a raid by the eastern kings, but was rescued by his uncle (14 12-16). Angelic guests (? cf. He 13 2) warned L. of the impending doom of the cities of the plain (19 1-13; cf. Lk 17 28 f.), and he escaped with his two daughters to the little city of Zoar (19 15-23). His daughters' husbands, however, ridiculed his fears and refused to leave Sodom (19 14), and his wife (see LOT'S WIFE) also perished. From Zoar, L. and his daughters fled to the hill-country E. of the Jordan, where they lived in a cave (19 30).[1] Here, of incestuous unions, were born Moab and Ben-ammi (19 31-38), the ancestors of the Moabites and the Ammonites (cf. Dt 2 9, 19; Ps 83 8).

Many modern scholars explain the details of the story of L. as personifying the characteristics, migrations, and alliances of certain tribes of which he was the supposed ancestor (see PATRIARCHS). Thus he is thought to be the personification of an Aramaic clan once closely allied with a Hebrew tribe (Abraham's), but which later separated and moved eastward. It is supposed also that the ancestry of the hated nations Moab and Ammon was intended to be brought into disrepute through the story of their shameful origin. It is indeed possible that incest was common among these eastern tribes. The rescue of Lot by Abraham (Gn ch. 14) belongs to a unique portion of the Pentateuch, which must be studied with the aid of the commentaries.

In rabbinical literature L. is usually represented in an unfavorable light as self-indulgent and quarrelsome (cf. *JE*, s.v.). The Koran, however, frequently refers to him as a preacher of righteousness (*e.g.*, Sura 29 27 ff.; cf. II P 2 7), and calls the Sodomites "the children of Lot." The modern Arabic name for the Dead Sea is *Baḥr Lûṭ*, "the Sea of Lot." L. G. L.

LOT: (1) The Heb. word *gōrāl*, always rendered "lot," "lots," is probably derived from the root *grl*, which appears in Arab words, meaning 'stones,' 'stony place,' etc.; since in the primitive method of "casting lots" stones were probably used. In Pr

[1] Hence Ewald and Dillmann identify Lot with Lotan the Horite ('cave-dweller'). Cf. Gn 36 20.

16 33 the lot is said to be "cast into the lap," and it may be inferred that stones (marked in some way) were placed in the fold of a garment or, perhaps more often, in a vessel of some sort, and then the shaking of the garment, or vessel, would throw a stone out on the ground, according to which the decision was given. Hence the expressions "the lot came forth" (Heb. 'came up,' or 'out'), or "fell." Other methods, however, may have been employed, to which these same terms would apply. The lot was but one means of divination employed by the Hebrews. Others were the ephod (q.v.) and the Urim and Thummim (q.v.). The lot was used to determine such cases as the inheritances of the tribes (Nu 26 55; Jos 14 2, etc.), the courses of the priests, and Levites (I Ch 6 54 ff., 24 5, 26 14), the scapegoat on the Day of Atonement (Lv 16 8 ff.), the discovery of one guilty of some sin (Jon 1 7); *i.e.*, in cases in which Divine guidance was desired, or in which the decision was left to chance (cf. the two N T instances, Ac 1 26 and Mk 15 24 and ||s, where the Gr. is κλῆρος). In a few cases the word is used to indicate one's fate or condition in life (Pr 1 14; Is 17 14; Jer 13 25). In other cases the term is used for the landed inheritance resulting from the lot (Jos 15 1; Jg 1 3; Ps 16 5, etc.). (2) In a few instances "lot" renders the Heb. *ḥebhel*, 'line' (Dt 32 9; I Ch 16 18; Ps 105 11). See Line. E. E. N.

LOTAN, lō'tan (לוֹטָן, *lōṭān*): The ancestral head of a Horite clan of the same name (Gn 36 20-29; I Ch 1 38). E. E. N.

LOT'S WIFE: The wife of Lot is said to have disobeyed the angelic command (Gn 19 17) while fleeing from Sodom, and to have looked backward, whereupon she became a pillar of salt (19 26). Christ refers to her fate as a warning against thinking of the safety of worldly goods at the advent of the Son of Man (Lk 17 32).

Salt formations are common near the S. end of the Dead Sea. *Jebel Usdum*, "Mount Sodom," is a ridge of rock salt 5 m. long and several hundred ft. high. Near its base are numerous detached pinnacles of salt, and at different times particular 'pillars' have been popularly identified with Lot's wife (Wis 10 7; Jos. *Ant.* I, 11 4; cf. the frontispiece in Stanley's *Sinai and Palestine*), although it would be impossible for a comparatively small mass of rock salt to outlast many rainy seasons.

See Thompson, *Land and Book*, I, 295 ff., with illustration; Palmer, *Desert of Exodus*, II, 478 ff. L. G. L.

LOVE: The idea of love occupies a central place in the religion of the Bible as a whole. In the earlier writings the conception is that

1. Early Form of Conception. of a human affection as between individuals of the same sex or of opposite sexes. David's tender feeling toward Jonathan and Jonathan's toward David is love (*'aḥăbhāh*, II S 1 26). But in the same passage the ideal of such love in its full strength and purity is recognized to be the love of a woman (cf. Gn 29 20; Ezk 16 8, 23 17). This is a conception which naturally does not disappear in later Biblical usage (Song 2 4 f., 3 5, 8 6 f.; Ec 9 6).

(1) In the Prophetic Books. The prophets seize upon this conception, and use it as the figure of the particular feeling of J" toward Israel.

2. Love of God to Man. The first to present God as entertaining toward His chosen people the sentiments that in earthly relations are cherished toward those nearest and dearest is Hosea (Hos chs. 1–3, and 11 4). But the thought is taken up by Jeremiah (2 2, 31 3), and becomes very common—in fact, characteristic—of the relation in which J" is represented as sustaining to His people (Is 63 9). He is the Shepherd, the Father, the Guardian, in all of which capacities He is actuated by the tenderest affection. (2) In the Teaching of Jesus. At the very outset, the teaching of Jesus reveals love as the central and dominant affection of God. In fact, God's love is all-comprehensive, not being limited to any race, but extending beyond the bounds which the O T seers had seen as limiting it. In the Synoptics, the revelation is contained implicitly in the various phases of the doctrine of God's fatherhood. In the Johannine reports of the teaching of Jesus it is explicit (Jn 3 16). The conception is fully presented by Paul (Ro 5 5, 8 35, 39), and by John (I Jn 4 8 f., etc.) as the basis of redemption from sin.

(1) Love to J" in the O T. The love of the faithful to God is even more clearly defined. It is a condition of the normal life, which results

3. Love of Man to God. in blessing (Ex 20 6), and must reach the highest possible pitch of intensity and the largest fulness (Dt 6 5). This is the note that remains constant in the religion of Israel amidst its changing forms of thought and worship. From the Song of Deborah (Jg 5 31) to the Psalms of the latest period (Ps 145 20, 146 8) the love for J" is a characteristic of the Israelite, and the ground of the good pleasure of J" in him. (2) Love to God in the Teaching of Jesus. But though this condition is at the root of obedience to the Law of God throughout the O T, it assumes a new significance in the teaching of Jesus, who fixed the eyes of His disciples upon it, as distinguished from its consequences. It was possible to entertain regard for these consequences and obey the Law outwardly from motives other than love. On the law of love the commandments and the prophetic teachings had grown as ripe fruit upon a living plant. Apart from this connection they would be futile. What it was necessary to strive for and attain was not observance of commandments as such, but conformity to all that is required because of love to God. The teaching of the N T throughout is simply the unfolding of this principle. Hence the idea of love is raised into the place of a new commandment (Jn 13 34). It is even called the "law" (Ja 2 8).

(1) Love the Basis of Ethics. The law of love is through the N T the basis of Christian ethics. What

4. Love Among Men. Jesus says of the fundamental and controlling place of love in the O T ethics He means to apply to all ethics, and both Paul and James make the application accordingly. Every commandment intended to govern the relations of men is fulfilled in the commandment of love (Gal 5 14; Ro 13 8). (2) Brotherly Love. But the law of love reaches its intensest and fullest expression in the peculiar bond

which faith in Jesus Christ creates among its individual possessors. These constitute a brotherhood; and the love that brings and keeps them together is brotherly love (*φιλαδελφία*). When the affection is commended to them, it is done by the use of the same term (He 13 1). What distinguishes the believer's feeling toward God and Christ is, however, specifically *ἀγάπη*, 'the love of delight.' Christian love is thus the distinctive element of the fully developed religion of the Bible. As such it is made the subject of special treatment in two particularly significant passages (I Co ch. 13; I Jn ch. 4). A. C. Z.

LOVE-FEAST. See CHURCH, § 2.

LOVING-KINDNESS: This is a predominantly Biblical word. It translates the Heb. *ḥeṣedh*, and this, in the main, when that word is used to express God's love to man. In many places, however, the same Heb. word, when used of God's love to man, was in AV rendered "mercy" (Gn 19 7, 24 27, etc.), "goodness" (Ex 34 6), "kindness" (Ps 31 21), "merciful kindness" (Ps 117 2). ERV, though showing a preference for the distinctive term "loving-kindness," preserves in most of these passages the older term; but ARV introduces "loving-kindness" throughout (cf. also *Oxf. Heb. Lex.* s.v. חֶסֶד, II). See also GOD, § 2. A. C. Z.

LOW COUNTRY, LOWLAND: The Heb. term *shᵉphēlāh* (from *shāphal*, 'to be low,' 'sink down') was given to the region between the central range of Palestine and the seacoast plain, which is partly highland, partly lowland, and, from the point of view of the highlander, continually 'falls' toward the sea. It is uniformly rendered "lowland" in RV. The AV often renders it "valley," or "vale" (Dt 1 7; Jos 9 1, 11 2, etc.), or "plain" (I Ch 27 28, etc.), only rarely "lowland." See PALESTINE, § 7 (2), and cf. G. A. Smith, *HGHL*, pp. 199–237. E. E. N.

LOWEST HELL. See ESCHATOLOGY, § 18.

LUBIM, lū'bim. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

LUCAS, lū'cas. See LUKE.

LUCIFER, lū'si-fẹr. See DAY-STAR.

LUCIUS, lū'shi-ʊs (*Λούκιος*): **1.** Lucius of Cyrene, mentioned among the prophets and teachers in the church at Antioch (Ac 13 1). **2.** Lucius, whom Paul calls his fellow countryman (*συγγενής*, Ro 16 21; cf. Ro 9 3). Possibly to be identified with **1.** This is all the more probable if the Jason of Ro 16 21 and of Ac 17 5, 7, 9 are identical, and if the Sosipater of Ro 16 21 is the same as the Sopater of Ac 20 4. Origen (*Hom. in Rom.* 16 21) identifies L. with Luke (*Λουκᾶς*) the physician, but the names are philologically distinct. J. M. T.

LUD, lʊd (לוּד, *lūdh*), **LUDIM,** lū'dim (לוּדִים, *lūdhīm*: The name of apparently two races mentioned in the O T, a Semitic and an Egyptian. (1) The Semitic. According to Gn 10 22, Lud was one of the four sons of Shem. Commentators have very generally identified Lud with Lydus, the eponymous ancestor of the Lydians. The difficulty with this view is that the Lydians were not a Semitic race, and their civilization had no connection with that of Assyria. Possibly Lud was the name of a lost North Syrian tribe. (2) The Egyptian. The Ludim are said to be begotten by Mizraim, or Egypt (Gn 10 13—the phrase 'begot' denoting a geographical relation rather than actual descent). They appear as mercenaries in the Tyrian and Egyptian armies, and are famous as archers (Is 66 19; Jer 46 9; Ezk 27 10). Various conjectures have been made as to the identity of the Ludim. Some have cut the Gordian knot by emending the text and reading "Libyans." Others have regarded them as identical with Lud (Gn 10 22), *i.e.*, Lydians. This conjecture is supported by the LXX. (Ezk 30 5), where "Lud" is rendered "Lydians." According to this theory, Lydians were settled in NE. Egypt. Others have identified them with the Berber tribe *Lewâta*; still others with the *Rebu* = *Lebu*, who inhabited Cyrenaica (see ETHNOGRAPHY AND ETHNOLOGY, § 11). J. A. K.

LUHITH, lū'hith (לוּחִית, לֻחִית, *lūḥīth*): The "ascent of Luhith" was in Moab, S. of the Arnon. According to Eusebius (*Onom.*), there was a place of that name between Areopolis (Rabbath-Moab) and Zoar. It was the way of escape for Moabites fleeing to Zoar (Is 15 5; Jer 48 5). C. S. T.

LUKE (*Λουκᾶς*, probably contracted form of *Λουκανός*): One of Paul's companions and fellow workers.

He is mentioned by name in only three passages, and all these are in the Epistles of Paul (Col 4 14; Phm ver. 24; II Ti 4 11). At the same time, the critical certainty of his authorship of the Third Gospel and the Book of Acts places at our disposal the so-called diary passages in the latter writing (16 10-17, 20 5–21 18, 27 1–28 16) as additional sources for our knowledge of his life and work in the early Church. From the first passage (16 10-17) we learn that L. accompanied the Apostle from Troas to Philippi on his second mission journey. The second passage (20 5–21 18) tells us that some six years later, on the third mission tour, L. was again with Paul at Philippi, from which place he journeyed with the Apostle to Jerusalem. It may be that L. spent these intervening years in Philippi, carrying on, as the Apostle's representative, the work begun on the occasion of his first visit to the place. This would be the more likely if Philippi were L.'s home—as has been inferred (Renan)—though the early tradition recorded by Eusebius (*HE*, iii, 4 6) and found in the ancient *Argumentum Evangelii Secundum Lucan* (c. 225 A.D.) makes him a native of Antioch. This seems to be confirmed by the frequent and significant references in Ac to Antiochian persons and incidents (*e.g.*, 6 5, 11 19-21, 26, 13 1-3, 14 26, 15 2, 23, 35, 18 22; cf. also the reference to Naaman as the Syrian, Lk 4 27). These references would remain significant were they made because of an Antiochian residence on the part of Theophilus, for which, however, the tradition is not strong. The third passage (27 1–28 16) shows him as Paul's companion on his voyage to Rome.

The references made to him by the Apostle are all in the Epistles written during his two imprisonments at Rome. In Col (4 14) he is mentioned simply as among those in Paul's company sending salutations

to the Colossian Christians; similarly in Phm (ver. 24) he is among those greeting the Colossian Christians to whom the Apostle is writing; while in II Ti (4 11) he is spoken of as the only one who had remained faithfully by the Apostle as the fatal ending to his captivity drew near. While these items seem relatively unimportant, they show us that L.'s fidelity to Paul kept him at the Apostle's side through not only his first imprisonment—Col and Phm having been written toward the close of that period—but disclosing him as with the Apostle at the end of his second imprisonment—II Ti being his last letter—is most likely to have kept him in his company during his brief return to his Eastern mission-field and his second journey as a captive to Rome.

The evidence gathered from the Third Gospel and from Ac that their author was a Gentile Christian is confirmed by the fact that in the Col passage L. belongs to the Apostle's fellow workers who are marked off from those "who are of the circumcision" (ver. 11). The reference to him in this Col passage as a "physician" is amply borne out by the language of the Gospel and Ac (for full discussion see Harnack's *Lukas d. Arzt* [Eng. transl., pp. 175–198] and Plummer, *Com.*, pp. lxiii–lxvi), while the literary quality of such portions of his writings as are most likely the products of his own style (*e.g.*, the prologue of the Gospel and the diary sections of Ac) show him to have been a man of culture as well as of scientific education.

The legend which makes him a painter and assigns to him a picture of the Virgin found at Jerusalem is unreliable.

For discussion of his authorship of the Third Gospel and Ac, as well as his tendencies of theological thought, see articles on these books.

LITERATURE; Consult in general the literature given for the following article, and article on ACTS: especially Commentaries on Luke and Acts: also Ramsay, *St. Paul the Traveler* (1904) and Lives of Paul. M. W. J.

LUKE, GOSPEL OF

ANALYSIS OF CONTENTS

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The third of the Synoptic Gospels (q.v.). In common with all the narrative writings of the N T, it attaches to itself no name of author,

1. Authorship. though, together with Ac, it states distinctly for whom it was written (1 3). In fact, this dedication is admittedly so like that of Ac that the reference in the latter to "the former treatise" (1 1) is universally recognized as a reference to this Third Gospel; so that both books are acknowledged as being by the same author. This is confirmed by the significant continuity disclosed by the closing passage of the Gospel (24 44-53) and the opening passage of Ac (1 1-14) and by the striking similarity in the general style and in the specific linguistic peculiarities of the two writings. (For a detailed display of these linguistic peculiarities cf. Plummer, in *Int. Crit. Com.*, pp. xlviii–lxvi; Zahn, *Introduction* [Eng. transl.], § 61, notes 11-13.) This, however, is no help to a discovery of the author's identity, for Ac tells us nothing more of its author than does the Gospel. Our only recourse, therefore, is to a critical induction of the Gospel, with help from Ac, as to such indications as bear upon its origin.

(a) Outline. An outline of its contents presents the following narrative scheme:

Chs. 1 and 2 contain the introductory portion, consisting of the prologue (1 1-4) and the preliminary history, *i.e.*, the birth and early years of Jesus and the Baptist (1 5–2 52).

The remaining chapters are taken up with the narrative proper, which is divided into two parts: (I) The active ministry of Jesus (3 1–21 38) and (II) His passion, resurrection, and ascension (22 1–24 53). (I) The active ministry is presented in a way which conceives of it somewhat differently from the way in which it is viewed by the other two Evangelists. After a *preliminary narrative* (3 1–4 13), which gives the political situation at the opening of the Gospel events (3 1, 2a), an account of the ministry of the Baptist (3 2b-18)—to which is added an account of his death, later in the history (3 19 f.)—and an account of the induction of Jesus into His work, through His baptism (3 21 f.) and His temptation (4 1-13)—between which is interpolated His genealogy (3 23-38)—the Ministry in Galilee is taken up and presented as His *popular work*, *i.e.*, His work among the people (4 14–9 17).

In this, taking Mk's sequence of events as the standard, there are some displacements (*e.g.*, 5 1-11 should precede 4 31b-37, and 8 4-18 should follow 8 19-21, while 11 14-36 has been placed in the later ministry, though it should really precede 8 19-21).

The reason for the first two misplacements may be due to document sources peculiar to the Evangelist; the reason for the latter will be apparent when we see that the period between the Galilean and the Jerusalem ministry is considered by the Evangelist as Jesus' *Educational work*, *i.e.*, the work in which He gave Himself particularly to the instruction and training of His followers (9 18–19 28); for this passage (11 14-36) is looked at from this point of view though really it is part of the event recorded in Mk 3 20-30, which occurred as the climax of the second preaching tour (see GOSPEL, GOSPELS, § 6).

This educational work is represented as carried on (1) in regions near to Galilee (9 18-50) and (2) in regions covered by journeys to Jerusalem (9 51–19 28). The latter portion includes some significant discourses (*e.g.*, those connected with the mission of the Seventy, 10 1-24, with the request of the disciples concerning prayer, 11 1-13, with the ceremonial criticism in the Pharisee's house 11 37–12 12 [cf. 13 10-17, 14 1-14], with the request concerning inheritance 12 13-59, and that concerning the signs of the times 17 20-37) and a number of His more elaborate parables (*e.g.*, the Good Samaritan 10 25-37, the Rich Fool 12 13-21, the Lost Sheep, the Lost Coin, and the Prodigal Son, ch. 15, the Unjust Steward and Dives and Lazarus, ch. 16, the Unjust Judge, 18 1-8, the Pharisee and the Publican, 18 9-14, the Ten

Pounds 19 11-27), and in its general contents is peculiar to the narrative of this Gospel, not being paralleled by either of the other Synoptics. The *Jerusalem Ministry*, with the public entry into the city, extends from 19 28 to 21 38, consisting largely in controversies with the authorities, aroused by their challenging questions (20 1-8, 20-40), illustrated by parables (20 9-19), and closed by His eschatological discourse (21 5-38), all of which are paralleled by the other Gospels. (II) Then follows, in common with the other Gospels, including the Fourth, the narrative of the *Passion* (22 1–23 56a), the *Resurrection* (23 56b–24 12), with the subsequent appearances to the disciples (24 13-43)—which, in distinction from the other Gospels, are located in the neighborhood of Jerusalem—closing with the only account given by the Gospels of the *Ascension* (24 44-53).

(b) Prologue. In the closer study of this outline it becomes at once apparent that the statements of the prologue are most significant in their bearing upon the Gospel's origin; for they tell us (1) that there were in existence at the time of the Gospel's writing many written ordered narratives of the Gospel history (1 1); (2) that these narratives were based, chiefly at least, upon oral tradition, handed down by those who participated in these events (ver. 2); (3) that these narratives, apparently not seeming satisfactory to the author, he had made an accurate investigation of all the facts from the beginning, on the basis of which he had written to Theophilus in chronological sequence (*καθεξῆς*), in order that he might know the certainty (*ἀσφάλειαν*) concerning the things (or 'words,' 'stories') in which he had been instructed (*περὶ ὧν κατηχήθης λόγων*).

These statements would seem to indicate that the author was not an eye-witness of the Gospel events, though not necessarily outside of the Gospel generation; for his Gospel, while dependent upon an investigation of the facts, evidently accomplished that investigation through a personal examination of oral sources of information, rather than through a critical study of written documents. In addition, he states distinctly that these events occurred in the generation to which he himself belonged (cf. the *ἡμῖν* of ver. 1).

(c) Literary Character. The fact that the author gave himself to such examination would seem to suggest that he was possessed of literary capacity, which is borne out by the classical character of the prologue itself and the essential superiority in style of the rest of the book over that of the other Gospels (cf. Plummer, as cited above). This is brought out conspicuously in Ac, where, in the portions which relate the author's personal experience (16 10-17, 20 5–21 18, 27 1–28 16), he exhibits a literary style, which shows his ability to write when not constrained by the style of his sources (cf. these sections with the distinctly Aramaic style of the first half of the book). In fact, if it be claimed that the Aramaic style of the first part of Ac and of the chapters in the Gospel which immediately follow the prologue is due to the author's adaptation of his narrative to the distinctly Jewish events narrated, it simply shows in stronger light his literary versatility. From this it is natural to infer that the author was a Gentile Christian of Greek culture, which indeed has never been questioned by scholars.

(d) Pauline Character. A broader study of the Gospel's contents gives indication of a spirit and line of thinking which are strikingly like Paul's. Beyond a coincidence with Paul's Epistles in vocabulary and phraseology (cf. Plummer, pp. liv–lix for list), there is in the material peculiar to the Gospels such a breadth of national view (*e.g.*, 2 32, 4 25 ff., 9 52-55, 10 25-37, 13 28-30, 24 47 [cf. Mt 6 32, 10 5, 18]) and such an emergence of characteristic Pauline doctrine (*e.g.*, the graciousness of forgiveness, 7 36-50, ch 15, 23 39-43; the nonmerit of mere works, 13 24-30, 17 7-10; the modifying influence of ignorance and unbelief, 12 47 f., 23 34) that it seems reasonable to believe not only that the author was acquainted with Paul's teaching but that he selected his material in sympathy with it.

(e) Theophilus. As to the Theophilus addressed in these writings, he evidently was a Gentile, since the Gospel was written obviously for one who was not only unfamiliar with Palestine geography, but was not even acquainted with Jewish customs. He was also apparently a man of rank (*κράτιστε*; cf. author's use of this word in Ac 23 26, 24 3, 26 25). There is no hint as to his residence, though tradition places it at Antioch.

(f) Motive. The motive in sending him the Gospel is distinctly stated in the prologue to be in order that he might have certain knowledge of the matters regarding which he had been instructed (1 4). From this it is evident that he was favorably inclined toward Christianity and had had some information, if not distinct instruction, regarding its claims. It was the author's purpose to win him fully to the new religion by placing before him in their full historical setting the Gospel stories (*λόγοι*) which had been told him.

(g) Time. As to the time when the Gospel was written, it must be clear from a comparison of 19 41-44 and 21 20-24 with parallels in Mt (24 15-28) and Mk (13 14-23) that the author is writing from a point of view taken when these events of the predicted catastrophe of Judaism had occurred. Both passages are peculiar to this Gospel and contain (especially 19 41-44) military terms, lacking in the other Synoptics, which would readily agree with the presence before the writer's mind of the actual events, while the announcement of the Parousia is connected not so much with the definite event of the downtreading of Jerusalem by the Gentiles, as with the indefinite event of the times of the Gentiles being fulfilled (21 24), which would seem to place it further in the future, in the mind of the author, than in that of either of the other synoptists (cf. the *εὐθέως* of Mt 24 29 and the *ἐν ἐκείναις ταῖς ἡμέραις* of Mk 13 24 with the indefinite statement of Lk 21 25). It was written, therefore, after 70 A.D.; though from its early currency in the post-Apostolic Church (see § 2 below) and much more from the early character of its thought (see § 4, below) it is not likely to have been much later than this date. About 80 A.D. is most probable.

(h) Place.

No information is given of its place of composition, though perhaps, in view of the Gentile writer and the Gentile cast of the writing, it was more likely outside of Palestine than within it.

This induction leaves the Gospel a thoroughly possible product of the Apostolic age—in fact, in view of the statements of the prologue, makes it impossibly later than the Gospel generation (see § 1 (b) above). It also discloses nothing which prevents its having been written by the man whose name it bears (see preceding article).

2. External Evidence.

Both of these conclusions are borne out by the testimony of post-Apostolic literature. Its recognized currency in the Church can be traced back through Tatian (170 A.D.), who makes frequent and abundant use of it, Marcion (140 A.D.), by whom it was the only Gospel accepted and who held it in an abbreviated and corrupt form of text, showing that the original text was not a new production in history but had been long enough in use to undergo alteration, to Clement of Rome (100 A.D.), who seems to have had both the Gospel and Acts before him in his Epistle to the Corinthians. From the time of the Muratorian Canon (170 A.D.) onward the Gospel is distinctly referred to as Luke's, and this reference is made not as an individual opinion but as the accepted belief of the Church. For the selection of this name rather than that of an Apostolic eye-witness of the events, there must have been strong ground in the facts of the case.

The critical conclusion from the above internal and external study of the Gospel is that it was written by Luke, the companion of Paul (see preceding article).

3. Sources.

That written narratives of the Gospel events were in existence when the Gospel was produced is distinctly stated in the prologue (1 1). It is most improbable, therefore, that though Luke by preference made his investigation of facts through the personal sources at his disposal, he made no use whatever of the written sources at his hand. In fact, it is obvious that some of his material must have come from documents (*e.g.*, the Genealogy, 3 23-38, the Annunciation narrative, 1 5-79, the Nativity story, 2 1-39, the Childhood record, 2 41-51. Note the evident conclusions of these documents, respectively at 1 80, 2 40, 2 52).

Beyond these individual cases, however, it is clear that there are identities between this Gospel and the First Gospel which are so striking in character as to compel the conviction that a common document lies behind them (*e.g.*, 3 7-10, 17 = Mt 3 7-10, 12; 4 3-13 = Mt 4 3-11; 6 41 f. = Mt 7 3-5; 7 6b-9 = Mt 8 8-10; 7 22-28 = Mt 11 4-11; 7 31-35 = Mt 11 16-19; 9 58-60 = Mt 8 19-22; 11 19 f., 23 = Mt 12 27 f., 30; 11 24-26 = Mt 12 43-45; 11 29-31 = Mt 12 39-42). They can not be due to a mere use of the First Gospel by Luke, since they form only a portion of his parallels with this Gospel, the remainder showing such differences as to raise the question whether he had it before him at all when he wrote (but cf. Allen on Mt in *Int. Crit. Com.*, pp. xlvii–lx). The fact that they are confined to the discourse parallels between these Gospels shows rather that behind them lay a collection of sayings of Jesus with more or less of narrative setting, from which collection these two Evangelists drew much of their discourse material in common, though in distinctively different ways—Matthew making larger use of the original source as a whole and subjecting its contents to his arbitrary grouping plan, Luke using only excerpts of it — and with greater freedom of literary handling (cf. Allen, pp. lix ff., and for the origin and character of this source in general see GOSPEL, GOSPELS, § 5).

4. Theology.

The presentation which Luke makes of the teachings of Jesus and his selection among the incidents of the Gospel history bring to notice certain traits in his thinking which are worthy of consideration. (1) *As to God:* Luke unites with the other synoptists in representing Jesus as declaring not only the sovereign power (18 27) and absolute goodness of God (18 18 f.), but also His Divine Fatherhood—primarily toward Jesus' own disciples, involving a relation to them of care and protection in the outcome of their life of trust and obedience to Him (12 32). At the same time, as compared with Matthew, he makes but slight use of the term Father, though he alone records the parable of the Prodigal Son (ch. 15), which, in agreement with his spirit of universalism, implies a Fatherly relation extending beyond the circle of actual discipleship; while, unlike Matthew, he makes no use at all of the title King in his representations of Jesus' ascription of power to God, and records but one of the parables of Kingship and then eliminates this King-element from it (*e.g.*, cf. 14 16 with Mt 22 2). (2) *As to Jesus Himself:* In common with the other synoptists Luke presents Jesus as referring to Himself as the Son of Man and as the Son of God, though the latter title He never explicitly uses in any of the Synoptics. By the former title He designates His relation to the Kingdom of God not only as its Founder, in which relation it is His function to seek and to save the lost (19 10), to forgive sins (5 24), to determine the significance and use of the Sabbath (6 5) and the conduct of the natural life (7 34), but as its Servant, in which relation He has to surrender the comforts of life (9 58) and to submit to the sufferings of persecution and to the sacrifice of death (9 22, 44, 18 31, 22 22, 48), in return for which, however, is to come to Him at last the glory of His revelation and His exaltation in the consummation of the Kingdom (12 8, 40, 17 22-30, 21 27, 36, 22 69). In these passages the reference to the redemptive function (19 10) and to the betrayal at the hands of Judas (22 22, 48) are peculiar to Luke. Though, as said above, the title Son of God is never explicitly used by Jesus of Himself and the relationship which the title involves is implicitly asserted only in a few passages (Lk 2 49, 10 22 [Mt 11 27]; Lk 22 29, 42, 23 34, 46, 24 49 and the parable of the Vineyard, Lk 20 9-18 and ||s), yet in this relationship there is claimed a unique intimacy with God, involving a mutual knowledge of uncomparable character (10 22), a mutual harmony of will in absolute devotion on the filial side (22 42) and in absolute acquiescence on the Father's side (23 34), a distinct representativeship by way both of commission from God to His people (20 9-18,

22 29, 24 49) and of being intrusted by God with a work to be accomplished (2 49; cf. the consciousness of its accomplishment in the cry 23 46 [Jn 19 30]). It is to be noted that the seemingly deprecatory passage (Mk 13 32) does not appear in Lk, nor does the apparently despairing cry on the Cross, "My God, why hast thou forsaken me!" (Mt 27 46; Mk 15 34), while the final word of intimate trustfulness and the intercessory plea (23 34, 46) on the Cross, and the childhood passage of whole-hearted devotion (2 49) as well as the less significant statements of 22 29, 49 are given by Lk alone. Although Jesus is thus represented as but in a slight way referring to His personal relationship with God, He is at the same time shown as acquiescing in the application of this Divine title to Himself by others. This is significant in the two instances of the heavenly reference to Him as Son, where it is implied that He stands as the unique object of the Father's pleasure (3 22, 9 35), and in the Tempter's and in the Demoniac's reference to Him as the Son of God, where His possession of supernatural power is implied (4 3, 9, 8 28). Mark and Matthew record other occasions on which the title is given to Jesus, both by His friends and by His enemies; Luke, however, but twice records such references, and these are by the demons at Capernaum (4 41) and by the High Priest at His trial (22 70), in both of which cases the title is used apparently in nothing more than a Messianic sense. While Mark consistently presents Jesus throughout his narrative as the Wonder Worker, whose ministry impresses the people with its marvel, Luke begins his narrative with a nativity story in which the wonder element is developed throughout his narrative, alone of all the synoptists applies to Jesus the title Lord (5 17, 7 13, 10 1, 39, 41, 11 39, 12 42, 13 15, 17 5 f., 18 6, 19 8, 22 61, 24 3, 34), and alone closes his narrative with the wonder of the Ascension and the promise of the sending of the Holy Spirit (24 49-51). It is noticeable that this Evangelist frequently represents Jesus not only as Himself holding communion with God in prayer (3 21, 5 16, 6 12, 9 18, 28 f., 11 1, 22 32, 41, 44 f.), but as urging prayer upon His disciples as the need of their spiritual life (6 28 [=Mt 5 44], 11 5-13, 18 1 ff., 21 36, 22 40, 46 [=Mt 26 41; Mk 14 38]). (3) *As to the Kingdom of God:* While, with the other synoptists, Luke represents Jesus as making use of the current theocratic phrase "the kingdom of God" (="kingdom of heaven" in Mt), he is particular to bring out Jesus' conception of its non-national and non-political character. It is Luke alone who records Jesus' address at the Nazareth synagogue, in which He discloses the narrowness of the people's national idea of the Kingdom (4 16-30); it is Luke alone who has preserved the parable of the Good Samaritan (10 25-37), the incident of the Ten Lepers (17 11-19), and Jesus' rebuke of His disciples' national bigotry, when they desired to punish the Samaritans for not receiving them on their journey (9 51-56), in contrast with which is Matthew's record of Jesus' instruction to the Twelve (10 5 ff.; cf. also 15 24); and it is Luke alone who records Jesus' reply to the Pharisee's inquiry as to when the Kingdom of God should appear (17 20 ff.), emphasizing the distinctive character of this teaching by showing the slowness with which Jesus' own disciples apprehended it (24 21; Ac 1 6). It might seem that in his version of the Beatitudes Matthew brings out more distinctly the spiritual nature of the Kingdom in his description of the character of its subjects (cf. Mt 5 1 ff. with Lk 6 20 ff.); but that Luke's conception of the Kingdom is not a physical one is evident from his portrayal of its spiritual characteristics in the parables of Grace and Forgiveness, which he alone records (*e.g.*, Lost Sheep, ch. 15 3-7; Lost Coin, 15 8-10; Prodigal Son, 15 11-32; Dives and Lazarus, 16 19-31; Pharisee and Publican, 18 9-14; cf. 7 36-50). He has also emphasized more than the other synoptists the conditions of suffering and self-sacrifice necessary for entrance into it (cf. 9 61 f., 14 28-35, 16 1-13). In agreement with this spiritual conception of the Kingdom, it is noticeable that Luke does not record those parables of the Kingdom which represent it as an objective good to be appropriated by men (Hid Treasure, Mt 13 44; Costly Pearl, Mt 13 45 f.; cf. the parable of the Great Supper, 14 16-24 =Mt 22 2-14; emphasizing the graciousness of the invitation rather than the material benefit of the feast). It is also in agreement with this spiritual idea that he brings out the universal purpose of the Kingdom (cf. the added citation in 3 6, the notes of universalism in the Nativity section, 1 79, 2 32, the historical statements, 4 25-27, the commission to the Seventy 10 1 f., the Gentile factor in the Kingdom's future 21 24). At the same time, it is strange that he makes no record of Jesus' ministry in the regions of Tyre and Sidon (cf. Mk 7 24–8 26 and Mt ‖). (4) *As to the Messianic Salvation:* Luke, in common with Matthew and Mark, seems to represent Jesus as assigning eternal life to the world to come (18 30), and yet, with them, he makes clear that the salvation which Jesus bestows upon His disciples covers the present as well as the future life (*ibid.*). It does not consist in material things (12 33); in fact, Luke shows in the parable of the Rich Fool in what glaring contrast to them it stands (12 16-21). At the same time, it more than makes up for the loss of these things (18 29 f.), and even seems to secure them in the best sense of their possession (12 22-31). As to the general conditions on which this salvation is bestowed, Luke, together with Matthew, presents Jesus as laying emphasis upon the significance of personal relations to Himself (10 16, 12 8; cf. 10 21-24). In the matter of the more definite conditions of repentance and faith, however, Luke—as the other synoptists—makes but slight mention of the former of them, representing Jesus as speaking of repentance but twice—once in His earlier ministry (5 32) and again in His closing commission to His disciples (24 47). He gives more prominence to faith, mentioning it several times as referred to by Jesus (5 20 [=Mt 9 2; Mk 2 5], 7 9 [=Mt 8 10, 13], 7 50, 8 48 [=Mt 9 22; Mk 5 34], 8 50 [=Mk 5 36], 17 19, 18 8, 42 [=Mk 10 52]), which is natural in one so Pauline in his way of thinking as this Evangelist. (See § 1d, above.) At the same time it is remarkable that as to the means by which the bestowal of this salvation is made possible, Luke alone does not refer to the death of Jesus (cf. Mk 10 45 and Mt 26 28), beyond recording His general remark to the disciples on the way to Emmaus (24 25-29). On the other hand, it

is noteworthy, as an early element in his thinking, to what an extent Luke—as James in his Epistle—connects poverty and humbleness of social rank with possession of the blessings of the Kingdom (cf. Parable of Dives and Lazarus, ch. 16; the Lukan version of the Beatitudes, ch. 6; the O T passage read by Jesus in the Nazareth Synagogue, 4 18; and the following: 12 33 [cf. Mt 6 19], 3 11, 5 11, 28 [cf. Mt 4 22, 9 9], 6 27, 30, 38, 11 41, 14 12-14, 21, 33, 19 8). (5) *As to Eschatology:* Luke, together with the other synoptists, and, in fact, along with the entire early Church, has blended many of the teachings of Jesus regarding the progress and development of His Kingdom with His announcement of its consummation at His Second Coming (*e.g.*, cf. eschatological address, ch. 21, and the passage and parable, 17 20–18 8), though, as said under (3) above, the spiritual character of this development and consummation is perhaps more conspicuous in Lk than in the other Synoptics (cf. 17 20–18 8). So also in the presentation of the Judgment Luke, with the other synoptists, blends Jesus' teachings as to the process of judgment with those as to its final pronouncement; though he is less inclined than the others to display the crisis element in it (cf. 13 25-27 with Mt 7 21-23, 6 43-45 with Mt 12 33-37), which also is in agreement with his conception of the definite spiritual character of the Kingdom.

Literature: Among the numerous *Introductions*, those of Jülicher (Eng. transl. 1904) and Zahn (Eng. transl. 1908) best represent respectively the liberal and conservative elements in modern German scholarship. The best Commentaries are Plummer in *Int. Crit. Com.* (1896), Bruce in *Expos. Gr. Test.* (1897), Weiss in Meyer *Krit.-Exegel. Kom. üb. d. N T*[9] (1901), and Holtzmann in *Hand-Com. z. N T*[3] (1901). For the Theology of the Gospel consult Stevens, *N T Theology* (1899) and Holtzmann, *Lehrb. d. NT'lichen Theologie* (1897), espec. pp. 438–454. Special works: Harnack, *Lukas d. Arzt* (Eng. transl. 1907); Weiss, *Quellen des Lukas Evang.* (1907); Burton, *Short Introd. to the Gospels* (1904); Robinson, *Study of the Gospels* (1902). M. W. J.

LUNATIC. See Disease and Medicine, § 5 (8).

LUST: The rendering in verbal and substantive forms of several Heb. and Gr. words: (1) In the O T the noun does not occur in RV; on Ex 15 9; Ps 78 18, 81 12 (all AV), cf. the more correct rendering in RV. (a) *'āwāh*, 'to desire,' or 'to wish'; the special sense is to be determined by the context (Nu 11 34; Ps 106 14, and in AV Dt 12 15, 20 f., 14 26). In Nu 11 4 we have *ta'ăwāh*, lusting AV, from the same root. (b) *ḥāmadh*, 'to desire,' stronger than (1), usually rendered "covet" (Pr 6 25). (2) In the N T. (a) The noun *ἐπιθυμία*, of frequent occurrence, is usually rendered "lust." In itself this term means simply 'desire,' and can be used of the noblest and purest sentiments (cf. Lk 22 15; Ph 1 23); but where it is rendered "lust," it indicates desires after mere material things, or the lower physical appetites and passions (Mk 4 19; Jn 8 44; Ro 1 24; Gal 5 16; II Ti 2 22, 3 6, etc.). In Mt 5 28; I Co 10 6; Gal 5 17; Ja 4 2 the related verb *ἐπιθυμεῖν*, 'to lust,' and in I Co 10 6 the derivative noun *ἐπιθυμητής*, 'one who longs for,' occur. (b) *ἡδονή* (Ja 4 1, 3 AV) is rendered more properly by RV "pleasure." (c) The phrase *ἐν πάθει ἐπιθυμίας* ("in the lust of concupiscence," I Th 4 5 AV) is rendered literally by RV "in the passion of lust." (d) *ὄρεξις*, in Ro 1 27 means properly 'sensual desire.' (e) In Ja 4 5 *ἐπιποθεῖν* is rendered more correctly by "doth long unto" in RV. E. E. N.

LUTE. See Music and Musical Instruments, § 3 (3), (b).

LUZ, luz (לוּז, *lūz*): 1. A noted place in Canaan (Gn 35 6, 48 3), renamed Bethel (Gn 28 19; Jg 1 23) by Jacob, on the border between Ephraim and Benjamin (Jos 16 2, 18 13). In Jos 16 2 it is distinguished from Bethel. Perhaps Bethel was the original name of the sanctuary E. of Luz. See Bethel. 2. A town N. of Canaan, founded by a refugee from Luz (Bethel), which was taken by Ephraim (Jg 1 26). Site unknown. C. S. T.

LYCAONIA, lic″a-ō′ni-a. See Asia Minor, § 7.

LYCIA, lish′i-a. See Asia Minor, § 8.

LYDDA, lid′a. See Lod.

LYDIA lid′i-a (Λυδία): One of Paul's early converts in Europe, a native of Thyatira (Ac 16 14), in the district known as Lydia. The omission of all mention of L. by Paul in his Epp. renders it probable that Λυδία is an adjectival form = 'the Lydian,' and not the convert's personal name. Only Λύδη (Lyda) is found in inscriptions as a proper name (cf. *CIG*, Nos. 653, 6975). Perhaps, therefore, L. may be identified with one of those women who in Ph 4 2 are said to have labored with Paul in the Gospel. See also Asia Minor, § 9. J. M. T.

LYE: The rendering of the Heb. *nether* (Jer 2 22 RV; "niter" AV), the equivalent of the Gr. *νίτρον*, Lat. *nitrum*, *i.e.*, natron, or carbonate of soda (cf. Pr 25 20), a mineral alkali, which when mixed with oil was used as soap. E. E. N.

LYSANIAS, lai-sê′ni-as (Λυσανίας): The tetrarch of Abilene (see Ituræa), or the territory of the city of Abila, now *Sûk* on the Abana river, nearly midway between Damascus and Heliopolis. The L. mentioned by Lk 3 1 was Lysanias II, and must not be confounded with Lysanias I, who in 40 B.C. inherited the throne from his father, Ptolemæus, son of Mennæus, and was executed by Antonius in 36 B.C. (see Ituræa). An inscription of Abila dating from the reign of Tiberius speaks of a Lysanias (II) as being tetrarch of Abilene at that time. It is thus clear that Abilene had been severed from the kingdom of Chalcis (that of Lysanias I) and that it formed a separate tetrarchy, at whose head stood Lysanias II. The name "Lysanias" was probably a common one in the princely family, and continued to cling to the region. Lk 3 1 is certainly correct. J. R. S. S.

LYSIAS, lis′i-as (Λυσίας): 1. A general, appointed governor of Syria by Antiochus Epiphanes in 166 B.C. (I Mac 3 38 f.). He was defeated the following year at Bethsura by Judas Maccabæus (I Mac 5 34 f.; Jos. *Ant.* XII, 7 5), and was put to death by order of Demetrius I in 162 B.C. (I Mac 7 2-4; Jos. *Ant.* XII, 10 1). 2. **Claudius Lysias,** a freedman of the Claudian gens, who was commander of the Roman cohort in Jerusalem at the time of Paul's arrest (Ac 21 31 ff., 22 28). He permitted the latter

to address the populace (Ac 21 39), protected him against their violence (Ac 22 24), and finally sent him under guard to Cæsarea (Ac 23 23 f.).

J. M. T.

LYSTRA, lis'tra (Λύστρα): A city of Lycaonia, with which province it passed, in 36 B.C., into the kingdom of Galatia, and on the death of Amyntas (25 B.C.) into the Roman *Provincia Galatia* (see ASIA MINOR, § 6). Of little importance historically, L. is known chiefly from Luke's mention of it in connection with the visits and preaching of Paul (and Barnabas). The site, now called *Zoldera*, 1 m. N. of *Khatyn Serai* (six hours' travel S. of Iconium) was discovered by the writer, through a Latin inscription on a pedestal (still *in situ*), which in the time of Paul supported a statue of Augustus (*Divum Aug[ustum] Col[onia] Julia Felix Gemina Lustra consecravit d[ecreto] d[ecurionum]*). Thus L. was a Roman *colonia* (founded about 6 B.C.), and coined money (only four coins are known, one of which was bought by the writer at Iconium). There are almost no remains of the old city and only a few inscriptions (chiefly Latin). L. was the home of Timothy (Ac 16 1), and of Artemas, one of the seventy disciples, said to have been first bishop of Lystra.

J. R. S. S.

M

MAACAH, MAACHAH (מַעֲכָה, *ma'ăkhāh*): **I.** A district of Syria, near Mt. Hermon, and N. of Geshur (II S 10 6, 8; I Ch 19 6 f.), the home of the **Maachathites** (Dt 3 14; Jos 12 5, 13 11, 13; II S 23 34 [?]). See ARAM, § 4 (3). **II. 1.** A 'son' of Nahor, Abraham's brother (Gn 22 24). As Nahor was an Aramæan, this Maacah is probably the genealogical equivalent of **I. 2.** One of David's wives, the daughter of Talmai, King of Geshur, and the mother of Absalom (II S 3 3; I Ch 3 2). **3.** The father of Achish, King of Gath (I K 2 39; but cf. I S 27 2). **4.** One of the wives of Rehoboam, King of Judah, and the mother of Abijah (I K 15 2; II Ch 11 20 ff.); perhaps identical with **2.** **5.** The mother of King Asa (I K 15 13; II Ch 15 16); but there seems to be some confusion here with **2.** **6.** Caleb's concubine (I Ch 2 48), and probably the name of a clan rather than an individual. The term **Maacathite**, as used in II S 23 24; II K 25 23; I Ch 4 19 and Jer 40 8, may refer to members of this clan. **7.** A Benjamite woman (I Ch 7 15 f.). **8.** The wife of Jehiel, the "father" of Gibeon (I Ch 8 29, 9 35). **9.** The father of Hanun (I Ch 11 43). **10.** The father of Shephatiah (I Ch 27 16).

E. E. N.

MAADAI, mê"a-dê'ai (מַעֲדַי, *ma'ădhay*): One of the "sons of Bani" (Ezr 10 34). E. E. N.

MAADIAH, mê"a-dai'ā (מַעַדְיָה, *ma'adhyāh*): The ancestral head of a priestly family (Neh 12 5; also called **Moadiah** in ver. 17). E. E. N.

MAAI, ma-ê'ai (מָעַי, *mā'ay*): A Levite musician (Neh 12 36). E. E. N.

MAALEH-AKRABBIM, ma-al'ę-a-krab'im. See AKRABBIM.

MAARATH, mê'a-rath (מַעֲרַת, *ma'ărath*): A town of Judah (Jos 15 59). Site unknown.

E. E. N.

MAAREH-GEBA, mê"a-re-gê'ba (מַעֲרֵה־גֶבַע, *ma-'ărēh gābha'*, **meadows of Gibeah** AV): A place near Geba (Jg 20 33). Probably the original reading was "to the west of Geba (or Gibeah)." For Geba see Map III, F 5. E. E. N.

MAASAI, mê'a-sai (מַעֲשַׂי, *ma'săy*, **Maasiai** AV): A priest (I Ch 9 12), called **Amashsai** (**Amashai** AV) in Neh 11 13. E. E. N.

MAASEIAH, mê"a-sî'yā (מַעֲשֵׂיָהוּ, *ma'ăsēyāhū*, and מַעֲשֵׂיָה, *ma'ăsēyāh*), 'work of God': **1.** A Levite, appointed as singer when the Ark was brought from the house of Obed-edom (I Ch 15 18, 20). **2.** A captain who joined Jehoiada against Athaliah (II Ch 23 1). **3.** An officer under Uzziah (II Ch 26 11). **4.** A son of Ahaz, slain by Zichri of Ephraim (II Ch 28 7). **5.** A governor of Jerusalem under Josiah (II Ch 34 8). **6.** An officer of the Temple under Jehoiakim (Jer 35 4), probably the same as the following. **7.** A priest in the reign of Zedekiah (Jer 21 1, 29 25, 37 3). **8.** The father of the false prophet Zedekiah (Jer 29 21). **9, 10, 11.** Three priests who had foreign wives (Ezr 10 18, 21, 22). **12.** One of the "sons of Pahath-Moab" who had a foreign wife (Ezr 10 30). **13.** The father of Azariah, who repaired the wall (Neh 3 23). **14.** One who stood at the right of Ezra when the Law was read (Neh 8 4). **15.** One who explained the Law (Neh 8 7). **16.** One who sealed the covenant (Neh 10 25 [26]). **17.** A Judahite family name (Neh 11 5 = ASAIAH **4.** **18.** A Benjamite family name (Neh 11 7). **19, 20.** Two priests (Neh 12 41 f.). Jer 32 12 and 51 59 AV have "Maaseiah" for "Mahseiah" RV. C. S. T.

MAASIAI, ma-as'i-ai. See MAASAI.

MAATH, mê'ath (Μαάθ): An ancestor of Jesus (Lk 3 26). E. E. N.

MAAZ, mê'az (מַעַץ, *ma'ats*): The head of a Jerahmeelite family of Judah (I Ch 2 27).

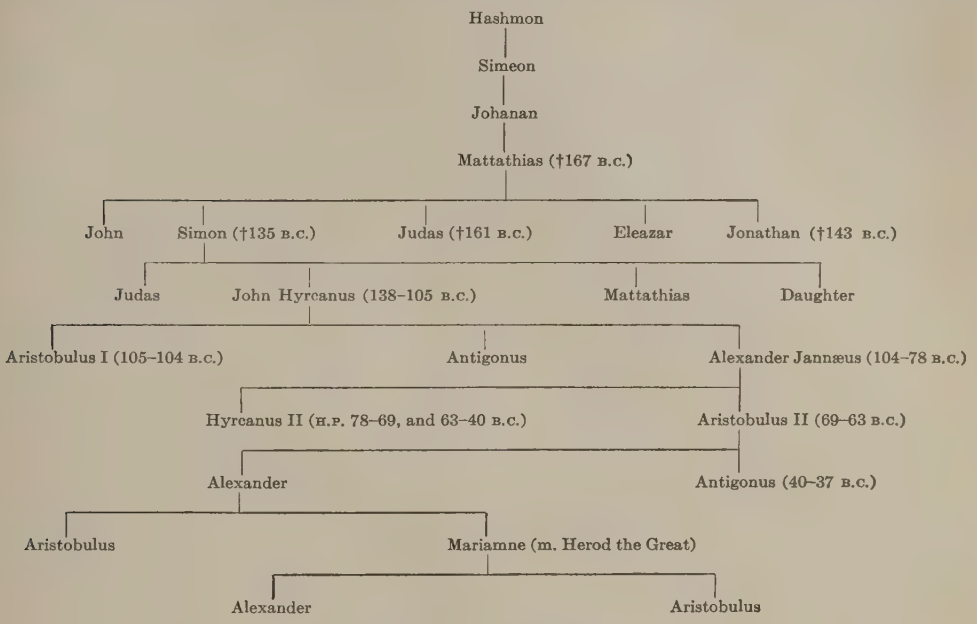
E. E. N.

MAAZIAH, mê"a-zai'ā (מַעַזְיָה, *ma'azyāh*): The ancestral head of the 24th course of priests (I Ch 24 18), which was represented at the signing of the covenant (Neh 10 8). E. E. N.

MACCABEES, mac'a-bîz, **THE**: The Maccabees, or **Hasmoneans** (sometimes **Asmoneans**), as they were also called, from Hashmon, the great-grandfather of Mattathias, received their name from the title given to Judas, the second son of Mattathias. He was called Judas Maccabæus, *i.e.*, Judas "the Hammerer," because, doubtless, of his vigorous assaults upon the Syrians. The title gradually included all the members of the family of Mattathias and their descendants. The attempt by Antiochus IV,

Epiphanes (175–164 B.C.) to force Greek worship upon the Jews brought on the crisis in which this family came to leadership. The successors of Alexander the Great had taken up his policy of furthering Greek culture and customs among their subjects. Up to the time of Antiochus the Jews had been allowed religious freedom, but he, not content with the measure of Hellenization which had already been accomplished in Palestine, determined to make the Jews give up their religious rites and ceremonies, and adopt heathen practises. In the execution of his mad purpose he polluted the Temple, and sent his agents throughout the land to compel the people to worship idols. At the little town of Modin, where (I) **Mattathias,** an aged priest, and his five sons were living, the horror and anger of the Jews struck fire. The Syrian official who attempted to carry out the king's wish was slain, the idolatrous altar was overturned, and, with a call to all who wished to be faithful to the Law to come to them, Mattathias and his five sons fled to the mountains. The father lived but about a year after this, and at his death in 167 B.C. committed the leadership to (II) **Judas.** This vigorous young captain won victory after victory, and was able to restore the temple worship in three years after its defilement by Antiochus (Dec., 165 B.C.). The question of religious liberty being soon thereafter settled, the Maccabees now set before themselves the larger ambition of political independence. For this Judas fought on against great odds, and at last fell in the battle of Elasa (161 B.C.). For seven years, with superb skill and unflagging zeal, he had defended the faith. The leadership was then given to his brother (III) **Jonathan,** whose successes were rather those of the politician than the warrior, though he did not escape the disagreeable duties of war. He profited largely by the quarrels and intrigues of the Syrian court, and lost his life by a trap into which Tryphon, an aspirant for the Syrian throne, led him at Bethshan (143 B.C.). As John and Eleazar had both perished, there was only one son of Mattathias left, and the people called him heartily to lead them. His reign was short but brilliant. By his glowing zeal, unremitting energy, and clever diplomacy (IV) **Simon** achieved the independence of the nation (142 B.C.), and the troubles in Syria left him free to attend to the needs of his own government. He it was who drove the Syrians from the citadel in Jerusalem, where for twenty-six years they had disturbed the peace of the city. So completely did he free the land from the fear and trouble of war that "every man sat under his vine and fig-tree, and there was none to make them afraid" (I Mac 14 12). In Sept., 141 B.C., the people in great assembly resolved that he should be civil governor, military chief, and high priest "forever, until there should arise a faithful prophet" (I Mac 14 41). Thus his exalted position was made hereditary. Simon's reign was characterized by two important political acts—his embassy to Rome, and his coinage of money. It had been fitting that his prosperous career should end in a peaceful death; but, involved again in the turmoils of the court at Antioch, he was, with his two sons, treacherously murdered by his son-in-law at a banquet at Docus near Jericho, 135 B.C. (V) **John Hyrcanus,** the third son of Simon, by a timely warning, escaped the fate of his father, became his successor, and ruled the land for thirty-one years (135–105 B.C.). His reign is notable for its extension of the kingdom. Territory E. of the Jordan, also Samaria and Edom, were brought under his rule, and he was independent of the Syrian kings. His policy of conquest and employment of foreign troops awakened strong opposition. During his reign the Pharisaic party became a prominent factor in the life of the nation. The whole drift of his administration was away from their ideals, and their opposition caused him, near the end of his reign, to side with the Sadducees. On the whole, however, his rule was prosperous. Josephus pays him a high tribute of praise (*Ant.* XIII, 10 7). Hyrcanus left the government to his wife and the high-priesthood to his eldest son (VI) **Aristobulus.** Trouble, however, came soon, for Aristobulus, ambitious to have full power, imprisoned his mother. Once at the head of the government, he showed his sympathy with the Sadducees, took the title of king, encouraged Hellenism, and carried on a war of conquest. He was called the "Phil-Hellene." A fatal illness ended his career in 104 B.C. Bad as this man was in the eyes of the Pharisees, he did not compare in shamelessness and infamy with his successor (VII) **Alexander Jannæus,** the third son of Hyrcanus. For twenty-six years (104–78 B.C.) this man fought, intrigued, and murdered in pursuit of his selfish ambitions, and won for himself a place among the reprobates of Jewish history. His reign was marked by fierce internal conflicts growing out of the opposition of the Pharisees. The outcome of his whole career was widened territory and external glory, but deep inner unrest and uncertainty. (VIII) **Alexandra,** his wife, succeeded him upon the throne, and her reign of nine years has been called the "golden age" of Pharisaism. In every possible particular she reversed the policy of Jannæus. As Josephus says, "while she governed other people, the Pharisees governed her." The high-priesthood was given to the indolent and incompetent Hyrcanus, eldest son of Jannæus, while the younger son, Aristobulus II, because of his shrewd, energetic and ambitious nature, was studiously kept out of power. He became the rallying center for the Sadducees, and used them for his own aims. The death of Alexandra in 69 B.C. brought (IX) **Hyrcanus II** to power, but his brother (X) **Aristobulus II** made him give up both his royal and high-priestly rank. At this time the Herodian house began to exert a dire influence on the affairs of Palestine. Antipater, father of Herod the Great, sided with the deposed Hyrcanus II, and Aristobulus II was shut up within the Temple enclosure. At this juncture Scaurus, Pompey's lieutenant, arrived in Syria, to whom both the rival parties appealed for aid. On this appeal (65 B.C.) Aristobulus II won the day. But Pompey himself came to Damascus in 63 B.C., and again the Roman authority was asked to decide. Aristobulus II, who foolishly determined to resist the demands of the Romans, was finally overcome and Judæa became henceforth a Roman province. Her independence was taken away, and the Hasmonean rulership overthrown. Hyrcanus II was reappointed high priest, but he was simply a tool in the hands of the Idu-

mæan Antipater (q.v.) and the Romans. In the course of the succeeding years the Hasmoneans made desperate efforts to reinstate themselves in power. There was a charm about the very name which led the Jews to second these fruitless attempts. Thousands lost their lives in trying to put Alexander, the son of Aristobulus II, upon the throne in 57 B.C. Aristobulus II himself made another attempt in 56



GENEALOGY OF THE HASMONEANS.

and Alexander again in 55 B.C. All these attempts were frustrated by the Romans and Antipater. One last attempt did succeed, and for a while (40–37 B.C.) (XI) **Antigonus,** the son of Aristobulus II, was king of Judæa. He accomplished this by calling in the help of the Parthians. His coins were stamped with the title "King" on one side, and "High Priest" on the other. He was, however, neither a statesman nor a general. In trying persistently to get revenge upon Herod, the son of Antipater, he wasted his energy and at last the Idumæan overthrew him and put him to death in 37 B.C. Thus ended the dynasty of the Hasmoneans. Herod married Mariamne, the daughter of Alexander, and by her had two children, Alexander and Aristobulus. All three were at last murdered by the cruel jealousy of Herod himself (see HEROD).

LITERATURE: The Books of Maccabees: Streane's *The Age of the Maccabees* (1898); Histories of the Jews by Grätz, Cornhill; Schürer's *The Jewish People in the Times of Jesus Christ* (transl. 1891); Riggs, *History of the Jewish People, Maccabean and Roman Periods* (1900). J. S. R.

MACCABEES, BOOKS OF: Of the five books which bear this title only two (I, II) are usually included in the Apocrypha. The third is found in most MSS. and editions of the LXX.; the fourth in MSS. ℵ and A, and in MSS. of Josephus. The fifth is extant in an Arabic text printed in the Paris and London Polyglots, where it is accompanied by a Latin translation. These books differ greatly from one another in character and worth. Indeed, their worth is in general in accord with their order, the first being very valuable as a history and the fifth having no independent value whatever.

(1) The Contents of I Maccabees. The brief, vivid narrative of this work begins with an account of the events which led to the Maccabæan uprising (see MACCABEES, THE) and ends with the death of Simon.

1. I Maccabees. Its history covers thus the forty years between 175–135 B.C. In an introduction (1 1-9) the author aims to show how the stream of Hellenism found its way into Judæa, and then, taking up the story of the mad folly of Antiochus, he carries us on through the brilliant campaigns of Judas Maccabæus from 166–161 B.C. (chs. 1–9). While Judas is the real hero of the book, the narrative covers the successful administration of Jonathan (161–143 B.C.) and the prosperous reign of Simon (143–135 B.C.), to show how the aims of Judas were realized in both the religious freedom and political independence of the nation. In a simple, straightforward style it sets forth the heroic, triumphant patriotism of the brave souls who stood for the Law and God against fearful odds. It is the work of a true historian. Events are left to speak for themselves. In all that pertains to the struggle itself the account is trustworthy. It is only when it treats of foreign nations that mistakes are found (see Mac 1 2, 9, 8 2, 4, 6, 8 f., 15 f.). The work is in marked contrast to II Maccabees in its soberness and in its freedom from the miraculous.

(2) Author, Place, and Date. All that can be said of the author is that he was a Palestinian Jew whose point of view is that of orthodox Judaism. His

heart was with those who fought and planned so nobly for the nation's welfare. He wrote his work in Hebrew, and it has come down to us in a Greek translation. One singular fact, which all students of the book have marked, is the absence of the name of God. This is not due to an undevout spirit, but rather to a reticent faith. It is in the record of noble deeds that we must seek for the expression of faith. There are several hints which help us to the determination of the date, though this can not be fixed within narrow limits (cf. 13 30, 16 23 f.). The friendly spirit toward the Romans (8 12-16) prevents us from dating the work as late as 63 B.C. The period of writing may be put at some time in the early part of the 1st cent. B.C. Some of the sources which the author has used are found in 8 22 f., 10 18-20, 25-45, 11 30-37, 12 6-15, 14 22-45, 15 16-21. These consist of letters and decrees. For the facts of the history he may have relied, in part, upon personal recollection, and, in part, upon the word of witnesses then living.

2. II Maccabees. (1) The Contents of II Maccabees. The narrative of II Mac begins with the attack upon the Temple by Heliodorus, the minister of the Syrian monarch Seleucus IV (175 B.C.), and ends with the victory of Judas Maccabæus over Nicanor (160 B.C.). For the few years which preceded the reign of Antiochus Epiphanes it is our sole authority. At the opening of the book are two letters (1 1-9 and 1 10–2 18), supposed to be written by the Jews in Judæa to their countrymen in Egypt, inviting them to celebrate the feast of Dedication. These letters have no connection with the narrative, are from different hands, and are both forgeries. From 4 7 on, the account runs parallel with that of I Mac, and this parallelism affords opportunity for an easy comparison of the characteristics of each narrative. In II Mac is found a copiousness of detail which sometimes helpfully supplements the narrative of I Mac, but along with this is found an amount of exaggeration and inaccuracy which makes the whole work inferior. A notable feature, entirely absent from I Mac, is the miraculous element. The chief value of II Mac as a source of information to the historian is in those facts where it is not directly at variance with I Mac, and where additional and not improbable material makes more complete the picture of times or events. (2) Author, Date, and Aim. With the exception of chs. 1 and 2, the author claims that his work is an epitomization of a work in five books, written by Jason of Cyrene. Of him we know nothing more. Criticism of this epitome makes evident that Jason did not know I Mac, and that he gained his material largely from oral sources. In a work thus produced it is not easy to say how much in the way of style and method is due to the original writer and how much to the epitomizer. In two places (2 19-32 and 15 38-39) we have the writing of the latter, and these passages would seem to show that the rhetorical effects sought, after all, through the book are due to the epitomizer rather than to Jason. The original work was in Greek, as was this epitome, and the Greek of the latter is that of one who knew well how to use it. No certain date can be given to the work. It was known to Philo, and so must have existed before 40 A.D. Conjecture has put the time of its preparation in the last part of the 1st cent. B.C. Jason's work may have been written about 160 B.C. Like I Mac, this is also written from the point of view of orthodox Judaism. It is quite in accord with the spirit of the Pharisees. The writer is not content with simply setting forth the events of the stirring times between 175 B.C. and 160 B.C. He aims to give their religious value, and so to strengthen faith. God is behind and in the history, "watching above His own." Glorious is the Temple in Jerusalem, and to its sacred enclosure and service the writer would bind more closely the hearts of his brethren in Egypt and all lands. They could join with the home people in celebrating those Maccabæan feasts which commemorated the death of Nicanor and the dedication of the Temple, and thus promote national unity. True to its religious tone, the book emphasizes the punishment of the wicked, the chastisement in suffering for those who are faithful, and the joyful hope of resurrection. The last doctrine is expressed with exceptional clearness.

3. III Maccabees. The third book has nothing whatever to do with the Maccabees, and may have got its name, as Fritzsche thinks, from being "a sort of prolegomena to a complete history of the Maccabees." The original language of the work was Greek, and it is found in most MSS. of the LXX., including A and B. (1) The Contents of III Maccabees. At Raphia (217 B.C.) Ptolemy IV defeated Antiochus the Great. Because of gifts and congratulations from the Jews, Ptolemy visited Jerusalem. While there, he insisted upon entering the sanctuary against the earnest and united opposition of both priests and people. Providence saved the Temple from desecration, for Ptolemy was stricken with a fit, as he was about to carry out his design. Returning to Egypt, he was bent upon revenge, and so sent out an edict that all the Jews should be shut up in the hippodrome at Alexandria and then murdered. Before this was done the name of every victim was to be secured. So immense was the number that the means of registration failed, and for a time the Jews were safe. Ptolemy then planned to turn loose upon the people 500 elephants made frantic with wine. Night and day the Jews prayed unto God and their prayer was heard. For two days the execution of the fatal order was delayed by the oversleeping of the king, and by his opportune loss of memory. The deliverance came through the sudden descent of two angels, who turned the elephants back upon the Egyptian army. Such a signal rescue changed completely the attitude of the king toward the Jews. They were set free, honored with a seven days' banquet, and given favor throughout the land. In memory of this deliverance they ordained a festival to be annually observed "for all the time of their sojourn among strangers, from generation to generation." At the same time they put to death more than three hundred of their nation, who had apostatized at the time of the trouble. (2) Author, Date, and General Character. The author was an Alexandrian Jew. The date of the work is uncertain. It may have been written near the close of the 1st cent. B.C., or in the 1st cent. A.D. The book as a whole is a fiction, though some historical facts are

undoubtedly embedded in its improbable story. Josephus (*Contra Ap.* II, 5) gives an account of imprisoned Jews attacked by elephants, and of a signal deliverance similar to this, but he connects it with Ptolemy VII. His tale, however, is quite as unlikely as that of III Mac. The yearly festival is probably a fact, and the character of Ptolemy IV is faithfully drawn. Farther than this we can not go. The inconsistencies and impossible situations show a legend, which has for its purpose the comforting of those in trouble by making clear God's fidelity to His own people.

4. IV Maccabees. (1) General Character of IV Maccabees. This work relates to the Maccabæan times simply in that it uses the incidents of II Mac 6 18–7 42 as illustrations of its theme, which is the "supremacy of pious reason over the passions." It is a philosophical presentation, and can be divided into two main parts. Part I (1 1–3 19) contains a brief introduction, the statement of the theme, and an argument to show that the passions, severally considered, may be under the control of the reason. Part II gives illustrations of this theme and arguments from II Mac. There is, however, no such sharp division of the philosophical and historical as this partition of the book would seem to indicate. All through there are reflections which reveal the author's aim to edify and to inspire his readers with fidelity to the Law. (2) Author, Aim, and Date. Since all thought of Josephus as the author has been given up, there is no name which we can give to the writer of this work. He was a Jew, whose Hellenistic culture had in no way diminished his fidelity to the faith of his fathers. Rather, he seeks on the basis of his own Scriptures, but with the forms which Greek culture gave him, to hold his countrymen true to Moses. In general, the form of the whole is that of an address. It resembles a sermon, the main purpose being religious edification and impulse. Two of its teachings are noteworthy, viz.: the eternal existence of all souls after death—the good being in blessedness (9 8, 17 18), and the wicked in torment (9 9, 12 12)—and the vicarious atoning worth for the people of the death of the martyrs (6 29, 17 20). The style is exceptionally good, and the Greek of unusual excellence for a Jew. The work is, as a whole, a fine specimen of the best kind of Hellenistic literature. The date can not be determined with certainty. It is, of course, later than II Mac, and may be placed probably somewhere near the beginning of the Christian era.

5. V Maccabees. The last book, which is a compilation from I and II Mac and the writings of Josephus, aims to give a history of the Jews, from the time of Heliodorus (186 B.C.) to the last years of the reign of Herod the Great. Up to ch. 19, it follows I and II Mac as well as Josephus; from ch. 20 to the end, it borrows from Josephus and consequently has no independent value as a history. Its date must be placed later than Josephus (70–100 A.D.).

LITERATURE: Bissell, Apocrypha, in *Lange Commentary* (1880); Fritsche's and Grimm's *Apocryphen des alten Testaments* (1851–60); Kautzsche's *Die Apocryphen und Pseudepigraphen des alten Testaments* (1908); Schürer, *HJP* (1891), Div. I, vol. iii.

J. S. R.

MACEDONIA, mas″ę-dō′ni-a (*Μακεδονία*): The name of a Roman province which in N T times was bounded by Thrace, Illyricum, the Adriatic, and Achaia, and traversed from Dyrrachium to Neapolis by the military Egnatian road. The kingdom of Macedon, created by Philip, fell under Roman control after the battle of Pydna in 168 B.C.—the four older districts into which it was then divided (Ac 16 12) being united later (146 B.C.), with portions of Illyricum and Thessaly, into the one province of Macedonia under proconsuls or proprætors (the former in the time of Paul), with Thessalonica as its capital. The population on the fertile plains of the four eastern river basins and along the Thermaic and Strymonic gulfs was predominantly Greek, differing from the mixed population of the interior. Jewish synagogues were formed at Philippi, Thessalonica, and Berea, but probably not at Amphipolis and Apollonia (Ac 17 1). R. A. F.

MACHBANNAI, mac′ba-nai (מַכְבַּנַּי, *makhbannay*): A Gadite, one of David's soldiers (I Ch 12 13). E. E. N.

MACHBENA, mac-bī′na (מַכְבֵּנָה, *makhbēnāh*, **Machbenah** AV): Probably the name of a place (I Ch 2 49), perhaps the same as Cabbon (q.v.). E. E. N.

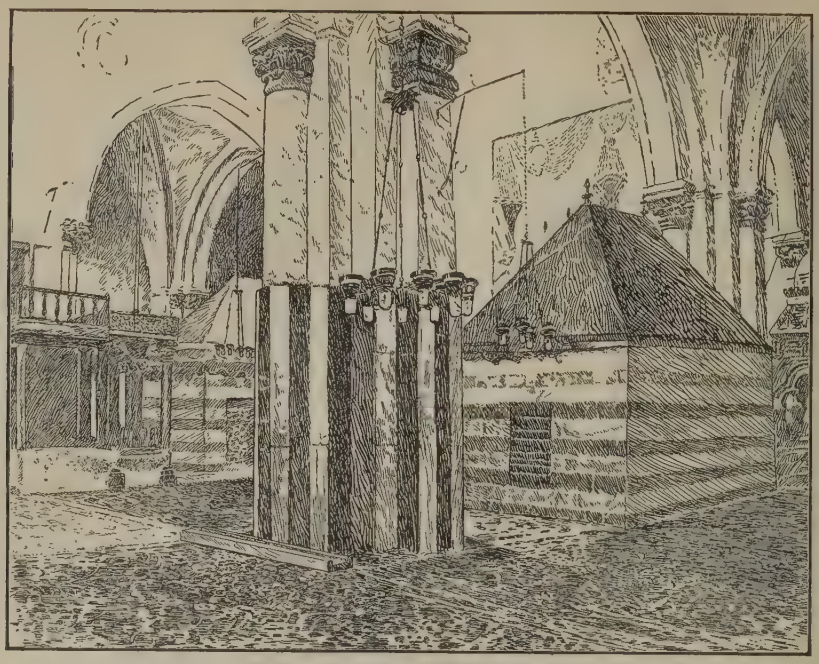
MACHI, mê′cai (מָכִי, *mākhī*): A Gadite, father of Geuel (Nu 13 15), whom Moses sent to spy out the land. C. S. T.

MACHIR, mê′kir, **MACHIRITE,** mê′kęr-ait (מָכִיר, *mākhīr*): 1. The first-born son of Manasseh (Jos 17 1 f.); in Gn 50 23 and Nu 26 29 ff. represented as his only son. His family took possession of Gilead (Nu 32 39 f.; Dt 3 15; Jos 13 31; cf. Nu 27 1, 36 1). According to Jg 5 14 (where Machir = Manasseh), the Machirites dwelt originally W. of the Jordan, and at a later time migrated to Gilead. In I Ch 2 21 f., 7 14 f. Machir is connected with Gilead. 2. A son of Ammiel in Lo-debar, E. of the Jordan, near Mahanaim, who gave protection to Mephibosheth, son of Jonathan (II S 9 4 f.), and ministered to David on his flight from Absalom (II S 17 27 f.). C. S. T.

MACHNADEBAI, mac-nad′ę-bai (מַכְנַדְבַּי, *makhnaddᵉbhay*): A Jew who married a foreign wife (Ezr 10 40). E. E. N.

MACHPELAH, mac-pī′lā (מַכְפֵּלָה, *makhpēlāh*): A plot of land E. of ("before") Mamre, bought by Abraham from Ephron the Hittite, after a series of typically Oriental negotiations (see Thompson, *Land and Book*, i, 246–249), in order that Sarah might be buried in the cave which was in the end of the partly timbered field (Gn ch. 23). This cave was afterward the sepulcher of Abraham, Rebekah, Isaac, Leah, and Jacob (Gn 25 9 f., 49 30 f., 50 13). The signification of 'the Machpelah' (always with the article) is doubtful. It may mean 'double,' and is thus translated in the ancient versions. Possibly the designation referred originally to the two chambers of the cave. Rabbinical literature contains curious conjectures as to the application of the term (see *JE*). But in Gn 'the

1. Biblical and Historical References.



INTERIOR OF THE MOSQUE AT HEBRON. THE MONUMENTS TO THE PATRIARCHS.

Machpelah' seems to be used indifferently of the cave (29 9, 25 9), the field (23 19, 49 30, 50 13), or the entire property (23 17).

Outside of Gn the Machpelah is never mentioned in the Scriptures or in the Apocrypha. Ac 7 16 curiously places the tomb bought by Abraham at Shechem. A tradition places the sepulcher of Joseph in Hebron, by that of his ancestors, where it

INTERIOR OF THE MOSQUE AT HEBRON. THE MONUMENTS TO THE PATRIARCHS.

is shown to-day. Josephus (*BJ*, IV, 9 7) speaks of the marble monuments of the patriarchs. From the allusions of early pilgrims and historians it appears that the site and general outline of the sacred enclosure at Hebron have not been changed during our era; but no less singular than the silence of the later Biblical writers concerning the sepulcher of the patriarchs is the fact that we possess no conspicuous structure which now encloses the traditional cave of Machpelah.

2. Traditional Site.

The Hebron *Ḥarâm* ('sacred,' or 'forbidden,' place) is a fortress-like quadrangle, 197 × 111 ft., with walls of hard limestone, 40 ft. high, which date from at least as early as the time of Herod, but are considered by many to be much older than the Herodian period; *e.g.*, Robinson, Stanley, Warren. These ancient walls are surmounted by modern ones, plastered and whitewashed. Lofty minarets rise at diagonally opposite corners, and flights of steps along the short sides of the quadrangle give access to the interior platform, which is about 18 ft. above the lowest ground adjoining. One end of the enclosure is entirely taken up by the mosque, whose clearstory can be seen above the exterior walls of the *Ḥarâm*. This mosque was originally a Crusaders' church, built probably shortly after 1167 (see HEBRON). Most of the other structures within the enclosure are Moslem, of the 14th cent. and later. In front of the mosque a four-arched portico opens into a small court, beyond which a number of chambers fill the farther end of the platform.

The six monuments to the patriarchs and their wives are supposed (wrongly?) by the Moslems to be placed directly over the corresponding graves in the cave beneath. Each coffin-like cenotaph is covered with richly embroidered silk, and enclosed in a little chapel or shrine. The shrines of Isaac and Rebekah alone are within the mosque, those of Abraham and Sarah are in the portico, while the cenotaphs of Jacob and Leah are in the chambers adjoining the NW. exterior wall. Non-Moslems are rigidly excluded from the entire enclosure, and the cave itself is held in such reverence and fear that perhaps no one has entered it during the past seven centuries. Two supposed entrances in the floor of the mosque are covered with flagging and carpets. A third opening allows one to see down through a well-like shaft into a little whitewashed room, about 12 ft. square, whose floor is apparently on a level with the ground outside the *Ḥarâm*. This room seems to be an antechamber which, through a doorway in its S. wall, gives access to the sepulchers. Just what lies beyond that door will possibly remain unknown as long as the Moslems rule Palestine. There is probably, however, a small double cave, not extending beyond the walls of the mosque.

In view of the many centuries before our era during which there was no allusion to the cave of Hebron, not to mention the unsolved critical problems relating to patriarchal history, the claim that the genuineness of the traditional sepulcher of the patriarchs has been finally proved (*e.g.*, Warren in *HDB*, Stanley, Thompson, Robinson [?]) would seem to be unjustified. But while as yet there is not an unbroken line of evidence supporting the claims of the Hebron *Ḥarâm*, its genuineness is better established than that of any other ancient site in Palestine of commensurate importance; and perhaps no spot on earth possesses such a combination of hoary antiquity, religious interest, and fascinating mystery.

LITERATURE: Stanley, *Lectures on the Jewish Church*, i, appendix ii, describes the epochal visit of the Prince of Wales's party in 1862. Later and more accurate observations are recorded in *PEFSt*, 1882, 197–213; 1897, 53–61. For statements of early travelers and historians, see Ritter, *Geog. of Pal.*, iii, 305–323; Warren in *HDB*; Robinson, *BRP*, ii, 77 f.; Le Strange, *Pal. Under the Moslems*, 309–327.

L. G. L.

MADAI, mê'dai. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

MADIAN, mê'di-an. See MIDIAN.

MADMANNAH, mad-man'ā (מַדְמַנָּה, *madhmannāh*): **I.** A Calebite (I Ch 2 49), perhaps a genealogical statement of the origin of the town of the same name. **II.** A town in the S. of Judah (Jos 15 31), also called **Beth-marcaboth** (Jos 19 5; I Ch 4 31). Map II, D 3.

C. S. T.

MADMEN, mad'men (מַדְמֵן, *madhmēn*): A town in Moab, connected with Heshbon and Horonaim (Jer 48 2). Possibly it is to be identified with Dibon (Nu 21 30), the modern *Dibân*, for which Dimon occurs in Is 15 9. Cheyne emends to Nimrim, which (Is 15 6) occurs after Heshbon and Horonaim.

C. S. T.

MADMENAH, mad-mî'nā (מַדְמֵנָה, *madhmēnāh*): A place in Benjamin, N. of Jerusalem, between Anathoth and Gebim (Is 10 31). Site unknown.

C. S. T.

MADON, mê'don (מָדוֹן, *mādhōn*): A royal city of the Canaanites (Jos 11 1, 12 19), usually identified with *Madîn* near *Hattîn*, a few m. W. of Tiberias. The LXX.(B) of Jos 11 1 has Μαρών, which suggests *Meron*, two hours WSW. of Kedesh-naphtali (Map IV, E 5).

C. S. T.

MAGADAN, mag'a-dan (Μαγαδάν): A town visited by Jesus (Mt 15 39, **Magdala** [Μάγδαλα] AV); in the ‖ Mk 8 10 **Dalmanutha**, Δαλμανουθά). It can not, however, be identified with certainty under either name. Ewald's suggestion that Magadan is Megiddo is impossible, unless Megiddo be located, with Conder, near *Beisan*, instead of *Lejjun* (but see MEGIDDO). 'Dalmanutha' is probably a corruption of *Delimnitha* (λίμνη, 'harbor'; see Herz in *Expos. T.*, Sept., 1897), which points to Magdala as the modern *Mejdel*, a few miles N. of Tiberias on the shore of Lake Galilee. This town is said in the Jerusalem Talmud (*Ta'anith*, 4 8) to have been a prosperous one, but is nowhere else mentioned outside of the Gospels.

A. C. Z.

MAGBISH, mag'bish (מַגְבִּישׁ, *magbīsh*): A place occupied by the returned exiles (Ezr 2 30). Site unknown. Perhaps the same as Magpiash, q.v. (Neh 10 20).

E. E. N.

MAGDALA, mag'da-la. See MAGADAN.

MAGDALENE, mag'da-lîn. See MARY, 2.

MAGDIEL, mag'di-el (מַגְדִּיאֵל, *magdī'ēl*): One of the "dukes" of Edom (Gn 36 43). E. E. N.

MAGIC AND DIVINATION

ANALYSIS OF CONTENTS

1. General Significance of the Terms
2. Attitude of the Law Toward Such Practises
3. The Practise of Magic and Divination in Israel. Terms Used
4. The Attitude of the Prophets Isaiah and Ezekiel
5. Divination and Prophecy
6. Divination by Dreams
7. Practise of Magic in Post-Exilic Israel
8. Survivals of Magical Customs in the Legitimate Cultus
9. Magic in the N T

Though variously defined these words are so often used indiscriminately, or with the meaning of one shading off into that of the other, that accuracy of definition is difficult. Magic, however, properly has to do with the use of objects to produce certain results upon human beings, or to influence the spirits, or *jinns*. It, therefore, in one respect resembles a crude form of science, while in another it approaches the sphere of religion; for magic rites are often but imperfect prayers or external forms through which deity is to be moved. Divination, on the other hand, is an effort to discover the future or the fate of the individual, or to learn of events which have some bearing upon the inquirer's life or fortunes. It, therefore, is closely akin to prophecy, and in many of its forms, as it becomes more highly developed, we find it closely approximating to the work of the seer or true prophet. Yet the diviner may use magic arts to accomplish his purpose. The most fully developed systems of magic and divination were found in Egypt and Babylonia (cf. Gn 41 8 ff.; Ex 7 11 ff.; Dn 1 20, 2 2, etc.). It has been a question whether the Hebrews borrowed theirs from the one or the other. It is probable that a certain proportion of Hebrew magic was indigenous, but the influence of Babylonia was far more potent, during the period of the kingdom, and during and after the Exile, than that of any other land. Correlative terms for magic and divination are **sorcery** and **soothsaying.** These two words usually imply a lower depth than the former and are generally used when the practises are prohibited. The word magic, which seems to come to us from Babylonia and perhaps from Persia, carries with it an element of superiority, just as divination might be regarded as legitimated by the results which it sought. Sorcery in every instance is resorted to when people desire the accomplishment of some purpose which is counter to morality or religion, and soothsaying pertains to an unholy desire to peer into the unseen world or the future. The soothsayer may be a sorcerer. Note how the term is used of Balaam (Jos 13 22; cf. Nu 22 7, 24 1), in connection with whose efforts victims were slain and sacrifices offered.

1. General Significance of the Terms.

The Hebrew legislation was emphatic in its condemnation of all that pertained to these arts, and it prescribed the most condign punishment for them. Lv 20 27 condemns the witch or the **wizard** to death, and Dt 18 10 f., which is the classical passage on this subject, specifies, in an exhaustive summary, the different kinds of sorcery. In this attitude Hebrew law is in complete conformity with that of other nations. The Code of Hammurabi (2200 B.C.), in its first paragraph, legislates against witchcraft. The reason for this lies in the fact that such practises were contrary to the common social welfare. The man who sought the sorcerer was endeavoring to gain an advantage over his fellow men, and consequently became a public enemy. The danger was that he would break up the clan or the tribal, or even the national, life by arraying unseen powers against it. Such an effort meant the forsaking of the national god and, therefore, was to be classed with idolatry.

2. Attitude of the Law Toward Such Practises.

When the people of Jerusalem once found themselves in the most serious straits, they turned to the powers of the unseen world for help (Is 8 19) and ignored their God. This, like all other efforts of the kind, testifies to the deep-seated desire of humanity to find some kind of a sympathetic response from a power greater than human, and as God often seems too far away to be a present help, lesser powers are turned to, who are felt to be more accessible and perchance more closely allied to humanity. In this respect Israel was at one with the larger world of its day.

3. The Practise of Magic and Divination in Israel. Terms Used.

The Heb. word which is most frequently used of magical methods is the verb *qāṣam* (together with the deriv. noun *qeṣem*, usually rendered **divination,** but **witchcraft** in I S 15 23), generally rendered **to divine** or **to use divination,** or as a ptcpl. **diviner,** the root of which is found also in the Arabic *kismet*, 'destiny.' This, therefore, throws light upon the Hebrew conception. Magic or sorcery was an effort to determine fate, not so much by foretelling as by working out the destiny by means of charms, or spells, or potions, or the use of objects which in themselves are supposed to possess power, or into which the sorcerer himself has infused efficacy. Sometimes the arts may be practised by any individual and by simple methods, an instance of which occurs in Gn 30 14, where *dōdhā'īm*, 'love-apples,' rendered "mandrakes," are mentioned as possessing powers similar to those of a love-philter. The teraphim, which seem to have been often found in households, were probably used in connection with such arts (cf. Gn 31 30, 34; I S 19 13). The lot and the ephod were also familiar, a staff as well (Hos 4 12). More often, however, the seeker must have gone to a person supposedly endowed with peculiar powers. The most striking illustration of this is found in Saul's experience (I S 28 3 ff.), who, though he had expelled all who practised the black art, in his own extremity searched out a witch to help him, of whom he might **inquire, or consult,** *i.e.*, learn the issue of the coming battle. The name by which she is called is a fairly common one in the O T, *ba'alath 'ōbh*, 'the possessor of *'ōbh*,' rendered "that hath a **familiar spirit.**" This Heb. term *'ōbh* has been much discussed, and the balance of opinion seems to be that it is derived from a word which also means

'bottle,' from its hollowness, the significance being that the sound which is produced by the sorcerer in answer to the inquirer is 'hollow' and muffled, as if coming from some cavity (cf. Is 29 4). This is not altogether satisfactory, and yet, in some ways, it suits the conditions of the case. Those who gave responses often inhabited a cave and were thought to receive communications from a hollow in the earth. Such was probably the case at Delphi, and so, we may suppose, at Endor. The use of the word 'possessor' or 'mistress' indicates a certain power over the unseen world, and thus *'ōbh* may be a general term. With this phrase is generally connected the word *yidd'ōni*, translated **wizard,** but it more probably refers to the spirit which was the sorcerer's familiar or 'control.' It is naturally derived from the root *yādha'*, 'to know,' and would apply very well to the spirit that the medium most often called upon, or which dwelt within her. In the use of this term we see how sorcery and soothsaying are combined, for the arts necessary to call the spirit would be sorcery, while the response of the spirit itself would be soothsaying and in the realm of divination.

Dt 18 10 f., already referred to, contains two groups of terms which must indicate the popular conception of the relationship of different kinds of divination. At the head of the first group (ver. 10) we find denounced the one who makes his son or his daughter "to pass through the fire." At first sight this would seem to be a form of heathen sacrifice, but this conception is probably wrong, for while the child might have been killed by the ordeal, evidently the act was to enable the inquirer to get some light upon the future. It may have been a drastic method of consulting omens. Fire ordeals of various kinds are characteristic of the superstition of many primitive peoples. Another term, the ptcpl. *me'ōnēn*, **practiseth augury** (**observer of times** AV, also rendered "soothsayer" Is 2 6; Jer 27 9, **enchanter** AV; Mic 5 12, and "sorceress" Is 57 3), is of doubtful origin. W. Robertson Smith suggests that it is from a root, *'ānan*, signifying 'to murmur,' and that the diviner received his message through the murmuring of leaves as at Dodona (cf. also the "sound of going in the top of the mulberry-trees," II S 5 24), or the hum of insects (cf. the name of the prophetess Deborah, 'a swarm of bees' [?], and Baalzebub, 'the lord of flies'). The term *menaḥesh*, **enchanter,** seems to have the general sense of 'practising divination' or 'observing omens.' It is used of hydromancy (Gn 44 5), and, in spite of its form, probably has no connection with serpent-charming. The word *mekhashshēph*, **sorcerer** (**witch** AV; cf. also Ex 22 18; II Ch 33 6; Mal 3 5), is akin to the Assyrian *kasapu*, and is often associated with the astrologers (Ex 7 11) and wise men (Dn 2 2). It is probably of foreign origin, and perhaps to be regarded as a general term summarizing the preceding. The last word of the first group in the above-mentioned passage, Dt 18 10 f., is *ḥābhar*, **charmer,** which seems to contain the idea of 'binding,' and has been interpreted as meaning 'the tying of magic knots.' But W. Robertson Smith's suggestion, that it means 'to weave a spell,' is far more acceptable. The second group of words (ver. 11) represents different ways of consulting the unseen world, ending with the term **necromancer,** literally, 'one who inquires of the dead.' The whole passage is, therefore, a comprehensive denunciation of those who use magical arts ('sympathetic magic') as well as of those who assume to have intercourse with the departed.

4. The Attitude of the Prophets Isaiah and Ezekiel.

Besides several passages in the legal literature that forbid sorcery, the prophets Isaiah and Ezekiel are very specific in their attacks upon such unholy practises. Isaiah singles out special classes, and in his condemnation of the daughters of Zion (3 16 ff.) he enumerates their ornaments, several of which, from their names, must have had a magical use. In fact, it is probable that pendants and bangles were originally worn to keep off evil influences, as indeed is the case in many parts of the world at the present day. The most spiritual conception of the radical difference between the true and the false is found in Is 8 19 ff., where the hopeless people who are seeking "familiar spirits" that **chirp** (**peep** AV) and **mutter** (ironical, probably suggestive of sounds made by the sorcerers) are exhorted to seek instead the living God.

Ezekiel, more than a century later, found the people saturated with the strange customs of the Orient. Lying divinations and false visions were the evils with which he had to contend. Wizards and witches preyed upon the superstitions of the populace. In 13 17-23 some peculiar kind of charm is referred to. The obscurity of the expressions, however, is great. The "pillows" and the "kerchiefs" (ver. 18) are probably amulets, possibly the predecessors of the phylacteries and frontlets which in later Judaism had a magical use, although then they had been conventionalized and become a part of decent and orderly dress. The "handfuls of barley" and "pieces of bread" (ver. 19) have sometimes been supposed to be the fees paid the witch, but it is more likely that they were employed in some magical rite (cf. the use of a portion of the meal-offering in the test for adultery, Nu 5 26). One of the most interesting passages is Ezk 21 21, where the king of Babylon is represented as consulting the omens before deciding whether he should advance against Jerusalem or Rabbah of Ammon. On arrows were written the names of the two cities, they were shaken in the quiver, the king drew one, and on it was the word "Jerusalem." Teraphim were included in the augury used, and this gives us a clue to the employment of teraphim in general, and to the reason for their exclusion from legitimate rites. The last clause of ver. 21 is the only definite Biblical allusion to the consultation of the entrails, but the examination of the **liver** was one of the commonest Babylonian practises. In a cabinet in the British Museum there is a clay model of a sheep's liver, the surface of which is divided into small squares like the "regions" of an astrologer's map of the heavens, and in each square are cuneiform characters evidently intended to explain how certain appearances in each region are to be interpreted.

The so-called false prophets may in many cases have been soothsayers, and prophetism, starting with the more naive and innocent forms of divination, gradually rose to greater heights and more spiritual conceptions with the greater insight into

moral needs. Samuel might give a response for a small fee (I S 9 7 f.), but his larger mission was to find a king and to hold both king and people to an undeviating path of rectitude. The trivial and the transient were divorced from the true prophet's occupation, and the man with the far-reaching vision of Israel's destiny scorned the frenzied demonstrations of the false prophets, and in the form of vision and parable declared the fate of king and people, like Micaiah (I K ch. 22). Yet how near the methods of the two classes were we see from II K 3 13 ff., where Elisha required the playing of a minstrel before he could attain the proper state of ecstasy. We need not wonder at this when we find how close we are to the most primitive notions of cause and effect among even fairly educated people at the present day. The Midianite who adorned his camel with chains and crescents for good luck in the time of Gideon (Jg 8 21-26) would find his successor to-day in Syria or Italy.

5. Divination and Prophecy.

Another point of contact between the true and the false appears in dreams. The will of God might be thus revealed. Jacob claimed to receive Divine messages by this means (Gn 31 11). Joseph dreamed of future greatness (Gn 37 5 ff.), and to him as well as to Daniel came the power to interpret (Gn 40 8, 12, 41 25 ff.; Dn 1 17, etc.). Incubation-places were esteemed; perhaps Jacob's at Bethel (Gn 28 11, 15), certainly the shrine at Gibeon, where a king might meet God in the visions of the night (I K 3 5 ff.). Yet the leading prophets did not greatly esteem dreams. The vision was a higher medium of communication, and even this often gave place to forms in which the fancy had less play.

6. Divination by Dreams.

A recrudescence of sorcery must have taken place during or toward the close of the Exile. This was due to Babylonian influence and the large and elaborate system there displayed. The second part of Isaiah is a witness to this, and the magicians of different orders are there presented in antithesis to true seekers after God, while Babylon herself, in the day of her downfall, was to have no profit from those practises upon which she depended (Is 44 25, 47 12 ff.). **Astrologers, star-gazers,** and **monthly prognosticators** are the names given those who sought, not in the chance omens of trees or birds or entrails, but from the aspect of the heavens, a more sure word of prophecy, and even they are discredited. The Book of Daniel is another witness of the power of sorcery over the mind, although the tone of the narrative shows it not to be a contemporary description of the Babylonian system. The **wise men, the Chaldeans, the soothsayers,** and the **magicians** (*ḥarṭummīn*, the Aram. equivalent of the Heb. *ḥarṭummīm*, spoken of as the "magicians" attached to the court of Egypt in Gn 41 8; Ex 7 11, etc.) seem in Dn to be great bands or gilds, who appear before Nebuchadrezzar and Belshazzar somewhat as the false prophets of Micaiah's time (cf. I K 22 10 ff.), though in more ceremonious guise. Daniel by superior endowment triumphs over them and becomes himself their chief (Dn 5 11). But from the beginning to the end of the O T the sin of witchcraft is classed with idolatry and teraphim as the enemy of true religion (cf. I S 15 23).

7. Practise of Magic in Post-Exilic Israel.

It is an interesting, though difficult, task to discover what traces of old magical customs were preserved in the religion and carried over into the rites. Yet what was once an incantation may often have been purified and retained in a ritual. In this question is involved the whole problem of the origin of religious forms. Certain peculiar laws in Lv and Nu show the influence of early superstitions. The jealousy ordeal (Nu ch. 5) is a good example of this. In the first place, the fact that it is an ordeal connects it with the entire series of practises into which magic enters as a large factor; and, secondly, the details of the test are decisive. Holy water was to be mingled with the dust from the floor of the Tabernacle, and when a portion of the meal-offering had been burned, the woman was to drink the water, meanwhile assenting to the consequences of the curse pronounced by the priest if she were really unfaithful. This is in all essential respects identical with ordeals among other early people. The dress of the high priest was doubtless symbolical in character, though much of the early significance must have been obscured and forgotten. Yet the bells suggest the idea of a counter-charm by which evil influences were to be driven away. Naturally such notions disappeared in course of time, and the ornamental purpose was the only one thought of. The phylacteries and frontlets, the sacred words fastened on the door-post (the *mezuzoth* of to-day), and the cabalistic use of the Divine name testify to the persistence of old superstition. The Book of Tobit gives us some insight into the views of early Judaism concerning the unseen world. The strange custom preserved in the ritual of the Day of Atonement, viz., the sending away of the goat Azazel, seems to be a survival of early beliefs in the necessity of propitiating demonic powers. Among all ancient peoples the processes of life were considered mysterious and awful, and it is probable that circumcision, performed generally at the period of puberty, had its origin in the desire to propitiate the unseen powers, which presided over life and death. Ex 4 24 ff., obscure as it is, must refer to such a conception. The circumcision of the child, made to apply in a vicarious manner to Moses, was a propitiatory act. In a similar way the period of a woman's uncleanness was regarded as taboo, and her separation was due to the feeling that in some way the powers of the unseen world were involved. Sacrifices at the time of childbirth had a similar origin. The peculiar law in Lv 19 23-25, about the period before a fruit-bearing tree might be used, is only a further extension of the same idea that unseen powers must be considered and placated before human beings could come in for their share of the fruits of the earth, or into the full participation of the rights of life. It would seem probable that the art of the physician suffered often from the imputation of sorcery. Asa's recourse to them for his malady (II Ch 16 12) is reprobated. Undoubtedly the medical means used were of a kind which resembled a witch's brew, and the list of unclean beasts (Lv ch. 11) probably included some which

8. Survivals of Magical Customs in the Legitimate Cultus.

were neither totems nor sacred, but whose use was forbidden because associated with magical practises.

In the N T there are sundry allusions to magic and sorcery. The form then most prevalent was that of exorcism (Ac 19 13 and cf. Mt 12 27), in which the main feature was the pronunciation of magic formulas, or incantations, or the use of certain names to expel demons from human beings. Josephus (*Ant.* VIII, 3 5) says that the incantations discovered by Solomon were still in use in his time and appears to have had great faith in their efficacy. There seems to have been a question whether exorcism was a strictly legitimate practise. Christ's miracles in connection with demons were met with the sneer that He was in league with the powers of darkness (Mt 12 24). It is significant that the word Beelzebub ("Beelzebul" EVVmg.) which we find here, according to some MSS., is the name of the oracle from which responses were sought in Elijah's time (II K 1 2), the one that gave answers through the droning of flies. In Ac 19 13 we have a record of the proceedings of certain exorcists who endeavored to imitate Apostolic methods, and found themselves routed by the unfortunate demoniac in a burst of grim satanic humor. This happened at Ephesus, the home of **curious arts** (*περίεργα*, Ac 19 19, **magical arts** RV), and resulted in the wholesale destruction of the apparatus of sorcery (Ac 19 18 f.).

9. Magic in the N T.

Two masters of this art are prominently named in the Apostolic narrative, Simon Magus (q.v.) (Ac 8 9 ff), and Bar-Jesus, surnamed Elymas (q.v.) (Ac 13 6 ff.), the latter title being of Semitic origin and testifying to his reputation for occult wisdom. Lastly, the girl possessed of "a spirit of divination" (Ac 16 16; Gr. 'a spirit, a Python'; so RVmg.) should be mentioned. She is the N T equivalent of the "familiar spirit" of the O T. Serpent superstition and clairvoyance seem combined in the description of this girl, and, if we knew more of the details of her case, such an example might cast some light on certain words which occur in Dt 18 10 f. Sorcery comes in for final denunciation in Rev, where its identification with spiritual wickedness is complete. Sorcerers are among those who are to be forever shut out from the heavenly city (22 15). As a sorcerer was the representative of that which militates against the unity of the body politic, the aider and abetter of treason and treachery, so he could have no consideration when the city was cleansed of everything that loveth and maketh a lie.

LITERATURE: The works of Benzinger and Nowack on *Heb. Archäologie* (both 1894); W. R. Smith in the *Journal of Philology*, XIII, XIV. Much illustrative material may be found in Frazer's *Golden Bough*; see also Jevons, *Introduction to the Hist. of Religion* (1904³), chs. iii, iv, vi–viii; and *Introd. to Comp. Religions* (1908), chs. iii, iv.

A. S. C.

MAGICIAN. See MAGIC AND DIVINATION, § 7.

MAGISTRATE: A term for a civil official. In Ezr 7 25 it is equivalent to the ordinary Heb. term for "judge." In Lk 12 58, the language of which is apparently molded by Gr. usage, it translates the term *ἄρχων*, an officer higher than the 'judge' (cf. Mt 5 25); in Ac 16 20 ff. it renders the word *στρατηγοί*, which is the ordinary Gr. equivalent for the *duoviri*, the two chief municipal officers of a Roman colony; called by courtesy pretors (cf. RVmg.), before whom political charges were brought. On Jg 18 7, Lk 12 11, Tit 3 1, cf. RV.

R. A. F.

MAGOG, mê'gŏg. See ETHNOGRAPHY AND ETHNOLOGY, § 11, and also GOG, 2.

MAGOR-MISSABIB, mê"gōr-mis'a-bib (מָגוֹר מִסָּבִיב, *māghōr-miṣṣābhībh*), 'terror on every side': A phrase coined by Jeremiah (Jer 6 25, 20 10), and (in 20 3) given by him as a name to Pashhur in prophecy of the fate which awaited him (cf. 46 5, 49 29).

C. S. T.

MAGPIASH, mag'pi-ash (מַגְפִּיעָשׁ, *magpī'āsh*): The name of a family whose representative signed the covenant (Neh 10 20). Perhaps the same as Magbish (q.v.).

E. E. N.

MAHALAH, ma-hê'lā. See MAHLAH.

MAHALATH, mê'ha-lath (מָחֲלַת, *māḥălath*): **1.** The wife of Esau (Gn 28 9). **2.** The wife of Rehoboam (II Ch 11 18). See also PSALMS, § 3.

E. E. N.

MAHALATH-LEANNOTH, mê'ha-lath-lę-an'-nŏth. See LEANNOTH.

MAHALALEL, ma-hal'a-lel (מַהֲלַלְאֵל, *mahălal'ēl*, **Mahalaleel** AV), 'praise of God': **1.** One of the antediluvian patriarchs in the Sethite genealogy (Gn 5 12 ff.). **2.** A descendant of Judah (Neh 11 4). **3.** The N T form is **Maleleel** (cf. Lk 3 37).

E. E. N.

MAHALI, mê'ha-lai. See MAHLI.

MAHANAIM, mê"ha-nê'im, מַחֲנַיִם, *maḥănayim*: A place of some importance. The earliest reference to it is in Gn 32 2 (E). Here Jacob, as he was returning from Mesopotamia, met the angels of God, and gave to the locality the name Mahanaim, *i.e.*, 'two camps,' or 'companies.' Mahanaim became the capital of N. Israel under Ish-bosheth (II S 2 8, 12, 29). It was David's headquarters during the revolt of Absalom (II S 17 24), and became the seat of one of Solomon's prefectures (I K 4 14). The exact location has never been determined; it was certainly trans-Jordanic, and lay to the N. of Jabbok and the S. of Penuel. Driver advocates an identification with *Deir 'Allâ*, situated on the route which passes N. and S. along the Jordan Valley. Following Jos 13 26, G. A. Smith is satisfied with locating it on the borders of Gad. (See Map III, J 2.)

J. A. K.

MAHANEH-DAN, mê'ha-nę-dan" (מַחֲנֵה־דָן, *maḥănēh-dhān*), 'camp of Dan': A name given to the place where the Danites encamped (Jg 13 25, 18 12). Perhaps two places are thus named, one between Zorah and Eshtaol (13 25), the other on the border of Benjamin, behind (west) of Kiriath-jearim.

C. S. T.

MAHARAI, ma-har'a-ai (מַהֲרַי, *mahăray*): One of David's heroes (II S 23 28; I Ch 11 30, 27 13).

E. E. N.

MAHATH, mê'hath (מַחַת, *maḥath*): A Kohathite Levite of Hezekiah's time (I Ch 6 35; II Ch 29 12, 31 13). See AHIMOTH.

E. E. N.

MAHAVITE, mê'ha-vait, **THE** (מַחֲוִים, *maḥăwīm*): Eliel, one of David's heroes, is called "the Mahavite" (I Ch 11 46). The term is obscure and probably a scribal error for some other word.
E. E. N.

MAHAZIOTH, ma-hê'zi-ŏth (מַחֲזִיאוֹת, *maḥăzī'ōth*), 'vision': One of the names in the peculiar verse (I Ch 25 4; see JOSHBEKASHAH), later taken as the name of an individual (I Ch 25 30).
E. E. N.

MAHER-SHALAL-HASH-BAZ, mê"hẽr-shê'lal-hash-baz" (מַהֵר שָׁלָל חָשׁ בַּז, *mahēr shālāl ḥāsh baz*), 'the booty hastens, the spoil speeds': The symbolic name given to one of the sons of Isaiah, the prophet (Is 8 1), indicative of the impending doom of Damascus and Samaria. E. E. N.

MAHLAH, mā'lā (מַחְלָה, *maḥlāh*): **1.** The eldest (?) of the five daughters of the Manassite Zelophehad (Nu 26 33), who obtained the right to inherit their father's property (as he had no son, 27 1), on the condition that they marry sons of their father's brother (36 11). Their story gives the origin of the later law, which modified the earlier law of inheritance by males only (see FAMILY AND FAMILY LAW, §§ 3, 8). **2.** A Gileadite name (I Ch 7 18). C. S. T.

MAHLI, mā'lai (מַחְלִי, *maḥlī*): **1.** A son of Merari (Ex 6 19; Nu 3 20; I Ch 6 19 [4]), and the founder of the Levitical family of **Mahlites** (Nu 3 33, 26 58; Ezr 8 18), descended from his two sons by the marriage of the daughters of one to the sons of the other (I Ch 23 22). **2.** The son of Mushi, and grandson of Mahli (I Ch 6, 47 [32], 23 23, 24 30). C. S. T.

MAHLON, mā'lŏn. See CHILION.

MAHOL, mê'hel (מָחוֹל, *māḥōl*): The father of the three wise men, Heman, Calcol, and Darda, with whom Solomon is compared (I K 4 31 [5 11]). His origin is unknown. C. S. T.

MAHSEIAH, mā-sî'yā (מַחְסֵיָה, *maḥṣēyāh*, **Maaseiah** AV), 'J" is a refuge': The grandfather of Baruch (Jer 32 12, 51 59). E. E. N.

MAID, MAIDEN, MAID-SERVANT. See FAMILY AND FAMILY LAW, § 7; also SLAVE AND SLAVERY, §§ 2, 3; and MARRIAGE AND DIVORCE, § 3.

MAIMED. See SACRIFICE AND OFFERINGS, § 5; and DISEASE AND MEDICINE, § 4 (9).

MAINSAIL. See SHIPS AND NAVIGATION, § 2.

MAJESTY: The translation of (1) *gā'ōn* (root idea, 'to raise oneself'), indicative of elevation, superiority; often translated "pride." Used of God in Is 12 10, 19, 21, 24 14; Mic 5 4; (2) of the related term *gē'ūth*, cf. Ps 93 1; Is 26 10; (3) of *hādhār* (root idea, 'adornment,' 'distinction'), often rendered "beauty," "honor," "excellency." Used of God in I Ch 16 27; Ps 29 4, 90 16, 96 6, 104 1, 111 3, 145 5, 12; Is 2 10, 19, 21, 35 2; (4) of *hōdh* (root idea uncertain), *e.g.*, I Ch 29 11, 25; Job 37 22; (5) of several other terms, in both the O T and N T—all meaning 'greatness,' *e.g.*, Est 1 4; Dn 4 36, 5 18; He 1 3 8; II P 1 16. E. E. N.

MAKAZ, mê'kaz (מָקֵץ, *māqats*): A town near Shaalbim and Beth-shemesh (I K 4 9). Site unknown. E. E. N.

MAKHELOTH, mak-hî'leth (מַקְהֵלוֹת, *maqhēlōth*): A station on the wilderness journey (Nu 33 25 f.). Site unknown. E. E. N.

MAKKEDAH, mak-kî'dā (מַקֵּדָה, *maqqēdhāh*): A Canaanite stronghold in the Shephelah, mentioned only in connection with Joshua's victorious campaign and the subsequent allotment of the conquered city to Judah (Jos 10 10-29, 12 16, 15 41). It was near Gederoth, Beth-dagon, and Naameh, and apparently on the natural route from the valley of Aijalon southward. Not far from the city was a cave, in which the five "kings" hid from their pursuers. These conditions are all satisfied by the modern *el-Mughâr*, a large, mud-built village, situated upon a kind of promontory, which extends into the valley of Sorek (*Wâdy Surâr*) from the north (Map III, C 5). It is undoubtedly an ancient site, as is shown by the rock-quarrying and the existence of rock-cut tombs with *loculi* running in from the sides of the chambers. So far as a careful examination by the *PEF* surveyors could show, this is the only site in the plain where caves occur, and here they are numerous. The houses are built over and in front of caverns of various sizes, and small caves exist in the face of cliffs N. of the village. The Syriac of Jos 10 10 renders 'Makkedah' as *Mokor*, which approaches closely the Arabic *mughr* (pl. *mughâr*), 'a cave.' See *PEFSt* (1875), 165–167.
L. G. L.

MAKTESH. See JERUSALEM, § 36.

MALACHI, mal'a-cai (מַלְאָכִי, *mal'ākhī*), 'my messenger'; possibly originally Malachiah, 'the messenger of J"': The name of the last book in the prophetic collection. It consists of two parts. The first part (1 1–2 17) opens with a declaration of J"'s love for Israel, and hatred of Edom (1 2-5); this is followed by a rebuke of the priests, who violate the prescriptions of the ritual law (1 6-14), and a threat of a heavy curse (2 1-3). This leads to the rehearsal of J"'s ideal covenant with Levi (2 4-9), and the denunciation of the special sin of faithlessness to the law of marriage (2 10-17). The second part begins with the prediction of the coming of J"'s messenger (3 1-6), and once more condemns the violation of J"'s commandments (3 7-15). The prophecy then closes with a vivid forecast of the judgment which shall separate between those who work wickedness and those who fear J" (3 16–4 3), and with the promise of the sending of Elijah (4 4-6).

1. Contents.

The date of the book is not definitely fixed by anything within it, but the general conditions reflected point to a time subsequent to the restoration of the Temple worship under Zerubbabel (1 7, 10, 3 1). The evils denounced are similar to those met and rebuked by Ezra and Nehemiah (violations of the marriage law, 2 10-16; cf. Ezr 9 2, 10 3, 16-44; withholding the tithes 3 7-12; cf. Neh 13 10 f.). A governor is alluded to (1 8), but, as he is one who

2. Date.

may receive presents, it can not be Nehemiah, for Nehemiah repelled the possible charge of doing so (Neh 5 14-18). From all these facts, it may safely be inferred that the prophecy belongs to the Persian period, and more especially to the time immediately preceding the reforms of Ezra and Nehemiah. For these it prepared the way. The years 460–50 B.C. may be regarded as the time of its composition.

3. Authorship. Whether the name of the book is the name of the prophet who wrote it is an open question. The title "The burden of the word of Jehovah" (cf. Zec 9 1 and 12 1) indicates the appearance of a new type of superscription for prophecies. If the two sections in Zec are to be regarded as prophetic discourses anonymously published and later appended to the Visions of Zechariah, it is not unlikely that another anonymous prophet of the same general period should have published his message under the generic appelative of 'messenger' or 'messenger of J".' This view of the use of *mal'ākhī* seems to be supported by 3 1 and the tradition that Malachi was none other than Ezra himself (*Targ. Jon. b. Uzziel*, which adds to the name 'Malachi' the words "whose name is Ezra the scribe," an opinion adopted by Calvin). Against these considerations the reason for taking 'Malachi' as a proper noun is that it seems to be so translated in the LXX. In addition to this it is alleged "that every other book of the Minor Prophets opens with the name of its author." But this is a mere assumption (cf. JONAH; see also Driver, *LOT*[6], p. 321 f.).

4. Literary Features. In literary form the book is characterized by a quasi-dialectic type of discussion. This consists in the laying down of a general proposition which provokes contradiction leading to counterstatements, and ending with a vindication of the main position, perhaps more fully elaborated (cf. 1 2 f., 2 17 f., 3 8 f., 13 f.). By some this has been taken to be a sign that the prophecy was from the first circulated in writing. A better explanation of the fact is that the author adopted a method of teaching which was just coming into use and which later became a favorite in the schools and synagogues of Judaism. As to the book itself, it is more than probable that it represents a collection of sayings from a number of addresses delivered at different times.

5. Type of the Prophecy. The type of prophecy represented in Malachi is also different from that of his predecessors, and points to a new development in this direction. While the prophet's great motive is, like that of earlier prophecy, the law of righteousness laid down by J" for His people, his outlook into the future is peculiar. It foreshadows the great and terrible day of J" as about to break upon the accustomed order of things, and bring unsparing judgment. But while the coming of this consummation is to be abrupt, it is to be prepared for by the return of Elijah.

6. Summary. Thus, by its style of composition, by its type of prophecy, and by its system of thought, the book puts itself at the end of one order of things, and points to the beginning of another. It was an accurate instinct, therefore, and not a mere arbitrary impulse, that led to its being placed at the very end of the O T Canon, although not the latest in date of the O T books.

LITERATURE: Driver, *LOT*[6] (1897), p. 355; Cornill, *Introd. to the O T* (Eng. transl. 1907); Commentaries: V. Orelli, *Minor Prophets* (1893); Perowne, Malachi in *Cambridge Bible* (1890); G. A. Smith in *Expositor's Bible*; S. R. Driver in *The New Century Bible*.

A. C. Z.

MALCAM, mal'cam (RV), **MALCHAM** (AV) (מַלְכָּם, *malkām*): **I.** The eponym of a Benjamite family (I Ch 8 9). **II.** A deity of the Ammonites (Jer 49 1, 3; Zeph 1 5), the same as Milcom. See SEMITIC RELIGION, § 26.

C. S. T.

MALCHIAH, mal-cai'ā, **MALCHIJAH,** mal-cai'jā (מַלְכִּיָּה, מַלְכִּיָּהוּ, *malkiyyāh, malkiyyāhū*), 'my king is Jah': **1.** A descendant of Gershom (I Ch 6 40 [25]). **2.** A priest, the father of Pashhur (I Ch 9 12; Neh 11 12; Jer 21 1, 38 1). **3.** The head of the fifth course of priests (I Ch 24 9, perhaps =preceding). **4, 5, 6.** Two of the "sons of Parosh" (Ezr 10 25) and one of the "sons of Harim" (Ezr 10 31) who had married foreign wives; the last also repaired the wall (Neh 3 11). **7.** A son of Rechab who repaired the dung-gate (Neh 3 14). **8.** A goldsmith who repaired the wall (Neh 3 31). **9.** One who stood at Ezra's left while he read the Law (Neh 8 4). **10.** One who sealed the covenant (Neh 10 3 [4]); perhaps the same as **2.** **11.** A priest who assisted in dedicating the wall (Neh 12 42).

C. S. T.

MALCHIEL, mal'ki-el (מַלְכִּיאֵל, *malkī'ēl*), **MALCHIELITE,** -ait, 'God is king': The ancestral head of the Malchielites, one of the clans of Asher (Gn 46 17; Nu 26 45; I Ch 7 31).

E. E. N.

MALCHIJAH. See MALCHIAH.

MALCHIRAM, mal-cai'ram (מַלְכִּירָם, *malkīrām*), 'my king is exalted': A descendant of David (I Ch 3 18).

E. E. N.

MALCHISHUA, mal''cai-shū'a (מַלְכִּישׁוּעַ, *malkīshūa'*), 'the king is noble' (?): A son of Saul, slain at the battle of Mt. Gilboa (I S 14 49, 31 2, **Melchishua** AV, etc.).

E. E. N.

MALCHUS, mal'cus (Μάλχος): One of the mixed company of Roman soldiers and officers of the Sanhedrin who arrested Jesus (Jn 18 3). He seems to have been a slave belonging to the household of the high priest. In the mêlée that preceded the arrest his right ear was partially severed by Peter, and healed by Jesus (Jn 18 3, 10). Luke also records the incident, but not the name (Lk 22 49 f.).

J. M. T.

MALEFACTOR: The Eng. translation of two Gr. words having practically the same meaning. (1) κακοποιός (κακὸν ποιῶν, in some MSS.) (Jn 18 30 AV, "evil-doer" RV). But in I P 2 14 (AV) it is rendered "evil-doer." It is possible that κακοποιός in I P 4 15 may mean 'astrologer' (cf. Artemid. *Oneir.* IV, 59). (2) κακοῦργος (Lk 23 32 f.; II Ti 2 9, "evil-doer" AV).

J. M. T.

MALELEEL, ma-lī'le-el (Μαλελεήλ): An ancestor of Jesus (Lk 3 37). See MAHALALEL.

E. E. N.

MALLOTHI, mal'o-thai (מַלּוֹתִי, *mallōthī*), 'I have fulfilled': Taken as a proper name (I Ch 25 4, 26), but more probably part of an ancient hymn. See JOSHBEKASHAH. E. E. N.

MALLOWS. See PALESTINE, § 21.

MALLUCH, mal'uc (מַלּוּךְ, *mallūkh*), also **MALLUCHI,** mal'lu-cai: **1.** The name of a post-exilic family and of several of its representatives (Neh 10 4, 12 2), called **Malluchi** in 12 14 (**Melicu** AV). **2.** A Merarite Levite (I Ch 6 44). **3.** One of the "sons of Bani" (Ezr 10 29). **4.** One of the "sons of Harim" (Ezr 10 32; Neh 10 27). E. E. N.

MAMMON (*μαμωνᾶς*, an Aram. word for 'riches' [Mt 6 24; Lk 16 9, 11, 13]): The origin of the word is quite obscure. The following explanations are proposed: (1) Mammon was a deity of wealth; but there is no trace of belief in such a deity. (2) The word comes from the root *'āman*, 'to trust' (*mā'āman*, 'that which is trusted'). (3) It comes from *maṭmān*, 'that which is treasured,' or (4) from *maḥmān*, 'to desire' (cf. Nestle, *EB*). The last is probably the correct derivation. A. C. Z.

MAMRE, mam'rę (מַמְרֵא, *mamrē'*; more fully, "the oaks" ["terebinths" ARVmg.] of Mamre" (Gn 13 18, 14 13, 18 1): **I.** The site of Abraham's camp, which is placed by early Christian and modern Jewish tradition at *er-Râmeh*, 2 m. N. of Hebron. Near this is a ruin called "The House of the Friend (*i.e.*, Abraham)," and a second ruin, which is probably the basilica erected by Constantine in the neighborhood. Since the 12th cent., however, the Christians have located Mamre 1¼ m. NW. of the city, where at the present time a very ancient tree is revered as "Abraham's Oak." Both of these sites, however, seem too far from Machpelah (Gn 23 17) and Hebron (Gn 13 18, 23 19).

II. An Amorite chief, owner of the "oaks" mentioned above, and confederate with Abraham (Gn 14 13, 24). L. G. L.

MAN: The original Heb. and Gr. terms rendered "man" are numerous, and each has its distinctive meaning. Only the briefest discussion can be given here. (1) The most generic term is *'ādhām*, properly collective for 'man' in general, the genus *Homo*, mankind (Gn 1 26 f., 2 7, etc.), in distinction from God (Nu 23 19), or from other creatures (Gn 6 7, etc.). An individual is a "son of man" (Ezk 2 1, etc.). This word has no plural; "men" is literally 'sons of man.' (2) *'īsh* indicates man as an individual, the male, the husband, the man of affairs, the citizen, etc. (Gn 2 23 f., 4 1, 13 16, 41 33; Hos 2 16, etc.). (3) *'ĕnōsh*, a collective, like *'ādhām*, and used much in the same way (Dt 32 26; Job 28 4, 32 8; Is 51 7, etc.). The Aramaic equivalent *'ĕnāsh* is used in Ezr 4 11; Dn 2 10, etc. (4) *ba'al*, 'owner,' 'master,' is often rendered "man" (pl. "men") (Gn 20 3; Ex 24 14; Jg 9 2 ff., etc.; see also BAAL and FAMILY AND FAMILY LAW, § 3). (5) *gebher*, properly man as 'strong,' 'vigorous,' 'brave,' and found mostly in poetry (Ex 10 11; Jos 7 14; Jg 5 30. Often used in a more general sense; cf. Job 3 3, 14 10; Ps 34 8, etc.). The Aram. equivalent is *gᵉbhar* (Ezr 4 21; Dn 2 25, etc.). (6) *gibbōr*, properly an adj., 'strong,' 'powerful,' but also, especially when referring to warriors or heroes, used as a substantive. In either case it is generally rendered **mighty man** (Gn 10 9; Jos 10 2; Ru 2 1; II K 5 1, etc.). (7) *zākhār*, 'male' (Lv 15 33; Nu 31 17 f., etc.). (8) In a number of passages "man" stands for the Heb. *ben*, "son of," thus, in I K 1 52 "worthy man" is lit. 'son of worth'; in II K 2 16 "strong men" is lit. 'sons of strength,' etc. (9) *ἄνθρωπος* in the N T corresponds to the O T *'ādhām*, as the most generic term, which is used in a great variety of senses. (10) *ἀνήρ* corresponds to the O T *'īsh*, 'man' as an individual, etc., but its use is very general (Mt 7 24; Mk 6 20; Jn 1 13, etc.). (11) *ἄρσην* or *ἄρρην*, 'male,' is used in Ro 1 27; Rev 12 5. (12) The adjectives *ἀνθρώπινος* ('human,' 'of man') and *τέλειος* ('perfect,' 'full-grown,' 'adult') are found in I Co 2 13, 4 3, 10 13; Ro 6 19; I P 2 13; Ja 3 7, and I Co 2 6, 14 20. E. E. N.

MAN, DOCTRINE OF: The term 'man' (the rendering of the following Heb. and Gr. terms: *'ādhām*, *'īsh*, *'ĕnōsh*, *gebher*, *ἄνθρωπος*, *ἀνήρ*) is used of the human race, or human nature generally, or else of the individual. It is in the former sense that it becomes a doctrinal term. Whether the Bible has a distinctive science of man (anthropology) is a much-mooted question, but must be answered upon the whole in the negative. This answer carries with it the view that each large period of Biblical thought (as that of the O T, or that of the N T) incorporates within itself the scientific ideas of its time, and that these are used as the vehicles for the communication of the essentials of religion. Inasmuch, however, as the latest stages of this development are controlled by the earlier, and do not at the end present radically contradictory tenets, the subject may be said to possess at least a relative unity.

1. General Features.

As to the origin of man the Bible contains two accounts (Gn 1 27 [P], and Gn 2 7 [J]). In both, man is the creature of God. P puts this in a generic, J in a specific, form, *i.e.*, according to P, God created man as a part of the world; according to J, He fashioned him out of the dust of the ground, and then breathed into him the breath of life. The essential truth to be taught in both was that man owes his being to God, and has a spiritual affinity with Him. The mode of his coming into existence is a subordinate question to be answered by natural science.

2. The Origin of Man.

The Biblical account of man's creation includes also a statement of his endowment with the image (form) of God. This has been understood to involve the presupposition that God has a bodily form, which serves as the pattern for that of man, or to consist in a superadded quality of a moral nature, or in simple lordship over the other creatures. None of these views is satisfactory. Yet the frequent repetition of the statement (Gn 5 1, 9 6; Ja 3 9; Col 3 10) forbids the dismissal of it as a mere rhetorical embellishment. The image of God is better understood to be that which brings

3. The Image of God in Man.

man into relation with God; in other words, to be his personality (Ps 8 5).

The same account includes a statement that God created man, male and female, which, however, is not to be associated with the mythological notion of an androgynous first man, but with the idea dominant throughout the Bible that the two sexes are on an equal footing, as far as relationship to God is concerned (Gal 3 28). This is in contrast with some forms of heathenism, in which woman is of inferior origin and occupies a lower place than man.

4. The Distinction of Sex.

According to the prevalent representation of the Bible regarding man's constitution, he is a unitary being. In every relationship he acts as one, both in the present life and in that after death. A separation of body from spirit is not held in view. And yet the complexity in unity of the human being is not ignored. On the one side, man is in contact with the material world, and possesses a nature which can be expressed only in terms of matter; on the other, he has powers that go beyond the world of matter. From this point of view, man is a twofold being. This doctrine is found in its simplest form in the idea of the "inner man" (Ro 7 22; II Co 4 16; Eph 3 16). It is implicit in Gn 2 7, and constantly comes to the surface in the designation of the superphysical in man, by the phrase the **inward parts** (Ps 5 9, 51 6).

5. Unity and Complexity of Man.

A still more exhaustive way of speaking of the whole man is resorted to by Paul. It consists in specifying **body, soul,** and **spirit** as parts of a complete human nature (I Th 5 23). This appears also in expressions in which a distinction between soul and spirit is alluded to (I Co 15 44, 46; He 4 12). Some apparent support for this distinction is further found in the O T use of two separate words to designate soul and spirit respectively (*nephesh* and *rūaḥ*). But on closer examination, this usage of the O T does not appear to be based upon a consistent psychological theory, but is rather a conventional one. So far as the distinction is observed, the word 'soul' stands for the principle of life as embodied in individuals, while spirit is the same principle as cause underlying the constituted life. In the N T, with its tendency toward keener analysis, spirit and soul are more clearly discriminated from each other. The former is used of that specific side of human nature which allies man to God; the latter is restricted to the secular exercises of the inner man.

6. Trichotomy.

The non-ethical side of man is concretely associated with the physical. The body is in the O T the seat of weakness, while in the N T it receives a more and more detached conception, until at times it is thought of as the mere residence of the spirit (II Co 5 1). At other times it is the "vessel," or instrument (II Co 4 7), or the "temple" (I Co 6 19). The word **flesh** itself, ordinarily applied to the body, is found in several very broadly distinct meanings: (1) The material body (*bāsār*, Gn 2 21), (2) human nature in general (Jn 1 14), (3) relationship by marriage (Gn 2 23; Jg 9 2; Ro 9 5, 8), (4) the seat of all weakness ("All flesh is as grass," Is 40 6; "The spirit is willing, but the flesh is weak," Mt 26 41), (5) moral turpitude (Ro 8 1, 2 ff.; Gal 5 13).

7. The Physical Man.

Individual members or organs of the body are identified with special functions of the mind. (1) The **heart** is the organ of thought (Pr 23 7; Mk 2 6; Lk 24 33), but not exclusively of the reasoning powers; for it is also the seat of the affections and appetites (Ps 104 15), *e.g.*, of joy (Is 30 29), anger (Dt 19 6), hatred (Lv 19 17), and, in fact, of the whole personal life, including all the moral impulses, both the discriminative and the directive. 'Heart' is thus synonymous with 'conscience' (Job 27 6). (2) The **bowels** are more consistently the seat of the emotions, especially of those which, on account of their intensity or suddenness, produce a more perceptible reflex condition in the body (Is 16 11 AV, 63 15. La 1 20 ARV, however, renders more according to the sense). (3) The **liver** less frequently (La 2 11), and (4) the **kidneys** (Ps 7 9, 26 2, etc., "reins" AV and ERV; ARV here also renders, according to the sense, "mind") appear as seats of feeling.

8. Localization of Faculties in the Body.

The more purely psychological data of the Bible are scanty and more or less elastic. The conception of **mind,** except where it has been introduced by ARV in renderings according to the sense, is almost altogether a characteristic of the N T. And here it appears predominantly in the synonymous terms *νοῦς*, *βουλή*, the first of which denotes the deliberative reason, as applied to the moral life, with a bias either toward good or toward evil (Ro 7 23; Col 2 18; Rev 13 18); while the second denotes the act or state of intelligence, rather than a separate power or faculty.

9. Psychological Notions.

The Biblical conception of will must be gathered from what is said incidentally of willing as a phase of human activity. A name for the so-called faculty of will is nowhere given. Neither is there a question of the freedom of the will, or of its determination. Practically, will arises in appetency, or strong inclination, and culminates in a wish (*θέλημα* [Ac 13 22; Eph 2 3] and *ἐπιθυμία* [Ro 6 12]). An inclination of a weaker nature, however, may show itself first in the form of a deliberation (*βούλημα* [I P 4 3]). The power of choice involves the power to accomplish what is chosen (Jos 24 15, 22; cf. also the appeal of Elijah, I K 18 21; cf. also Ph 1 22; He 11 25). Hence arises the idea of responsibility underlying the choice. **Will worship** (Col 2 23) is not the rendering of Divine honors to one's own will, but the introduction into religion of arbitrary elements, according to one's own choice. These may be well intended, though unnecessary (or supererogatory), or hypocritical and harmful (cf. Lightfoot on Col 2 23).

10. Will.

LITERATURE: Laidlaw, *Biblical Doctrine of Man*[2] (1895); Delitzsch, *Bibl. Psych.* (Eng. transl. 1867); Beck, *Bibl. Psych.* (Eng. transl. 1877); J. B. Heard, *Tripartite Nature of Man*[5] (1882).

A. C. Z.

MAN, SIN OF. See ANTICHRIST.

MAN, SON OF. See JESUS CHRIST, § 14 (c).

MANAEN, man'a-en (*Μαναήν* = Heb. *Menaḥēm*): A prophet in the church at Antioch, when Paul and Barnabas undertook their first missionary journey (Ac 13 1). He is also called a *σύντροφος* of Herod the Tetrarch. While this may mean that he was the "foster-brother" of Herod (cf. *CIG*, 3109), more probably it is simply a court title meaning 'friend' or 'associate' (see especially two Delos inscriptions reported in *Bulletin de Correspondance hellénique* [1877], I, 285, and cf. Deissmann, *Bible Studies*,[2] 310 f.). J. M. T.

MANAHATH, man'a-hath (מָנַחַת, *mānaḥath*): **I.** A son of Shobal, and the eponym of a Horite clan of Edom (Gn 36 23; I Ch 1 40). **II.** A place on the border of Judah, to which certain Benjamite clans were carried captive (I Ch 8 6). Site unknown. C. S. T.

MANAHATHITE, man'a-hath-ait (מָנַחְתִּי, *mānaḥtī*, **Manahethite** AV): A Calebite clan descended from Salma (I Ch 2 54). We should read the same word for "Menuhoth" (I Ch 2 52), which was also a Calebite clan and likewise inhabited Manahath, which ultimately became a city of Judah. C. S. T.

MANAHETHITE, man'a-heth-ait. See MANAHATHITE.

MANASSEH, ma-nas'ē (מְנַשֶּׁה, *menashsheh* = Gr. *Μανασσῆς*, **Manasses**): **I.** The ancestral head of one of the tribes of Israel; see TRIBE, TRIBES, § 3 f. **II. 1.** The son of Hezekiah, King of Judah (695–641 B.C., II K 21 1). He succeeded his father at the age of twelve. As Hezekiah had hearkened to the teachings of the prophets and had carried on a drastic system of reforms in religious worship, based on their principles (II K 18 4), one of the first steps of the anti-prophetic party when he died was to start a violent reactionary movement. In this they succeeded so far as to enlist the young king in their cause. His policy was accordingly molded quite early in his reign by the leaders of this faction. Hezekiah's reformation was arrested, and the cruder forms of worship practised in the reign of Ahaz were restored. Things went even further; for the king thought to strengthen himself against the prophetic party by winning over to his side the adherents of other religious systems, through the establishment of a syncretistic national religion in Judah. For this purpose he introduced from Assyria the astral system (the adoration of the "host of heaven," II K 21 3), and caused "his son to pass through the fire" (ver. 6), *i.e.*, he practised human sacrifice. In fact, he completely reversed his father's policy, and even persecuted the prophetic party, especially the prophets. Many who resisted him were actually put to death (II K 21 16, 24 4; Jer 2 30). The syncretism thus introduced seems to have survived as late as the days of Ezekiel (Ezk 8 16). At all events, Jeremiah, after Manasseh's death, was full of prophetic indignation and horror at Manasseh's sins, and looked for their expiation as still in the future (Jer 15 4). Politically, Manasseh's reign was prosperous and free from petty warfare with the surrounding nations. Judah's relation to Assyria had been defined under Sennacherib as that of tribute-paying vassalage. This condition continued under Esarhaddon (687–662 B.C.), who names Manasseh as one of twenty-two tributary vassal princes (*Menasé*, *Minsé*, Schrader, *COT*, II, 58–60); but Manasseh rebelled against Asshurbanipal and was probably reconquered and taken for a time to Assyria as a prisoner. No extra-Biblical account of such an occurrence, however, has been preserved. The Chronicler who relates this incident attributes the misfortune to Manasseh's disobedience to the prophetic voice (II Ch 33 11). It is further added that this experience brought Manasseh to his senses, that he humbled himself before God, was restored to Jerusalem, reenacted his father's reforms, and strengthened the fortifications of the city. Later tradition attributes to him the composition of a prayer in his distress (see MANASSES, PRAYER OF). **2.** One of the "sons of Pahath-moab" who married a foreign wife (Ezr 10 30). **3.** One of the "sons of Hashum" who also married a foreign wife (Ezr 10 33). A. C. Z.

MANASSES, ma-nas'ēz. See MANASSEH.

MANASSES, PRAYER OF: An apocryphal document, based upon the reference in II Ch 33 12 f. In the foregoing passage no prayer is given, but we are told (ver. 18) "that the rest of the acts of Manasseh and his prayer unto his God . . . are written among the acts of the kings of Israel"; also (ver. 19) that "his prayer . . . is written in the history of Hozai (the "seers" AV). The so-called Prayer of Manasses purports to be this prayer. It is found among the Canticles appended to the Psalter in some MSS. of the LXX.; also in *Apost. Const.* II, 22. Some scholars have favored the view that our Greek version of the prayer is connected, through the Hebrew, with the lost original referred to in II Ch. This, however, is not the generally accepted opinion. The prayer is rather a composition (date uncertain) emanating from later Judaism, and stands much in the same relation to II Ch 33 12 f. as does the Prayer of Azariah to Dn 3 24 f. It has never been recognized as canonical, but is included in our EV among the Apocrypha. J. S. R.

MANASSITE, ma-nas'ait: The gentilic of Manasseh, meaning a member of the tribe of Manasseh. See TRIBES, § § 3, 4. E. E. N.

MANDRAKE. See PALESTINE, § 23; also DISEASE AND MEDICINE, § 7 (5).

MANEH, mē'ne. See WEIGHTS AND MEASURES, § 4.

MANGER: The Gr. *φάτνη* properly means 'feeding-place' (from *πατεῖσθαι*, 'to eat'), and should be thus rendered in Lk 13 15 ("stall" AV and RV), as it is correctly rendered in 2 7, 12, 16. E. E. N.

MANIFEST, MANIFESTATION (*φανεροῦν*, *φανέρωσις*): In their general meaning these terms do not materially differ from 'reveal' and 'revelation'; but they are found in a more specific usage in the N T, underlying which usage there is the idea of a sharp separation between spiritual and material realities. The breaking of the spiritual into the sphere of the material is designated a "manifestation," *i.e.*, the bringing into visibility of what is real but invisible. The terms are favorites in the Johannine writings (Jn 2 11, 17 6; I Jn 3 2, etc.), though also used in the

Pauline Epistles (I Ti 3 16). They are still more specifically applied to the second coming of Christ, as a spectacular revelation of Himself, emerging from His present invisibility (Col 1 26, 3 4; I Jn 2 28).
A. C. Z.

MANNA: The food miraculously provided for the Israelites during their desert wanderings (Ex 16 15 ff.; Nu 11 6 ff.; Jos 5 12). According to Ex 16 15, the name originated in the exclamation *man hū'*, 'what is it?' but Ebers suggests the derivation from Egyptian *mennu*, 'food.' In appearance it resembled hoar frost or bdellium (see Stones, Precious) or coriander seed (Ex 16 14, 31; Nu 11 7), which is about a sixth of an inch in diameter, whitish, globular, and aromatic. The sweet, sticky gum exuding from a species of Tamarisk is called *manna* by the modern Arabs (Ritter, *Geog. Pal.* I, 271–292), and attempts have been made to identify this with the Biblical food. Exudations from other shrubs have also been suggested, and the scales of various lichens; but none of these has any practical food-value (all being medicinal rather than nutritive), or occurs in sufficient quantities, or possesses the other requisite qualities to satisfy the Scriptural descriptions. The 'manna' of the American Pharmacopœia is an exudation from a species of ash, and comes chiefly from southern Italy and Sicily.
L. G. L.

MANNER: In the majority of instances this is an adequate, though not literal, rendering of original terms meaning 'word,' 'way,' 'judgment,' etc. A few cases need comment. In Is 5 17 "manner" AV should be "pasture" as in RV. In Is 10 24, 26 the references are historical, in the first instance (ver. 24), to the rod of the Egyptian taskmaster, in the second (ver. 26), to the rod of J", with which Moses smote the Red Sea. In Am 4 10 Egypt as the home of pestilence is meant, while in 8 14 ('way' RV) it may refer to the (sacred) road to Beersheba. On Lv 20 23 cf. RV. In II S 7 19 the text is doubtful, and in any case 'way' is an incorrect rendering.
E. E. N.

MANOAH, mȧ-nō'ȧ (מָנוֹחַ, *mānōaḥ*), 'rest': The father of Samson (Jg 13 2 ff.), described plainly as a man of Zorah, of the family of the Danites. From this it has been conjectured that his name was the eponym of the Manahathites (q.v.), of which it might be a corruption. The only thing certain seems to be that one-half of the clan of the Manahathites were Zorahites, viz., residents of Zorah, Manoah's town.
A. C. Z.

MAN SERVANT. See Slavery, § 3 f.

MANSLAYER. See Crimes and Punishments, § 2 (b).

MANTELET. See Besiege.

MANTLE. See Dress and Ornaments, § 4, also Rug.

MAOCH, mê'ȯc (מָעוֹךְ, *mā'ōkh*): The father of Achish, King of the Philistine city of Gath (I S 27 2), called **Maacah** in I K 2 39.
C. S. T.

MAON, mê'ȯn (מָעוֹן, *mā'ōn*), **MAONITES,** mê'ȯn-aits, מָעוֹנִי, mā'onī: A city in the hill-country of Judah near Ziph and Carmel (Jos 15 55), represented (genealogically) as a descendant of Hebron and father of Beth-zur (I Ch 2 45). It is now *Khurbet Ma'in*, a conical hill with caves and extensive ruins, which rises 200 ft. above the site of Carmel. Map II, E 3. E. of *Ma'în* a waste pasture-land slopes down toward the Dead Sea. This is apparently the **Wilderness of Maon**, in which David took refuge (I S 23 24 ff.). The Maonites (Heb. *mā'ōnī*; Jg 10 12) are apparently the same as the Meunim (q.v.), and the original home of the tribe seems to have been in Edom (I Ch 4 41; II Ch 20 1 ARVmg.), possibly at *Ma'ân*, 13 m. SE. of Petra.
L. G. L.

MARA, mê'rȧ (מָרָא, *mārā'*), 'bitter': A name given by Naomi to herself, because of her bitter experience (Ru 1 20).
C. S. T.

MARAH, mê'rā (מָרָה, *mārāh*), 'bitterness': The name of a bitter spring made sweet by Moses (Ex 15 23 ff.), the site of which constituted the first station of the Israelites after crossing the Red Sea (Nu 33 8 f.). Not yet located.
C. S. T.

MARALAH, mar'ȧ-lā (מַרְעָלָה, *mar'ālāh*): A city of Zebulun (Jos 19 11). Site uncertain, but see Map IV, C 7.
E. E. N.

MARANATHA, mar''ȧ-nath'ȧ: An Aramaic expression found in I Co 16 22. According to Dalman (*Aram. Gram.*[2] pp. 152, 357), the Gr. *μαράν ἀθά* = the Aram. מָרַנָא תָא, 'our Lord, come.' It was probably a widely current expression, a watchword of the early Christians, indicative of their fervent hope in the speedy reappearance of the Lord Jesus.
E. E. N.

MARBLE: A stone capable of polish, and therefore, for its brightness, called in Gr. *μάρμαρος* ('glistening'). The Heb. *shayish* is of uncertain derivation. Marble was often used in costlier buildings (Est 1 6; Song 5 15), and especially in the Temple (I Ch 29 2; Jos. *Ant.* VIII, 3 2). The pillars of Herod's Temple were of marble (*BJ*, V, 5 2).
A. C. Z.

MARCUS, mār'cus. See Mark (John).

MARESHAH, mȧ-rī'shā (מָרֵאשָׁה, *mārē'shāh*):
I. A city of Judah (Jos 15 44), fortified by Rehoboam (II Ch 11 8). It became the battle-field in a war between Asa and Zerah of Ethiopia (II Ch 14 9 f.). It was later sacked by Judas Maccabæus (Jos. *Ant.* XII, 8 6), and figured in the wars of the Maccabæans generally (Jos. *Ant.* XIII, 9 1; XIV, 4 4, 13 9). Map II, D 2.
II. The father of Hebron (I Ch 2 42) and the son of Laadah (I Ch 4 21).
A. C. Z.

MARINER. See Ships and Navigation, § 2.

MARISH: An old English form for 'marsh' (Ezk 47 11 AV).
E. E. N.

MARK: The rendering of (1) *'ōth*, 'sign' (Gn 4 15 AV). The sign was placed on Cain to protect him, not to mark him as a murderer. (2) *maṭṭārāh*, from *māṭar*, 'to watch,' and hence the object on which the eye is fixed when shooting (I S 20 20; Job 16 12; La 3 12). (3) *miphga'ā*, 'that against which one strikes,' the ŏbstacle in the way (Job 7 20). Job com-

plains that God (purposely) strikes against him continually. (4) *tāw*, the last letter of the Heb. alphabet, the old form of which was ✝ (Ezk 9 4, 6). Here the word seems to mean simply a mark or brand, not necessarily the letter itself. (5) *qa'qa'* in Lv 19 28 probably refers to barbarous customs of tattooing. (6) *σκοπός* (Ph 3 14 AV) is 'goal,' as in RV. (7) *στίγμα* (Gal 6 17), 'imprints,' or 'brands,' mean the scars of the wounds Paul had received for his loyalty to Christ. As slaves were branded to show to whom they belonged, so Paul calls these marks the 'brands' showing to what Master he belonged. (8) *χάραγμα*, a 'stamp' imprinted on a surface, is used in Rev 13 16 f., 14 9, etc., of the mark branded or stamped on the foreheads of the followers of Antichrist. E. E. N.

MARK, mārk, **JOHN** (*Μᾶρκος*): Of the life of M., the supposed author of the Second Gospel, but few notices are contained in the N T. His Jewish name was John, but like many Jews of the day he had a Gentile (Latin) surname, Mark (Marcus, Gr. *Μᾶρκος*). Presumably, he was a native of Jerusalem, where his mother had a large house (Ac 12 12) and was apparently a woman of some means. How M. and his mother became identified with the primitive Christian Church of Jerusalem we do not know. Some have thought that the peculiar episode related in the Gospel (14 51 f.) refers to him and is, as it were, his signature to his Gospel. In any case, we may be sure that by 44 A.D.—*i.e.*, less than fifteen years after Pentecost—both M. and his mother were prominent members of the Christian community in Jerusalem. The mother of M. was sister to either the mother or father of Barnabas, since M. is called the latter's *ἀνεψιός* (Col 4 10 "cousin" RV, not "nephew" as AV). When Paul and Barnabas returned to Antioch, after their visit to Jerusalem with alms from the Church of Antioch, they took with them "John whose surname was Mark" (Ac 12 25). A year or two later M. was selected to accompany them on their first missionary journey as a helper, *ὑπηρέτης* (not a menial servant, nor, on the other hand, a colleague; Ac 13 5). M. remained with them while they evangelized Cyprus. But when they crossed over to the mainland, to Perga of Pamphylia, and planned to go thence into the interior of Asia Minor, M. withdrew and returned to his home in Jerusalem (Ac 13 13). Paul was much displeased at this, although he appears to have had no objection to M.'s presence in Antioch after he and Barnabas had returned from their journey. Possibly M. returned to Antioch in their company after the Apostolic Council of 49 or 50 A.D. But when Paul and Barnabas planned a second journey the latter wished to take M. along again, but Paul refused (Ac 15 37). The disagreement was so positive that Paul and Barnabas parted, and Barnabas with M. visited Cyprus once more (Ac 15 39), c. 50 A.D. After this time the history of M. is involved in obscurity. In Col 4 10 (c. 60 or 61 A.D.) Paul writes to the Church of Colossæ that in case M. comes to them, they should receive him, stating also that they had had some communications regarding him. It is evident that during the preceding ten years M. had been restored to the Apostle's favor, but when and how is not known. Col was written from Rome and would imply that M. was then with Paul at Rome and was about to start thence on a journey to the East, expecting to visit Colossæ. The letter to Philemon, ver. 24, shows that this was the case. M. did leave Rome, but whether he visited Colossæ we do not know. He was in the East when Paul, at the time of his second imprisonment, wrote to Timothy and asked him to come to him and bring M. with him, since "he is useful to me for ministering." Presumably M. was in Rome with Paul when the latter was executed.

In I P 5 13 there is a reference to M. which only adds to the perplexity of the problem concerning the latter part of his life. If I P was written at Babylon (as Weiss holds) and some years before the execution of Paul, M. must have been associated with Peter after his visit to Cyprus with Barnabas, and then later transferred himself from Peter to Paul. But if I P is late and was written from Rome, M. may have joined Peter after the death of Paul. Other solutions are, of course, possible, but no one of them can be considered more than a conjecture.

The earliest Christian tradition, outside of the N T, associates M. with Peter as his *ἑρμηνευτής*, a term capable of several renderings. The more common rendering, 'interpreter,' would signify that M. may have been used by Peter to interpret his Aramaic discourses into Greek, such as people in Rome, for example, might more readily appreciate. Papias, to whom we owe this notice, thinks of M. as the constant companion of Peter and consequently well fitted to compose a Gospel in which Peter's teaching was accurately reproduced even if not correctly arranged (see MARK, GOSPEL OF, § 1 [h]). Later traditions connect M. with Alexandria, of which city he is reputed to have become the first Christian bishop. His supposed remains were taken thence by the Venetians in the 9th cent. and thus St. Mark became the patron saint of Venice. But nothing certain is known of his later career, although many legends exist in the apocryphal literature of the early Christian centuries. E. E. N.

MARK, GOSPEL OF

ANALYSIS OF CONTENTS

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The second of the so-called Synoptic Gospels (q.v.).

1. Authorship.

As is the case with all the narrative writings of the N T there is no one named as the author of this Gospel; though the incident given in 14 51 f. is held by some scholars to be the author's reference to himself, largely on the basis of what is generally assumed to be the Fourth Evangelist's indefinite expression of self-reference (cf. Jn 18 15 f., 20 1-10). But even so, there is no way of identifying the person there referred to.

As a matter of fact, it is only by a careful study of the contents of the Gospel that we can come to any conclusions as to the directions in which its author-

ship lies, and these conclusions must at the best be tentative, until subjected to the testimony of the external evidence.

(a) Contents. The material of the narrative is arranged in an order which not only follows the recognized general development of Jesus' ministry, but is practically chronological in its sequence of individual events.

After an *Introductory Statement*, containing the title of the Gospel (1 1), the record enters at once upon the *Public Ministry* of Jesus (1 2–13 37).

This is prefaced by a preliminary narrative (1 2-13), consisting of a brief account of the ministry of the Baptist (1 2-8), leading up to Jesus' induction into His work through His baptism (1 9-11) and His temptation (1 12 f.). The Ministry proper is then taken up—very much as Luke gives it in his later Gospel—from the aspect of Jesus' work among the people, viz.:

A. *His Popular Ministry* (1 14–8 26).

This popular work is described:

(A) As it covered the region of Galilee proper (1 14–7 23), prefaced by a statement of His coming into Galilee and the theme of His message (1 14 f.), and then taking up the action of the Ministry, beginning with the call of the four fishermen (1 16-20) and the opening day of the Capernaum work (1 21-34) and recording the tours out from Capernaum which, while spoken of as for the purpose of preaching (κηρύσσειν, 1 38), are reported practically in their characteristic activity of events.

I. First tour—through the smaller villages near by Capernaum (1 35-45). This is followed by an account of the return to Capernaum and the work in that neighborhood (2 1–3 19a).

II. With 3 19b-30 is given an incident in Capernaum which evidently marks the return from a second more extended preaching-tour (cf. Mt 11 2-30; Lk 7 11–8 3 as giving the incidents probably occurring on this tour). This is followed by a further incident (3 31-35)—presented as a sequence of the former—and by what Mark records of the parables by the sea (4 1-34), and then by what may be considered as a

III. Third tour—across the sea into the country of the Gerasenes (4 35–5 20). This is followed by a return to Capernaum, with subsequent miracles and a visit to Nazareth (5 21–6 6a), after which is recorded a

IV. Fourth tour—this time, however, apparently representative, through the sending out of the Twelve over a much larger region of country, while Jesus Himself continued the more local work (6 6b-33). This is closed with the events which ended His work in Galilee proper (6 34-56), to which is added a ceremonial criticism by the Pharisees and Jesus' answering discourse (7 1-23).

The record of this popular Ministry is then continued:

(B) As it covered the region of Northern Galilee (7 24–8 26), consisting largely in an account of miracles, along with which, however, are given some remarks (8 11-21).

His Ministry is then taken up—again very much as Luke has given it—from the aspect of its work among the disciples, viz.:

B. *His Instructional Ministry* (8 27–10 52).

(A) In the regions of Northern Galilee (8 27–9 29), including

I. The Messianic Confession at Cæsarea Philippi (8 27–9 1).

II. The Transfiguration and the announcement of the Passion, with accompanying miracle (9 2-29).

(B) During the last journey to Jerusalem (9 30–10 52).

There is then given the final stage of His Ministry:

C. *His Messianic Work in Jerusalem* (chs. 11–13), including the Eschatological Address of ch. 13, and leading up to

D. *His Passion and Resurrection* (14 1–16 8 [vs. 9-20 being spurious].

(b) Nationality of Author. A careful study of these contents makes clear that the author was a Jewish Christian, not because of any Jewish cast in the narrative, for this seems to be altogether lacking, but (1) because of the author's familiarity with Jewish customs (cf. 1 44, 2 18, 11 15, 14 1) and beliefs (cf. 12 18) and his ready ability to explain them (cf. 7 2 ff., 14 12, 15 6, 42), and (2) because of his acquaintance with the Aramaic language, which he translates for his readers' sake (cf. 3 17, 5 41, 7 11, 34, 9 43, 10 46, 14 36, 15 22, 34).

(c) Readers. On the other hand, it is equally clear that the readers were Gentile Christians, not simply because they were unacquainted with the language and customs of Palestine, for so were the Jewish Christian readers of Mt (q.v., §1 d), but because, in addition to the explanation of Aramaic terms, there are some Latin terms (*e.g.*, 2 4, 6 55 κράβαττος, 6 27 σπεκυλάτωρ, 7 4, 8, ξέστης, 15 39, 44 f. κεντυρίων 15 15, τὸ ἱκανὸν ποιεῖν), which are used only by him and some which seem to be used not so much from the writer's habit of speech as from his desire to be understood by the readers (cf. 12 42, 15 16). At the same time there is, apart from the remarks of others, an almost total absence of O T quotations.

(d) Place. There is no indication as to where the Gospel was written, though perhaps from what has just been said a Latin country might be more likely than a Greek or Hebrew one would be—in other words, the Western rather than the Eastern region of the Early Church.

(e) Time. As to when it was written, the general tendency of modern scholarship is to place it well before the destruction of Jerusalem (70 A.D.). This would seem to be justified, for there is here the same naive unconsciousness that we find in Mt (q.v., § 1 f) regarding the unfulfilment of Jesus' announcement of His return to earth immediately upon the soon impending catastrophe predicted in ch. 13, cf. vs. 28-37), while there is an absence even of the things which in Mt might seem to betray a more developed church organization or doctrinal thought. Certainly the statement of Jesus in 9 1 (paralleled by Mt 16 28 and Lk 9 27) could not well have been reproduced after the first generation had wholly passed away without some explanation (cf. Jn 21 22 f.). All this would be confirmed by any evidence which might be forthcoming from a literary comparison of the contents that Mk was used by Matthew in the writing of his Gospel.

(f) Motive. As far as this Gospel has a distinctive motive, it is to present Jesus to its readers in the actual reality of His wonderful life. It is a thoroughly objective narrative which is given. The discourses of Jesus are largely omitted, while there are brought out into strong prominence not simply His wonderful deeds, but the wonderful effects which they produced (cf. 1 22, 27 f., 37, 45, 2 12 f., 3 6-12, 4 1, 5 14-21, 42 [contrastive unbelief 6 2 f., 6a and Herod's opinion 6 14], 6 31-33, 54-56, 7 36 f., 12 17, 34—naturally more evident during His popular than His instructional work).

(g) Results of Internal Evidence. It is frankly admitted that the results obtained from this internal study of the Gospel are not indicative of anything beyond its being a possible product of the Apostolic Age and of the person whose name it bears. Any more definite conclusions can be reached only by a full and impartial comparison of these results with the external evidence regarding the Gospel furnished by the post-Apostolic Age.

This evidence uniformly ascribes the origin of the Gospel to Mark and to M. as in some way connected in the writing with Peter. That M. could have been associated with the Apostle is of course evident from a glance at the N T notices of him (see previous article). The difficulty is simply to determine just what was this association from a literary point of view.

(h) External Evidence.

Gathering from Jerome back to Papias such statements as have a bearing upon the problem, and considering their respective values in the way of evidence, it becomes quite clear that, as in the case of Mt, Papias furnishes the point of departure for all the succeeding tradition, not merely because he was the earliest witness, but because we can understand how the other statements by those who came after him have been developed from his.

The statement of Papias is as follows: "Mark, who had been Peter's interpreter, wrote down accurately, though not in order, whatever he remembered of the things said or done by Christ. For he did not hear the Lord, neither did he follow Him, but at a later time, as I said, followed Peter, who delivered his discourses according to the needs [of each occasion], but not with the idea of making a complete arrangement of the Lord's sayings. So that Mark erred in no respect, thus writing down such things as he remembered; for of one thing he made great care, not to omit anything of what he had heard, or to falsely state anything in them [as he gave them]." [1]

From this it would seem that the literary relation between M. and Peter was connected with Peter's fragmentary Gospel preaching. This, however, raises the question as to how M. could get from such desultory discourses such a connected narrative as our Second Canonical Gospel gives us.

In turning to Papias' statement for more detailed investigation we find that it tells us that M., who had been with Peter as his interpreter (*ἑρμηνευτής*, 'translator'—before audiences whose language the Apostle could not use well enough for public discourse), committed to writing what he could remember of Peter's Gospel discourses (*διδασκαλίαι*), which were delivered not with the purpose of making a completely arranged presentation (*σύνταξις*) of the Lord's sayings, but in a way to suit the needs of each occasion (*πρὸς τὰς χρείας*), and that the writing of them itself was not in order (*οὐ μέν τοι τάξει*).

The query is, of course, how such a description suits the contents of our Gospel. It might be possible that the statement of Peter's purpose in his discourses not to completely present the sayings of the Lord was intended to explain the fragmentary appearances of such sayings in our Gospel; but it is not so easy to explain the criticism of M.'s own writing as being not in order; for whatever may be said of the Gospel's bringing together into immediate connection events more probably separated in time or its piecing together into one discourse sayings uttered on different occasions (cf. Menzies, *The Earliest Gospel*, pp. 30–33), it not only presents a consistently developed plan of Jesus' ministry, but it is in the main current of its narrative chronological in its sequence of sayings and events. When we consider the expression used in Papias' statement, however, it becomes evident that this lack of order in M.'s writing was a lack of orderly arrangement (*τάξις*) rather than of orderly sequence (*καθεξῆς*)—a condition we could easily understand as applying to our Gospel providing M. had in mind some other Gospel writing up to whose standard arrangement of material M. had not, in his opinion, come.

As such a standard each one of the Gospel narratives has been suggested (Mt—Holtzmann, Taylor; Lk—Salmon; Jn—Jülicher, Harnack, Zahn), including the Logian document (B. Weiss). Whether it is possible to decide among them or not, it is clear that with the above understanding of his statement there is no reason to doubt that Papias was talking about our Second Canonical Gospel, substantially as we have it before us to-day, and not about some hypothetical fragmentary writing by M., which possibly may have formed the basis for our Gospel but which has been hopelessly lost.

(i) Sources.

That the sources M. may have had for his narrative were confined to these Gospel discourses of Peter is not likely, whether he wrote during the Apostle's lifetime, when he could freely consult with him and gain from his personal reminiscence such purely individual incidents as 1 30 ff., 35-38, 3 16, 8 32 ff., 14 30, 66-70, 16 7, which may not have entered into his public discourses, or whether he wrote after Peter's death and gathered from the current tradition of the early Christian community such incidents as the above (note that Mt 14 28-31, 15 15, 16 17-19, 17 24-27, 18 21; Lk 5 3 ff., 12 41, 22 31 f. are omitted in Mk, which alone gives 11 21; cf. also 14 30, 37 with ‖s) and such collections of Jesus' sayings as may be evident in chs. 4, 9, and 13. (See evidence for a written document in the phrase *ὁ ἀναγινώσκων νοείτω* of ver. 14.) In any event it is most probable that what M. has given us in his Gospel is a reproduction of the common Apostolic preaching in the Early Church, based perhaps in general on Peter's presentation of it, but at the same time modified by his own wider experiences in company with Paul (cf. such Pauline traits as 13 35-37 [= Ro 13 12], 14 36 [= Ro 8 15; Gal 4 6], 1 15 [= Gal 4 4]) and Barnabas.

This might account for the absence from Mk of the Nativity stories and the Genealogies given by Mt and Lk, which would not be part of such preaching, and even for the absence of the Preaching of the Baptist, the Sermon on the Mount (excepting small fragments, 4 21, 24, 9 43, 47, 50, 10 11, 11 25), the discourse to the Twelve (excepting the brief saying 6 10 f.), with the whole incident of the Seventy and the parabolic and discourse material peculiar to Lk (chs. 9–19 [excepting scattered sayings in Mk ch. 10]) which may have come from the primitive Logian document. The fact that generally speaking the sayings of Jesus find their way into Mk only in scattered fashion shows perhaps that he gave them only as they found their way fragmentarily into

[1] Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, οὐ μὲν τοι τάξει τὰ ὑπὸ τοῦ χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. Οὔτε γὰρ ἤκουσε τοῦ κυρίου, οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δὲ ὡς ἔφην, Πέτρῳ ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδεν ἥμαρτε Μάρκος, οὕτως ἕνια γράψας ὡς ἀπεμνημόνευσεν. Ἑνὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδεν ὧν ἤκουσε παραλιπεῖν ἢ ψεύσασθαι τι ἐν αὐτοῖς (Eus. *HE*, iii, 39).

the common preaching (note examples of this in Paul's speech at Miletus, Ac 20 35). In truth, the fact that Mk has practically but one so-called collected discourse, and this the prophetic one on the coming catastrophe and the Parousia (ch. 13), shows how the thought of the primitive disciples was forward rather than backward (cf. Burkitt, *The Gospel History and its Transmission*, p. 264 f.), and how when they preached "Jesus and the resurrection" they were likely to give, not so much His teachings as the facts of His ministry culminating in His death and resurrection as the basis of their personal experience of Him as the Savior of the world. It is the later Gospels, whose plan and purpose were less objective—as Mt with its Messiahship of Jesus and Lk with its universalism of Jesus' religion—which incorporated the teachings of Jesus as a preponderating element in their record of His life and work.[1]

2. Theology.

When we come to study in detail the thought of M., it becomes at once clear that we have relatively little material at our disposal. The objective character of the Gospel has resulted in a characteristic failure to preserve for its readers the teachings of Jesus. Its presentation of Jesus lies more in what it represents Him as having done than in what it records Him as having said. A statement of its theology, therefore, must necessarily be meager. It is also evident that, Mk being the primary Gospel which both Mt and Lk almost wholly have reproduced in their narratives, there is not likely to be much in M.'s theology which is not shared by the others. Such peculiarities of position as he may have had in all probability have been made common property by those who so copiously drew from his narrative to construct their own. The differences which the others show in comparison with him are likely to be in the direction of positive additions to his rather neutral lines of thinking.

(1) *As to God:* While M. shares in the general synoptic custom of representing Jesus as ascribing to God absolute goodness (10 17 f.) and unlimited power (10 27, 12 24, 14 36), he has not, as they have, preserved in these ascriptions either the title King or, with four exceptions (8 38, 11 25, 13 32, 14 36), the title Father. In but one of these excepted passages is His Fatherhood presented as related to Jesus' disciples, and in no case is it even inferentially considered as in a general way related to all men; while but one lordship parable is preserved by this Gospel, viz., that of the Vineyard (12 1-11). (2) *As to Jesus Himself:* M. represents Jesus as using of Himself the title Son of Man, which though not a current Messianic title, was employed by Him to designate His authoritative right, as Head of the Messianic Kingdom, to forgive sin (2 10) and to determine the meaning and use of the Sabbath (2 28). Its almost exclusive presentation, however, is in connection with Jesus' announcements of His coming Passion and the exaltation and glory which were to follow it. In this connection it designates Jesus' consciousness of His necessary relation to the Salvation which His Messianic rule was to offer to the world. As Son of Man He was to be delivered into the hands of His enemies (9 31, 10 33, 14 21 [*bis*] 41), through whom He was to suffer many things and be killed (8 31, 9 12, 31, 10 33), and in this death was to give His life a ransom for many (10 45). From this death, however, He was to be raised again (8 31, 9 9) and to be exalted to the right hand of God (14 62), whence He was to come in glory to judge the world (13 26; cf. 8 38). In all of these passages M. is paralleled by the other synoptics. Associated with this title is the more significant one of the Son of God which, however, neither M. nor the others represent Jesus as explicitly using of Himself. At the same time, they all represent Him as accepting its explicit ascription to Himself by others and as implicitly ascribing it to Himself. M. restricts this ascription of it to Jesus by others to four occasions, in all of which he is paralleled by his fellow evangelists—on the occasions of Jesus' baptism (1 11) and His transfiguration (9 7), when its use designates Him as the unique object of the Divine love and as gathering up in Himself and the mission He was accomplishing the Divine satisfaction; on one occasion of demonic healing (5 7), when it shows Him as regarded by the demons as possessed of supernatural powers (to which is prefaced by M. alone a general statement to the same effect in connection with His Capernaum work following His first preaching tour, 3 11), and at His trial, where the challenge of the High Priest ("Art thou the Christ, the Son of the Blessed?" 14 61), as far as it can be considered as employing this title, is made in nothing more than a technical Messianic sense, though Jesus' reply transforms it into the title Son of Man, in which He assumes the possession of a Divine glory and power (the confession of the centurion at the Cross [15 39], though employing this specific title, in all likelihood represents nothing more than a pagan idea of a superhuman hero). The implicit ascription to Himself by Jesus of this title is recorded by M. in but three passages—in all of which he is paralleled by the other synoptists—once when He is speaking of the final acknowledgment by the Son of Man before His Father of those who have been His true followers on earth (8 38); again in His agony in Gethsemane, where He surrendered Himself in loyal obedience to the Father's will (14 36); and finally, in His eschatological discourse, where He confesses that the time of His Parousia is known not even to the Son, but only to the Father (13 32). The one parable in which this relationship is implied is that of the Householder and the Vineyard (12 1-11), which is given by all the synoptists. Few as these passages are, they disclose, as they do in the other Gospels, a consciousness on Jesus' part of a relationship to God involving a mutual harmony of will (14 36) and an acknowledgment by God of Jesus' exalted right and authority to pronounce judgment upon men at the consummation of His Kingdom (8 38, 9 1), and yet, at the same time, a subordination on Jesus' part, at least so far as the determination of the time and season of this consummation were concerned (13 32). (3) *As to the Kingdom of God:* Unlike Matthew, M. does not represent Jesus as using the peculiar phrase "kingdom of heaven," but, with Luke, as employing

[1] There can, of course, be no disposition to ignore the fact that in its present form Mk—as indeed all the Gospels—shows evidence of editorial work (cf. *e.g.*, the addition of 16^{9-20}); but the claim of extreme criticism (*e.g.*, Wendling, *Ur-Markus*, 1905) that this amounts to a process of multiform redaction is without scientific foundation.

the general Messianic term "kingdom of God." The passages recorded are few in number, are all (excepting 9 47, 12 34, and the parable of the Growing Grain, 4 26-29) paralleled in the other Gospels, and in the picture of the Kingdom which they present emphasize the fact that its membership is determined by character and conduct (9 47, 10 23-25, 12 29-34), involving humility as its test of greatness (10 14 f.) and perhaps for this reason it is destined to go through a process of development before its consummation is reached (4 26-30, 30-32)—a development, however, which will be marked by great crises (cf. 9 1 with the general statements of the eschatological discourse, ch. 13). To this consummation Jesus is represented as looking forward as the realization of His mission (14 25). There does not seem to be, as there is with the others, any emphasis laid upon the universalism of its scope (though cf. the phrase peculiar to Mk in 11 17; cf. also 14 9 [= Mt 26 13]), or upon the non-nationalism of its plan and purpose (though M. unites with Matthew in denouncing the ceremonialism of the Pharisees, 7 1-23, 12 38-40); while, apart from the character-condition of its membership, its spirituality does not appear to be specially brought out (but cf. the passage peculiar to Mk 12 32-34). (4) *As to the Messianic Salvation:* Together with all the synoptists M. represents Jesus as apparently confining eternal life to the future world, yet at the same time portraying the rewards of His discipleship as realized in the present life (10 29 f.). As to the character of this salvation, this passage is the only one in which it seems to be described, and here the impression is that it makes good the loss of material things which may come through following Him. As to the general conditions on which this Salvation is possible, Jesus is represented by M., as well as by the other synoptists, as emphasizing the need of personal relations to Himself (8 34 f., 38, 10 29, 14 5-9); while of the specific conditions, both faith (1 15, 2 5, 5 34, 10 52; cf. 6 5 f., 9 42) and repentance (1 15; cf. 6 12) are mentioned, though special attention seems to be called by M. to the enduring of persecutions (13 9-13). In common with Matthew, the death of Jesus is presented as the means by which this Salvation is secured (10 45, 14 24 [cf. the more specific statement in Mt 26 28]). (5) *As to Eschatology:* M. shows no difference from the other synoptists in his merging of the ideas of development and consummation in the Kingdom (cf. the eschatological discourse, ch. 13). At the same time, besides the parables of the Sower and the Lamp (4 21-25), the only parables by the sea which he has given are those which emphasize the development through which the Kingdom is to go (4 26-32). On the other hand, he does not seem to have entered into any presentation of the idea of judgment beyond the simple statements attached to the parable of the Lamp (4 21-25), to the announcement of His Passion (8 38), to the remarks on humility and forgiveness (9 43-49), and the pronouncement of national doom contained in the parable of the Householder and the Vineyard (12 1-11).

Jesus' prophetic discourse (ch. 13) is, apart from the parables, the only collected discourse of any length which M. has reproduced. This may be due to the prominence in the Early Church of the hope of the Kingdom's consummation which this discourse aroused; for even if writing as he did, from a western city—say, from Rome—and at an early date, the various collections of Jesus' sayings and discourses had not yet come to his notice. Yet the presence of this particular one shows the early currency of this source of the Church's general forward look.

LITERATURE: In addition to the extended discussion of the criticism of the Gospel to be found in the *Introductions* of Jülicher (Eng. transl. 1904) and Zahn (Eng. transl. 1908) which represent respectively the best phases of modern German literal and conservative scholarship, much critical material may be found in the prefatory portions of the following excellent commentaries: B. and J. Weiss in Meyer's *Krit-Exeget. Com. üb. d. N T* (1897); Holtzmann in *Hand-Kom. z. N T* (1901); Bruce in *Expos. Gr. Test.* (1897); Menzies, *The Earliest Gospel* (1901); Swete, *The Gospel According to St. Mark* (1902). See also J. Weiss, *Das älteste Evangelium* (1903); Harnack, *I Chronologie d. altchristliche Literatur* (1905); Wellhausen, *Einleitung in d. drei Ersten Evangelien* (1905); *Das Evangelium Marci* (1903); Burkitt, *The Gospel History and Its Transmission* (1906); Jülicher, *Neue Linien in d Kritik d. Evangel. Ueberlieferung* (1906); Salmon, *The Human Element in the Gospels* (1907).

M. W. J.

MARKET, MARKET-PLACE. See CITY, § 3.

MARKET OF APPIUS. See APPIUS, MARKET OF.

MAROTH, mê'roth (מָרוֹת, *mārōth*): A town mentioned in Mic 1 12. Site unknown.

E. E. N.

MARRIAGE AND DIVORCE

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7. Prohibited Marriages
8. Historical Development in Reference to Marriage Customs

In the O T marriage belongs within the sphere of individual law, that is, it took place through a commercial contract which was concluded between the man who wished to marry and the man who had control over the woman who was sought in marriage. It concerned to a certain degree also the family or the local community, but the larger public, the people or the state, had no interest in the marriages of individual Israelites. The legal character of marriage is nowhere specifically described in the O T, but presupposed as understood. For example, the Book of the Covenant (Ex 21 9) speaks of the (known) rights of daughters, the prophet Ezekiel (16 38-41) of the (known) law concerning the adulteress. The carefully guarded position of the first-born son (Dt 21 15-17) necessarily presupposes fixed regulations concerning marriage, and the married woman is spoken of as *b'ūlath ba'al* (Dt 22 22; Gn 20 3; cf. Dt 24 1; Is 54 1; Pr 30 23), *i.e.*, as 'acquired by a husband,' 'taken into possession.' The prescriptions concerning marriage were not by any means all of Israelitic origin. Many regulations may have been retained by Israel from ancient usage, but others were probably taken over from the Canaanite civilization. If a comparison is made between the Israelitic law concerning marriage and that of the Code of Hammurabi, many distinctions as well as remarkable points of agreement will be found. The latter can not be explained otherwise than as due

1. The Legal Character of Marriage in the O T. Betrothal.

to the fact that Babylonian law (c. 2000 B.C.) had exercised an influence upon Israel through the medium of the Canaanite civilization. In addition, there are also found such regulations as correspond to the higher spirit of the Israelitic religion.

So far as the steps preparatory to a marriage are concerned, the matter of first importance was the choice of a bride. In antiquity the youths and maidens mingled more freely than has come to be the case to-day in Oriental countries, under the influence of Islam. The drawing of water at the springs or wells, the work in the field, or the care of the flocks furnished opportunities where they could see and speak to one another (Ex 2 16 ff.; Gn 29 9-11; I S 9 11-13; cf. Dt 22 25-27). The young man who wished to marry was consequently easily in the position to seek out for himself, among the maidens of his age and station, the one whom he would prefer for his life companion; but custom demanded that it should be the father, or one who represented him as head of the family, who picked out the wife for the son who was in position to marry. Thus Abraham selected the wife for Isaac (Gn 24 2 ff.), Isaac for Jacob (28 1 ff.), Judah for Er (38 6), Hagar, the mother, for Ishmael (21 21). Of course, there was nothing to prevent the wish of the son being the occasion of the father's suit (Gn 34 4, 6; Jg 14 1 ff.), or that the inclination of the daughter should be respected (I S 18 20). Indeed, the case is narrated of a son who took a strange wife against the will of his parents (Gn 26 34 f., 27 46; Jg 14 1-10). But the rule was that the will of the father or of the parents was decisive. This decision was determined mainly by the fact that in every marriage two important conditions, relating intimately to the life of the times, had to be considered: (1) the size and limits of the families or clans involved, and (2) the assurance or certainty that the family estate would be kept in the possession of the proper family line. One did not willingly permit his daughter to pass over into a strange family, because there she would be deprived of the protection of her own family or clan (Gn 29 19), and one was not inclined to allow the share of the family in the promised land which was inherited from his fathers to be broken up and pass into strange hands (Nu 36 1 ff.). These interests could be better conserved when the knowledge of the parents regarding the prospective wife of the son was determinative rather than the irresponsible inclination of the son himself. The ultimate ground for this law was, without doubt, the complete, unlimited authority which a father possessed over the members of his own family.

2. Marriage Negotiations: The Wedding.

The second transaction preparatory to the completion of the marriage contract related to the determination of the price through which the bridegroom acquired his prospective bride from her father. This was arranged between the parents (or their representatives) of the young people and was called the *mōhar* (**dowry,** Gn 34 12; Ex 22 16; I S 18 25, still called *mahr* by the natives of Palestine). Its amount, also its kind, differed according to the position and desirability of the bride: when David declared that he was without the means to procure the *mōhar* for a king's daughter, Saul fixed upon two hundred foreskins of slain Philistines as the price (I S 18 20-27); and in order to show the ardent character of Shechem's love, the narrator of Gn 34 11 f. represents him as declaring himself ready to meet any conditions (cf. also the case of Jacob, Gn 29 15 ff., and of Othniel, Jos 15 16 f.).

From a comparison of Ex 22 15 and Dt 22 28 f. it may be inferred that the average price paid for a bride to her father was 50 shekels (so also *Cod. Ham.* 138 f.). It was always understood in such cases that the father gave over to the bridegroom the bride as an inviolate virgin; for the Law (Dt 22 20 f.) prescribed that if this was found not to be the case the bride was to be publicly stoned. It is true that in Israel young women were sold in marriage who were no longer virgins; but in such cases the price was reduced. Thus, it appears, Hos 3 2 may be taken as indicating that 30 shekels was the usual price of a slave (cf. Ex 21 32). The same passage shows also that there were various ways of making the payment, these being probably so arranged for beforehand. The bridegroom paid over the contract price to the father of the bride or his representative, as is evident from such passages as Gn 29 18, 28; I S 18 27; Gn 34 11 f.; Dt 22 29 (so also *Cod. Ham.*). The same custom holds to-day among the inhabitants of Palestine. Custom did not allow the father to do with the *mōhar* as he pleased. The bride still had the right to expect of the father that he would devote a part of it to her, or at least to her benefit. Only in this way can the dissatisfaction of the daughters of Laban be explained over the fact that he, as a genuine miser, had used the gain he secured through Jacob's service exclusively for himself (Gn 31 15). It is not contradictory to this that at their marriage he had given to Leah and Rachel each a slave as a handmaid (29 24, 29), for there are other references to a gift (*berākhāh*) which a father might give his daughter at the time of her marriage (Jos 15 18 f.). All such gifts are not to be understood as the dowry which the woman brought to her marriage, but they ever remained as the individual property of the wife. It is in the post-exilic times that we first hear of an inheritance brought by daughters from their parental estate to their husbands (To 8 12; Sir 25 22) as also of inheritances of daughters in general (Nu chs. 27, 36). As distinct from the *mōhar* we are also to consider those presents of all kinds which the bridegroom gave the bride before the marriage (Gn 24 53, 34 12) which are expressly distinguished from the *mōhar* by being termed *mattān* (cf. *Cod. Ham.* 159 f.). These were the private property of the bride and could be viewed as an assurance that the marriage price would be paid. It was only through the actual payment of the *mōhar* that the young man came to acquire any authority or claim upon the prospective wife. Consequently, the Hebrew expression *'ērēs* (**espoused** II S 3 14; Hos 2 21; Dt 20 7) is to be understood as something different from 'to be betrothed to one.' The bride was thereby designated as one upon whom no longer the father but another had the claim (*me'ōrāsāh*, Ex 22 15; Dt 22 23). Whoever violated such a (prospective) bride was liable to the same punishment as the adulterer (Dt 22 23-27; so also *Cod. Ham.* 130). On the other hand, whoever vio-

lated a virgin who was still free had to pay her father the *mōhar* and marry the woman (Ex 22 15; Dt 22 28 f.).

The marriage was completed by the bride being led from the house of her parents into the house of the bridegroom or that of his parents. This transaction, the **espousal** proper (Song 3 11), signified not only that now the father had released the bride from his authority and handed her over to the control of her future husband (cf. To 7 12), but also that the bride had now entered into the family or clan of her husband (Ps 45 10). Nowhere do we find any mention of any **covenant** or formalities of a religio-juridical sort, as an appeal to God or the like. This is easily understood if one but keeps in mind that marriage was not considered as going beyond the domain of individual law. What we find in Mal 2 14 has to do only with the mode of expression chosen by the prophet, and the case of Ru 4 11 f. is particular, not general. The *Cod. Ham.* (128) holds that a marriage contract was necessary for the genuineness of a marriage, but the oldest Israelite notices say nothing of this. In To 7 15 we find the first mention of such a custom, in order to set forth the pious care and wise forethought of Raguel. Unfortunately, we do not possess a complete description of the procedure at a **wedding.** Only a few details are occasionally mentioned: the elaborately clothed bridegroom (Is 61 10), surrounded by his friends, *υἱοὶ τοῦ νυμφῶνος*, **sons of the bridechamber** (Mt 9 15; cf. Jg 14 11), betook himself toward evening (Mt 25 1 ff.) to the house of the bride. She was then led thence, veiled (Gn 29 23, 25, 24 65), and decked with rich ornaments (Jer 2 32; Is 49 18), surrounded by her friends (Ps 45 14), accompanied by music and song, with lights (Mt 25 1 ff.), to the house of the parents of the **bridegroom,** into the **bridechamber** (To 7 15 ff.). Now began the wedding "week" (Gn 29 27 f.; Jg 14 12; doubled in To 8 18), participated in by those who were **bid,** which was filled with eating and drinking, joking, singing, and dancing, the guests being clothed in **wedding-garments.** J. G. Wetzstein in his essay, *Die syrische Dreschtafel* (*Zeitschr. für Ethnologie*, 1873, pp. 270–302), has made a collection of the marriage usages and marriage songs of the modern peasants east of the Jordan and of Lebanon, and in comparison therewith has recognized the Song of Solomon as a collection of wedding-songs. K. Budde has carefully worked out this conception in *The New World*, March, 1894. According to this theory, we have in the Song of Solomon a small collection of such songs as were sung by the youth in the neighborhood of Jerusalem at wedding-feasts. In these the friends of the bridegroom (thirty in Jg 14 11; sixty in Song 3 7) played the chief part, their leader being termed in Jn 3 29 *ὁ φίλος τοῦ νυμφίου*, **the friend of the bridegroom.**

In the O T there are also found cases in which the husband enters the family or clan of the wife. So Jacob, who indeed later, with the consent of his wives, severed his connection with Laban, had good ground to fear that Laban might take away his wives from him (Gn 31 14-16, 31). Further, we find in Nu 27 1-11 the regulation that any one who married an heiress did so in order that the name of the father might not disappear from his family (ver. 4). And in To 10 7-10 the question comes up for special discussion whether the young Tobias should remain with Raguel or should return with his wife to his father. Here also belongs, in a certain sense, the case of Samson's marriage (Jg ch. 14 f.), which was so arranged that Samson's wife remained in the house of her parents and was visited by Samson only from time to time (cf. § 8, below). In all such cases the bride was not brought to the parental house of the bridegroom, and the joyous wedding-week was held in the house of her parents.

3. Polygamy.

Israelitic marriages were regularly polygamous, in remarkable distinction from the regulations of the *Cod. Ham.*, which holds fast to monogamy as fundamental. According to the terms noted in § 2, an Israelite could marry as many wives as his means would allow, consequently the rich, and especially princes, are mentioned as having a large number (cf. the case of Gideon, Jg 8 30; of David, II S 3 2-5, 5 13; and of Solomon, I K 11 1-4). Poor people contented themselves with one wife, although that cases were not rare in which a man had two wives is evident from the fact that the law in Dt 21 15-17 deals particularly with such cases. Theoretically, all these wives stood on an equal footing among themselves and with reference to their husband. Actually, however, the relationship was generally different. **Barrenness,** loss of youthful charms, or a blemish of some sort not only easily robbed a wife of the love of her husband, but also drew upon her ridicule and abuse on the part of the other wife who was still able to bind the husband to herself. Consequently, the Law calls the one *sᵉnū'āh* (*i.e.*, 'set aside,' 'neglected'), the other *'āhūbhāh* (*i.e.*, 'the loved,' 'cared for') (Dt 21 15-17), both expressions being from the view-point of the husband. How such wives were accustomed to treat each other is expressed in the term *tsārāh*, that is, 'enemy,' 'adversary,' with which Peninnah, the rival wife of Hannah, is designated from the view-point of the latter, in I S 1 6. Alongside of these legitimate wives the O T also recognizes **concubines** (Heb. *pillagᵉshīm*) (cf. Gr. *παλλακίς*, and the Arab. *belḳīs*), that is, female slaves (**handmaids, maid-servants**) who belonged to the husband and were subject to his authority (II S 15 16, 16 21 f.), or were the property of his wives, and had been given over by these to the husband (*e.g.*, on account of their own childlessness) and yet continued to be under the authority of the respective wives so that these remained their mistresses (*gᵉbhīrāh*, Gn 16 4) and could at any time reduce them again to the position of slaves (Gn 16 6). So, *e.g.*, Bilhah, the female slave of Rachel (Gn 29 29), was made the concubine of Jacob (35 22). Such concubines could either belong to another people or be Israelites. With the former the law of Dt 21 10-14 is concerned, with the latter that of Ex 21 7-11 (cf. Dt 15 12-18; Jer 34 8 ff.).

Between the prescriptions regarding adultery in the case of men and those in the case of women there were marked differences. For men they were lax, for women, strict. The prohibition of the Seventh Commandment (Ex 20 14; Dt 5 17) is indeed general; but it leaves open the question of what consti-

tutes adultery for a man and what for a woman. The rigidity of the prescriptions relating to the virginity of the woman who was sought in marriage (Dt 22 13-21, 23 ff.; cf. § 2, above) shows that a chaste life on the part of a woman before marriage was to be the rule. And since the woman was obtained by the man as his wife under fixed regulations, it is easily understood that absolute fidelity was to be expected of her. If she were convicted of guilty conduct, in earlier times she was burned (Gn 38 24), in later times she was brought out naked (Hos 2 5) before the assembled people of the locality and by them stoned to death (Ezk 16 38-40, 23 45-47; cf. Dt 22 20 f.; Jn 8 5). Presumably, the same punishment was meted out to the man who had seduced the wife of his neighbor (Dt 22 22; Lv 20 10). That in other cases, not made public, the private vengeance of the injured husband was to be feared is evident from Pr 6 34. On the other hand, intercourse with the concubine of another was not viewed as adultery, but probably only as injury to his property (Lv 19 20). That wives were jealously watched by their husbands is evident, not only from the provisions of Dt 22 13-19, but also from the law regarding the drinking of the bitter curse-water ("water of jealousy," Nu 5 11-31), whereby the guilt or innocence of the suspected wife was supposed to be established. Even if this law belongs to the latest strata of the Pentateuch, it certainly deals with an ancient custom, traces of which are also to be found among other peoples. To the husband was granted much more liberty. Though he also was forbidden to commit adultery with another man's wife, he was allowed to increase the number of his own wives and concubines, according to his desires and means, and also to have intercourse with women outside of his own house, provided only that these were not already bound by a betrothal or by a completed marriage. In case he violated a still free virgin, he was dealt with according to the law in Ex 22 15, Dt 22 28 f. What a wife was entitled to demand from a husband is told in Ex 21 10. We nowhere read anything to the effect that he was forbidden extramarital intercourse with other women. There was abundant opportunity for this not only in pre-Israelitic Canaan, but also after the Conquest. **Harlots** (q.v.), *zōnāh*, *zōnōth* (*πόρνη*, I Co 6 15) were to be found not only in the cities (Is 23 15 f.; Pr 7 6-23), but also in the country districts (Gn 38 15). The expression *nokhriyyāh* ('foreigner') for "harlot" (Pr 2 16, 5 20, 6 24, 7 5, 23 27) implies that this practise was carried on in Israel *originally* by foreign women. Married women sometimes made a long absence of their husbands from home the occasion of having dealings with other men (Pr 7 18-20). The house of a harlot was a sort of inn where any one, even an enemy of the land, might stop (Jos 2 1 ff.).

4. Adultery and Fornication.

In particular, that characteristic of the Cananite cultus whereby men and women yielded themselves at sanctuaries, in honor of the deity, was a great incentive to unchastity. Such persons (masc. *qᵉdhēshīm*, fem. *qᵉdhēshōth*, *i.e.*, 'dedicated to deity,' hence not permitted to marry) were to be found at the sanctuaries of J", as is evident not only from Am 2 7, Hos 4 13 f., but also from the measures of kings Asa and Jehoshaphat of Judah (I K 15 12, 22 46) and the prohibition in Dt 23 18. Between such 'holy' women and harlots there was often very little difference (cf. Gn 38 12-18). Such uncleanness at the sanctuaries was always denounced as contrary to the religion of J". To have intercourse with harlots was, even in ancient Israel, an offensive matter. The narrative in Gn ch. 38 attempts to excuse the conduct of Judah (vs. 12-15, 20-23). The Book of Proverbs is fully cognizant of the dangers of such conduct and emphatically warns against it (5 3 ff., 6 20 ff., 7 4 ff., 22 14, 23 27 f., 29 3 f., 30 20). The demands of Jesus and the Apostles are remarkable not only for their incisiveness, but above all for their new religious basis (Mt 5 27-32; I Co 6 9-20; Eph 5 3-5; Col 3 5-8; Tit 2 2-6; Ja 4 4-8).

In accordance with the fundamental principles involved in the contraction of a marriage (cf. § 2, above), the husband alone had the right to dissolve the marriage, and since in such a case he did not receive back the *mōhar* paid for the wife, so he also voluntarily renounced his right to his property when he sent away (Heb. *shillaḥ*, Gr. *ἀπολύειν*, Mt 5 32, 19 3) his wife. Probably the husband's right to drive (Heb. *gārash*, Lv 21 7) his wife out of the house was in ancient Israel unlimited, as it is to-day in Islam. The wife went back to her family, with whose wrath the husband, at least usually, had to reckon, and had the privilege of marrying again. But in case the husband was compelled by the wife's family to divorce her, and she was given to another man, the first husband had the right, as the case of David (II S 3 14-16) shows, to demand back his wife. Dt attempts to regulate such matters in the direction of making divorce more difficult. For example, it stipulates that the husband must give the wife a "bill of divorcement" (Heb. *ṣēpher kᵉrīthūth*, Dt 24 1; Jer 3 8; Is 50 1), and further that something immoral or unseemly must be the ground of the divorce (Heb. *'erwath dābhār*, Dt 24 1), and, finally, that the divorced wife, in case she in the meantime has married another man, can not again become the wife of her first husband (Dt 24 1-4; cf. Jer 3 1). The expression *'erwath dābhār* was indeed variously understood by the learned Jews. In the time of Christ the stricter school of Shammai took it to mean unchaste, shameless conduct on the part of the wife. The milder school of Hillel, on the other hand, understood it to signify some contrariness of disposition or fault on the part of the wife. The latter view, which was also approved by later rabbis, harmonizes well with the meaning of the lawgiver, who uses the expression in 23 15 in the broader sense (cf. also *Cod. Ham.* 141, 143).

5. Divorce.

There could be two cases, according to Dt, when a man lost the right to dismiss his wife: (1) When he had done her the injustice of wrongly charging that she entered the married state not as a virgin (Dt 22 13-19), and (2) when he was compelled to marry a virgin who, while yet unbetrothed, had been violated by him. Mal 2 10-16 goes beyond Dt when it denounces him as dealing "treacherously" who divorces "the wife of his youth." Nevertheless, the later times held to the regulation of Dt (cf. Mt 5 31 f.,

19 3-12). The provisions of *Cod. Ham.* 134 ff. are more favorable to the wife.

6. Widowhood and the Levirate Marriage.

Throughout the O T widows appear as needing assistance. Their condition must, therefore, have been sad. Legally, they belonged to the private property of the husband (§ 2, above), and could, like this, be inherited. So Absalom played the rôle of the heir of his father David when he took possession of the concubines left behind in Jerusalem by David (II S 16 20-22; cf. 20 3). A similar meaning is implied in the conduct of Abner (II S 3 7 ff.), and in the demand of Adonijah (I K 2 13-22; cf. Gn 35 22). Furthermore, this was the ground of the custom that a son should marry his stepmother, which indeed is forbidden in Dt 22 30, 27 20; Lv 18 8, 20 11; but nevertheless was usual even down to the time of Ezekiel (Ezk 22 10). On the other hand, we find instances of widows living by themselves with their sons or other dependents (II K 4 1 ff., 8 1 ff.; cf. II S 14 5 ff.; Ru 1 6 ff.; also the case of the widow of Zarephath, I K 17 8 ff.). Such instances may be in part cases in which the widow sought to conserve the property of her husband for her minor sons. A widow herself had no right of inheritance to the property of her husband. There seems to have been no fixed regulation in ancient Israel concerning the care of widows, but, on the other hand, their defenseless position was used by many men as the occasion for advancing their own interests (II K 8 1 ff.; Is 10 2; Mic 2 9). The prophets came forward, therefore, as their champions (Is 1 17; Jer ch. 6). Dt provides that the gleanings of the field and the vineyards should be left for them (24 19, 21; cf. Ru 2 2), and includes them among those who should have a share in the tithes of the third year and be invited to take part in the sacrificial meals (14 28 f., 26 12, 16 11, 14). In later times (as earlier in the *Cod. Ham.* 171 f.) widows were better cared for. Tobias, *e.g.*, received his full inheritance from Raguel only after the death of his mother-in-law (To 8 20).

The position of the childless widow was particularly sad, since even during the lifetime of her husband she usually enjoyed no consideration (I S 1 6 f.; Gn 16 4). In case a husband died without leaving behind a son even by one of his concubines, the ancient custom demanded that his surviving brother should marry the widow in order to preserve the name and inheritance of the dead. Then the first son born of this marriage was counted as the descendant and heir of the dead brother. This attempt to give to one already dead a son by means of the 'levirate marriage' (from *levir*, 'husband's brother') is evidently to be traced back to the prehistoric worship of ancestors which demanded that the worship due a father should be assured through his son after the father's death. For a widow this preserved a valuable right for which Tamar contended with the greatest cleverness against Judah (Gn ch. 38), who had promised her his third son. In Dt 25 5-10 this custom is sanctioned, and yet it is allowed to the brother-in-law to refuse to enter upon such a marriage. The custom therein prescribed of drawing off the shoe (Heb. *hălītsāh*; cf. Ru 4 7) signified probably the renunciation of the inheritance of the brother (cf. the opposite in Ps 60 8). The attempt in Lv 18 16, 20 21 to forbid such marriages was not successful. In Mt 22 24 the usage of Dt ch. 25 is presupposed as in vogue and made the basis of the discussion. Since daughters, in case there were no sons, had the right of inheritance (Nu 27 1 ff.), the levirate marriage was probably limited to such cases in which the father had left behind no children at all. The later law (Nu 27 4) provided that the name of the father could be preserved in the family through the daughters (cf. § 2, above).

7. Prohibited Marriages.

Under this heading belong, in the first place, the mixed marriages, *i.e.*, unions with Canaanite or other heathen peoples, which are forbidden in Dt 7 1-4, 23 4-7; Ex 34 15 f., because thereby the worship of other gods would be introduced into Israel. This prohibition marked a sharp distinction against the earlier customs which saw nothing irregular in marriage with the native population of Canaan. When, after the occupation of Canaan, the unity of the local community found place alongside of the tribal unity and in part supplanted it, it was impossible to avoid marriages between Israelites and Canaanites. Numerous passages show that this actually took place (Jg 3 5 f.; II S 11 3, 23 34; I K 7 14, etc.; Dt 21 10 ff.). The prohibition of Dt evidently found its reason in the religious or, more correctly, cultus view-point of the party of reform of those days (7th cent.). After the Exile it cost Nehemiah and Ezra anxious care to carry through the prescriptions of this law among the Jewish families in and about Jerusalem (Neh 13 23 ff.; Ezr ch. 9 f.; Mal 2 14, where *'ēsheth bᵉrīthēkh* means 'your wife of the Jewish faith'). Furthermore, in Dt and in PC marriages with persons of the following degrees of relationship are forbidden: with the wife of a father (Dt 22 30, 27 20; Lv 18 8, 20 11); with one's own sister or step-sister (Dt 27 22; Lv 18 9, 11, 20 17); with the mother-in-law (Dt 27 23); with a niece (Lv 18 10); with an aunt on the father's or mother's side (Lv 18 12 f., 20 19); with the wife of the father's brother (Lv 18 14, 20 20); with a daughter-in-law (Lv 18 15, 20 12); with the wife of a brother (Lv 18 16, 20 21); with mother and daughter (or niece) at the same time (Lv 18 17, 20 14; cf. Dt 27 23); with two sisters at the same time (Lv 18 18). Such marriages were, however, in the earlier times not rare (cf. the cases of Abraham, Jacob, etc.; also Ezk 22 10 f., and § 6, above). The prohibition in regard to these marriages was probably worked out in connection with the opposition against Canaanite cults (cf. Lv 18 3, 24 ff.).

8. Historical Development in Reference to Marriage Customs.

The regulations concerning marriage were of the greatest importance to the Israelites, since the social organization of the people rested altogether upon the family. For clan and tribe were nothing else than expanded families. The head of a family was the master of all its branches; through the means of the family, custom and law were regulated. The family also was the primary cultus organization (I S 1 1 ff.; 20 6, 28 f.; Ex 13 8, 14; Dt 12 7, 12, 18, 16 11, 14). An Israelitic family was founded by the father, who wished to continue the existence of his clan. The

father was the master of the wives and children. Of matriarchy only a few traces survived in Israelitic customs. One may compare the marriage of Samson (Jg ch. 14 f.; cf. § 2, above). Marriages between brother and sister (not of the same mother; cf. Gn 20 12; II S 13 13), as also marriages with a stepmother or a daughter-in-law (Ezk 22 10 f.), presuppose that the relationship was not reckoned according to the father.

Polygamy, which it is evident from Jos. (*Ant.* XVII, 1 2) was a prevalent custom, involved a lower status of woman, although her position in general was not so unfortunate as we might suppose. She was indeed purchased by the husband, and yet could not be sold by him as a slave, presupposing, of course, that she was herself not a slave (Ex 21 7-11; Dt 21 10-14). At the same time, a father could, in case of necessity, sell his still unmarried daughter as a slave. It was only on the basis of her union with a husband that she could become free after a six-year period of servitude (Ex 21 2 f.). Consequently, a woman materially bettered her condition through marriage. On the other hand, the women of antiquity, as is the case to-day in the Orient, sighed by reason of the hard labor which fell to them day by day in the villages, in caring for household affairs and the farms. Nevertheless, there was no lack in ancient Israel of clever and energetic women whose influence extended far beyond their own household (cf. Ex 15 20 f.; Jg 4 4 ff., 17 ff.; I S 25 14 f.; II S 14 1 ff.; II K 11 2 f., 22 14 ff.), a conclusive proof that in those days women had more liberty and stood on a much higher level than is the case to-day in Islam. The fact that the position of woman in *Cod. Ham.* is a high and responsible one speaks well, without doubt, for the advanced state of the ancient Babylonian civilization, and if we look for the same thing in vain in the O T, this is partly to be explained from the fact that Israel came in the first place out of the uncivilized desert, and in part also from the fact that the civilization of Canaan was on a lower level than that of Babylonia. At the same time, a finer appreciation of the significance of marriage and the worth of woman is evidenced in the later portions of the O T. It is sufficient here to refer to Gn 2 18, to the prophets who compared the union between Jehovah and Israel with marriage (Hos, Is, Jer, Ezk, etc.), to Pr 12 4, 19 14; Ps 128 3, and especially to the eulogistic "description of a worthy woman" (Pr 31 10-31). With this agrees also the purpose of the legislation, especially of Dt, which was to improve the condition of women. At the same time, the growing estimation of the worth of woman, the increasing individualizing of spiritual life, together with the deep horror of unbridled sexual license, led to the judgment that only lifelong monogamy with absolute prohibition of divorce corresponded to the Divine ideal of marriage (Mk 10 2-12; I Co 7 10 f.). On a lower level than the formulation of Jesus (Mk 10 5-9) is to be placed the judgment of Paul, who saw the ideal in absolute celibacy and considered marriage only as a lesser, although often wholesome, evil (I Co 7 1-7, 38; cf. I Ti 3 2, 12, 4 3-5, 5 9; Tit 1 6; Rev 14 4) than license.

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MARRIAGE FEAST, MARRIAGE SUPPER. See MARRIAGE AND DIVORCE, § 2.

MARSENA, mār-sē'na. See PRINCES, THE SEVEN.

MARSHAL: The rendering of *ṣōphēr* (Jg 5 14, "scribe" RVmg., "writer" AV) and *ṭiphṣar* (Jer 51 27, "governor" AV), an Assyr. loan-word, *dupsarru.* The two passages into which RV introduces the word are both obscure; and the text, as reflected in ancient versions, is quite doubtful. But the functions of scribe and a military office (marshal) are often united in the same person (cf. *sōphēr* = "enumerator," "muster-officer"). A. C. Z.

MARS HILL. See AREOPAGUS.

MARTHA, mār'tha (Μάρθα = Aram. מָרְתָא, *mārthā'*), 'lady': The name occurs twice: (1) As that of a woman identified only as a resident of an unnamed village, as having a sister named Mary, and as "cumbered about much serving" and slow to understand and sympathize with her sister's more contemplative temperament (Lk 18 38-42); (2) as that of a sister of Mary of Bethany and of Lazarus whom Jesus raised from the dead (Jn 11 1 ff.). According to some the similarities between these two in character (cf. Jn 12 2, "M. served"), in relationship (each had a sister Mary), and in setting (both lived in villages), should lead to their identification. On the contrary, others are impressed by the differences which would place the two accounts in different parts of the ministry of Jesus and in different geographical locations, and assume that there were two women of the name. A. C. Z.

MARTYR: The original meaning and use of the word *μάρτυς* were legal, *i.e.*, 'witness' (cf. Mt 18 16). It is also used in the sense of 'spectator' (cf. Herod. 12 1). In the N T it is used chiefly of those who testify what they have seen and heard concerning Jesus (cf. Ac 1 8). Since loyalty in this testimony often incurred violent treatment (cf. Rev 17 6), the word came ultimately to mean one who was put to death for the sake of the gospel. J. M. T.

MARY (Μαρία, Μαριάμ, the Gr. form of the Heb. *miryām,* or *maryām,* **Miriam** EV): The name of at least six women in the N T. In the O T "Miriam" occurs only as the name of the sister of Moses (Ex 15 20; Nu 12 1; Mic 6 4) and of the daughter (or son?) of Jether (I Ch 4 17). The frequency of its Greek equivalent in the N T can be easily accounted for as a result of the popularity of "Mariamne" (Μαριάμμη, and less correctly "Mariamne" Μαριάμνη), the granddaughter of Hyrcanus II, the last Hasmonean ruler of the Jews and the favorite wife of Herod the Great (Jos. *Ant.* XIV, 12 1; *BJ*, XII, 1 3). **1. Mary the mother of Jesus.** See MARY, THE VIRGIN.

2. Mary Magdalene.—Among the women who accompanied Jesus and the Twelve on the tour through Galilee one named Mary bore the surname Magdalene, Μαγδαληνή, 'of Magadan' q.v. (but cf.

Schmiedel in *EB*, art. Mary, § 26. For variant explanations of the surname cf. also Lightfoot, *Hor. Heb.* on Mt 27 56). This Mary is singled out as one from whom Jesus had cast out "seven demons" (Lk 8 2; Mk 16 9). As demonic possession in those days was assumed to be the general cause of ailments and disorders, this means that she was cured of a serious disability; but exactly what this was is disputed. According to some, the ailment was mainly moral aberration, possibly complicated with physical and mental disease. Those who thus explain the case allege that Jewish usage confused certain forms of immorality with demonic possession (cf. Lightfoot, *Hor. Heb.* on Lk 8 2; Jer. *Vit. Hil. Erem.*; the latter specifically names possession by an *amoris dæmon*). If this be the true description of the evil from which Jesus delivered Mary, it becomes at once extremely probable that she is the same as the "sinner" who anointed His feet at the house of Simon the Pharisee (Lk 7 36 ff.). Some have gone further and identified her with Mary, the sister of Martha and Lazarus of Bethany (cf. David Smith, *In the Days of His Flesh*, 1905, pp. 206–211). Of this Mary, too, it is said that she "anointed the Lord with ointment and wiped His feet with her hair." The identification of Mary Magdalene, however, with Mary of Bethany upon this ground is quite precarious. Anointing, though not frequently mentioned, when spoken of at all, is assumed to be a not unusual act of courtesy, and could easily have occurred twice during the career of a personage such as Jesus Christ. All that is known otherwise of Mary of Bethany is inconsistent with her being the sinful woman of Simon's banquet. Whether Mary Magdalene was the same as that sinful woman must depend on the nature of her aberration and cure. If this was moral, the two designations may refer to the same person; if only mental, they must belong to different individuals. The reasons for identifying the two which are derived from the alleged linguistic usage (as given by Lightfoot, cited above) lose their force when closely scrutinized; and apart from these reasons there is no ground for the view that Mary Magdalene was the "sinner" of Lk 7 36 ff. The nature of the ailment described as possession by "seven demons" must be largely a matter of speculation and conjecture. The number itself may be taken in a twofold sense. It may refer to the unusual violence of the attacks of the malady, making the cure a permanent source of the greatest relief and gratitude. But the "seven demons" may also be conceived as possessing the sufferer not simultaneously but successively. It is not unusual after a mental ailment has been cured by suggestion for it to return. This recurrence may have been counted as a second demon, and each subsequent lapse following a temporary cure an additional one. This ingenious suggestion, made by Schmiedel (*EB*, art. Gospels, § 144), would imply that the cure of Mary by Jesus consisted not in one permanent act but in many successive treatments, a view which, to say the least, is not the *prima facie* meaning of the Gospel narrative. Mary's discipleship seems to belong to the latter part of Jesus' ministry. Apart from Lk 8 2, she appears by name only in the story of the Passion and Resurrection (Mt 27 56, 28 1, and ||). But even if late, her attachment to Jesus was none the less strong, as is evidenced by the fact that she was found visiting His tomb, apparently alone, at the earliest opportunity offered after His burial (Jn 20 1). The Magdalene of tradition and art is almost altogether a creature of the imagination. She derives her name from Mary of Magdala, her interest as a penitent from the assumed identity of this Mary with the sinful woman of Lk 7 36, and the remainder of the creation is pure fancy.

3. Mary the Mother of James and Joses, Wife of Clopas.—Another Mary, "the mother of James and Joses," is named in the Synoptics (Mt 27 56, 61; cf. Mk 15 40) as one of those who witnessed the Crucifixion. In Mt 28 1 this same Mary is called "the other Mary." When the parallels Mk 16 1 and Lk 24 10 are brought into comparison, no doubt is left that "the other Mary" is "the mother of James and Joses." In the Johannine report of the Crucifixion, however, the place of the mother of James and Joses in the list of the woman who witnessed the Crucifixion is occupied by "Mary the wife of Clopas" (Jn 19 25). At first sight this identification also appears to be beyond doubt, but considerable difficulty is experienced on account of the confused data regarding Clopas. This name is certainly not to be identified with Cleopas in Lk 24 18. It may be regarded as the same as Alphæus, since both represent the same Aramaic *Halphay* (cf. Lightfoot, *Gal.* p. 256; but, *per contra*, cf. Schmiedel in *EB*, art. *Clopas*). In such a case James "the Less" (Mk 15 40) must have been like Matthew (Levi) a son of Alphæus, and, as patristic tradition has it, a "tax-collector" (cf. Chrysost. *Hom. in Matt.* 23, "two tax-collectors, Matthew and James"). If true, this identification would place Mary's interest in Jesus in a clearer light. But Clopas may be altogether independent of any one of the persons mentioned in the Synoptic narrative. If so, he was either the father or the grandfather of James and Joses, the former if Mary was the wife, the latter if she was the daughter, of Clopas. But neither of these methods of identifying the mother of James and Joses with the Mary of Clopas is convincing, and it is possible to suppose, since the name is common enough otherwise, that the author of the Fourth Gospel may have had some other Mary in mind regarding whom nothing else is known. (See Brethren of the Lord.)

4. Mary of Bethany.—Mary, the sister of Martha, appears in Lk 10 38-42 as an eager listener at the feet of Jesus. The residence of the two sisters is in this passage given as "a certain village." In Jn ch. 11 f. Martha and Mary again appear as the friends and hosts of Jesus, but this time more definitely located at Bethany. The characterization of the two sisters, as well as their names, is the same as in the Lucan story, and whatever hesitancy may exist about identifying the household of the "certain village" with that of Bethany is altogether overbalanced by these obviously common characteristics. Mary of Bethany takes a place among the disciples of Jesus as a distinct type of the mystic and contemplative believer. The view that she was the same person as Mary Magdalene, or the "sinner" of Lk 7 37, is not supported by sufficient evidence.

5. Mary the Mother of Mark.—"Mary the mother

of John whose surname is Mark" (Ac 12 12) was the owner of the house in which the disciples assembled for prayer when Herod put James to death and cast Peter into prison. The latter upon his deliverance from prison immediately hastened to this meeting-place. Besides these details no further information is given of her in the N T. It is safe to infer, however, that she was a widow, otherwise her husband's name must have stood as that of the owner of the house. She also must have occupied a prominent place in the Christian community. The fact that Barnabas was a "cousin" (Col 4 10, "sister's son" AV) of Mark shows her to have been related to Barnabas. In later Christian literature her house is located on Mt. Zion (the SW. hill, according to later theory). The house also is said to have served as the meeting-place of Christ and the disciples at the time of the Last Supper, of the Ascension, and of Pentecost. See JERUSALEM, § 42.

6. Mary the Friend of Paul.—The "Mary" who bestowed much labor on the Roman Christians ("you," Ro 16 6, "us" AV) was apparently an active Christian in Rome. About her life and services, however, nothing more is known than is given in this brief salutation by Paul. The condition of the text leaves it somewhat uncertain whether the services for which she is singled out were rendered to Paul (*εἰς ἡμᾶς*), among the Romans (*ἐν ὑμῖν*) or to the Romans (*εἰς ὑμᾶς*). A. C. Z.

MARY, THE VIRGIN: In the N T the Virgin Mary is represented as a descendant of the house of David (Lk 1 27; Ro 1 3; but these

1. Mary as Represented in the N T. may be references to the genealogy of Joseph). Her kinswoman Elisabeth, however (Lk 1 36), was "of the daughters of Aaron" (Lk 1 5). But this relationship, too, may have been established some generations earlier by marriage. In the evangelic narratives, Mary appears quite rarely. Of her personal history before her betrothal to Joseph the N T gives no hint. In the accounts of the birth of Jesus, she naturally stands in the foreground (Mt 1 18, 20; Lk 1 27 ff., 2 5 ff.), and in general these accounts are so framed as to harmonize with the extraordinary character of the circumstances recorded. They throw a poetic halo about the person of Mary as well as about the mystery of the Nativity. In the story of the life and work of Jesus, however, the personality of His mother is not put into a prominent place. His words as a child of twelve in the Temple (Lk 2 49) are just as full of mystery for her as they are for Joseph. When she is again mentioned (though this time the report is found in the characteristically different account of the Fourth Gospel, Jn 2 1-12) she seems to have some intimation of His possessing more than natural powers. Yet there is something about her notion, at least, as to the use of these powers that stands in need of correction. But in the matter of the failure of His brothers to believe in Jesus (Jn 7 5), the evidence, though negative, indicates that Mary was more sympathetic and expectant in her attitude than they. Jesus, on His part, is represented as placing more stress on the spiritual relationship to Him involved in obedience to His Father's will than on relationships of a merely earthly and physical character (Mt 12 46-50). Yet at His crucifixion, which Mary witnessed in a womanly and motherly spirit, Jesus also showed His appreciation of the earthly filial relation through the committal of His mother to the care of the beloved disciple (Jn 19 25-27). After the resurrection and ascension of Jesus, Mary appears as a devout member of the first company of believers (Ac 1 14), but without any discernible preeminence among them. In these few and simple allusions to her the N T gives in a restrained and chastely rational picture all the authentic materials we possess regarding Mary.

Soon after the close of the Apostolic Age, the process began of embellishing and expanding these authentic data. The result is shown

2. Mary in the N T Apocrypha. best in the *Protevangelium Jacobi* (cf. Tischendorff, *Ev. Apocr.*[2] 1876), although individual traces of this mythologizing tendency are to be found as early as Justin Martyr and Tertullian. According to the document named, the parents of Mary were Joachim and Anna, a childless pair, who like Hannah (I S ch. 1) vowed that in case their prayer for offspring should be answered, they would consecrate the child to a life of service in the Temple. Mary was born and Anna at once placed her under the care of pure virgins. One year later, her father secured her special consecration by priests with the accompaniment of a sacrificial banquet. At the end of her third year, she was led in a procession of torch-bearers to the Sanctuary, and there "grew like a dove which builds her nest in the Temple." Her nourishment came through the hands of angels. When she reached the age of twelve, it became necessary that she should be removed from the Temple. The question how to accomplish this was answered by an angel directing that all the widowers should be assembled together into the presence of the high priest Zachariah and that each should bring a staff in his hand. The high priest took the staves into the Holy Place, where he offered his prayer. Coming out thence, as he returned them to their owners a dove flew out of the staff of Joseph, the carpenter of Nazareth, and alighted on his head. This was recognized as the sign of Joseph's being chosen to take charge of Mary (not as his wedded wife but as a ward entrusted by the Temple officials to his care). Presently it became necessary to weave a new curtain (veil) for the Temple. Seven virgins were appointed to do this work, and Mary was added to the number. It was during the making of the curtain that the angel of the annunciation appeared to her (as in Lk ch. 1). Mary, being found pregnant, was called with Joseph before the Sanhedrin, and at the instigation of the learned Rabbi Hannas, both she and Joseph were made to undergo the ordeal of "bitter water" as prescribed in Nu 5 18 ff. This they stood, proving their innocence. On the way to Bethlehem (as in Lk 2 4), the time for the birth of her child having arrived, she took refuge in a cave. The universe, visible and invisible, lapsed into a profound silence of expectation. Joseph hastened to bring a midwife, but found the cave overshadowed by a cloud which presently lifted, revealing a great light and the infant Jesus was seen resting on the bosom of His mother. When Salome was informed by the midwife of the

wonder of a virgin giving birth to a child, she disbelieved and was punished with the burning of her hand; but upon taking the child into her arms as directed by an angel, she was at once healed. From this point onward the apocryphal narrative coalesces with the canonical, recounting the visit of the magi, the murder of the children at Bethlehem, and other details, with the exception that instead of representing Jesus as saved from Herod's murderous intentions by flight into Egypt, it states that He was taken into a cleft in the mountain and there concealed until the danger was past.

Another class of additions to and embellishments of the biography of Mary are those which relate the manner of her leaving the earthly life. These are of a somewhat later origin. Two apocryphal Greek writings now extant in Latin translations (*De Transitu Mariæ*) of the end of the fourth or the beginning of the fifth century contain the legend of the transportation of the soul of the Virgin to heaven by Christ and His angels, followed subsequently by the transportation also of her body in a cloud. In the earlier centuries it was more commonly believed, upon the basis of Lk 2 35, that she had suffered martyrdom. Epiphanius is uncertain as to whether or not Mary died and was buried. The current tradition finally settled down to the negative of this question.

3. Mary, the Virgin.

The title "Virgin" has been attached to the name of Mary in all Christian literature because of the firm belief that the birth narratives (Mt 1 18-25; Lk 1 26–2 21) record exact historical facts. The position of traditional Christianity on this point was in ancient times met by Jews and opponents of Christianity among the heathen (Celsus) with the allegation that Jesus was the unlawful son of Mary and Panderas (Πανθήρ, Πανθήρας, corrupted from παρθένος, 'virgin,' the distinctive title of Mary among Christians). The Talmud (cf. Laible's essay, Jesus Christus im Talmud, in *Schriften des Institutum Judaicum in Berlin*, 1891, pp. 9–39), in addition, represents Mary as a professional braider of women's hair, a calling which was not considered very reputable. The animus of all this, however, is too transparent to admit of its being allowed weight as historical evidence. In modern times, doubts regarding the virgin birth have been based on historical-critical and scientific-philosophical grounds. (1) The birth narratives in Mt and Lk, the only portions in which explicit mention of the virgin birth is made, are said not to belong to the earliest tradition of the life and work of Jesus. (2) The idea of the virgin birth was, it is alleged, first deduced from a misinterpretation of Is 7 14, and then constructed into a historical statement and inserted in the evangelic narrative. (3) The notion of virgin birth for extraordinary men is quite common among the peoples of the earth, even those most developed intellectually (Hindus, Greeks, etc.), and was imported into the story of Jesus. (4) The notion is an outcome in the historical sphere of the dogma of the essential divinity of Jesus. *Per contra*, the defense of the traditional conception is conducted partly upon the presumptive truth of the evangelic narrative, whose early date and genuineness are strenuously contended for, partly upon the *a priori* fitness of such an earthly origin for the Savior of mankind, and partly upon the harmony between it and the church doctrine of Christ's person and work. (For a full discussion, see Saltau, *Birth of Jesus Christ*, 1903; Lobstein, *Virgin Birth of Christ*, 1903; Sweet, *The Birth and Infancy of Jesus Christ*, 1906; Orr, *The Virgin Birth of Christ*, 1907.) Historically, the question whether Mary is the sole human parent of Jesus must stand or fall with the acceptance or rejection of the evangelic infancy-narratives as absolutely credible testimony, issuing from Mary herself. In the absence of strong grounds for their rejection, their general apparent sanity, their freedom from objectionable features on a subject of such delicacy, and the early and implicit credit given them in the Christian community entitle these narratives to be believed as true accounts of fact.

4. Mary in Ecclesiastical Literature and Dogma.

The thought of the virginity of Mary at the time of the birth of Jesus has led to further developments. These, however, for the most part possess a historical rather than a Biblical interest. They are traceable to diverse motives. The predominance of the ascetic idea and the belief in the superior merit inherent in the celibate and virgin state led to the notion that the mother of Jesus must be not only a virgin before and in the process of giving birth to her Divine Son, but must have remained a virgin ever afterward (perpetual virginity). Accordingly, Jesus could have had no brothers or sisters in the strict and true sense of the terms. Hence to explain the occurrence of the phrase "brethren of the Lord" it was proposed to construe it as meaning either cousins, or children of Joseph by a previous marriage (the Hieronymian and Epiphanian views; see BRETHREN OF THE LORD). Another interest centering about the personality of Mary was the dogmatic one of the sinlessness of Jesus. If she was the mother of the sinless nature of Jesus she must herself have somehow been purged of original sin. The idea legitimately worked out led, though only as late as the middle of the 19th cent., to the dogma of the immaculate conception of Mary. Still another interest finds its starting-point in the respect that Mary had earned as the mother of the Savior of mankind. In the Biblical narrative, this natural deference to her as a privileged character appears in the addresses of the angel and of Elisabeth (Lk 1 28, 42). From natural felicitation to veneration and from veneration to adoration, first akin to that due to God and afterward identical with it, were inevitable steps, though many generations passed before the last one was taken. The controversy whether Mary should be called the "mother of God," involving the story of Nestorianism with all its sequels, leads to subjects which are altogether outside the field of Biblical interest even in its broadest and most indirect associations.

LITERATURE: The *Ante-Nicene Christian Library*, vol. XVI (Clark), contains translations of the apocryphal *Protevangelium Jacobi, Evang. Thomæ, Evang. de Nativitate Mariæ, Historia de Nativ. Mariæ et de Infantiæ Salvatoris, Historia Josephi, Evang. Infantiæ, de Dormitione*, and *de Transitu Mariæ*. See also Lehner, *Die Marienverehrung in den ersten Jahrhunderten* (1881), and Neubert, *Marie dans l'Eglise Anténicéenne* (1908); and article by J. B. Mayor in *HDB*.

A. C. Z.

MASCHIL, mas'kil. See PSALMS, § 3.

MASH, mash. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

MASHAL, mê'shal. See MISHAL.

MASON. See ARTISAN LIFE, § 4.

MASREKAH, mas'rę-kā (מַשְׂרֵקָה, *masrēqāh*): The home of Samlah, who once reigned over Edom (Gn 36 36; I Ch 1 47). Site unknown. E. E. N.

MASSA, mas'a (מַשָּׂא, *massāh'*): An Ishmaelite clan (Gn 25 14). See ETHNOGRAPHY AND ETHNOLOGY, § 11. E. E. N.

MASSAH, mas'ā (מַסָּה, *maṣṣāh*), 'testing'; cf. "temptation" AVmg., "tempting," or "proving" RVmg.: The name given the place where the children of Israel tempted J" by doubting His presence with them (Ex 17 7). Massah is also named in Dt 6 16, 9 22; Ps 95 8; but it is uncertain whether this is independent of the Massah where Levi was tested (Dt 33 8 f.). A. C. Z.

MAST. See SHIPS AND NAVIGATION, § 2.

MASTER: This term renders: (1) *ădhōn*, especially when this refers to persons other than God (Gn 24 9 ff., etc.). It is used also to translate (2) *sār*, 'prince,' 'chief' (I Ch 15 27); (3) *ba'al*, 'owner' (Ex 22 8; Jg 19 22 f.; Ec 12 11; Is 1 3); (4) *'ēr* (Mal 2 12, "him that wakeneth" RV), and (5) *rābh* (Jon 1 6; Dn 1 3, 4 9, 5 11); (6) *διδάσκαλος* (mostly in the Gospels in AV, "teacher" RV); (7) *δεσπότης*, 'sovereign master' (I Ti 6 1 f.; II Ti 2 21; Tit 2 9; I P 2 18); (8) *ἐπιστάτης*, 'overseer' (Lk 5 5, 8 24, 45, 9 33, 49, 17 13); (9) *καθηγητής*, 'guide,' 'leader' (Mt 23 10); (10) *κύριος*, 'lord' (Mt 6 24; Eph 6 5; Col 3 22, etc.); (11) *κυβερνήτης*, 'steersman,' 'shipmaster' (Ac 27 11; Rev 18 17); (12) *ῥαββεί*, 'rabbi' (q.v.). See also SHIPS AND NAVIGATION § 2. J. M. T.

MATHUSALA, ma-thū'sa-lā. See METHUSELAH.

MATRED, mê'tred (מַטְרֵד, *maṭrēdh*): The mother of Mehetabel (Gn 36 39; I Ch 1 50). E. E. N.

MATRI, mê'trai (מַטְרִי, *maṭrī*), **MATRITES:** The ancestral head of a Benjamite family, or clan, to which Saul belonged (I S 10 21). E. E. N.

MATTAN, mat'an (מַתָּן, *mattān*), 'gift': **1.** The priest of the temple of Baal in Jerusalem, who was slain under Jehoiada (II K 11 18 = II Ch 23 17). As Queen Athaliah was a daughter of Jezebel, he may have been a Phœnician. **2.** The father of Shephatiah (Jer 38 1). C. S. T.

MATTANAH, mat'a-nā (מַתָּנָה, *mattānāh*), 'gift': A station in the wilderness wandering, between the Arnon and the plains of Moab (Nu 21 18 f.). It is likely that the words "from the wilderness to M." constitute the last line of the preceding poem, in which case M. is not to be taken as a proper noun, but should be rendered "gift." E. E. N.

MATTANIAH, mat"a-nai'ā (מַתַּנְיָה, *mattanyāh*), 'gift of J": **1.** The original name of King Zedekiah (II K 24 17). **2.** A descendant of Asaph (I Ch 9 15; Neh 11 22) and leader of the singers (Neh 11 17, 12 8). **3.** A Levite of the sons of Asaph, and a contemporary of Jehoshaphat (II Ch 20 14) (=preceding?). **4, 5, 6, 7.** Four who married foreign wives (Ezr 10 26 f., 30, 37). **8.** A doorkeeper in the Temple (Neh 12 25). **9.** As Asaphite = **2** (?). **10.** A treasurer in the Temple (Neh 13 13), also translation of מַתַּנְיָהוּ, *mattanyāhū*. **11.** A Hemanite (I Ch 25 4, 16). **12.** An Asaphite in the reign of Hezekiah, who helped cleanse the Temple (II Ch 29 13). C. S. T.

MATTATHA, mat'a-tha (*Ματταθά*): An ancestor of Jesus (Lk 3 31). E. E. N.

MATTATHIAS, mat"a-thai'as (*Ματταθίας*, Heb. *mattithya*, 'gift of J"'): This name, common in the later O T times, occurs also in the Maccabæan period. **1.** A priest in Modein, the father of the five Maccabæan brothers (I Mac 2 1). See MACCABEES, THE. **2.** One of the captains in the army of Jonathan Maccabæus (I Mac 11 70). **3.** A son of Simon the high priest (I Mac 16 14-16). **4.** An envoy sent by Nicanor to Judas Maccabæus (II Mac 14 19). **5, 6.** The name is twice found in Luke's genealogical table. In 3 25 M. the son of Amos, the seventh removed from Joseph, and in 3 26 the son of Semein, the thirteenth from Joseph. J. M. T.

MATTATTAH, mat'at-tā (מַתַּתָּה, *mattattāh*, Mattathah AV): One of the "sons of Hashum" (Ezr 10 33). E. E. N.

MATTENAI, mat"ę-nê'ai (מַתְּנַי, *mattenāy*): **1.** One of the "sons of Hashum" (Ezr 10 33). **2.** One of the "sons of Bani" (Ezr 10 37). **3.** A priest (Neh 12 19). E. E. N.

MATTHAN, mat'than (*Ματθάν*): An ancestor of Joseph (Mt 1 15). E. E. N.

MATTHAT, mat'that (*Ματθάτ* and *Ματθάτ*): The name of two ancestors of Jesus (Lk 3 24, 29). E. E. N.

MATTHEW, math'iū (*Ματθαῖος*): One of the Apostles. His name is given in all the lists (Mk 3 18; Mt 10 3; Lk 6 15; Ac 1 13); in two of them (Mk and Ac) he is paired with Bartholomew and in the other two (Mt and Lk) with Thomas. Outside of this record of Apostolic appointment he is mentioned but once in the Gospel history, viz., in connection with his call by Jesus to His discipleship (Mk 2 13 f.; Mt 9 9; Lk 5 27), where his name is given by Mk and Lk as Levi, Mk adding his father's name Alphæus, and implying Capernaum as his home (cf. Mk 2 1 with ver. 13 f.).

From the record of his call we learn that he was one of those Jews whose nationalism was weak enough to allow him to enter the execrated service of tax-gathering, although this service was carried on apparently with less friction in the tetrarchy of Antipas than it was in the rest of Palestine. M. was a customs-officer, and it was while he was seated at his "place of toll" on the customs-route between Damascus and the Mediterranean, which passed outside of Capernaum along the Sea of Galilee, that Jesus called him to His following.

This call was evidently intended by Jesus as a further object-lesson to the scribes and Pharisees, before whom He had just healed the paralytic in proof of His right to forgive sins without resort to ceremonialism; for along with all his class M. was unchurched by the religious leaders of the people, so that no more practical evidence of Jesus' independence of ceremonialism could be given than to call M. to His discipleship. It is evident that before his call M. must have been familiar with Jesus and His gospel message and mission, since the promptness of his response implied an intelligent understanding of what was involved in the call. The "great feast" which, following his call, M. made to his new Master (Lk 5 29 ff.) was, therefore, of special significance; for it was given not only with an understanding of what his call involved for himself, but apparently with some idea of what its acceptance by Jesus involved for Himself. Its guests, apart from Jesus and His disciples, were made up mainly of M.'s fellow publicans and the general class of the "sinners" (*i.e.*, the ceremonially outlawed) to which the publicans belonged, and the Pharisaic criticisms and Jesus' answering remarks were quite to be expected (Mt 9 10-13 and ||s).

As to his authorship of the First Canonical Gospel and his general position in the theological thought of the Early Church, see the following article.

M. W. J.

MATTHEW, GOSPEL OF

ANALYSIS OF CONTENTS

1. Authorship and Historical Character
   (a) Contents
   (b) Nationality of Author
   (c) His Gentile Point of View
   (d) Readers
   (e) Motive
   (f) Time
   (g) Place
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   (i) External Evidence
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2. Theology

The first of the group of the so-called Synoptic Gospels (q.v.).

This Gospel, in common with the others, fails to name any one as its author, or even to hint, as some of the others do, at a more or less possible identification. Consequently, whatever knowledge is to be obtained as to its authorship and its historical relation to the events which it records must come from a critical study of its contents and a comparison of the results thus secured with the early traditions of the post-apostolic age.

1. Authorship and Historical Character.

(a) Contents. Its contents are peculiarly arranged. After the preliminary history, comprising the genealogy (1 1-17) and the Nativity story (1 18–2 19) and a brief statement of the preaching of the Baptist (3 1-12), the record of Jesus' public ministry is introduced with an account of His induction into it through His baptism (3 13-17) and His temptation (4 1-11), and a statement of the beginning of His work in Galilee (4 12-25). This public ministry, while it discloses a certain geographical arrangement (5 1–15 20, covering His own country of Galilee, 15 21–17 21, the outside regions of Tyre and Sidon, 17 22–20 34, Galilee and the regions beyond the Jordan, and chs. 21–28 His final ministry in Jerusalem, with His Passion and Resurrection), nevertheless is presented in such a topical grouping of its teachings and its events as really to control the whole disposition of its material. There comes first:

A. The Galilean Ministry (5 1–15 20), consisting of
   I. A group of representative discourses treating of the Messianic Kingdom (5 1–7 29); then
   II. A group of representative miracles, typical of Messianic times—showing Jesus' popularity (8 1–9 34)—an alternation which is then repeated with
   III. A group of representative discourses treating of the Messianic Kingdom—showing a growing opposition against Jesus (9 35–13 58), and
   IV. A group of representative miracles, illustrating Messianic times (14 1-36)—followed by an apparently isolated discourse treating of the Messianic Kingdom (15 1-20). Then follows

B. The North Galilean Ministry (15 21–17 20), presented in
   V. A group of miracles illustrating in outlook the future missions to the Gentiles (15 21-39), then
   VI. A group of discourses treating of the rejection of Israel and announcing the coming Passion (ch. 16), and
   VII. A group of miracles illustrating the glory of the Messiah and the weakness of the disciples' faith (17 1-20).

Then, after a statement of the return to Galilee, with a discourse in Capernaum (17 22–18 35), and of the final departure from Galilee into the regions beyond the Jordan (19 1 f.), with discourses on the way (19 3–20 34), is given

C. The Closing Ministry in Jerusalem—showing His final presentation of Himself as Messiah (chs. 21–25), which is arranged as follows: First,
   VIII. The triumphal entry into the city, with its connected incidents and remarks (21 1-17), and then
   IX. A group of representative discourses treating of the rejection of Israel (21 18–25 46).

Then there is given the concluding narrative of

D. The Passion and the Resurrection, closing with the Final World Commission to the Disciples (chs. 26–28).

(b) Nationality of Author. It is obvious from even a cursory study of these contents that the author was a Jewish Christian. (1) The whole narrative is cast so in the Messianic mold that any other conclusion is quite impossible. (2) Further than this, a detailed study will show that Jesus is not only presented definitely as the Jewish Messiah (*e.g.*, 1 1 [cf. 9 27, 12 23, 15 22, 21 9, 15], 1 16-18, 2 4, 27 17, 22 [cf. 2 2]), but His birth, the events of His life and His death are connected with O T specific predictions, and are displayed in a perfectly Jewish spirit as the necessary outcome of the Divinely prearranged plan (*e.g.*, 1 22 f., 2 15, 17 f., 23, 4 14-16, 8 17, 12 17-21, 13 35, 21 4 f., 27 9). (3) Finally, there is a distinct tendency in the narrative to revert to theocratic terms and points of view (*e.g.*, Palestine = "the land of Israel," 2 20 f.; Jerusalem = "the Holy City," 4 5, 27 53, "the city of the Great King," 5 35; God = "the God of Israel," 15 31 [which is different from Lk's LXX. citation 1 68]; the Apostles are sent to "the lost sheep of the house of Israel," 10 6, 15 24; Gentiles are held to be outside the immediate field of Christ's mission, 15 23, 26 f., and as people of outside life and religion, 5 47, 6 7, 32, 18 17); the permanency of the Law is emphasized, 5 17-19; while the Sermon on the Mount is brought into comparison with the teachings of the Pharisees and also with the O T, as it is not in Lk (cf. chs. 5–7 with Lk 6 20-49).

At the same time, it is evident that the author is not a narrow-minded Jew: (1) He not only recognizes, but is in perfect accord with the Gentile element in the Church—in spite of his recording (a) such an episode as that of the Syro-Phœnician woman in ch.

15, and (b) such commands as those to the disciples in ch. 10 (cf. 10 18, 12 18, 21, 21 43; cf. also Jesus' announcements of the nation's im-

(c) His Gentile Point of View.

pending doom, 8 11 f., 21 43, 22 7, alone reported by Mt; also the incorporation into his narrative of the North Galilean ministry, 15 21–17 20, in which he is paralleled by Mk). (2) He unites with Luke in the Baptist's rebuke of the Jerusalem Jews, ch. 3. (3) He alone records Jesus' denunciation of the Pharisees and scribes, ch. 23; cf. also 15 13 f., 21 28-32. (4) He is the only one to give Jesus' commission to go into all the world and make disciples of all the nations (28 19).

As to the readers, it is clear from the foregoing §§ (1b) and (1c) that the Gospel was intended for Jewish Christians; while from the Gospel it-

(d) Readers.

self it is evident that they were, (1) not only outside of Palestine, (2) but without familiar knowledge of many Jewish things; otherwise it would not have been necessary to interpret (a) such Heb. words as "Immanuel" (1 23), or (b) such Aram. words as "Golgotha" (27 33), or (c) the sentence from the Ps (27 46), or to explain (d) such a custom as the Passover amnesty (27 15), or (e) such a belief as that of the Sadducees (22 23).

Obviously, the distinctive motive of the Gospel is to present Jesus as the consummation of theocratic history and the fulfilment of theocratic

(e) Motive.

principles, and yet not as answering to the national Messianic hopes, but as standing out against them and disclosing the falseness of Judaism, in consequence of which the Kingdom of God was to be world-wide in its scope.

As to the time when the Gospel was written, little of a positive nature can be said. There are some things that would seem to indicate a

(f) Time.

late date (*e.g.*, the use of the baptismal formula, 28 19 [though cf. the use of a similar formula in the benedictory conclusion of II Co]; the use of *ἐκκλησία* in an organized sense, 16 18 f., 18 17 [though cf. the same use of this term in the speeches of Stephen, Ac 7 38 and of Paul, Ac 20 28; also in the early Pauline Epistles to the Corinthians (I Co 7 17, 11 16, 14 33; II Co 11 28) and the still earlier Ep. of James (5 14)]; the employment of such an expression as "to this day," 27 8, 28 15). On the other hand, the naive unconsciousness of the nonfulfilment of the prophetic discourse of ch. 24 in its apparent reference to an immediate advent (cf. the distinctly different presentation in Lk chs. 19 and 21) would seem to betray a time of writing at least before the destruction of Jerusalem (70 A.D.). Such an earlier date would be in agreement with any evidence to the effect that this Gospel was known to Luke in the writing of his narrative about 80 A.D. (See LUKE, GOSPEL OF, § 3, and cf. in general on this point, Allen in *Int. Crit. Com.* p. lxxxiv f.)

As to place of composition, it is im-

(g) Place.

possible to make any statement of fact, and conjecture is fruitless.

Such an induction of the internal evidence produces, of course, no proof of authorship, though the breadth of national view disclosed by the Gospel is in significant agreement with what we might naturally expect would be the liberal standpoint of such a man as the publican Matthew, whose name has been from the beginning assigned to this Gospel. A Jew who could become a

(h) Results of Internal Evidence.

tax-gatherer among his people is not likely to have been a narrow nationalist; while, as far as we know anything of his life and work, a Jewish Christian readership outside of Palestine and a time of writing before 70 A.D. would have been perfectly possible in his case.

The question is whether such a possible authorship is confirmed by the testimony of external evidence. This evidence is, in brief, that Matthew

(i) External Evidence.

wrote his Gospel in Heb. (Aram.). Our Canonical Gospel, however, not being a translation (see § 1 (k), below), this would seem to make it one of two things—either another Gospel by a later (non-apostolic) hand, or a second Gospel by the same (apostolic) hand. Against this second alternative there is no antecedent objection, though it is not a usual literary procedure. The first, however, is difficult to reconcile with the fact that external evidence itself holds our Canonical Gospel to be of apostolic origin.

This dilemma would seem to call for a more detailed study of what external evidence really means by its statement that Matthew wrote his Gospel in Heb. From such study emerge the following results: (1) An evident tradition from Papias to Jerome that Matthew wrote in Heb. a Gospel writing of some sort —called *λόγια* by Papias and *εὐαγγέλιον* from Irenæus onward—which tradition must have been based on some sort of a Gospel writing under Matthew's name existing at the earliest time. (2) An evident existence in the time of Origen and Jerome of an apocryphal Gospel in Heb. claiming to be Matthew's. (3) An evident tendency on the part of Jerome to identify the tradition and the apocryphal Gospel existing in his day.

Manifestly, these results necessitate the further question: Was this apocryphal Gospel the basis of the tradition from the beginning, or did a genuine Heb. Matthew writing exist at the first and then in some way disappear, leaving only this apocryphal Gospel to account for the tradition?

In answer to this question further investigation discloses the fact that the Apocryphal Gospel of Jerome's day was the Heb. Gospel under Matthew's name possessed by the sect of the Nazarenes and known as the *Gospel According to the Hebrews*. The existence of this Nazarene Gospel can be traced back to the 2d cent.—apparently to Papias' own time. Inasmuch, however, as its apocryphal character and consequently false claim to Matthean authorship was evidently not discovered till the day of Origen and Jerome, it may have constituted the basis for Papias' statement that Matthew composed *τὰ λόγια* in the Heb. dialect and that each one interpreted it as he was able (*Ματθαῖος μὲν σὺν τὰ λόγια Ἑβραΐδι διαλέκτῳ συνεγράψατο, ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος*), upon which statement all subsequent tradition concerning this Heb. Matthew Gospel is based. This would, in fact, seem to be the necessary conclusion, in spite of the use by Papias of the term *τὰ λόγια*, instead of *τὸ εὐαγγέλιον*, were it not for facts which disclose themselves upon a more detailed

investigation of the contents of the Canonical Mt, in comparison with the contents of Mk and Lk.

This investigation shows that the Canonical Mt had two main sources for its material. The first and more comprehensive was the Canon-

(j) Sources. ical Mk, whose contents have been practically reproduced in Mt's narrative, the phraseology often being altered to suit the author's linguistic taste (for display of alterations cf. Allen in *Int. Crit. Com.*, pp. xix–xxxi, and Hawkins, *Horæ Synopticæ*, pp. 114 ff.), or his theological ideas (cf. Allen, pp. xxxi–xxxiv and lxxi–lxxix), the sequential order being largely broken to suit the author's topical plan of arrangement. The other source was a document apparently used in common with Lk, which lay behind the discourse material of their narratives (see Luke, Gospel of, § 3), and which must have contained, with more or less narrative setting, something approaching a collection of the sayings, or teachings, or discourses of Jesus. Such a document, whatever its specific character and make-up, lends significance to Papias' statement, since at once the reason for his usage of the term τὰ λόγια becomes apparent and his reference to a genuine Matthew Gospel-writing most probable.

Assuming some such document as referred to in Papias' statement, we can account for the confusion in the subsequent tradition; since having been more or less incorporated into the Canonical Gospel, this original writing would most likely have disappeared from use and knowledge, leaving as the only Heb. document under Matthew's name this apocryphal Gospel of the Nazarenes, which, known as it was only at second hand till later times, might be thought to be the writing to which Papias referred. This in its turn might account for the substitution by Irenæus of the term τὸ εὐαγγέλιον for Papias' τὰ λόγια and its retention from his day onward.

This external evidence, therefore, that Matthew wrote his Gospel in Heb. reduces itself to this statement of Papias which seems to indicate that the writing in question was not a Gospel, but some collection of words or sayings uttered by Jesus in connection with incidents in His ministry as made it different from the ordered narrative of a Gospel and so justified the usage of the title τὰ λόγια, in distinction from the title τὸ εὐαγγέλιον.

The only remaining question is as to who compiled this primary Matthean document with the Canonical Mk into our Canonical Mt. Manifestly,

(k) Conclusions. it is a matter of secondary importance how this question shall be answered; since the discourses of Jesus in the Canonical Gospel are so vitally connected with a first-hand report of Jesus' utterances through this early Matthean writing and the substance of the narrative is so reproductive of the primary record of Mk. Matthew may have written nothing more than his primary document, yet our Canonical Gospel is too closely and intimately connected with eye- and ear-witness reports of Jesus' life and teachings to give us anything less than an essential history of His ministry. In other words, nothing is gained in the way of historical reliability by insisting upon the rather unusual literary procedure which would make the Apostle both the writer of the primary document and the compiler of the canonical narrative.

The apparent uncertainty of modern scholars as to the origin and contents of this Matthean document (see Gospel, Gospels, § 5) does not essentially affect its value as a source for the ministry of Jesus; since whatever the facts as to these points may ultimately prove to be, it shows itself where it appears in the Gospels so primary in its characteristics that its reliability as a source must remain beyond question.

The claim that the statement of Papias refers to an original narrative Gospel written by the Apostle in Heb. and afterward translated by him into Gr.—making our Canonical Mt a Gr. translation of the original Heb. and not an original Gr. writing (Zahn, *Introd.* § 54—overlooks the fact that it is obviously inconceivable that the Gr. of Mark's Gospel should have been originally translated into the Heb. of this original Mt Gospel and then retranslated into the Gr. of our Canonical Mt, with such fidelity to the Markan original. The identities of word and phrase which the Canonical Mt shows to the Canonical Mk betray a contact at first hand and not through such a double process as this theory involves.

When we study the character of the thought in the First Gospel we see at once that it moves in a distinctively O T atmosphere. Jesus is

2. Theology. presented to the readers as in Himself, His Kingdom, and its accompanying salvation the direct fulfilment of Messianic predictions and as thus specially accredited to the Jewish Christian circle to which the Gospel was sent. In any detailed consideration of the main themes the following facts will emerge: (1) *As to God:* With the other synoptists M. represents Jesus as ascribing to God absolute goodness (19 16 f.) and unlimited power over all creation (11 25, 10 28). At the same time, His application to God of the title "King" is in the theocratic sense of the O T term rather than with the idea of creative rule (5 35 [cf. 15 31] and the King and lordship parables of the Unmerciful Servant, 18 23 ff. [peculiar to Mt], the Householder and his Vineyard, 21 33-45 [cf. espec. ver. 43 with ||s], and the Marriage Feast, 22 2 ff. [cf. ver. 2 with Lk 14 16]). Similarly, His ascription to God of the title "Father," while it shows this rule exercised beneficently over all His creation (5 45, 6 26, 10 29 [cf. Lk 12 6, without the title "Father"]), displays, as in the other Synoptics, His peculiar relation to Jesus' own disciples, and in this sense is used conspicuously by M. (5 16, 45, 48, 6 1, 4, 6, 8 f., 14 f., 18, 26, 32, 7 11, 21, 10 20, 13 43, 18 14, 23 9).

(2) *As to Jesus Himself:* While, in common with the other synoptists, M. does not represent Jesus as explicitly using the title "Son of God" of Himself, he does make clear, as they do, that He accepts its explicit application to Himself by others (*e.g.*, in the Divine declaration at His baptism, 3 17, and His transfiguration, 17 5, in the Tempter's approach to Him, 4 3, 6, in the demon's appeal, 8 29, and in the high priest's challenge, 26 63), and that He implies it of Himself (*e.g.*, in His remarks connected with the upbraiding of the Galilean cities, 11 25-27, in His eschatological discourse, 24 36, in the parable of the Householder and his Vineyard, 21 33-45). At the same time, it is noticeable to what extent M. alone represents Jesus as implying the title of Himself

(*e.g.*, 7 21, 10 32 f., 12 50, 15 13, 16 17, 18 10, 19, 35, 20 23, 22 2 [cf. Lk 14 16], 25 34, 26 39, 42, 53, 28 19), though His acceptance of its explicit application to Himself by others as given by M. alone is really confined to the confession of the disciples, 14 33, 16 16. (The use of the title by the railing mob, 27 40, 43, and the impressed centurion, 27 54, can hardly be considered in this connection.) In the implicit use of the title by Jesus there is the assertion of a relation of unique intimacy with God, involving the consciousness of a mutual knowledge (11 25-27 [=Lk 10 21 f.]; and yet see the strangely contradictory statement, 24 36); a mutual harmony of will (26 39, 42, 53 [=Mk 14 36; Lk 22 42]) and a commission of peculiar revelatory and representative character (7 21, 10 32 [=Mk 8 38; Lk 9 26], 12 50, 15 13, 16 17, 18 10, 19, 35, 20 23, 25 34, 28 19). In the explicit application of the title to Jesus there is implied, in the Divine declarations, 3 17 and 17 5, the fact that He is the peculiar object of the Father's pleasure, in the use of it by the Tempter, 4 3, 6, and the Demoniac, 8 29, the possession of supernatural power and in the confession of the disciples, 14 33, 16 16, and the challenge of the high priest, 26 63, a Messianic claim.

As do all the synoptists, M. represents Jesus as making frequent application to Himself of the title "Son of Man" (*e.g.*, 8 20, 9 6, 11 19, 12 8, 32, 16 27 f., 17 9, 12, 22, 20 18, 28, 24 30b, 26 24 [*bis*], 45, 64), although the instances in which he alone places it on Jesus' lips are noteworthy (*e.g.*, 10 23, 12 40, 13 37, 41, 16 13, 19 28, 24 27, 30a, 37, 39, 44, 25 31, 26 2). In no case is this title applied to Jesus by others, while Jesus' own use of it involves the conception of a relationship to the Kingdom not only as its Founder (*e.g.*, in the revealing of truth, 13 37, the forgiving of sin, 9 6, the determining of the conduct of life, 11 19, and of the use of the Sabbath, 12 8), but as its Ministering Servant (*e.g.*, in the resigning of the comforts of life [8 20], in submission to the persecutions of foes [17 12], in yielding to the sacrifice of death [12 40, 17 22, 20 28, 26 2, 24, 45], in return for which is to be the final exaltation to a throne of judgment and eternal glory [13 41, 16 27 f., 19 28, 20 18, 24 27-44, 25 31, 26 64]).

Throughout his references to Jesus' life and teachings, it is evident that M. takes a Messianic point of view, for he omits few opportunities of connecting both the words and the acts of Jesus with the Messianic forecasts of the Scriptures, *e.g.*, His birth (1 22), His childhood (2 15, 17, 23), His Galilean work (4 14-16), His healing ministry (8 17), His avoidance of publicity (12 17-21), His method of teaching (13 35), the manner of His triumphal entry (21 4 f.), the disposal of the betrayal money (27 9), and at times represents Jesus Himself as so connecting the experiences of His ministry and the events of His life, *e.g.*, the misconceptions of His teachings (13 14), His betrayal (26 24), His desertion (26 31), His arrest (26 54, 56).

(3) *As to the Kingdom of God:* For this phrase M. represents Jesus as using almost exclusively the phrase "Kingdom of Heaven"—seven times where the other phrase is reproduced by Mark (3 2, 4 17, 8 11, 13 11, 31, 19 14, 24), eight times where it is reproduced by Lk (5 3, 7 21, 10 7, 11 11, 12, 13 33, 18 3, 23 13), and eighteen times in passages peculiar to himself (5 10, 19 [*bis*], 20, 13 24, 44, 45, 47, 52, 16 19, 18 1, 4, 23, 19 12, 20 1, 22 2, 25 1). In three passages the other phrase is represented as used—one paralleled in the other Gospels with the same phrase (12 28 [=Lk 11 20]), two in passages peculiar to this Gospel (21 31, 43). At the same time, we find reproduced other phrases peculiar to M.—*e.g.*, "my Father's kingdom" (26 29), "the kingdom of their Father" (13 43), "thy kingdom" (6 10 [= God's], 20 21 [= Jesus']), "his kingdom" (6 33, 13 41, 16 28), and the simple term "kingdom" (4 23, 8 12, 9 35, 13 19, 38, 24 14, 25 34). While it may not be possible to determine the reason for the peculiar phrasings of this common term which M. presents, it is clear that the frequency of his reproduction of the Kingdom idea is due to his O T conception of the Messiah's mission as embodying God's sovereignty and rule. (For detailed discussion of the term see Allen, in *Int. Crit. Com.*, pp. lxvii–lxxi.) In common with the other synoptists, M. represents Jesus as making strong its distinction from the national and political kingdom conceived of as the Messianic promise to the Covenant People; though he brings out particularly that its membership is based on character and conduct (5 3-10, 19, 20, 7 21, 13 41, 18 1-3, 19 14, 23 f.), the test of greatness in it is humility (18 4), and its realization is to be in the perfect doing of God's will (6 10); while he portrays its special value as an objective good (13 44-46)—because of which perhaps there will be by some a counterfeiting of real connection with it (13 47-50), and its progress will meet with hindrance and embarrassment (13 24 ff.). While the Jews are represented as by right its "sons" (8 12), their rejection of their privileges will cause them to be cast out (8 11 f.) and the Kingdom to be given to others who will satisfy its conditions (21 43). In this sense, M. understands that the Kingdom is to be universal (21 31), and portrays it as conceived of by Jesus as a present fact (11 12, 12 28, 21 31, 23 13), as well as a future consummation (8 11 f., 13 40 ff., 47 ff., 24 30 ff., 25 31 ff.) and as thus characterized by a constant element of growth (13 31 f., 33).

(4) *As to the Messianic Salvation:* M., as the other synoptists, represents Jesus as conceiving of the Messianic Salvation as a thing not merely of the future, but of the present life (19 29 [=Mk 10 30; Lk 18 30]), though the details gathering around its future consummation are given special prominence by M. (13 30, 39-43, 47-50, 19 28, 25 31-46). This Salvation does not consist in material good (6 19 f. [=Lk 12 33 f.]), though it replaces the loss of such good a hundredfold (19 29 [=Lk 18 29 f.]), and secures it in the true sense of its possession (6 33 [=Lk 12 22-31]). In common with the other synoptists, M. represents Jesus as emphasizing in general the need of personal relations to Himself in order to the bestowal of this Salvation (10 34-39 [=Lk 12 51-53, 14 26 f.; Mk 8 34], 11 29), and as presenting as its specific conditions both repentance (4 17 [=Mk 1 15; cf. 11 20 f. =Lk 10 13], 12 41 [=Lk 11 32], 21 32) and faith (8 13, 9 2 [=Mk 2 5; Lk 5 20], 9 22 [=Mk 5 34; Lk 8 48], 9 29, 15 28 [cf. Mk 7 29]). M., as does Mark, represents Jesus as referring to His death as the means by which the bestowal of this Salvation is secured (20 28 [=Mk 10 45]; cf. the additional passage 26 28, peculiar to Mt).

(5) *As to Eschatology:* M. follows the general

synoptic custom of merging the announcements of Jesus regarding the crises in the Kingdom's development with those regarding its final consummation (cf. the eschatological address, ch. 24), though he gives more prominence than the others to the distinctive element of progress in the development (cf. Parables of the Leaven, 13 33, and the Tares, 13 24-30, 36-43; cf. also Parable of the Drag-net, 13 47-50—all peculiar to Mt). So also in the announcements of the judgment, M. follows the general tendency to merge the ideas of its processes with those of its final declaration—though, unlike his custom in the matter of the Kingdom's development, he gives prominence to the element of the final pronouncement of the judgment (cf. 7 21-23 with Lk 6 46; 12 33-37 with Lk 6 43-45; cf. also as peculiar to Mt, 25 1-13, 31-46). This is doubtless due to the peculiar influence upon his thought of the O T idea of the Messianic rule, which, whatever its hidden and confused development, is fully to reveal itself in its final judgment. See the similar element characterizing the Baptist's announcement of this rule (3 11 f. [= Lk 3 15-17]).

Literature: Of the various *N T Introductions* available to the English reader those of Jülicher (Eng. transl. 1904) and Zahn (Eng. transl. 1908) represent respectively the liberal and the conservative schools of modern German scholarship. To their exhaustive presentations of the Synoptic criticism may be added the critical introductions to the following leading *Commentaries* on Matthew: Allen in *Int. Crit. Com.* series (1908); Bruce in *Expos. Gr. Test.* (1897); Weiss in Meyer's *Krit.-exeget. Kom. üb. d. N T* (1898); Holtzmann in *Hand Com. z. N T* (1901), and Zahn in his own N T series (1903). For the Theology of the Gospel see Stevens, *N T Theology* (1899), and Holtzmann, *Lehrb. d. n'tlichen Theologie* (1897), espec. I, pp. 425-438. Special works: Burton, *Short Introd. to the Gospels* (1904); Robinson, *Study of the Gospels* (1902).

M. W. J.

MATTHIAS, mat-thai'as (**Ματθίας,** 'gift of God' [cf. the Gr. *Theodore*], abbr. from **Ματταθίας,** which was common in the Maccabæan age; cf. I Mac 2 1 ff., 11 70, 16 14; II Mac 14 19; also Lk 3 26): One of the little company of Jesus' followers, who was chosen by lot to take the place of Judas among the Twelve (Ac 1 21-26), on the ground that he had "companied with" them and was, therefore, competent to witness to the teaching and work of Jesus. The historicity of the transaction is denied (Zeller, *Acts*), but on insufficient grounds. The method of the choice by lot has been challenged, as clouding the title of M. to a place among the Twelve (Stier, *Words of App.*, i, 1). But he was recognized as such (Ac 6 2), even though nothing authentic of his life and ministry is known. Eusebius considered him one of the Seventy (*HE*, I, 12); Clement (*Strom.*, IV, 6 35) identifies him with Zacchæus; the *Clem. Recog.* (I, 60) with Barnabas; Hilgenfeld (*N T Extra Can.*, 105) with Nathaniel. His name soon became the center around which apocryphal writings clustered. These include a *Gospel*, a group of *Traditions*, and some *Discourses*. (Cf. Harnack, *Chronol.*, 597 ff.). There are also apocryphal *Acts of Andrew and Matthias* (cf. Bonnet, *Acta Apost. Apocr.*, 2, 1, 1898). A. C. Z.

MATTITHIAH, mat"ti-thai'ā (מַתִּתְיָה, *mattithyāh*): **1.** A Levite (I Ch 9 31). **2.** A musician (I Ch 15 18, 21, 16 5). **3.** Another musician (I Ch 25 3, 21). **4.** One of the "sons of Nebo" (Ezr 10 43). **5.** One of Ezra's assistants (Neh 8 4). E. E. N.

MATTOCK: The term renders the following Heb. words: (1) *maḥărēshāh* (I S 13 20), which, however, is somewhat uncertain. It means the 'plowshare'; but as this is already named in the first part of the verse, probably another term (one of those in ver. 21) originally stood at the end of ver. 20. (2) *ma'dēr* (Is 7 25), 'a chopping instrument,' probably similar to a pickax. (3) *hārābh* (II Ch 34 6), but the text is uncertain; cf. RV. E. E. N.

MAUL. See Arms and Armor, § 5.

MAZZAROTH, maz'a-roth. See Astronomy, § 4 (4).

MEAH, mî'ā. See Jerusalem, § 38.

MEAL. See Food and Food Utensils, § 1.

MEAL-OFFERING. See Sacrifice and Offerings, § 12.

MEALS: Two regular daily meals are mentioned in the Bible, besides which there was doubtless in the early morning a slight and informal repast of bread, with some relish. (1) The simple 'breakfast' (Lk 11 37 mg., "dinner" AV), or lunch, was eaten during the heat of the day, probably shortly before noon (Ru 2 14). (2) The principal meal, or "supper," took place at about sunset, after the labor of the day was over (Gn 19 1 ff.: Jg 19 16-21; Lk 14 16-24; Jn 12 2). This was the meal at which meat would usually be served (cf. Ex 16 12). Guests were sometimes entertained, however, at the midday repast (Gn 43 16, 25; Lk 11 37 f.; cf. I K 13 7).

1. The Regular Daily Meals.

The word "meal" occurs only in Ru 2 14 (literally 'at food time'). The O T gives no special names to the different meals. In Gn 43 16 to "dine" is really 'to eat bread,' as in ver. 25. "Dinner" (Pr 15 17) is better 'a portion' (ARVmg.). The N T ἀριστᾶν (ἄριστον) is always rendered dine, dinner) by AV; but ARV sometimes calls this meal a "breakfast" (Lk 11 37 f. mg.; cf. Jn 21 12, 15; "dinner" is retained, however, in Mt 22 4; Lk 14 12). The terms 'breakfast,' 'dinner,' etc., are inevitably somewhat misleading, as the meals thus named vary in hour and in formality, even in different sections of the same country.

2. Customs at Meals.

The early Hebrews sat at meals (Gn 27 19; I K 13 20; I S 20 25, etc.), either on chairs, or squatting in Arab fashion. But in spite of the invectives of the prophets (Am 3 12, 6 4; cf. Ezk 23 41), by N T times it had become the usual custom among the better classes to eat reclining[1] luxuriously upon low couches. These were ordinarily arranged around three sides of the table, the fourth being left open for convenience in serving. Each person rested upon his left elbow, with the body at such an angle to the table that the head was near the "bosom" (Jn 13 23) of the person next behind. Certain places on these couches were considered more honorable than others (Mt 23 6; cf. Lk 22 24). For the position at the Last Supper, see Edersheim, ii, 492 ff.

The meals were naturally prepared and served by the women (Mt 8 15; Lk 10 40), who ordinarily ate

[1] Thus AV "sit at meat" (ἀνακεῖσθαι, ἀνακλίνειν, etc.) is usually explained as "recline" by ARVmg. (*e.g.*, Mt 9 10; Lk 13 29; Jn 12 2). These verbs are sometimes used, however, where it seems hardly likely that the actual position was a reclining one (*e.g.*, Mt 14 19).

with the men of the family (Dt 16 14; I S 1 4; Job 1 4). There was but little cutlery, except for carving, and but few dishes, perhaps only one (cf. Lk 10 42a), into which each dipped his hand (Mt 26 23). The modern Syrians sop a piece of bread in the gravy, oil, or sauce; or fold it around a piece of meat, which can thus be taken out of the stew without soiling the fingers (cf. Rev 2 14; Jn 13 26; cf. also Pr 19 24).

3. Special Meals, Banquets, etc.

Meals to which friends were previously invited (Lk 14 16), or feasts held upon special occasions—such as birthdays (Gn 40 20; Job 1 4; Mt 14 6), marriages (Gn 29 22; Est 2 18; Mt 22 2), funerals (II S 3 35; Jer 16 7), laying of foundations (Pr 9 1-5), vintage (Jg 9 27), sheep-shearing (I S 25 2, 36), and the numerous religious festivals—were, of course, more formal and elaborate. A second invitation was often sent when all was prepared, or a servant conducted the guests to the feast (Est 6 14; Lk 14 17; Mt 22 2 ff.). These customs still prevail in the Lebanon region. The host welcomed the guests with a kiss (Lk 7 45), after which the feet were washed, because of the dust of the journey (Gn 18 4; Jg 19 21; Lk 7 44). The head was anointed (Ps 23 5; Am 6 6; Lk 7 46) and sometimes crowned with garlands (cf. Is 28 1). The guests were then seated according to their respective rank (I S 9 22; Lk 14 8; cf. Jn 13 23), the hands were washed (II K 3 11), and grace was said (I S 9 13; Mt 15 36; Lk 22 17, etc.). These last two ceremonies were elaborated into a confusing and burdensome ritual by the Pharisees (Mk 7 1-23), and were repeated after the meal (cf. Dt 8 10, which was cited in support of the blessing after eating). An honored guest received the largest, or choicest, portion of food (Gn 43 34; I S 9 23 f.), and portions were sometimes sent to friends not attending the feast (II S 11 8; Neh 8 10; Est 9 19, 22). During the meal entertainment might be provided in the form of instrumental music (Is 5 12; Am 6 5), singing (II S 19 35; cf. Ec 2 8), dancing (Mt 14 6; Lk 15 25), or riddles (Jg 14 12). One of the guests was sometimes appointed "ruler of the feast," to regulate the drinking and the entertainment (Jn 2 9). A great banquet occasionally continued for several days (Jg 14 12; cf. Est 1 3 f.), but excess in eating and drinking is unsparingly condemned by the sacred writers (Ec 10 16 f.; Is 5 11 f.; Am 6 1-6; cf. I Co 6 13; Ph 3 19). See also in general Food and Food Utensils.

Literature: Edersheim, *Life and Times of Jesus the Messiah*, ii, 205–210; Thompson, *The Land and the Book*, iii, 74–79, and index, s.v. 'Food,' § vi f. L. G. L.

MEARAH, mē-ē'rā (מְעָרָה, *mᵉ'ārāh*), 'cave': The name of a cave region, not taken by Joshua (Jos 13 4), belonging to Sidon, somewhere in the Lebanon country, E. of Sidon. C. S. T.

MEASURES. See Weights and Measures.

MEAT: (1) The rendering of several related terms (derived from *ākhal*, 'to eat'), *'ākhīlāh*, *'oklah*, *'ōkhēl*, and *ma'ăkhāl*, all meaning 'food' or 'eating' (I K 19 8; Gn 1 29; Lv 11 34, etc.) and usually rendered "food" in RV. (2) *leḥem*, 'bread,' but frequently used broadly for food in general (Lv 22 11, 13; Nu 28 24; I S 20 24, etc.). (3) *bᵉrāth* and *biryāh* (from *bārāh*, 'to eat,' especially to strengthen oneself when sick or weak, as in La 4 10), food suitable for a sick one (Ps 69 21; II S 13 5, 7, 10). (4) *ṭareph* (Ps 111 5; Pr 31 15; Mal 3 10). (5) *māzōn* (Gn 45 23; Dn 4 12, 21). (6) *path* (from *pāthath*, 'to break in pieces'), a 'bit,' or 'morsel' (for food) (II S 12 3 AV). (7) *tsēdhāh*, 'provisions for a journey' (Ps 78 25 AV). (8) *βρῶμα*, 'food,' *βρώσιμος*, 'eatable,' and *βρῶσις*, 'eating,' all frequently rendered "food" in RV (Mk 7 19; Lk 24 41; Jn 4 32; Ro 14 17, etc.). (9) *προσφάγιον*, 'anything eaten with' [bread or other food] (Jn 21 5 AV). (10) *τράπεζα*, 'table' (Ac 16 34). (11) *τροφή*, 'nourishment' (Mt 3 4, 6 25, 10 10, etc. AV, "food" RV). (12) *φάγειν*, 'to eat' (Mt 25 35, 42; Lk 8 55 AV). See also Food, §§ 8–10. E. E. N.

MEAT-OFFERING. See Sacrifice and Offerings, § 12.

MEBUNNAI, mē-bun'nai (מְבֻנַּי, *mᵉbhunnay*): One of David's heroes (II S 23 27), called Sibbecai in I Ch 11 29, 27 11. E. E. N.

MECHERATHITE, mē-kĕ'rath-ait (מְכֵרָתִי, *mᵉkhērāthi*): Probably a scribal error in I Ch 11 36 for Maacathite (cf. II S 23 34). E. E. N.

MECONAH, mē-cō'nā (מְכֹנָה, *mᵉkhōnāh*), Mekonah AV): A town in Judah, near Ziklag, occupied in post-exilic times (Neh 11 28). Site unknown. E. E. N.

MEDAD, mĭ'dad (מֵידָד, *mēdhādh*): An elder who had the gift of prophecy (Nu 11 26 f.). See also Apocalyptic Literature, § 3. E. E. N.

MEDAN, mĭ'dan. See Ethnography and Ethnology, § 11.

MEDEBA, med'ē-bā (מֵידְבָא, *mēdhᵉbhā'*): A town in the "plain" ("tableland" RVmg.) E. of Jordan, originally a possession of Moab, but after the conquest under Joshua assigned to Reuben (Jos 13 9, 16). There is no evidence that it came under Israelitic control before the days of David. After the disruption under Rehoboam it once more passed into the hands of the Moabites, and is mentioned in the Mesha Stone (see Mesha) as captured by Omri (line 7 f.) and recaptured by Mesha and fortified (line 29 f.). According to I Ch 19 7, the Syrians who came to assist the Ammonites against Joab encamped at the spot. The modern site is *Mādābā*, 6 m. from Heshbon (Map II, J 1). It has been colonized by Catholic Christians and contains important ruins. A mosaic map of Palestine was discovered here in 1896. The map formed a part of the floor of a church, built in the 5th cent. A full description with plates will be found in Libbey and Hoskins, *The Jordan Valley and Petra* (1905), vol. i, chap. xii, and Appendix. A. C. Z.

MEDES, mīdz, **MEDIA,** mĭ'di-a, **MEDIAN:** Media (מָדַי, *mādhay*) was a mountainous country, bounded on the N. by the Caspian Sea, on the E. by a great desert, on the S. by Susiana and Persia, and on the W. by Assyria and Armenia. This territory, about 600 m. in length and 250 m. in breadth, is approximately covered by the provinces *Ardelan* and *Irak Ajemi* of modern Persia. In ancient times, M. had two capitals: namely, Rhague and Ecbatana (q.v.).

It began to attract the attention of the warlike Assyrian kings as early as the middle of the 9th cent. or the beginning of the 8th B.C. At that time, to judge from the names of its leading inhabitants as they appear in the Assyrian lists, its population was of Indo-European or Aryan stock, an inference which is confirmed by the nature of the names reported in the classical writers. This affinity of the Medes with the Aryan race is also reflected in Gn 10 2, which represents Madai as the son of Japheth. According to Herodotus (I, 95 ff.), M. was made into a kingdom by Deioces, who was succeeded by his son Phraortes; but of these two monarchs nothing is known except what the Greek historian reports. The real power of M. began with Kyaxares (584 B.C.), the conqueror of Nineveh; but the glory of the monarchy was short-lived. The successor of Kyaxares, Astyages (the *Ishtuvegu* of the cuneiform inscriptions), being defeated by Cyrus (550 B.C.), Median independence came to an end, and Persia took the leadership in the Mesopotamian valley. The Medes never came into direct contact with the Hebrews. Sargon did indeed deport some of the conquered Israelites of the Northern Kingdom into their cities (II K 17 6, 18 11), and the prophets of Israel (Is 13 17, 21 2; Jer 51 11) regarded Media as the scourge in the hands of J" for the punishment of Babylon; but these are indirect relationships. In the later books of the O T (*e.g.*, Est 1 3, etc.) M. appears as second to Persia, though still recognized as a large and almost coordinate portion of the great monarchy. In Dn 5 31 "Darius the Mede" ("Median" AV) is named as "taking the kingdom,' but the reference is not as yet historically confirmed. A. C. Z.

MEDIATOR (μεσίτης), 'middleman': One who by his friendly offices establishes cordial relations between two naturally hostile or estranged persons, or parties. The term "mediator" occurs only in Gal 3 19 f.; I Ti 2 5; He 8 6, 9 15, 12 24. The synonym "umpire" ("daysman" AV) is found in Job 9 33. The idea of mediation, however, is not only common, but regulative in the religious thought both of the O T and the N T (cf. in the O T the verb *pāga'*, 'to make intercession,' Is 53 12).

The basis for the idea of mediation is that of intercession before a monarch by one who enjoys his favor in behalf of one who, either because he has lost it or because he never had it, seeks it. In this sense mediatorship is common in human relations. Jonathan makes intercession for David before Saul (I S 19 4); Abigail for Nabal before David (I S 25 18-31); the king of Syria for Naaman before the king of Israel (II K 5 6). But it is preeminently in the approach to God that mediation is necessary. Abraham intercedes for Abimelech (Gn 20 7, 17); also for Sodom and Gomorrah (Gn 18 23); Moses for Pharaoh and the Egyptians (Ex 8 8, 30, 9 28-33, 10 17 f.) and also for Israel (Ex 17 11, 33 13; Dt 9 18). Other cases of intercession are those of Samuel (I S 7 5, 12 19, 23; Jer 15 1) and Job (42 8).

1. Intercession.

This mediation in behalf of the inferior before the superior (for man before God) is in principle identical with the priestly function, and is carried through the priestly ritual all along the history of the people. In the Apocrypha and in the apocalyptic literature instances of mediation include the intercession of angels, who take the prayers of men before the throne of God (To 3 26). Enoch is besought by the fallen angels to plead for them (*Eth. En.* 13 4-7). In the *Assumption of Moses*, Moses makes intercession for the people of Israel (11 17, 12 6); while Enoch attempts to correct the common belief that there is any efficacy in such intercession (*Slav. En.* 53 1). The idea survives, and is carried into the N T (ἐντυγχάνειν, ἔντευξις). Here it is, however, connected with the work of Christ for His people (He 7 25), or the work of the Holy Spirit in behalf of the praying believer (Ro 8 27), or the sympathetic plea in prayer by believers for their fellow men (I Ti 2 1).

2. Priestly Mediation.

Mediation by creatures, especially angels before the throne of God, became obnoxious to later Jewish thought, on account of the great risk involved of corrupting the monotheistic idea by the temptation to offer worship to angels, or other creatures, as intermediaries between God and man. Accordingly in the Rabbinical schools the idea was discountenanced, and Moses alone was given the title mediator (*Peṣiq. Rab.* 6). Among Christians the belief in the intercession of saints, of angels, and of the Virgin Mary was largely developed in the later post-apostolic ages.

3. Angelic Mediation.

The counterpart of mediation in behalf of man before God is the presentation of God's word and will to men by an intermediary. The twofold ground for such mediation is (1) the necessity of communicating God's will to men, and (2) the incapacity, or unwillingness, of men to receive it directly from Him. Moses becomes God's mediator to Pharaoh and the Israelites (Ex 4 10 ff.). Later, in the giving of the Law on Mt. Sinai, at the express request of the people all communications from God are made to them through Moses (Ex 20 19). Hence the later uniform representation that Moses was the mediator of the old covenant (He 8 6; Philo, *Vita Moys*, 3 19; *Ass. Mos.* 1 14, 3 12). But even Moses being supposed incapable of receiving the Law directly, the idea arose that it was delivered to him through angels (Jos. *Ant.* XV, 5 3; cf. also Hermas, *Simil.*, VIII, 3 3, who names Michael as the individual angel; cf. Ac 7 53; Gal 3 19). A. C. Z.

4. Prophetic Mediation.

MEDICINE. See Disease and Medicine.

MEDITERRANEAN SEA (also called **Great Sea** [Nu 34 6; Jos 1 4, 15 12; Ezk 47 10], **Hinder**, or **Western Sea** [Dt 11 24; Jl 2 20; Zec 14 8]): The inland ocean lying between Europe, Western Asia, and Africa, 2,320 m. long by 100 to 600 m. broad, and, between Sicily and Africa, divided into two basins by a submarine ridge. Its main divisions were the Phœnician (Levant), the Ægean, the Adriatic (including the Ionian; see Adria), and the Tyrrhene Seas. During the summer months the prevailing winds ("Etesian") in the E. portions are from the NW. In the winter, fierce gales ("Levanters") sweep down from ENE., and in the western portions violent storms from the NW. and the NE. The Syrtes ("quicksands" Ac 27 17) on the shores of Africa,

the straits of Messina, between Sicily and Italy, and Cape Malia on the S. of Greece were regarded by ancient mariners with dread. The commerce of the Hebrews was chiefly by land, and they regarded the sea with some fear. Their coast-line, almost harborless, except N. of Carmel, was unfavorable to the growth of maritime trade; but they had intercourse with "the Isles," and had the Western world opened up to them by the Phœnicians. In N T times the Mediterranean was surrounded by the civilization of the world, and its great islands were very productive; so that there was a constant traffic in every direction, though most of the trade converged on Rome from Spain, Sicily, Africa, the Ægean, the Black Sea, and even India through Egypt—the grain-ships of Alexandria also supplying the capital with most of her food (cf. Ac 27 6, 28 11). Through Joppa, Cæsarea, and Ptolemais (q.v.), Palestine was in constant communication with the coasts of Asia Minor, Cyprus, Rhodes, Greece, and the West.
R. A. F.

MEEK, MEEKNESS: In the O T there is a small group of words, *'ānāh*, *'ānī*, *'ānāw*, *'anwāh*, and *'ănāwāh*, all derived from the root עָנָה, the primary significance of which seems to be 'to take or receive a low place.' The verb *'ānāh* may mean (in the active) 'to bend,' 'to oppress,' or 'to afflict,' or (intransitively) 'to be humble,' especially before God or His law, or (in the passive) 'to be bent,' 'oppressed,' 'afflicted.' The derivative *'ānāw* is considered intransitive, and generally rendered "meek," "humble," or "lowly," and the nominal forms, *'anwāh*, *'ănāwāh*, are rendered "meekness" or "humility," while *'ānī* is taken as passive and rendered "poor" or "afflicted." Since those who 'humbled themselves' before God and were loyal to Him were also frequently the oppressed ones whose cause was championed by prophets and psalmists (Ps 22 26, 25 9; Is 61 1; Am 2 7, etc.), the terms *'ānī* and *'ānāw* came to have somewhat of a technical religious sense, indicative of loyalty to J" as well as of lowly station in life. The significance that thus came to be read into these terms in the course of Jewish history explains the important use in the N T of the corresponding Gr. adjectives *πραΰς* and *πραΰς* (Mt 5 5, 11 29, 21 5; I P 3 4) and the nouns *πραότης* and *πραΰτης* (I Co 4 21, etc., frequently in Paul; Ja 1 21, 3 13; I P 3 15). When Jesus says, "I am meek and lowly in heart" (Mt 11 29), He must be understood as using the word in its acquired sense, in which whole-hearted submission to the will of God was the dominant note.
E. E. N.

MEGIDDO, mę-gid'ō (מְגִדּוֹ, *m'giddō*), **MEGIDDON** (in Zec 12 11): A very ancient Canaanite stronghold (Jos 12 21, 17 11), captured by Thotmes III, and mentioned in the Tell-el-Amarna tablets, as well as in Assyrian inscriptions. The ruins of *el-Lejjûn* (Latin, *Legio*), 4½ m. NW. of Taanach (q.v.), mark the site of the city in Roman times, but the ancient citadel was on the neighboring *Tell el-Mutasellim* (Map IV, C 8). This fortified city (I K 19 15) commanded the mouth of the chief pass from Sharon, as well as the road from En-gannim to the sea, and was so important a strategic point that the whole plain of Esdraelon was called "the valley of Megiddo" (II Ch 35 22; Zec 12 11). "The waters of Megiddo" (Jg 5 19) are apparently those of the Kishon, one of whose tributaries rises near *el-Lejjûn*. See also HAR-MAGEDON.
L. G. L.

MEHETABEL, mę-het'a-bl (מְהֵיטַבְאֵל, *m'hēṭabh'ēl*), **MEHETABEEL,** bĭl, AV, 'God benefits': 1. The wife of Hadar, King of Edom (Gn 36 39; I Ch 1 50). 2. The father of Delaiah (Neh 6 10).
E. E. N.

MEHIDA, mę-hai'da (מְחִידָא, *m'ḥīdhā'*): The ancestral head of one of the subdivisions of the Nethinim (Ezr 2 52 = Neh 7 54).
E. E. N.

MEHIR, mî'hęr (מְחִיר, *m'ḥīr*): A small Judahite clan inhabiting the neighborhood of Eshton (I Ch 4 11).
E. E. N.

MEHOLATHITE, mę-hō'la-thait (מְחֹלָתִי, *m'ḥolāthī*): A native of Abel-meholah, the birthplace of Elisha (I K 19 16), situated on the border of one of Solomon's prefectures (I K 4 12). Adriel, the husband of Merab, Saul's daughter, is thus designated (I S 18 19). In II S 21 8 his father Barzillai.
C. S. T.

MEHUJAEL, mę-hū'ja-el (מְחוּיָאֵל, *m'ḥūyā'ēl*, *m'ḥiyyā'ēl*), perhaps 'smitten of God,' or 'God gives life': A great-grandson of Cain, the fourth in the Cainite genealogy (Gn 4 18). Same as Mahalalel (5 12) of the Sethite line.
C. S. T.

MEHUMAN, mę-hū'man. See CHAMBERLAINS, THE SEVEN.

MEHUNIM, mę-hū'nim. See MEUNIM.

MEJARKON, mî"jär'kon (מֵי הַיַּרְקוֹן, *mēhayyarqōn*), 'green water': A place in Dan (Jos 19 46) not far from Rakkon and Joppa. Map III, C 4.
E. E. N.

MEKONAH, mę-kō'nā. See MECONAH.

MELATIAH, mel"a-tai'ā (מְלַטְיָה, *m'laṭyāh*), 'J" delivers': A Gibeonite (Neh 3 7).
E. E. N.

MELCHI, mel'cai (Μελχεί): The name of two ancestors of Jesus (Lk 3 24, 28).
E. E. N.

MELCHIAH, mel-cai'ā. See MALCHIJAH.

MELCHISEDEC, mel-kiz'ę-dek. See MELCHIZEDEK.

MELCHISHUA, mel"cai-shū'a. See MALCHISHUA.

MELCHIZEDEK (מַלְכִּי־צֶדֶק, *malkī-tsedheq*, **Melchisedec,** He 5 6, etc. AV), 'king of righteousness': M. appears abruptly in the narrative of Gn 14 18 as "priest of God Most High," and "king of Salem," and, in his priestly capacity, by the symbolical use of bread and wine bestows a blessing on Abraham. Such a person combining in himself the priestly and royal offices was afterward seen in the ideal king of Israel, to whom, therefore, a priesthood "after the order of Melchizedek" was ascribed (Ps 110 4). In He 5 6, 7, this is elaborated in its application to Christ. Of the historicity of Melchizedek doubts have been expressed. But as it is admitted that Gn ch. 14 contains a historical kernel, such doubts are not justified.
A. C. Z.

MELEA, mĭ'lę-a (Μελεά): An ancestor of Jesus (Lk 3 31). E. E. N.

MELECH, mĭ'lec (מֶלֶךְ, *melekh*), 'king': A grandson of Jonathan, son of Saul (I Ch 8 35, 9 41). E. E. N.

MELICU, mel'ĭ-kiū. See MALLUCHI.

MELITA, mel'ĭ-ta: An island in the Mediterranean, the scene of Paul's shipwreck (Ac 28 1), the modern Malta (the identification with Meleda, on the Dalmatian coast, is baseless). It lies 58 m. S. of Sicily and 180 m. N. of Cape Bon in Africa, and has an area of 95 sq. m. Occupied in turn by the Phœnicians, Greeks, and Carthaginians, it came under the Romans in 218 B.C. and formed part of the province of Sicily. Paul's ship, after drifting from Cauda near Crete for a fortnight, close-hauled on the starboard tack under an ENE. gale, reached what is now called St. Paul's Bay, 8 m. NW. of Valetta, and struck a shoal formed, it would appear, between the island of Salmonetta and the shore on the W. side of the bay. The vessel went to pieces, but the ship's company all escaped to the beach (Ac 27 14-44). The inhabitants of the island ("barbarians" and abundantly superstitious, Ac 28 2-6) probably spoke Punic, though Publius, "the chief man of the island," and his family apparently knew Greek as well as Latin. This title for the governor is confirmed by early inscriptions from the neighboring island of Gozo. The "viper" episode has been questioned, but the fact that to-day in a very thickly populated island there are no poisonous serpents is no evidence as to its condition in the 1st cent. After three months of great hospitality on the part of the inhabitants, and doubtless of more or less missionary work on the part of Paul, he and his companions sailed to Syracuse on an Alexandrian ship which had wintered at Melita. Nothing certain is known of Christianity in the island until the middle of the 5th cent., though some hold that Christian inscriptions of the 2d cent. have been discovered. R. A. F.

MELON. See PALESTINE, § 23; and FOOD AND FOOD UTENSILS, § 3.

MELZAR, mel'zār. See STEWARD.

MEMORIAL: In most cases the occurrence of this term in the Bible needs no explanation. That through which a person or an event, or even God Himself, is to be remembered is a "memorial" (Ex 3 15, 12 14; Jos 4 7; Mk 14 9, etc.). The term *'azkhārāh,* used as a technical term in the manual of offerings (Lv 2 2, 9, 16, 5 12, 6 15) and in other places in the Priests' Code (Lv 24 7; Nu 5 26), is rendered "memorial" as if derived from *zākhar* in the sense of 'to remember.' The term is used of the portion of the vegetable offering that was burned on the altar as incense and of the frankincense that was sprinkled on the showbread (Lv 24 7), and the idea seems to have been that it was the fragrance of the incense that caused it to serve as a "memorial." As the primary meaning of *zākhar* was, apparently, 'to stick,' or 'prick,' perhaps it was the pungency of the incense that led to its being called *'azkhārāh.* (So Dillmann on Lv 2 2-4.) E. E. N.

MEMPHIS, mem'fis (Μέμφις, only in Hos 9 6, where Heb. is *mōph*; and **Noph** in the AV of Is 19 13, Jer 2 16, 44 1, 46 14, 19, and Ezk 30 13, 16, where the Heb. is *nōph*: The capital of Egypt. In the sacred texts it is called *Hat-ka-ptah* ('house of the Image of Ptah'), the name applied to the whole land (Αἰ-γυπτος, 'E-gy-pt'). The secular name of the city was, however, *Men-nofer* ('the fine residence'), and was abbreviated into *Mennefe* and *Menfe*; hence the Greek form, which has prevailed in later historical times. The city was situated on the W. bank of the Nile, 12 m. S. of modern Cairo, and covered a large area of territory, probably shifting and changing its boundaries as the kings of the several dynasties chose new sites for their palaces. According to tradition, it was built by Menes of the first dynasty, and held a place of prime importance to the days of the Ptolemies, even though other cities, especially Thebes, rivaled and at times surpassed and supplanted it as a political center. It was the seat of a temple of the god *Ptah* ('the world creator'), who was thought to be embodied in the Apis bull; but there were also many foreign deities worshiped in the city, especially Astarte. With the exception of the necropolis with its pyramids, the ruins of Memphis, which even to the 12th cent. A.D. were said to extend half a day's journey, have totally disappeared. A. C. Z.

MEMUCAN, mę-miū'can. See PRINCES, THE SEVEN.

MENAHEM, men-a-hem (מְנַחֵם, *m'naḥēm*), 'comforter': The son of Gadi (II K 15 14) and military governor of the earlier capital of Israel, Tirzah. When Shallum usurped the throne, Menahem refused to submit, made an attack on Samaria, where the king was holding court, captured the city, put the usurper to death, and was himself proclaimed king (*circa* 744 B.C.). His rule, however, was at first opposed, and it was necessary to suppress a rather formidable rebellion. This Menahem did, evidently with a strong hand, inflicting cruel revenge upon the disaffected. In order to maintain himself in power, he placed himself under vassalage to Pul, King of Assyria (II K 15 19 f.), better known as Tiglath-pileser III. But to secure this alliance, he was compelled to pay a large sum of money (1,000 talents) to the Assyrian king, which he in turn exacted from the wealthy men of his realm. The alliance turned out to be a serious disaster for Israel; since it offered the Assyrians the occasion for a hold upon the nation, which was destined to end in complete absorption into the larger kingdom. Menahem's policy was resisted in Israel by an anti-Assyrian party. But though in constant peril, the king ended his reign in peace (*circa* 735 B.C.), and was succeeded by his son Pekahiah. A. C. Z.

MENAN, mĭ'nan. See MENNA.

MENE, MENE, TEKEL, UPHARSIN, mĭ'nĭ, tĭ'kel, yu-fār'sin (מְנֵא מְנֵא תְּקֵל וּפַרְסִין, *m'nē', m'nē', t'qēl, ūpharsīn*): The words that appeared on the wall at Belshazzar's feast (Dn 5 25). As Belshazzar and his lords were desecrating the sacred vessels that Nebuchadrezzar had brought from Jerusalem, the form of a hand appeared writing upon the plaster of the

wall these mysterious words. The king's wise men failing to interpret them, Daniel was called, and after a lengthy exordium, presented his interpretation. The words are Aramaic, and by Daniel's interpretation were to be paraphrased as in ARV, while the marginal rendering of the four words is "numbered, numbered, weighed and divisions." There is almost endless discussion as to their rendering, many of the proposals being very fanciful. Daniel's own interpretation takes enough liberty with the four words, as he interprets the first and third, and changes the fourth from *upharsin* to *peres*, to warrant us in questioning the meaning of the entire inscription, as well as its proper pronunciation. There seems to be nothing better than Daniel's rendering of the first three words, while the last may be either "divisions," "divided," "assessed" (Margoliouth), or "Persians." According to Driver (*Camb. Bible, ad loc.*) the words are the names of weights, and should be read: "A m'na, a m'na, a shekel and half-shekels." I. M. P.

MENNA, men'a (Μεννά, **Menan** AV): An ancestor of Jesus (Lk 3 31). E. E. N.

MENUHOTH, mę-nū'hŏth. See MANAHATHITE.

MEONENIM, mę-ŏn'ę-nim (מְעוֹנְנִים, *mᵉʿōnᵉnīm*); with *'ēlōn* ('oak'), 'soothsayer's oak': The seat of an oracle near Shechem, perhaps the same as 'oak of Moreh' (J 9 9 37; cf. Gn 12 6; Jg 7 1). C. S. T.

MEONOTHAI, mę-ŏn'o-thăi (מְעוֹנֹתַי, *mᵉʿōnōthay*): A Kenizzite clan (I Ch 4 14). E. E. N.

MEPHAATH, mĕf"a-ăth (מֵיפַעַת, *mēphaʿath*): A place in Reuben, assigned to the Levites (Jos 13 18, 21 37; I Ch 6 79), later reoccupied by the Moabites (Jer 48 21). Site unknown; but it was somewhere between Medeba and Dibon. E. E. N.

MEPHIBOSHETH, mę-fĭb'o-shĕth (מְפִיבֹשֶׁת, *mᵉphībhōsheth*), 'he who scatters shame' (?) (II S 4 4, 9 6 ff.); originally **Meribbaal,** 'Baal is advocate,' or 'hero of Baal' (so Gray, *Proper Names*, p. 201) (I Ch 8 34): **1.** A cripple, son of Jonathan. A realistic account of the accident that crippled him is given in II S 4 4. When David was recognized king, M. promptly made his submission to him and received as a reward the private estate of Saul and an honorable place at court (II S 9 6 ff.), together with the services of Saul's steward Zibah. Later, during the rebellion of Absalom, Zibah slanderously accused his master of secretly joining the rebels and obtained his estate, which was adjudged forfeited (II S 16 1-4). But when M. protested his innocence David restored half the estate to him and gave him back his place at court (II S 19 24 ff.). In the affair of Rizpah M. was spared for the sake of Jonathan (II S 21 7). **2.** A son of Rizpah (II S 21 8). A. C. Z.

MERAB, mĭ'răb (מֵרַב, *mērabh*): The eldest daughter of Saul (I S 14 49), promised to David (18 17), but given to Adriel (18 19). Their five sons were delivered by David to the Gibeonites to be put to death (II S 21 8, where "Merab" should be read for "Michal"). C. S. T.

MERAIAH, mę-rē'yā (מְרָיָה, *mᵉrāyāh*): The head of the priestly house of Seraiah in the days of Nehemiah (Neh 12 12). E. E. N.

MERAIOTH, mę-rē'yŏth (מְרָיוֹת, *mᵉrāyōth*): **1.** A priest in the ancestry of Ahitub (I Ch 6 6 f., 52; Ezr 7 3). **2.** A son of Ahitub (I Ch 9 11; Neh ch. 11). **3.** By mistake in Neh 12 15 for "Meremoth," q.v. (cf. ver. 3). E. E. N.

MERARI, mę-rē'răi (מְרָרִי, *mᵉrārī*), **MERARITES:** The third and youngest son of Levi (Gn 46 11; Ex 6 16). His importance lies chiefly in the fact that he was the ancestor and eponym of one, though the smallest, of the Levite clans (Nu 3 17, 4 29; I Ch 6 1, 9 14). As a gentilic the name is preceded always by the article (Nu 26 57). There were two subdivisions of the Merarite Levites, called respectively Musshi and Mahli. In the allocation of cities of residence, they were placed in Zebulun, Gad, and Reuben (Jos 21 7, 34-40). The family of M. was prominent in the train of Ezra at the restoration (Ezr 8 19), though it is barely possible that this may be another clan of the same name. A. C. Z.

MERATHAIM, mĕr"a-thē'ĭm (מְרָתַיִם, *mᵉrāthayim*), 'double rebellion' (?): An enigmatic name, apparently for Babylonia (Jer 50 21). Possibly it represents the Babylonian name for the 'sea country,' *i.e.*, S. Babylonia. E. E. N.

MERCHANT, MERCHANDISE. See TRADE AND COMMERCE, § 3.

MERCHANT SHIP. See SHIPS AND NAVIGATION, § 2.

MERCURIUS, męr-kiū'ri-us, **MERCURY.** See GREEK AND ROMAN RELIGION, § 6.

MERCY: This term is the translation in AV of derivatives of several Heb. roots: (1) *ḥesedh*, 'goodness,' 'kindness,' in most passages, of God; for which RV has usually "loving-kindness," sometimes "kindness," also "goodness." The only verbal form is translated "show thyself merciful" (II S 22 26 = Ps 18 25 [26]). The adj. *ḥāsīdh*, denoting the active practise of *ḥesedh*, is used twice of God (Jer 3 12, "merciful"; Ps 145 17 "holy" AV, "gracious" RV), twice of men and then rendered with "merciful" (II S 22 26 = Ps 18 25 [26]); elsewhere it is used of men as exhibiting 'duteous love' toward God, hence rendered "pious," "godly." (2) *raḥămīm*, 'bowels,' as the seat of tender compassion, is rendered "mercies," but according to many this word is a denominative from *reḥem* ('womb'), and means 'brotherhood,' 'brotherly feeling,' *i.e.*, of those born of the same womb. It is usually used of God, whose mercies are "great" or "manifold." The verb *raḥām*, in the *piel* (active) is used mainly of God and rendered "be merciful" AV, in RV often "have compassion," and in the *pual* (passive) of men. The adj. *raḥūm*, used only of God, is rendered "merciful" (AV and ERV), also "full of compassion" (Ps 78 38, etc.), but ARV has uniformly "merciful." (3) *ḥānan*, 'show favor,' 'be gracious,' usually of God in bestowing favors on men or redeeming them from various ills. It is rendered "be gracious," "merciful" or "favorable," "have mercy" or "pity." (4) *ḥemlāh*, an inf. from

a vb. meaning 'to spare,' 'have compassion,' is rendered "being merciful" (Gn 19 16), also "pity" (Is 63 9). (5) *kippēr*, 'cover over,' 'propitiate' (in Dt 21 8, 32 43, "be merciful" AV; "forgive," "make expiation" RV), elsewhere "make atonement," or "reconciliation." It is characteristic of the O T revelation that so much emphasis is found laid upon the great truth of God's mercy to sinful man and the correlated truth of the duty of man to be merciful and compassionate toward his fellow men (cf. Mic 6 8). In the N T both of these truths have a flood of light thrown upon them by the revelation in Christ. God's mercy revealed in Christ only makes more evident the primary place mercy must hold in the Christians' attitude toward his fellow men. C. S. T.

MERCY-SEAT. See ARK.

MERED, mî'red (מֶרֶד, *meredh*): A clan of Judah (I Ch 4 17, 18). E. E. N.

MEREMOTH, mer'ę-moth (מְרֵמוֹת, *m•rēmōth*): 1. A priestly family (Neh 10 5, 12 3, 15; here Meraioth should be **Meremoth**). 2. A priest in Ezra's day (Ezr 8 33; Neh 3 4, 21). 3. One of the "sons of Bani" (Ezr 10 36). E. E. N.

MERES, mî'rîz. See PRINCES, THE SEVEN.

MERIBAH, mer'i-bā (מְרִיבָה, *m•rībhāh*), 'strife': The name of two places where similar occurrences are reported to have taken place during the course of the Exodus. (1) The first is in the region of Mt Horeb, N. of Mt. Sinai, and in connection with the murmuring ("striving" RV, "chiding" AV) of the children of Israel (Ex 17 1-7; see also MASSAH). (2) **Meribath-kadesh,** in the wilderness of Zin in the neighborhood of Kadesh (Ezk 48 28; cf. also Nu 27 14; Dt 32 51, where the rendering is "Meribah of Kadesh"). Here also the people found no water and "strove" with ("chode" AV) Moses. By smiting the rock Moses caused water to gush forth. The similarity of these accounts has led many to assume that they are different versions of the same story, confusedly given as if they were two occurrences. There is valid reason, however, for believing that the same circumstances, repeated in two different places, gave the same name to the places. This is especially likely because the Meribah of Rephidim is only incidentally spoken of under that name. Its more distinctive designation is Massah, 'temptation.' The waters of **Meriboth-kadesh** in Ezk 47 19 ("strife in Kadesh" AV) are given as the S. limit of the ideal land of Israel. For a radical critical reconstruction of the narrative in Ex and Nu, see Bacon, *Triple Tradition of the Exodus*, pp. 80 ff. A. C. Z.

MERIB-BAAL, mer''ib-bē'al. See MEPHIBOSHETH.

MERIBATH-KADESH, mer'i-bāth-kē'desh. See MERIBAH.

MERIBOTH-KADESH. See MERIBAH.

MERODACH, mę-rō'dac. See SEMITIC RELIGION, §§ 25, 33.

MERODACH-BALADAN, (מְרֹדַךְ בַּלְאֲדָן, *m•rō'dhakh bal'ădhān*; Assyrian, *Marduk-bal-iddin*, 'Marduk has given a son'): The king of Babylon (II K 20 12 ff. = Is 39 1 ff.) from 721 to 709 B.C. and for about six months in 702. Merodach-Baladan was a Chaldean and head of the people of that name, whose capital was at *Bît-Yakin*, near the head of the Persian Gulf. He was a sworn enemy of Assyria, and gradually pushed northward until, with the aid of the Elamites, he seized Babylon in 721 B.C. After the embassy sent to Hezekiah (Is ch. 39), M.-B. was defeated by Sargon II (709), and driven back to his native city, whence, to avoid capture, he fled to Elam. In 702, under Sennacherib's reign in Nineveh, he secured the throne of Babylon for about six months, but was forced to retire to his home land, whence, after a period of defense, he fled, and is reported to have died in the city of *Nagitu*, on the western border of Elam. I. M. P.

MEROM, WATERS OF, mî'rem (מֵרוֹם, *mērōm*): A place noted for the great victory of Joshua over King Jabin of Hazor and his allies (Jos 11 5). It is usually identified with the modern *Bahrat el-Ḥuleh*, the northernmost of the three bodies of water through which the Jordan flows (see JORDAN). But the identification is strongly contested by some on the grounds (1) that the word *yām*, 'sea,' would have been used if such a large body of water had been meant, and (2) that the situation does not harmonize with the geographical data of Jos 11 8. Accordingly, it is proposed to find the Waters of Merom in a locality in upper Galilee abounding in springs, near the modern village *Meron*, or *Marun er-Ras*, a little W. of *Safed*, Map I, E 4 (so Buhl, *Geog. Pal.*, p. 234). The solution of the difficulty seems to lie along the line of identifying the site, not with any particular spot, but with a district (suggested in the Vulgate *regione Merome* of Jg 5 18). Such a district is in general that which, including the lake *Ḥuleh*, stretches northward and is traversed by a stream, to which the phrase Waters of Merom is more strictly to be applied. (Cf. Schenkel, *Bib. Lex.*, 1869–75). A. C. Z.

MERONOTHITE, mę-rōn'o-thait (מְרֹנֹתִי, *mērōnōthī*) 'man of Meronoth': The designation of two men, Jehdeiah (I Ch 27 30) and Jadon (Neh 3 7). No other reference to Meronoth occurs. Site unknown, but it was probably near Gibeon. E. E. N.

MEROZ, mî'rez (מֵרוֹז, *mērōz*): A place mentioned only in the song of Deborah (Jg 5 23). The extreme bitterness of the curse against this otherwise unknown village has been accounted for on two hypotheses: either Meroz was so near the battlefield that its inaction was tantamount to a declaration of hostility to the Israelite cause, or else the fleeing Sisera was suffered to pass through the village unmolested. The position of this curse, just preceding the blessing upon Jael, seems to lend weight to the second hypothesis. The name Meroz may survive in *el-Muruṣṣuṣ*, a small, mud-built village 5 m. NW. of Bethshean. L. G. L.

MESECH, mî'sec. See ETHNOGRAPHY AND ETHNOLOGY, § 11, under **Meshech.**

MESHA, mî'sha: 1 (מֵישַׁע, *mēsha'*). A king of Moab conquered and made a vassal of Israel by Omri (885–874 B.C., II K 3 4). He is spoken of as a "sheepmaster," who paid an annual tribute consisting of the wool of 100,000 lambs and 100,000 rams. Some time near the end of Ahab's reign he

renounced his allegiance to Israel and secured his independence. After the death of Ahab, his son Jehoram attempted to recover the territory lost, and by the aid of Judah and Edom obtained a considerable victory over Mesha's army (II K 3 22-24), but was led to abandon the campaign on account of Mesha's desperate deed of sacrificing his son and heir as a propitiation to Chemosh in plain view of the allies (II K 3 27). **Mesha, Stone of.** Besides the Biblical data in II K 3 4 ff., a memorial pillar of black basalt 3½ ft. high by 2 ft. wide, erected by Mesha, gives information about the events of his reign. This stele was discovered in 1868 among the ruins of Dibon (*Dībān*), by Rev. F. A. Klein, a Prussian missionary. A rough squeeze was made for Clermont-Ganneau in 1869, and a copy of lines 13–20. When the Arabs of the neighborhood realized that the stone was possessed of value they broke it into fragments in the hope of selling the pieces separately to greater advantage. Two large fragments together with a large number of smaller ones were ultimately recovered and by the aid of the squeeze the stone was completely restored and taken to the Louvre in Paris. The inscription consists of thirty-four lines, and recounts how Mesha wrested back the cities Medeba, Nebo, and Jahaz, which Omri and his son Ahab succeeded in taking from Moab, together with Ataroth, formerly inhabited by Gadites. The inhabitants of these cities he "devoted" (made *ḥerem*, 'devoted to deity') to Chemosh, and carried on a campaign southward to Horonaim. The victorious campaign here commemorated was probably the same as that alluded to in II K 3 4 f. The stone is of special interest and value, since it is the oldest extant inscription in Hebrew (in the broad sense). It throws much light upon the history of the Hebrew alphabet and also on the grammatical and lexical characteristics of the ancient Hebrew speech. The stone reveals the fact that the Israelites and Moabites (as well as the other neighboring Semitic peoples) spoke practically the same language. There are remarkable affinities of thought, also, between the Moabite Stone and many passages of the O T. For a facsimile reproduction of two lines of this inscription see Alphabet.

The following is the translation of Dr. Driver in *EB*, vol. iii, col. 3041 f.:

1. I am Mesha, son of Chemosh [kān?], King of Moab, the Daibonite.
2. My father reigned over Moab for thirty years, and I reigned
3. after my father. And I made this high place for Chemosh in ḲR[Ḥ]H, a [high place of sal]vation,
4. because he had saved me from all the assailants (?), and because he had let me see (my desire) upon all them that hated me. Omri,
5. King of Israel, afflicted Moab for many days, because Chemosh was angry with his land.
6. And his son succeeded him; and he also said I will afflict Moab. In my days said he [thus;]
7. but I saw (my desire) upon him and upon his house, and Israel perished with an everlasting destruction. Omri took possession of the [la]nd
8. of Mĕhēdeba, and it (*i.e.*, Israel) dwelt therein, during his days, and half his son's days, forty years; but Chemosh [resto]red
9. it in my days. And I built Ba'al-Me'on, and I made it the reservoir (?); and I buil [t]
10. Ḳiryathēn. And the men of Gad had dwelt in the land of 'Aṭaroth from of old; and the king of Israel
11. had built for himself 'Ataroth. And I fought against the city, and took it. And I slew all the people [from]
12. the city, a gazingstock unto Chemosh, and unto Moab. And I brought back (or, took captive) thence the altar-hearth of Dawdoh (?), and I dragged
13. it before Chemosh in Keriyyoth. And I settled therein the men of SRN, and the men of
14. MḤRT. And Chemosh said unto me, Go, take Nebo against Israel. And I
15. went by night, and fought against it from the break of dawn until noon. And I took
16. it, and slew the whole of it, 7,000 men and male strangers and women and [female stranger]s
17. and female slaves: for I had devoted it to 'Ashtor-Chemosh. And I took thence the [ves]sels
18. of Yahwé, and I dragged them before Chemosh. And the king of Israel had built
19. Yahaṣ, and abode in it, while he fought against me. But Chemosh drave him out from before me; and
20. I took of Moab 200 men, even all its chiefs; and I led them up against Yahaṣ, and took it
21. to add it unto Daibon. I built ḲRḤH, the wall of Ye'ārin (or, of the Woods), and the wall of
22. the Mound. And I built its gates, and I built its towers. And
23. I built the king's palace, and I made the two reser-[voirs (?) for wa]ter in the midst of
24. the city. And there was no cistern in the midst of the city, in ḲRḤH. And I said to all the people, Make
25. you every man a cistern in his house. And I cut out the cutting for ḲRḤH, with (the help of) prisoner[s of] Israel. I built 'Aro'er, and I made the highway by the Arnon.
27. I built Beth-Bamoth, for it was pulled down. I built Beṣer, for ruins
28. [had it become. And the chie]fs of Daibon were fifty, for all Daibon was obedient (to me). And I reigned
29. over an hundred [chiefs] in the cities which I added to the land. And I built
30. [Mĕhē]dē[b]a, and Beth-Diblathēn, and the Beth-Ba'al-Me'on; and I took thither the *naḳadh*-keepers,
31. . . . sheep of the land. And as for Ḥoronēn, there dwelt therein . . .
32. . . . And Chemosh said unto me, Go down, fight against Ḥoronēn. And I went down . . .
33. . . . [and] Chemosh [resto]red it in my days. And . . .
34. . . . And I . . .

2 (מֵישָׁע, *mēshā'*). A son of Caleb (I Ch 2 42).

A. C. Z.

MESHA, mî'sha (מֵשָׁא, *mēshā'*): **I.** A son of Sharaim, a Benjamite (I Ch 8 9). **II.** A place on the boundary of the region occupied by the sons of Joktan (Gn 10 30). A. C. Z.

MESHACH, mî'shac (מֵישַׁךְ, *mēshakh*): A name given by Nebuchadrezzar to Mishael, one of Daniel's companions in Babylon (Dn 1 7). He was appointed over the province of Babylon (2 49). For refusing to worship the golden image he was cast into the fiery furnace, from which he came out uninjured (3 14 ff.). C. S. T.

MESHECH, mî'shec. See Ethnography and Ethnology, § 11.

MESHELEMIAH, mę-shel''ę-mai'ā (מְשֶׁלֶמְיָה, *meshelemyāh*), 'J" has recompensed': The ancestral head of a division of Korahite Levites, entrusted with caring for the gates of the Temple (I Ch 9 21, 26 1, 2, 9). Also called **Shallum** (I Ch 9 9, 17, 19, 31), **Shelemiah** (26 14), and **Meshullam** (Neh 12 25). E. E. N.

MESHEZABEL, mę-shez'a-bel (מְשֵׁיזַבְאֵל, *meshēzabh'ēl*, **Meshezabeel** AV), 'God is Savior': The name of a family of post-exilic Jews (Neh 3 4, 10 21, 11 24). E. E. N.

MESHILLEMITH, mę-shil'ę-mith. See MESHILLEMOTH.

MESHILLEMOTH, mę-shil'ę-moth (מְשִׁלֵּמוֹת, *m'shillēmōth*): **1.** An Ephraimite (II Ch 28 12). **2.** The head of a priestly family (I Ch 9 12, here called **Meshillemith**; Neh 11 13). E. E. N.

MESHOBAB, mę-shō'bab (מְשׁוֹבָב, *m'shōbhābh*), 'returned': The head of a Simeonite family (I Ch 4 34). E. E. N.

MESHULLAM, mę-shul'am (מְשֻׁלָּם, *m'shullām*), 'reconciled'?: **1.** The grandfather of Shaphan, the scribe, in the reign of Josiah (II K 22 3). **2.** A son of Zerubbabel (I Ch 3 19). **3, 4, 5.** Three Benjamites (I Ch 8 17, 9 7 =Neh 11 7; I Ch 9 8). **6.** A Gadite (I Ch 5 13). **7.** The father of Hilkiah, the priest (I Ch 9 11 =Neh 11 11). **8.** A priest (I Ch 9 12). **9.** A Kohathite, overseer of the repairs on the Temple, under Josiah (II Ch 34 12). **10.** A "chief man" in Babylon, who helped Ezra to procure Levites to accompany him to Jerusalem (Ezr 8 16). **11.** One who opposed Ezra in the matter of foreign wives (Ezr 10 15). **12.** One who had married a foreign wife (Ezr 10 29). **13.** A son of Berechiah, who assisted in repairing the wall (Neh 3 4, 30) and whose daughter was the wife of the son of Tobiah, the enemy of Nehemiah (6 18). **14.** A son of Besodeiah who helped to repair the old gate (Neh 3 6). **15.** One who stood at the left of Ezra when the Law was read (Neh 8 4). **16, 17.** A priest and a chief who sealed the covenant (Neh 10 7, 20). **18.** A prince in the procession at the dedication of the wall (Neh 12 33). **19, 20.** Two heads of priestly houses in the time of Joiakim, the high priest (Neh 12 13, 16). **21.** A porter under Joiakim (Neh 12 25). C. S. T.

MESHULLEMETH, mę-shul'ę-meth (מְשֻׁלֶּמֶת, *m'shullemeth*): The wife of King Manasseh and the mother of King Amon (II K 21 19). C. S. T.

MESOBAITE, mę-sō'ba-ait. See MEZOBAITE.

MESOPOTAMIA, mes''o-po-tê'mi-a. See ARAM, § 3 (1).

MESSIAH (מָשִׁיחַ, *māshīaḥ*), from *māshāḥ*, 'to anoint': In the N T generally translated into Χριστός, "Christ," *i.e.*, **anointed** (Jn 4 25, etc., **Messias** AV). In the O T, M. is used in conjunction with J" ("Jehovah's anointed") as a title of honor for the king (I S 24 6, etc.). It is applied, however, without being designed to be literally understood, to the patriarchs (Ps 105 15) and to Cyrus (Is 45 1). Priests, as well as kings, and occasionally prophets, were anointed as a sign of their elevation to high functions.

1. Name.

The Messianic idea in its breadth is not to be limited by the meaning of the word Messiah. It includes all the aspirations of Israel to world-wide influence from the very first. Long before the hope was fixed in a single person who should carry out God's plan of righteous rule on earth, it had existed as an expectation that J" would impart a blessing to all nations through the posterity of Abraham (Gn 12 3), that a succession of prophets would communicate God's will to Israel (Dt 18 18), and that the seed of the woman should bruise the head of the serpent (Gn 3 15). It was only after the downfall of the empire established by David and brought to its highest glory in Solomon that the idea assumed the form of the hope that the ideal kingdom should be restored. Hosea points to the return of Israel to David in the latter days (3 5), and Amos to the raising up of the fallen Tabernacle of David (9 11).

2. Earliest Conception.

But it is with Isaiah that the prospect of the birth of an ideal king first becomes clear (9 2-7). His reign is to be one of universal and endless peace and prosperity (11 1-9), though he was to appear in circumstances least promising. This thought is dwelt on specially by Micah in the announcement that, when the house of David had been reduced by the national misfortunes to the lowest condition and driven to its ancestral residence at Bethlehem, then the Deliverer ["Prince"] should appear (5 2, 5). Similarly, Jeremiah (23 5) foretold the springing up of a "Branch" from the fallen trunk of David, a king with the significant name "Jehovah our righteousness" (ver 6). During the period of the Exile, Ezekiel developed and enforced the hope (34 11-15, 23-31, particularly ver. 24; cf. also 37 24).

3. The Messianic King.

Quite a different aspect of the Messiah's person and work is presented in Deutero-Isaiah. In a series of passages is given the picture of a deliverer for Israel who accomplishes his work by sacrifice, suffering, and death (42 1-4, 61 1-3, 52 13–53 12) and is known as the "Servant of Jehovah," because his whole-hearted loyalty is in significant contrast to the stiff-necked disobedience of the people as a whole; and it is precisely because of this perfect devotion and obedience unto death that he is raised to a high reward. It has been said that the Servant of Jehovah is a personification of the faithful remnant of Israel, by whose vicarious sufferings the people are redeemed; but inasmuch as a nation could only be organized under a Head as the specially anointed of God, this Head (King), under whom the people is integrated, certainly has a real place in the conception of the servant. Here belong, too, Ps 22 1-11, 28 31. In Ps 2 the personal Messiah is represented as enthroned in Zion, and in Ps 110 as combining in Himself the office of Priest with that of King.

4. The Servant of God.

This agrees so completely with the conception of Zec 3 8 ff., where the Messiah is given the name of "Branch" (as in Jer), as to make it clear that in the post-exilic period the appearance of an ideal king had become an ineradicable element in Israelitic thought. From Zec 4 6 f. it might be inferred that Zerubbabel was by some regarded as the Branch; but, though the prophet encourages confidence in him, he seems to designate Jeshua, not Zerubbabel, as the 'anointed one' (6 9-15; cf. 4 14). In the Maccabæan age the name "Son of Man" was given to the Messiah (Dn 7 13). And in the apocalyptic literature the ideal figure, though naturally clothed in the symbolic garb characteristic of that type of writing, is constantly kept in view. In the *Sib. Or.* (III 97–807), issuing from the middle of the 2d cent. B.C., there is an unmistakable descrip-

5. Post-Exilic Development.

tion of him. In *Eth. En.* (chs. 36–72, the Book of Similitudes) he is portrayed under the figure of a white bull. In addition, in the judgment of many scholars, Enoch adopted from Dn the title "Son of Man." In two of the *Psalms of Solomon* (17 36, 18 6-8) even the title "Messiah" is clearly fixed. Finally, the titles "elect" and "Son of God" are applied to him.

6. Diverse Outgrowths.

Throughout its long history the conception of the Messiah became the subject of a variety of side developments, some of which are mere variants of the same fundamental type, and some are mutually exclusive. Of the latter class are the contradictory ideas, on the one hand, that the Messiah was Himself to be the deliverer of the people, and, on the other, that He was to be only the king who should rule it after it was delivered; also the view, on the one hand, that He was to deliver through His sufferings (carrying out the thought of Is 52 13–53 12), and, on the other, that He was to reign in glory. That a preparation should be made for Him was commonly accepted. Malachi's "messenger of Jehovah" and the second appearance of Elijah furnished the ground for this. The precursors of His reign were to include the *dolores* (*ὠδῖναι*) *Messiæ*, a phrase that refers, not to the experiences of the Messiah Himself, but to the experiences of the world in preparation for His coming; namely, the convulsions in nature and society foreshadowed in prophetic passages, such as Joel 2 28-32.

7. N T Messianism.

In the N T Jesus of Nazareth is identified as the Messiah (Mt 16 16, 20; Lk 4 18; Ac 2 36, 10 38), and is uniformly called "the Christ." What Jesus Himself thought the Messiahship was must be learned partly from His use of the title "Son of Man" as His own self-designation. By the choice of this title He excluded from the Messiah's character the main elements of the popular ideal, *i.e.*, that of a conquering hero, who would exalt Israel above the heathen, and through such exclusion He seemed to fail to realize the older Scriptural conception. The failure, however, was only apparent and temporary. For in the second coming in glory He was to achieve this work. Accordingly, His disciples recognized a twofoldness in His Messiahship: (1) They saw realized in His past life the ideal Servant of Jehovah, the spiritual Messiah, the Christ who teaches and suffers for the people, and (2) they looked forward to the realization of the Davidic and conquering Messiah in His second coming in power and glory to conquer the nations and reign over them. But Jewish and Christian ideals part from each other at this point.

8. Later Jewish Messianism.

The later Jewish Messianic ideal was differentiated upon the ground of this distinction. Under the influence of the N T departure, Jewish thought took up the idea of a dying Messiah, but put it into a preparatory character (*Mashiaḥ ben-Joseph*), who was to give his life in the defense of the nation as a warrior, but with no reference to sin or atonement. His death would simply pave the way for the second Messiah, the Everlasting King (*Mashiaḥ ben-David*). Cf. Dalman, *Der leidende u. sterbende Messias*, 1888.

9. Christian Messianism.

The Christian idea, on the other hand, took into itself all the spiritual elements of the Hebrew thought as revealed in the O T, blended them into a unity, grouped them under the one head of anointing from above, and traced them to Jesus, who was thenceforth considered preeminently the Anointed. With the Greek name "Christ" the conception passed from its Jewish to its universally human stage. See also ESCHATOLOGY, §§ 28, 33 f.

LITERATURE: Drummond, *The Jewish Messiah* (1877); von Orelli, *O T Prophecy* (Eng. transl. 1885); Stanton, *The Jewish and Christian Messiah* (1886); Briggs, *Messianic Prophecy* (1886); Riehm, *Messianic Prophecy* (Eng. transl. 1891); Delitzsch, *Messianic Prophecies in Historic Succession* (Eng. transl. 1891); Volz, *Die vorexilische Jahweprophetie u. d. Messias* (1897). Mathews, *The Messianic Hope in the N T* (1907). A. C. Z.

METALS: The geological strata of Syria and Palestine being of recent sedimentary formation are wanting in metals. A limited amount of brown and granular iron ore is found, but the nature of the formation forbids the presence of other metals, which consequently were known to the Israelites only through importation from outside. Gold (*zāhābh*, poetical *ḥārūts*, *kethem*, *paz*) finds mention in the earliest times. It came into Palestine chiefly through the agency of the Phœnicians (Ezk 27 22). Arabian merchants brought it to the market of Tyre from Sheba and *Ra'ma*. Solomon is said to have obtained it through the expeditions of his navy to Ophir. It was used for gilding the roofs, walls, and doors of palaces and temples, for plating idols, for all kinds of vessels, bowls, and cups, for ornamentation, etc. Minted gold coins were unknown in pre-exilic days, but bars, round, flat disks, rings, and wedges (cf. Jos 7 21) of gold were in use, as media of exchange.

1. Gold.

It is evident that the Israelites learned how to work gold at an early date, since the oldest prophetic writings contain many figures of speech derived from the goldsmith's art. Gold and silver were 'refined' (*tsāraph*) by melting, *i.e.*, the dross was separated from the pure metal. To hasten the purifying process use was made of an alkali (*bŏr*, Is 1 25). We find mention made of a number of the instruments and utensils of the goldsmith, viz., the hammer, the anvil, tongs, chisel, graving tool, bellows, crucible, and melting-oven. That they understood soldering is clear from Is 41 7, while other passages show they knew how to smooth and polish the metal. They were also acquainted with the art of plating metals, an industry always of great importance in Western Asia. In Ex 28 6 ff. we read of small threads, which evidently were cut from thin gold-plate, being woven into expensive cloth.

2. Silver.

Far more common was the use of silver (*keṣeph*), which also probably was brought into the country by the Phœnicians, who obtained it from the mines of Tarshish, *i.e.*, Spain. From the earliest times it served as a medium of exchange, though not in the form of coins, but of bars, which were weighed. Silver was put to much the same use as gold, *e.g.*, for decorating palaces and sanctuaries, for idols, for musical instruments, etc.

Of almost greater importance was the Cyprian bronze (*æs Cyprium*), *i.e.*, copper (*nᵉḥōsheth*). Since pure native copper was found

3. Bronze. but rarely in the countries known to the ancients, the ore had first to be smelted (cf. Job 28 2). Through this process it was discovered that, if the copper was alloyed, especially with tin, it became nearly as hard as steel. Such alloyed copper was called brass (*nᵉḥōsheth*). From this were made pots, cups, pans, ladles, knives, etc. (Ex 38 3; Lv 6 21; Nu 16 39 [17 4]; Jer 52 18). Of the same metal weapons were also made: helmets, coats of mail, greaves, coverings for the legs, and shields (I S 17 5 f., 38); spear tips and bows (II S 21 16, 22 35); also chains (Jg 16 21) and mirrors (Ex 38 8; Job 37 18). Great quantities of brass were used in the construction of the Temple: the altar and its network, the basins, the sea that rested on twelve brazen oxen, the two pillars that stood before the Temple, etc.—all were of brass (II Ch 4 1). That Solomon had to employ the Tyrian Huram-abi (Hiram) to cast these things shows that as late as the early Kingdom period the Israelites were still ignorant of the art of casting the metal. They learned it from the Phœnicians.

Iron (*barzel*) was not equal in importance to brass. Israel became acquainted with it somewhat late. Their knowledge was gained through

4. Iron. the Canaanites, who had long known how to work the metal, and even in early times had possessed chariots protected with iron. This agrees with the fact that Israel did not gain possession of the Canaanite cities until some time after the Conquest. As peasants they had been accustomed to make their own clothing, utensils, weapons, etc., as is partly the case in Palestine to-day. It was in the cities that division of labor first took place, and only in these could craftsmen exist at a time when trade was so little developed. The raw material was brought in by Tyrians, mainly from Spain, though it was also found in the Lebanon range (Jer 11 4; Dt 4 20, 8 9; I K 8 51). Out of iron the blacksmiths (*ḥārāshē habbarzel*) made axes and hatchets (Dt 19 5; II K 6 5), sickles, knives, swords, and spears (I S 17 7), bars (Is 45 2), chains and fetters (Ps 105 18, 107 10), nails, hoes, and pens (Jer 17 1; Job 19 24). Iron was also used for plows, threshing-wagons, and sledges (Am 1 3; I S 13 20; II S 12 31).

Tin (*bᵉdhīl*) was brought by the Phœnicians from Tarshish (Ezk 27 12). It seems to

5. Tin. have been used almost entirely as the alloy with which to harden copper.

Lead (*ʿōphereth*) was also brought in by Phœnicians in connection with their naval expeditions to Tarshish (Ezk 27 12; cf. Pliny, III, 7).

6. Lead. The metal came mainly, however, from the so-called Tin Islands (the *Cassiterides*), usually identified with the coast of Cornwall, which still constitutes the main source of tin and lead for Europe (cf. Pliny, IV, 36; VII, 57). According to Job 19 24, lead was used for monumental tablets. In Am 7 7 we read of the plummet of lead. From Ezk 22 20 it may be inferred that the use of lead as an alloy was known to the ancients.

W. N.

METE-YARD. See Weights and Measures § 2.

METHEG-AMMAH, mĭ″theg-am′ā (מֶתֶג הָאַמָּה, *metheg hā-ʾammāh*), "the bridle of the mother-city" (so RV): The text where this term occurs (II S 8 1) is difficult, if not corrupt, and the Greek versions give no help. The meaning seems to be that David captured the Philistine metropolis. Most expositors have felt it necessary to find here an equivalent for Gath and its towns. C. S. T.

METHUSAEL, mę-thū′sa-el. See Methushael.

METHUSELAH, me-thū′sę-lā (מְתוּשֶׁלַח, *mᵉthūshelaḥ*), 'man of the dart'; perhaps a variation of a Babylonian name, 'man of Shelah' (the name of a deity): A Sethite, the father of Lamech (Gn 5 25) = Methushael in the Cainite genealogy (Gn 4 18). C. S. T.

METHUSHAEL, mę′thū′sha-el (מְתוּשָׁאֵל, *mᵉthūshāʾēl*, **Methusael** AV): One of the antediluvian patriarchs in the Cainite list (Gn 4 18), corresponding to Methuselah of the Sethite list (5 21). The name is Babylonian, meaning 'man of God.' See Methuselah. E. E. N.

MEUNIM, mę-ū′nim (מְעוּנִים, *mᵉʿūnīm*, **Mehunim** AV): A tribe residing to the S. of Judah near Edom, probably to be identified with the Arabians of *Maʿān*. It is first mentioned in Jg 10 12 (under the name **Maonim**), as an ancient enemy of Israel. In the days of Jehoshaphat the M. joined with Moabites and others in an unsuccessful attack on Judah (II Ch 20 1, 10, 22 f.). Later, Uzziah had trouble with them (II Ch 26 7). In Hezekiah's day they suffered severely at the hands of the Simeonites (I Ch 4 41 RV). It may be that descendants of captive Meunim are referred to in Ezr 2 50 = Neh 7 52. Recently, it has been thought by some that the preceding passages (except the last) refer to the N. Arabian Minæans, but the reasons given are inconclusive. E. E. N.

MEZAHAB, mez′a-hab (מִיזָהָב, *mēzāhābh*), 'waters of gold' (?): The grandfather of Mehetabel (Gn 36 39; I Ch 1 50). E. E. N.

MEZOBAITE, mę-zō′ba-ait (מְצֹבָיָה, *mᵉtsōbhāyāh*, **Mesobaite** AV): An obscure term designating, apparently, the home of Jaasiel (I Ch 11 47). The text is probably corrupt. E. E. N.

MIAMIN, mai′a-min. See Mijamim.

MIBHAR, mib′hār (מִבְחָר, *mibhḥār*): One of David's heroes (I Ch 11 38), but in the ‖ (II S 23 36) we read "of Zobah" (very similar in Heb. letters to Mibhar), which is probably the true text. E. E. N.

MIBSAM, mib′sam (מִבְשָׂם, *mibhsām*): **1.** An Ishmaelite clan (Gn 25 13; I Ch 1 29). See Ethnography and Ethnology, § 11. **2.** A clan of Simeon (I Ch 4 25). Curiously, in both cases after Mibsam a **Mishma** is mentioned, indicating a possible connection between Simeonite and Ishmaelite clans. E. E. N.

MIBZAR, mib'zār (מִבְצָר, *mibhtsār*): A clan-chieftain, probably a clan also, of Edom (Gn 36 42; I Ch 1 53). It may also be a place-name.

E. E. N.

MICA, mai'ca, **MICAH,** mai'cā, **MICAIAH,** mai-kê'yā (מִיכָה[הוּ], *mīkhāyāh[ū]*, also מִיכָיְהוּ, *mīkhāy'hū*, מִיכָיָה, *mīkhāh*, and in some MSS. מִיכָא, *mīkhā*'; cf. *Oxf. Heb. Lex.*): A name very common in the O T, from *mī*, 'who,' *khᵉ*, 'like,' and *Yāh*, 'Jehovah,' 'who is like J″,' abbreviated often to Mica, but more usually to Micah and Micaiah.

I. Mica (Micha AV). **1.** A Levite, the son of Zichri (I Ch 9 15). **2.** The son of Mephibosheth, see below **II, 3.** **3.** One of the signatories of the covenant with Nehemiah (Neh 10 11). **4.** The son of Zabdi, a Levite (Neh 11 17, the same as **3**?).

II. Micah. **1.** An Ephraimite (Jg 17 1), who restored some money he had stolen from his mother. This money was then dedicated to the service of J″, and spent in the making of a graven image and the employment of a Levite priest, both ultimately taken from Micah by the Danites. **2.** A son of Joel, the head of a family of Reubenites (I Ch 5 5). **3.** A great-grandson of Saul through Mephibosheth (Meribbaal) (II S 9 12; I Ch 8 34; cf. **I, 2,** above). **4.** The son of Uzziel, a Kohathite priest (I Ch 23 20). **5.** The father of Achbor (or Abdon) (II K 22 12; II Ch 34 20; see **III, 2,** below). **6.** The Morashtite prophet Micah (Mic 1 1; see MICAH, BOOK OF).

III. Micaiah (Michaiah AV). **1.** The son of Imlah (I K 22 8 f.; II Ch 18 2 f.), a prophet of the time of Ahab, who was summoned at the request of Jehoshaphat to Samaria, and there foretold the impending defeat of Ahab at Ramoth Gilead. For this he was put into prison. **2.** The father of Achbor (II K 22 12, the same as **II, 5,** above). **3.** One of the princes sent by Jehoshaphat to teach the people (II Ch 17 7). **4.** A priest, father of Mattaniah (Neh 12 35). **5.** Son of Gemariah, a leading man of Judah in the days of Jehoiakim (Jer 36 11, 13). **6.** The mother of Abijah, King of Judah (II Ch 13 2), and daughter of Uriel, but in II Ch 11 20, "the daughter of Absalom" (I K 15 2, "Abishalom"), called **Maacah.**

A. C. Z.

MICAH, BOOK OF: One of the minor prophetic writings of the O T. The personality of the author of this book, like those of most of the minor prophets, is hidden in obscurity. He was a resident of Moresheth-Gath, an obscure town in Judah, and bore the very common name of Micaiah (see MICA, **II, 6**). The time in which his prophetic ministry falls is given as "the days of Jotham, Ahaz, and Hezekiah," or between 745 and 700 B.C. In the early part of this period, the Northern Kingdom was still standing, but the signs of its downfall were in clear view, and Micah joined with Hosea and Amos in denouncing its sins. His mission, however, was not to the Northern Kingdom alone, but also to the Southern, and he views the sins of both kingdoms as summed up and brought to their climax in the capital cities of Samaria and Jerusalem respectively (1 5).

1. The Prophet.

The Book of Micah is usually divided into three sections, each introduced with the formula "Hear ye." **I.** The first section comprises the first two chapters of the book, and begins by describing the coming of J″ for judgment upon Samaria and Jerusalem (1 1-9). This visitation is figured under the image of the march of a devastating army through the country (1 10-16). It is a judgment based on the violence and greed of the wealthy, who do not scruple to crush the poor and defenseless (2 1-11). **II.** The second section (chs. 3–5) opens with a repetition of the charges against the leaders of the people, enumerating judges, priests, and prophets as guilty of avarice and injustice. For these sins Zion should be "plowed as a field" (3 1-12). But the prophet looks forward to the effect of the chastisement of the nation as it shall come in a grand Messianic age of restoration and comfort (4 1–5 1), and goes on to picture the Deliverer, who is to issue from the house of David, even though this house had been compelled by adversity to withdraw into its rural domain of Bethlehem (5 2-15). **III.** The third section is a simple series of exhortations to repentance and warnings against sin (chs. 6, 7).

2. Divisions and Contents.

The foregoing outline, however, follows the thought of the book only in a very general way, overleaping certain abrupt transitions and serious obscurities. Upon the basis of these it has been argued that the book is not a unit. Moreover, the allusion in 4 10 to Babylon seems meaningless as addressed to the generation of 745 to 700 B.C. It has been supposed by some that this difficulty might be obviated by the assumption of the alteration of some other name into Babylon, but this supposition rather confirms than explains the obscurity in question. Chs. 6 and 7 have also been supposed to fit better into the age of Manasseh than into the last quarter of the 8th cent. B.C. In fact, in 7 7-20 signs of a post-exilic date have been discerned, such as the scattering of the exiles far and wide through the world (7 12), the expectation that the walls of Jerusalem will be rebuilt (7 11), etc. All that can be said safely is that chs. 1–3 are certainly the work of Micah, and that the rest of the book has been more or less subjected to editorial revision, and perhaps to the incorporation of a few fragments belonging to a later date.

3. Critical Questions.

LITERATURE: Driver, *LOT*⁶, pp. 325 ff.; Cornill, *Introd.* (Eng. transl. 1907); Ryssel, *Untersuch. über die Textgestalt u. die Echtheit d. Buches Micha* (1887); Cheyne, *Micah* (in *Camb. Bible*) (1895²); G. A. Smith, in *The Expositor's Bible, The Book of the Twelve Prophets*, I (1896).

A. C. Z.

MICE. See MOUSE.

MICHA, mai'ca. See MICA.

MICHAEL, mai'ca-el. See ANGELOLOGY, § 4.

MICHAIAH, mai-kê'yā. See MICA, III.

MICHAL, mai'cal (מִיכַל, *mīkhal*, an abbreviated form of 'Michael'): The name of the younger daughter of Saul, the only instance where the name is given to a woman. Her first appearance presents her as anxious to become the wife of David. This is an unparalleled instance in the Bible of a woman openly avowing her love for a man and her desire to marry him (I S 18 19-21). Saul's remark upon deciding to abet her desire indicates that he judged

her to be a person of peculiar disposition. When she next appears it is in a ruse by which she saves the life of her husband (I S 19 12 f.). The third time she is mentioned it is as restored to David (II S 3 13), and the last, as a mocker of his uncontrolled enthusiasm in a religious dance (II S 6 16). 'Michal' in II S 21 8 is evidently a mistaken reading for 'Merab' (q.v.). A. C. Z.

MICHMAS, mic'mas (מִכְמָס, *mikhmāṣ*): The form in Ezr 2 27 =Neh 7 31 of a name which is spelled elsewhere as in the next article. C. S. T.

MICHMASH, mic'mash (מִכְמָשׂ, *mikhmās* [not מִכְמָשׁ, *mikhmāsh*, as generally read]): A place in Benjamin, 7 m. N. of Jerusalem, the modern *Mukhmās*, 2,000 ft. above sea-level on the hill, N. of the narrow and deep *Wâdy es-Suwēnīt*, a part of the pass which leads from Bethel on the table-land of Ephraim down to Jericho. Jonathan had driven the Philistines from Geba (I S 13 3) on the height S. of this pass, and with Saul and their followers had encamped there, over against the Philistines in Michmash (I S 13 16). The valley between is called the "pass of Michmash" (I S 13 23). This height is represented by Isaiah as being taken by the Assyrians in his prophetic description of the coming attack on Jerusalem (Is 10 28). By descending from Geba and ascending the southern side of Michmash, Jonathan and his armor-bearer surprised the Philistines and put them to flight (I S 14 1 ff.). After the Captivity members of the Jewish community lived in M. (Ezr 2 27; Neh 7 31, 11 31). It was the residence of Jonathan Maccabæus, 156–152 B.C. (I Mac 9 73). Map III, F 5. C. S. T.

MICHMETHAH, mic'mē-thā (הַמִּכְמְתָה, *ha-mikhmᵉthāh*): The article shows it is not a proper name, but an appellative. A place on the border between Ephraim and Manasseh, E. of Shechem (Jos 17 7, 16 6), not yet identified. C. S. T.

MICHRI, mic'rai (מִכְרִי, *mikhrī*): A Benjamite (I Ch 9 8). E. E. N.

MICHTAM, mic'tam. See PSALMS, § 3.

MIDDIN, mid'din (מִדִּין, *middīn*): A city in the wilderness of Judah (Jos 15 61). Site unknown. E. E. N.

MIDIAN, mid'i-an, **MIDIANITES,** mid'i-an-aits: According to Gn 25 2, מִדְיָן, *midhyān*, was one of the sons of Abraham by Keturah, *i.e.*, Midian was one of a number of tribes in NW. Arabia who were reckoned, genealogically, as closely related and descended from a more remote ancestral tribe, Keturah. The numerous references to the Midianites in the O T all imply the same general locality, NW. Arabia, as their home, although they seem to be viewed as made up of a number of clans (Gn 25 4) who ranged over a wide extent of country, from the region E. of the Sinaitic Peninsula (Ex 2 15 f.) northward as far as the territory E. of Gilead (Nu ch. 22; Jg ch. 6 f.). The references are not all of the same character and may be best explained as referring to different branches of the same people at different periods of Israel's history. Since Keturah is represented as only a concubine, or, at best, a second wife, of Abraham, the kinship of the Midianites to the Israelites was considered by the latter as less close than that of the Ishmaelites (descended from Sarah's maid Hagar). In Moses' day the relations between Israel and Midian were most friendly. It was among a small tribe or clan of these people that Moses found refuge when he fled from Pharaoh, and one of the daughters or Reuel or Jethro, the "priest" and chief of the clan became his wife (Ex 2 16 ff.). This same person Jethro (or his son?), called also Hobab (Nu 10 29 ff.; Jg 1 16, 4 11), is also called a Kenite, so that the Kenites were possibly a Midianite clan. When the Israelites were dwelling in Moabite territory the attitude of the Midianites, according to one line of tradition, was hostile (Nu 22 4, 7, 25 15, 18, 31 1-12). This hostility manifested itself again in later years after Israel had gained possession of Canaan (Jg chs. 6–8). The Midianites are variously represented as a peaceful pastoral people (Ex 2 16 ff.), as traveling merchants (Gn 37 28, 36), and as marauding Bedouin (Jg chs. 6–8). In all this there is nothing inconsistent with the well-known habits of large Arabian tribes. They seem to have lost their identity at an early period. A late trace of them may be detected in the town Madyan (Μοδίανα) mentioned by the geographer Ptolemy as situated on the NW. coast of Arabia. E. E. N.

MIDWIFE: In the Orient the help of a medical expert is not always required at childbirth, the place of the physician being taken either by experienced women relatives or friends, or by a special class of semiprofessionals called "midwives." In ancient times this class must have been even more extensively resorted to (Gn 35 17, 38 28; Ex 1 15 ff.) than is the case at present. A. C. Z.

MIGDAL-EL, mig'dal-êl" (מִגְדַּל־אֵל, *migdal'ēl*), 'tower of God': A city of Naphtali (Jos 19 38). Site unknown. E. E. N.

MIGDAL-GAD, mig'dal-gad" (מִגְדַּל־גָּד, *mighdal-gādh*), 'tower of Gad': A city of Judah, in the Shephelah (Jos 15 37), which has not been identified. There is a *Mejdel* about 2½ m. NE. of Ashkelon, with foundations, cisterns, and rock tombs. C. S. T.

MIGDOL, mig'dol (מִגְדּוֹל, *mighdōl*), 'tower': The name of one or more places in Egypt where there was a fortress. We should use the marginal reading of Ezk 29 10, 30 6, where Migdol is on the northern boundary of Egypt. Jewish refugees were found in M. and in two other frontier cities. The best-known M. (Gr. Μάγδωλος) was 12 m. S. of Pelusium. Probably another M. is mentioned in Ex 14 2; Nu 33 7, near the border of Egypt, where the Israelites left the country. C. S. T.

MIGHTY MEN. See MAN.

MIGHTY ONE: This term is a rendering of (1) *gibbōr*, a human being of exceptional physical stature and strength (Gn 10 8; Jer 46 5; Jl 3 11); (2) *'addīr*, 'honorable,' of a superhuman being (Is 10 34); (3) *Ēl*, 'God' (Ezk 31 11); (4) *'abbīr*, a brute of monstrous size (Jg 5 22); (5) *tsūr*, 'rock' (Is 30 29). A. C. Z.

MIGHTY WORK. See WONDER.

MIGRON, mig'rŏn (מִגְרוֹן, *migrōn*): **1.** The name of the place where Saul encamped in or near Geba (I S 14 2). It should probably be translated "threshing-floor." **2.** A place between Aiath and Michmash, on the line of march the prophet lays out for the approach of the Assyrian army (Is 10 28). It is perhaps the modern ruin *Makrûn*, N. of Michmash. Map III, F 5. C. S. T.

MIJAMIN, mĭj'ə-mĭn (מִנְיָמִין, *miyyāmīn*): **1.** The ancestral head of one of the great priestly families, constituting the sixth course of priests. The term is also used for representatives of this family (I Ch 24 9; Neh 10 7, 12 5. **Miniamin** in vs. 17 and 41). **2.** One of the "sons of Parosh" (Ezr 10 25, **Miamin** AV). E. E. N.

MIKLOTH, mik'lŏth (מִקְלוֹת, *miqlōth*): **1.** The ancestor of a Benjamite family living near Gibeon (I Ch 8 32, 9 37 f.). **2.** An officer under David (I Ch 27 4). E. E. N.

MIKNEIAH, mik-nī'yā (מִקְנֵיָהוּ, *miqnēyāhū*): A Levite musician (I Ch 15 18, 21). E. E. N.

MILALAI, mĭl'ə-lāi (מִלַּלַי, *mīlălay*): A Levite musician (Neh 12 36). E. E. N.

MILCAH, mil'cā (מִלְכָּה, *milkāh*), 'queen': **1.** Counted as a daughter of Haran and wife of Haran's brother Nahor; but according to the genealogical mode of writing history, her name in reality represents a tribe. Such amalgamations are probably represented by these references: Gn 11 29, 22 20, 23, 24 15, 24, 47. **2.** One of the "daughters of Zelophehad" (Nu 26 33, 27 1, 36 11; Jos 17 3). In fact, these "daughters" were towns. Milcah has not been identified (see ZELOPHEHAD). E. E. N.

Women Grinding Meal with a Mill.

MILCOM, mĭl'cŏm. See SEMITIC RELIGION, § 26.

MILE. See WEIGHTS AND MEASURES, § 2.

MILETUS, mī-lī'tŭs (Μίλητος, **Miletum** in II Ti 4 20 AV): A town on the Carian coast of Asia Minor, the seaport of Ephesus. It was colonized by Ionian Greeks under Neleus. At an early period it became a flourishing seaport and commercial center, its ships visiting every part of the Mediterranean and particularly the Euxine Sea, on whose coasts it founded seventy-five cities. After the Persian victory off the island of Lade (494), Miletus was sacked, its male citizens slain, the rest transported to Susa and Ampe (at the mouth of the Tigris). Later, it regained some of its prosperity. In 479 it joined the Athenian league, from which it afterward revolted, and defeated the Athenian fleet off Miletus in 412. It was captured by Alexander in 334, from which time its importance waned, though in the time of Paul it had recovered some prosperity. It did not cease to exist until several centuries after Christ. It was here that the Apostle bade farewell to the elders of the Ephesian Church (Ac 20 15-17), and at a later visit, because of illness, left behind his companion Trophimus (II Ti 4 20). The alluvial silt deposited by the Mæander has changed the whole coast line of the Latmic Gulf (now an inland lake), so that the fever-stricken site of Miletus is several miles inland. There are few remains of the city—a large free standing theater being the most conspicuous ruin. J. R. S. S.

MILK. See FOOD, § 6.

MILL, MILLSTONE: In olden times the mill (*rēḥayīm*, late Heb. *ṭ·ḥōn, ṭaḥănāh*) was an indispensable household utensil. As the meal needed for baking was prepared daily, the sound of the mill was heard regularly wherever there was a dwelling (Jer 25 10; Ec 12 4). The mill consisted of two stones of either heavy or porous basalt, 17–19 ins. in diameter, and when new about 4 ins. thick. The lower stone (*pelaḥ taḥtīth*, Job 41 24[16]), which was generally extra hard and somewhat convex on top, had in the middle a small round peg of very hard wood. The upper stone (*pelaḥ rekebh*, Jg 9 53, or simply *rekebh, i.e.*, 'rider,' Dt 24 6) was concave on the under side. It had in the middle a funnel-shaped hole in which the peg of the lower stone fitted loosely. Into this hole the grain for grinding was poured. The upper stone was revolved by means of an upright pin near the rim. The grinding was done usually by female slaves (Ex 11 5; Is 47 2), probably also by prisoners (Jg 16 21; La 5 13). The meal, which poured out at the rim of the lower stone, was gathered in a cloth spread out under the mill. Whether anything like the durra mill of the Arabs was used by the Israelites in Palestine is doubtful, though probably this may have been the case when they lived in the

desert. This mill consisted of two stones, the lower concave, the upper one round. The grain was shaken into the lower stone and crushed by the rubbing of the upper one. In later times, large mills worked by an ass came into use (cf. the *μύλος ὀνικός* of Mt 18 6). W. N.

MILLET. See PALESTINE, § 22.

MILLO, mil'ō (מִלּוֹא, *millō'*): **1.** The Millo (always with the article), in Jerusalem, seems originally to have been a part of the Jebusite fortifications (II S 5 9 = I Ch 11 8). If the word is Hebrew, it apparently means a 'fill [of earth],' and referred to some important earthwork guarding the N. approach to the citadel. This 'fill' was extended (across the Tyropœon Valley?) by David and Solomon (II S 5 9; I K 9 15). See also JERUSALEM, § 20. **2. The house of Millo** ('Beth-millo' ARV mg.). An unknown place (or family?) near Shechem (Jg 9 6, 20). It is possibly the same as "the tower of Shechem" (Jg 9 47 ff.). **3.** The house of Millo, where Joash was slain (II K 12 20), was presumably in Jerusalem and connected with **1**, above.

L. G. L.

MINA. See MONEY, § 7.

MIND. See MAN, DOCTRINE OF, § 9.

MINE, MINING: The term "mine" (referring to metals) is used in EV but once (Job 28 1 "vein"). Here it renders *mōtsā'*, 'outgoing.' For the knowledge and use of metals among the Hebrews, see METALS. E. E. N.

MINGLED PEOPLE: The rendering of the Heb. *'ērebh* (from *'ārabh*, 'to mix') in I K 10 15; Jer 25 20, 24, 50 37; Ezk 30 5. The same word is rendered **mixed multitude** in Ex 12 38 and Neh 13 3. In Ex 12 38 the reference is to the non-Israelite people of uncertain or mixed descent who accompanied the Israelites in the Exodus from Egypt. In Jer 25 20 and Ezk 30 5, the mixed populations of, or dependent upon, Egypt are meant. In Jer 50 37 the various nationalities represented in Babylon are intended. The reading in Jer 25 24 is probably a late gloss, while in I K 10 15 "kings of Arabia" should probably be read (according to the ‖ in II Ch 9 14).

E. E. N.

MINIAMIN, min'i-a-min (מִנְיָמִין, *minyāmīn*): **1.** A Levite under Hezekiah (II Ch 31 15). **2.** See MIJAMIN, **1**. E. E. N.

MINISTER, MINISTRY: In the O T the nouns 'minister' and 'ministry' are always used in the religious sphere, except in I K 10 5 = II Ch 9 4. The Heb. verb *shārath*, rendered "minister," means 'to serve,' but is not used of the service of slaves. A "minister" was thus one who 'served' in attendance on the sanctuary, whether a priest or one of the lower orders. See CHURCH, §§ 6 and 7, and SYNAGOGUE, § 2. E. E. N.

MINNI, min'ai (מִנִּי, *minnī*): A kingdom mentioned in connection with those of Ararat and Ashkenaz by Jeremiah in his denunciation of Babylon (Jer 51 27). The Minni of this passage corresponds to the *Mannâ* of the Assyrian inscriptions. The kingdom lay between the lakes of Urumiah and Van. The people were probably Indo-Europeans, and closely related to the Medes. Their capital was *Zirtu*, or *Izirtu*. The later Assyrian kings frequently invaded this territory, but held it with difficulty. J. A. K.

MINNITH, min'ith (מִנִּית, *minnīth*): The northernmost city taken during Jephthah's Ammonite campaign (Jg 11 33). Its exact situation is unknown, but could scarcely be so far S. or W. as the *PEF* map indicates. If the text of Ezk 27 17 is correct (but see Davidson, in *Camb. Bible*), M. was famous for its wheat. L. G. L.

MINSTREL: This term is applied to professional musicians (*αὐλητής*, Mt 9 23 AV, but "flute-players" RV) employed at funerals (cf. MOURNING AND MOURNING CUSTOMS, § 5). In more ancient usage, minstrelsy was associated with the art of divination (*nāgān*, II K 3 15), furnishing an accompaniment of plaintive melody to the process of self-excitation. See also MUSIC AND MUSICAL INSTRUMENTS, § 2 (b). A. C. Z.

MINT. See PALESTINE, § 23, and TITHE.

MIPHKAD, mif'kad, **GATE OF.** See JERUSALEM, § 38.

MIRACLES (the rendering of one Heb. and several Gr. words. For the etymological discussion of these see WONDER): (1) The belief in **1. Miracles in General.** miracles has been wide-spread. It has been the normal accompaniment of the belief in communications from God to man. If certain individual men were chosen to be the vehicles or organs of such communications, then it was but natural that they should be expected to show their credentials, and these credentials took the form of endowment with unusual powers, as a mark of special Divine favor. (2) There appear to have been persons attached to temples, whose business it was to recount the miracles wrought by the god, to interpret dreams inspired by him within the sacred precincts, and the like. Their proper name was *ἀρεταλόγοι*, and their function was called *ἀρεταλογία* (*Schol. in Juv.* XV, 15; *arithologi sunt, ut quidam volunt qui miras res, id est deorum virtutes loquuntur*). By extension, the term came to mean 'professed story-tellers,' especially tellers of travelers' tales, with an ample supply of the marvelous. In this way arose a form of literature which is satirized by Lucian in his *Vera Historia* and *Philopseudes*. More serious, indeed perhaps the most elevated specimen of its kind, is the *Life of Apollonius of Tyana*, by Philostratus (*circa* 220 A.D.; Apollonius himself died about 97 A.D.). Apollonius is a Neo-Pythagorean philosopher, who in his travels visits the Brahmins in India and the Gymnosophistæ in Ethiopia, the supposed repositories of the highest wisdom. The description of the Brahmins is characterized by much that is marvelous; but Apollonius himself has the power of predicting events, of exorcising demons, of putting down ghosts and Lamiæ. On one occasion he causes a pestilence to cease by indicating the appropriate sacrifices; he is transported from place to place; he can at will release himself from fetters. The sage had been often called a *magus* (so, *e.g.*, by Origen); but the *Life* claims for him the

higher rôle of a philosopher. And yet the wonders ascribed to him are very much of the nature of magic, another wide-spread phenomenon in the life of the first three centuries. It would, however, be a mistake to think of all that passed under this name as pure imposture and delusion. Ramsay in particular has rightly pointed out that "no strict line could then be drawn between lawful, honorable scrutinizing of the secret powers of Nature and illicit attempts to pry into them for selfish ends, between science and magic, between chemistry and alchemy, between astronomy and astrology. The two sides of investigation passed by hardly perceptible degrees into each other" (*St. Paul the Traveller*, p. 78). It is permissible to think that among the best representatives of pagan religion, in the priesthood and in connection with the oracles, there was a nucleus of real insight and knowledge of the processes of nature, along with something that might be called at times a genuine inspiration.

2. Miracles of the O T.

(1) The early chapters of Genesis stand rather apart, as falling under the head of what may be called 'symbolic history.' Putting these aside, the miracles of the O T fall into four groups: (i) The miraculous narratives of the Hexateuch, including the Exodus, the wanderings with the giving of the Law from Mt. Sinai, and the conquest of Canaan; (ii) the Elijah- and Elisha-narratives; (iii) the supernatural element in the lives of the prophets; (iv) a few miracles that may be called 'literary,' like those in the Books of Jonah and Daniel. (2) With the exception of a few fragments (*e.g.*, in Nu ch. 21), the oldest portions of the Hexateuch are probably separated from the events by not less than four centuries. It would follow almost inevitably that the story has come down to us very largely in the form of folk-lore. It need not be on that account, and is not, any the less a vehicle of Divine revelation—as it is conspicuously in such passages as Ex chs. 3, 20, 24, 34, etc. Neither is there any reason to question the strong belief which dominated the whole history of Israel, that the deliverance from Egypt was a great providential interposition, and the nucleus of the Pentateuch legislation a special work of Divine inspiration. At the same time, the details of the narratives as we have them show evident signs of the kind of shaping that would be natural to folk-lore. This appears, *e.g.*, in the artificial numeration of the Ten Plagues, and in the highly poetic description of the giving of the Law from Sinai, modeled upon the standing symbolism of Hebrew theophanies (the storm-cloud, fire, lightning, and thunder, as in Ps 18, etc.), and in the equally poetic description of the battle of Bethhoron (Jos ch. 10). (3) The histories of Elijah and Elisha are much nearer, indeed quite near, to the events. And yet the difference is one of degree rather than of kind. Here, too, an element of folk-lore has entered in, especially in the case of Elisha (*e.g.*, II K 2 19-25). But, along with this, not only are the general narratives at a high level, as the history of a crisis at once of sacred and of secular history, but they also embody incidentally notable revelations, as to Elijah at Horeb, to Elisha's servant at Dothan, in the story of Gehazi, etc. (4) From a religious point of view, the culminating instances of the supernatural in the O T are in connection with the writing prophets; for instance, the visions which accompanied the call of the leading prophets (Is ch. 6; Jer ch. 1; Ezk ch. 1), the communion which they are represented as habitually holding with God, and the peculiar insight into His counsels with which they were endowed. But there are also definite predictions, literally fulfilled (*e.g.*, the destruction of Sennacherib's army, or Jeremiah's denunciation of the false prophet Hananiah). It was never intended that we should take literally such things as Jonah and the whale, or the celestial journeys of Ezekiel (Ezk 2 12, 8 3, 11 1, 24, 37 1, 43 5). That these things should have been taken literally at different periods in the history of the Church does not affect the matter; because from the first the stress lay upon the moral lessons conveyed, and not upon the reality of the occurrence as history.

3. Miracles in the N T.

(1) The miracles of the N T group themselves according as they occur, (i) in the Gospels, (ii) in the Acts, (iii) or as they are alluded to in the Epistles. Under each of these classes the attestation of the N T miracles is very strong. (2) Miracles are ascribed to our Lord practically in all the documents that criticism can distinguish. The main body is found in the Mark Gospel; but two (the Centurion's Servant and the Dumb Demoniac) appear to be directly narrated in the second document, which is often called the *Logia*, besides many allusions. Miracles occur also in the matter peculiar both to Lk and to Mt. One miracle, the Feeding of the Five Thousand, is common to all Four Gospels; and the same is true of the great miracle of the Resurrection. (3) Besides the wide diffusion of the evidence, direct and indirect, there are also special features which enhance its historical value. One is the careful distinction that is drawn (and, except in Jn 10 41, tacitly drawn) between Christ and the Baptist; no miracles are ascribed to the latter. It is also noticeable that miracles have no exaggerated estimate put upon them (Mt 12 39; Jn 4 48, 20 29). Cf. also Jesus Christ, § 12. (4) The miracles of Acts are naturally seen at their best in the so-called 'We-passages.' These acquire an increased importance from the recent adhesion of so prominent a scholar as Harnack (*Lukas der Arzt*, 1906) to the view which, though questioned in Germany, has been almost universal in England, that Luke himself is not only the author of these passages, but of the rest of the Acts and of the Third Gospel. We may safely set down these miracles as recorded by an eye-witness. (5) Paul was not only an eye-witness of events that happened in the Church of his time, but was himself a leading actor in those events. Several allusions in his Epistles (esp. Ro 15 19; II Co 12 12) show that he fully believed that he had himself worked miracles on a considerable scale. Besides this experience of his own, he speaks with evident knowledge of miracles regularly worked by others (I Co 12 9 f., 29 f.; Gal 2 5). Nothing can be more certain than that what were thought to be miracles were a standing phenomenon in the early Church. (6) It is also certainly true that the disciple was not above his Master, or the servant above his Lord.

Not only do the miracles of the Apostolic Age point back to those of Christ, but it may be said with some confidence that without miracles the claims of Christ would never have been accepted as they were. (7) In regard to the miracles of the Gospels the present writer has elsewhere summarized and formulated his own opinion to the effect that the most judicious course is to accept them as they stand, but perhaps with a note of interrogation in brackets and in the margin. By this he means that the question in regard to them, a question that can not be perfectly solved, relates not to the broad fact that miracles were really performed by Christ—for this he regards as certain—but only to the way in which the description of them is to be adjusted to present-day ideas and convictions.

4. The Rationale of Miracles.

(1) The great difficulty that confronts us at the present moment is that which has just been mentioned, the difficulty of exactly correlating and harmonizing the ideas of the twentieth century with those of the first. Two conclusions seem to emerge from the historical investigation on the one hand and from the philosophical on the other. (i) Miracles, or what the Christians of that day entirely believed to be such, certainly happened. (ii) And yet these miracles are not at all likely to have been of a kind really to violate the laws of nature. We may lay it down as most probable that there is somewhere in the nature of things a possible adjustment of the facts historically verified with a reasonably interpreted philosophy of nature. (2) The most penetrating minds of antiquity were conscious of this, even though at that time such a philosophy was but rudimentary. Thus St. Augustine, *De Civ. Dei*, xxi, 8: "*Omnia quippe portenta contra naturam dicimus esse; sed non sunt. Quo modo est enim contra naturam, quod Dei fit voluntate, cum voluntas tanti utique conditoris conditæ rei cuiusque natura sit? Portentum ergo fit non contra naturam, sed contra quam est nota natura.*" This is admirably stated, not only for its time, but as a hint beyond its time, as a hint to ourselves; the whole context is well worth reading. (3) With these opposing, or complementary, principles in our mind, we might be tempted to expect that it would not be found impossible so to restate the Biblical miracles in modern language as at one and the same time to do justice to both sides; on the one hand, not to question too deeply the ancient statement, and, on the other hand, to let it be seen that there is no real necessity to assume a positive violation of the natural order. (4) Perhaps this is a great deal to expect. It would in any case be only in a limited number of instances that such a balanced statement would be feasible. And yet there is one whole group of cases which holds out much promise that it might be successfully dealt with. The 'We-passages' in the Acts contain a number of miracles; we have seen that the narrative proceeds from an eye-witness, and we believe that it is wholly trustworthy. But when we come to look in detail at the miracles in this document, there really is not one that need cause any difficulty. Once assume a Divine Providence that hears and answers prayer, and watches over those whom it employs for the carrying out of its purposes, and it is not necessary to assume beyond this any such interference with the natural order as would really amount to a violation of it. The incident of the soothsaying girl at Philippi is psychologically intelligible. The earthquake that breaks open the doors of the prison is only timed to a particular moment. Paul himself perceived (Ac 20 10) that Eutychus was suffering from nothing worse than concussion of the brain. The incidents of the shipwreck were providentially ordered, but none of them 'against nature.' And the same would be true of all that happened on the island of Melita. It is not contended that all the accounts of miracles in the Gospels and the early chapters of the Acts would be as tractable as these; but we are encouraged to believe that, if they had been set down under as fresh an impression, they would not have been intractable. If it is said that such miracles are not real miracles, we reply that a special providence is a real miracle for the purpose which such things were intended to serve. The events of which we have been speaking discharged all the functions of miracles for those who witnessed them; and we have no reason to demand or look for more than this. The objection turns upon a definition of miracle that is unwarranted and should be given up. (5) In the case of such miracles as these no further demand is made upon us than the rejection of the Epicurean or agnostic theory, that God does not interest Himself in the affairs of men. When once we assume the contrary of this proposition—and countless answers to his prayers compel the Christian to assume it—the rest follows easily enough. We are reminded of the pointed reply of Sir Oliver Lodge (*Hibbert Journal*, i, 51) to the objection commonly brought against prayer for rain, that such prayer involves no greater disturbance of the natural order than "a request to a gardener to water the garden." Man has no power of reversing or violating natural law, but he has abundant power of deflecting, directing, and combining particular laws so as to carry out his purposes. And, if man possesses this power, how much more God? (6) It is in this direction that the key to miracle is to be sought, so far as miracles are historically verifiable—in the direction of those higher attributes of personality that are characteristic of man (in his measure) and also of God. The only limits that can be put to Divine power are those of consistency with itself; and we must not be too hasty in supposing that what appears to us at first sight inconsistent need be really so. At the same time, full allowance should be made for the remarkable endowment of human personality, and especially for the extent to which spirit has shown itself capable of working upon matter. There are latent possibilities, even in ordinary humanity, that are as yet very imperfectly explored. But the personalities with which we associate miracles were none of them ordinary; and One, with whom we associate the chiefest miracles, marks the supreme point that humanity has ever reached. (7) A distinction is often drawn between miracles wrought upon conscious beings, and acting (it may be presumed) through their consciousness, and others that are alleged to have been performed upon inanimate nature. There is doubtless a real significance in

this distinction. We must, however, admit that it certainly was not present to the minds of the Biblical historians, and that miracles of the one class are not much less common than those of the other, or inferior to them in attestation. There is, in particular, one text which furnishes strong ground for thinking that our Lord Himself must have been conscious of the power of acting upon inanimate things as well as upon men; and not only so, but that He assumed the existence of the same power in His disciples. The text is couched in a form of solemn asseveration: "Verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Mt 17 20; cf. Lk 17 6). This is a form of evidence that is difficult to resist.

LITERATURE: For § 1 the chief authority is R. Reitzenstein, *Hellenistische Wundererzählungen* (Leipsic, 1906); cf. also Pauly-Wissowa, s.v. "Aretalogus." The literature on Apollonius of Tyana is abundant (Baur, Zeller, Kayser, Baltzer, Göttsching, J. Réville, Whittaker) and instructive. Books and monographs on Miracles in general, and on the Biblical Miracles, are almost innumerable, but a large proportion of them is disappointing. J. B. Mozley's *Bampton Lectures* for 1865 were ably written, but are not very helpful at the present day. The present writer believes that he has been helped most by the writings of Mr. Illingworth, Dr. Fairbairn, Sir O. Lodge, the *Cambridge Essays*; Barth, *Hauptprobleme d. Lebens Jesu*[3] (1903), to which he owes the quotation from St. Augustine, and Traub in *Religionsgesch. Volksbücher*. Abp. Trench, *On Miracles*, still retains its value as a scholarly retrospect of opinion on the miracles of the N T. Cf. also Bruce, *The Miraculous Element in the Gospels* (1886). W. S.

MIRIAM, mir'i-am (מִרְיָם, *miryām*): **1.** The sister of Moses and Aaron (Ex 15 20). Like her two brothers, her sense of Divine things was keen, and her zeal for Jehovah, His cause and people, intense. The passage Ex 2 4 f. shows that she took part in the saving of Moses' life. A pæan of victory over the safe crossing of the Red Sea is ascribed to her (Ex 15 20 ff.). Later, she claimed equal honor with Moses, and was smitten with leprosy, from which, however, she was restored by his intercession (Nu 12 1-16). Her death was mourned by Israel as a public calamity (Nu 2 1). **2.** Another of the name, from the tribe of Judah (I Ch 4 17). A. C. Z.

MIRMAH, mėr'mā (מִרְמָה, *mirmāh*, **Mirma** AV): A Benjamite (I Ch 8 10). E. E. N.

MIRROR: This is the rendering of the following Heb. and Gr. terms: (1) *mar'āh* (Ex 38 8); (2) *r'ī* (Job 37 18); (3) *gillāyōn* (Is 3 23); (4) ἔσοπτρον (I Co 13 12; Ja 1 23). In these passages the RV has "mirror," the AV "glass," "looking-glass." The ancient mirror was made of polished molten metal, usually from an alloy of copper and tin. Later, silver mirrors came into use. They were round, oval, also square, and often provided with decorated handles and backs. The mirrors used by the Hebrew women (Ex 38 8) were of brass. In Job 37 18 the firmness and glitter of the molten mirror are included in the comparison with the sky. The reflection in a metallic mirror was indistinct (I Co 13 12). The verb κατοπτρίζειν is used in the middle voice (II Co 3 18) and means 'reflect as in a mirror' (so ERV, ARVmg.) or "behold as in a mirror (the Gospel) the glory of Christ" ARV. The meaning of *gillāyōn* (Is 3 23) is uncertain; the LXX. renders "transparent garments." See also GLASS. C. S. T.

MISGAB, mis'gab (מִשְׂגָּב, *misgābh*): Apparently a town in Moab (Jer 48 1); but the text seems to be corrupt, and probably the original reading was quite different. E. E. N.

MISHAEL, mish'a-el (מִישָׁאֵל, *mīshā'ēl*), 'who is what God is': **1.** The head of a Kohathite family (Ex 6 22; Lv 10 4). **2.** One of Ezra's assistants (Neh 8 4). **3.** The Heb. name of one of Daniel's companions to whom the Babylonian name Meshach was given (Dn 1 6 ff.). E. E. N.

MISHAL, mai'shal (מִשְׁאָל, *mish'āl*, **Misheal** AV): A town of Asher (Jos 19 26) assigned to the Levites (21 30). Probably the same as the **Mashal** of I Ch 6 74. Map IV, B 6. E. E. N.

MISHAM, mai'sham (מִשְׁעָם, *mish'ām*): A Benjamite (I Ch 8 12). E. E. N.

MISHEAL, mish'ė-al. See MISHAL.

MISHMA, mish'ma (מִשְׁמָע, *mishmā'*): **1.** The ancestral head of an Ishmaelite clan (Gn 25 14; I Ch 1 30). **2.** The ancestral head of a clan of Simeon (I Ch 4 25 f.). See also MIBSAM. E. E. N.

MISHMANNAH, mish-man'nā (מִשְׁמַנָּה, *mishmannāh*): A Gadite, one of David's soldiers (I Ch 12 10). E. E. N.

MISHRAITES, mish'ra-aits (מִשְׁרָעִי, *mishrā'ī*): A post-exilic family of Kiriath-jearim, which traced its ancestry to Caleb, son of Hur (I Ch 2 53). E. E. N.

MISPAR, mis'par (מִסְפָּר, *mispār*, **Mizpar** AV, called **Mispereth** in Neh 7 7): One of the leaders of the Return under Zerubbabel (Ezr 2 2). E. E. N.

MISREPHOTH-MAIM, miz"rė-foth-mê'im (מִשְׂרְפוֹת מַיִם, *misrephōth mayim*): A place apparently near Sidon (Jos 11 8), and viewed as marking the boundary of the land of Israel (13 6). Site unknown. E. E. N.

MITE. See MONEY, § 9.

MITER. See PRIESTHOOD, § 9 (b), and DRESS AND ORNAMENTS, § 8.

MITHKAH, mith'kā (מִתְקָה, *mithqāh*, **Mithcah** AV): One of the stations on the wilderness journey (Nu 33 28 f.). Site unknown. E. E. N.

MITHNITE, mith'nait (מִתְנִי, *mithnī*): The designation of Joshaphat, one of David's heroes (I Ch 11 43), pointing to Methen or Mathan as the name of his home, though no such town is mentioned in the O T. E. E. N.

MITHREDATH, mith'rė-dath (מִתְרְדָת *mithrᵉdhāth*), 'given by Mithra': The treasurer of the Persian realm who, at the command of Cyrus, delivered to Sheshbazzar the vessels taken by Nebuchadrezzar from the Temple of Jerusalem (Ezr 1 8). A. C. Z.

MITYLENE, mit''i-lî'nî (Μιτυλήνη): The most important city of the island of Lesbos, situated on a promontory once itself an island. In the earliest times its people were highly cultured. It was the seat of science, art, and letters, having produced such persons as Pittacus, Alcæus, and Sappho. Its climate was soft and salubrious. It possessed two harbors, and strong fortifications. It submitted to Persia in 546 B.C. and joined the Ionian revolt. It later belonged to the Athenian confederacy, from which it revolted in 428 and was punished by Athens in a way that permanently crippled the island. J. R. S. S.

MIXED MULTITUDE. See Mingled People.

MIZAR, mai'zār (מִצְעָר, *mits'ār*), 'littleness': In Ps 42 6 M. seems to be the name of a hill situated somewhere between Hermon and the upper Jordan, and G. A. Smith (*HGHL*, p. 477, note) finds reminiscences of the name in several localities near *Bâniâs*. It is possible, however, that the word is an appellative (EVmg.), in which case, if we drop from the Heb. text one letter (which may have been accidentally repeated in copying), we may translate "I remember thee, *thou little mountain* (*i.e.*, Zion), from . . . the Hermons." L. G. L.

MIZPAH, miz'pā (מִצְפָּה, *mitspāh*; also, interchangeably, **Mizpeh** AV), 'watch tower': A term originally applied to places where a watch (garrison) was set up. Hence the name of several towns and regions. The original meaning is clearly preserved in II Ch 20 24 and Is 21 8, which are rendered "watch tower" both in the LXX. and in EVV. Between the two forms of the name (in *-āh* and *-eh*) it is impossible to distinguish, except that "Mizpah" is everywhere accompanied by the article (except in Hos 5 1). The places named Mizpah and Mizpeh are: **1.** In the Shephelah (Jos 15 38), probably the locality named in *Onom.* 279, 139, N. of Eleutheropolis (Map II, D 2), the modern *Tell es-Safiyeh*, a small village in the midst of cliffs of white limestone. **2.** In Benjamin (Jos 18 26), called preeminently "the Mizpah." This place became the boundary-line between the Northern and Southern Kingdoms, and was fortified by Asa with stones carried from Ramah (I K 15 22; II Ch 16 6). It served also as the assembly-ground of the Israelites before the separation of the two kingdoms (Jg 20 1, 3, 21 1; I S 7 5, 10 17), was one of Samuel's stations as judge (I S 7 16), and later the residence of Gedaliah (Jer 40 6 ff.; II K 25 25). After the Exile it was the capital of a district (Neh 3 15), and in the Maccabæan age the headquarters of the uprising against the Seleucids (I Mac 3 46). It was situated on the way from Jerusalem to Shechem, and is to be identified with the modern *Nebi-Samwil*, where a Crusaders' church is supposed to stand over the tomb of Samuel. Map III, F 5. **3.** A land occupied by Hivites in the vicinity of Mt. Hermon, probably westward from the base of the mountain, mentioned in Jos 11 3 in connection with the confederation of the kings defeated by Joshua near the waters of Merom, placed by Buhl (*Geog. Pal.* p. 240) at *Kala'at es-Subebeh*, on Mt. Hermon above Banias. **4.** The Valley of Mizpeh W. of Hermon, also mentioned in connection with the defeat of the allies, but as a place whither they fled (Jos 11 8). It was in the same general locality as **3.** **5.** In Gilead, the residence of Jephthah (Jg 11 29, 34), an ancient sanctuary whose origin is traced back to patriarchal times. According to Gn 31 49, Jacob gave it the name it bears in commemoration of the compact with Laban [JE]; but the sense in which the word *mitspāh* is used in this connection is slightly different from that in other places. Instead of an outlook-point, it indicates a place where God is invoked as a watcher (witness). Accordingly, it was a place invested with sacredness, and, on this ground perhaps, was resorted to in making covenants between clans, such as that of Jephthah with the eastern tribes when they combined against the Ammonites. The location of the spot is fixed by the fact that Jacob on his way to Canaan crossed the Jabbok after the covenant with Laban. This would place Mizpah N. of the river Jabbok. *Sûf*, NW. of Jerash, is supposed by many to be the exact spot, but the identification is not quite certain. Map III, K 3. **6.** In Moab, probably the town where David placed his parents under the protection of the king of Moab (I S 22 3). Site unknown. A. C. Z.

MIZPAR, miz'pār. See Mispar.

MIZPEH, miz'pe. See Mizpah.

MIZRAIM, miz'ra-im (מִצְרַיִם, *mitsrayim*): **1.** The Heb. name of Egypt, or sometimes, more strictly, of Lower Egypt; see Egypt, § 1. **2.** The second son of Ham (Gn 10 6, 13). See Ethnography and Ethnology, § 10. J. F. McC.

MIZZAH, miz'ā (מִזָּה, *mizzāh*): A clan chieftain of Edom (Gn 36 13, 17; I Ch 1 37). E. E. N.

MNASON, nê'sŏn (Μνάσων): A native of Cyprus and an early Christian disciple (Ac 21 16). According to the commonly accepted reading and interpretation of the verse, the house of M., in which Paul and his companions lodged, was in Jerusalem. But according to *Codex Bezæ*, he lived in a village between Cæsarea and Jerusalem, perhaps in Samaria. This makes the passage much more natural. J. M. T.

MOAB, mō'ăb

Analysis of Contents

1. Name
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7. Moab in the 8th-6th Centuries B.C.
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1. Name. The name "Moab" (O T מוֹאָב, *mō'ābh*; Mesha Stone, מאב; Assyr. *ma'ab*, *ma'aba*, *mu'aba*) is derived, by one of the popular etymologies so common in the O T, in Gn 19 37 (cf. LXX.) from *mō* (=*min*), 'from,' and *'ābh*, 'father.' But this can not be the real origin of the word, the etymology of which is no longer known. In the O T the name is pretty generally used of the people rather than of their land, and since the name passed out of use in the Greek period it is likely that it was always understood to be the name of a people, not a geographical term.

The territory that was occupied by the Moabites was the region immediately E. of the Dead Sea.

2. The Land of Moab.

On these fertile but well-drained uplands, extending N. from the *wâdis* that empty into the low country at the S. end of the Dead Sea to the southern borders of Gilead, and E. to the desert, the Moabites maintained themselves as a distinct people for over one thousand years. Their territory at no time much exceeded 60 m. in length and 30 m. in breadth, or about 1,500 sq. m. in area. Within this small compass was a population of probably at least 500,000 souls in its most flourishing days. Cities were numerous, immense flocks of sheep and goats grazed on the rich pastures, grain was raised in abundance, and the people were easily able to live off their land, asking little from the outside world. For a description of the topographical features, etc., see PALESTINE, § 13 (c).

3. The Earliest History.

The early history of M. is very obscure. In Israel's tradition the Moabites were viewed as a kindred people, descended from Lot, the nephew of Abraham (Gn 19 37; Dt 2 9, 18). M. therefore was one of the group of closely related 'Hebrew' peoples (Israel, Edom, Moab, Ammon), all of whom had a common ancestry, and had this also in common, that they pressed in from the desert upon the cultivated land occupied by the Canaanites and though becoming dominant, each in its own locality, adopted the language and absorbed much of the civilization of the people they conquered. The more ancient predecessors of the Moabites in some portions of their territory were called the "Emim" and "Zuzim" (Gn 14 5; Dt 2 10), but the racial connections of these peoples are unknown. The representations in Nu (chs. 21 ff.), Dt (2 8 ff., etc.), Jg (11 12-28), etc., imply that the Moabites had been well established in their territory E. of the Dead Sea some time before Israel conquered Canaan, perhaps as long as a century. A short time before the Israelites appeared on the SE. border of M., on their way from Horeb to Canaan, the Moabites had suffered severely at the hands of Sihon, an Amorite king, perhaps from W. of the Jordan, who had conquered the N. half of Moab's territory (the portion N. of the Arnon), driving the Moabites out of their chief cities (Heshbon, Medeba, etc.), and founding an Amorite kingdom with his capital at Heshbon (Nu 21 21-30).

4. Moab and Israel in Moses' Time.

The Israelites thus found M. restricted to the S. half of the territory they called their own, the Arnon now forming their N. boundary (Nu 21 13). Israel traversed the eastern border of M., unmolested and probably even welcomed by the Moabites, who may have hoped to find in the Israelites allies who would assist them in regaining their territory from the Amorites. In this they were doomed to disappointment; for after the Israelites had conquered Sihon they proceeded to take possession of his territory for themselves. This brought about an estrangement on the part of Moab. Tradition preserved notices of various phases of this hostility, such as the attempt of Belak, King of Moab, to secure the aid of the soothsayer Balaam (q.v.) to place Israel under a curse (Nu chs. 22–24), or the attempt to entice Israel away from loyalty to J" by means of the degrading worship of Baal-peor (Nu 25 1-5). There is no record of actual war between the two peoples at this time. M. as the weaker was compelled to submit to the stronger confederation of Israelitic tribes and to see its choicest pasture-lands and many of its cities taken possession of by the tribes of Reuben and Gad (Nu 32 1-5, 34 ff.; Jos 13 15-28). The accounts of this occupation are not entirely clear and harmonious, but the general fact is well substantiated, both by Jg 5 15 ff. and by the Mesha inscription, line 10 (see MESHA). It is probable that it was mainly the Reubenites who settled in Moab's old territory, the Gadites locating originally farther to the N. Later, but perhaps not for a century or more, the Gadites seem to have supplanted the Reubenites, the latter having in some way lost their tribal identity.

5. Moab in the Period Between Moses and David.

After the main body of Israel had crossed the Jordan and was again broken up into separate tribes, each busy securing possession of its portion of the W. Jordan land, the Moabites seem to have succeeded in regaining control of their old territory N. of the Arnon and at last, under their king, Eglon, ventured to cross the Jordan and attack the Israelites in the region W. of the lower Jordan. For a while this portion of Israel was held in subjection, but at length Eglon was assassinated by the Benjamite Ehud, under whose leadership the Moabites were defeated and compelled to retire to their own land. This put an end forever to attempts on the part of M. to occupy any territory W. of the Jordan. Somewhat later, in the period of the "Judges," Jephthah the Gileadite appears to have conquered the Moabites, probably because of their attempt to control the region occupied by the Gadites (Jos 11 12-28, which seems to contain a separate account, from a different source, from that of the rest of the chapter). In the summary account of Saul's wars (I S 14 47) he is said to have fought successfully against M., but no particulars are given. To this same general period may be assigned the war between M. and Edom which is so obscurely referred to in Gn 36 35. According to the Book of Ruth, a Bethlehemite named Elimelech migrated to Moab in the Judges period. His sons married Moabite women, one of whom, Ruth, is the heroine of the beautiful story of the book and is represented as the ancestress of David. The reasons alleged against the historicity of this tradition do not appear to be well founded.

6. Moab Subject to Israel.

Although David was thus remotely akin to the Moabites, and had placed his parents under the protection of the king of M. during his troubles with Saul (I S 22 3), for some unknown reason, after he had become king of all Israel war broke out between him and Moab. In this war David was completely victorious and treated the conquered people with uncommon severity (II S 8 2). It may be that at this time many Gadite families moved into M., occupying its most desirable cities and pasture-lands (cf. § 4, above). If this is so, it will explain the statement of the Mesha Stone (150 years

after David's time), line 10, "And the men of Gad had dwelt in Ataroth from of old," and perhaps also lines 17b, 18a, "And I took thence the vessels of *Yāhweh* and I dragged them before Chemosh," the reference being to vessels at sanctuaries of J″ established by David or by the Gadite worshipers of J″. On this view also, the confused character of the references Nu 32 1 ff., 33 ff., and Jos 13 8 ff. may be explained, the references to the Reubenites preserving the memory of the earlier Reubenite occupation, those to the Gadites relating to the later immigration of Gadites in the time of David.

The spirit of the Moabites was humbled, but not broken, and when the Davidic kingdom went to pieces, at the accession of Rehoboam (c. 933 B.C.), they once more became masters of their old territory N. of the Arnon, and freed themselves from the yoke of Israel. They seem to have maintained their independence until the reign of Omri (c. 888–875 B.C.). This energetic and able monarch reduced M. once more to subjection to Israel (Mesha Stone, lines 4–8), a condition of vassalage which lasted during the remainder of the reign of his son Ahab. The O T contains no account of this conquest of M. by Omri, but does state that the annual tribute Mesha was accustomed to pay was the wool of 100,000 lambs and 100,000 rams (II K 3 4), incidental evidence of the great wealth of the country in this respect.

Mesha was an able, patriotic monarch, and at the death of Ahab, according to the O T (II K 1 1, 3 5), revolted from subjection to Israel. The Mesha Stone seems to imply that the revolt took place in the days of Ahab, but as it says merely "his [Omri's] son," it is uncertain whether Ahab or his son Jehoram is really intended. At any rate, the O T account of Jehoram's attempt, aided by Judah and Edom, to bring Mesha once more under the yoke of Israel (II K 3 4-27) shows that the crisis of the conflict did not come until Jehoram's reign. Mesha's story deals with the earlier stages of his revolt and can be read in his own words on the Mesha Stone, lines 1-20 (see MESHA). His constructive work in developing and organizing his kingdom is partially told in the remainder of the inscription. The war with Jehoram may have occurred after the inscription was made. Jehoram's attempt was unsuccessful, although Mesha felt himself reduced to the extremity of sacrificing his eldest son to Chemosh, and it was probably the superstitious awe aroused by this terrible deed that led the Israelites to give up the attempt. Nothing further is known of the history of M. in this period, the notice in II Ch 20 1-30 being of questionable historical value, while that in II K 13 20 simply reflects the general hostility between the two peoples in that period.

7. Moab in the 8th–6th Centuries B.C.

We next hear of M., incidentally, in Am 2 1-3, where, with other nations, it is condemned by the prophet of J″ for its unrighteous conduct, in this case for its inhuman treatment of the king of Edom. We know nothing of the event referred to. The nature of this reference in Am seems to imply that M. was at that time (760–750 B.C.) an independent kingdom with its capital at Kerioth. In II K 14 25 the contemporary king of Israel, Jeroboam II, is said to have "restored the border of Israel from the entrance of Hamath unto the sea of the Arabah" (*i.e.*, the Dead Sea). This does not necessarily imply Israelitic control of Moab, but only that Jeroboam II restored Israel's supremacy in the E. Jordan land as far as the old N. border of Moab (the N. end of the Dead Sea). In Is 15 1–16 12 there is a most interesting oracle regarding M. Very forcibly it depicts the anxiety and terror of M. because of an impending invasion from the N. The Moabites appeal to Jerusalem for aid (16 1 ff.), but in vain, because in the past M. has only been proud and haughty toward Judah. Yet it is with much sympathy for the destruction and desolation of this kindred people that the prophet of J″ foretells its doom. What this threatened or actual invasion was is uncertain, as is also the date of the oracle which was probably uttered by a prophet earlier than Isaiah (cf. 16 13 f.). It is quite possible that the conquests of Jeroboam II (c. 785–745 B.C.) E. of the Jordan seriously threatened M., but he apparently did not actually overrun the country. The oracle may have remained yet unfulfilled in Isaiah's day (c. 740–690 B.C.), as is perhaps implied by 16 13 f.

M., like the other small states in Syria, was compelled to yield to the irresistible encroachment of Assyria. Salamanu, King of Moab, like Ahaz of Judah, paid tribute to Tiglath-pileser III in 734 B.C. when that monarch humbled N. Israel and Damascus. Sargon (722–705 B.C.) found M. hostile, but his successor, Sennacherib (705–681 B.C.), speaks of the Moabite king Chemoshnadab as a willing vassal (unlike Hezekiah). Sennacherib's successor, Esarhaddon (681–668 B.C.), received contributions for his building operations from Mutsuri of Moab, and the instinct of self-preservation against the Arabs led the Moabites to the same loyalty to Asshurbanipal (668–626).

Thus M., by recognizing the general supremacy of Assyria, maintained itself in prosperous semi-independence for upward of a century. It does not seem to have been seriously implicated in the events connected with the downfall of the Assyrian Empire (606 B.C.). While at times it appears to have been inclined to join a confederacy to resist Nebuchadrezzar's authority in Syria (Jer 27 3), its general attitude toward Judah was hostile and therefore probably friendly to Babylon (II K 24 2; Jer 9 26, 48 1-47; Ezk 25 8 ff.; Zeph 2 8 f.). The Moabites rejoiced, as did Edom, in the fall of their long-time rival Judah, although some of the Jews found refuge in M. during the war with Babylon (Jer 40 11). This hostility was never forgotten, and the counter-feeling in Judah manifested itself in legal prescriptions, prophecy, and psalms (Dt 23 3; Ps 60 8, 83 6, 108 9; Neh 13 1, 23; Jer ch. 48, etc.; cf. last reff.).

Little is known of M. subsequent to the time of the downfall of Judah. It probably gradually succumbed to the advance of the Arabian tribes, and eventually the territory was occupied by the Nabatæan Arabs. Whatever remained of the ancient Moabites became absorbed in the general population of their conquerors.

The national deity of M. was Chemosh (see SEMITIC RELIGION, § 18). The popular religious conceptions of the Moabites were quite similar to

those of the Israelites. Some parts of the Mesha inscription read like parts of the O T (cf. lines 3–5, 8, 12–14, 17–19, 32). But the higher ranges of religious thought which so distinguished Israel were altogether foreign to the Moabites. Chemosh remained to the last a mere local, national, nature-deity, whose worship did not exclude that of other deities such as Nebo, Ashtar-chemosh, Baal-Peor (=Chemosh?).

8. Religion and Civilization of the Moabites.

The civilization of the Moabites was comparatively high. Their cities were numerous and prosperous. Twenty-five or more Moabite cities are mentioned in the O T. The people were experts in vine culture (cf. Is 16 8) and sheep-raising. The Mesha inscription is evidence that at least some of the people were able to read and write, using the ancient Canaanite or 'Phœnician' alphabet, and also for a considerable knowledge of industrial arts (lines 21–27). It is altogether probable that the Moabites were in no important respect (except religion) behind Israel in their attainments in civilization.

Literature: Conder, *Heth and Moab*; Tristram, *The Land of Moab*[2] (1874); G. A. Smith, in *HGHL*, pp. 555–573; Buhl, *GAP* (*passim*) (1896); all these deal mainly with the geography and archeology. See also G. A. Smith in *EB*, Buhl in *PRE*[3] (very complete), Bennett in *HDB*.

E. E. N.

MOABITE STONE, mō'ab-ait. See Mesha.

MOADIAH, mō''a-dai'ā. See Maadiah.

MOAT. See City, § 3.

MOLADAH, mol'a-dā (מוֹלָדָה, מֹלָדָה, *mōlādhāh*): A city near the southern boundary of Judah (Jos 15 26); it was reinhabited after the Exile (Neh 11 26). It is called a city of Simeon (Jos 19 2 = I Ch 4 28), and is mentioned with Beersheba. Site unknown.

C. S. T.

MOLE. See Palestine, § 24.

MOLECH, mō'lec, **MOLOCH,** mō'loc. See Semitic Religion, § 27.

MOLID, mō'lid (מוֹלִיד, *mōlīdh*): A descendant of Jerahmeel (I Ch 2 29).

E. E. N.

MOLTEN SEA. See Temple, § 15.

MONEY

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I. Historical Sketch.

Whatever serves as a medium of exchange is money. Metal stamped by official authority to guarantee its weight, purity, and value, for the purpose of currency, is called coin.

1. *In Pre-exilic Times.*

Though coinage was not known to the Hebrews until after the Exile, the phases of the growth in the use of money, beginning with primitive barter, are to be found in the records of their history (Gn 20 14, 21 27). At the time of the patriarchs silver and gold are represented as already current, being exchanged by weight (Gn 20 16, 23 15, 33 19). The first transaction by money proper was the purchase by Abraham of the cave of Machpelah, when he "weighed to Ephron the silver . . . four hundred shekels of silver, current money with the merchant" (23 16). Joseph is sold for twenty pieces of silver, but even in the height of his power in Egypt, when silver fails, grain is bought with cattle and land (Gn 47 14-17). Long before Israel came upon the stage of history a varied commerce had passed between Babylonia and Egypt by trade-routes across Syria, and the Tell-el-Amarna correspondence from the 14th cent. B.C. onward makes mention of gold, silver, and precious stones among articles of exchange. The standards of weight and value derived from Babylonia had been fixed centuries before the Hebrews conquered Palestine. During the period of the conquest of Canaan silver money was in circulation (Jg 9 4, 16 5, 17 2 ff.), and occasional mention is made of gold in the shape of earrings and other ornaments which were employed as money (Jg 8 24 ff.). But gold being used rarely, copper and iron never, silver so outdistanced all other media that money came to be called "silver" (*keṣeph*).

1. Pre-exilic History.

The form of money varied. In Egypt it seems to have been usually rings or ornaments which served the desire for display and were easily kept. This type of money was also current among the Canaanites and Hebrews, though it does not seem to have penetrated to Babylonia (Gn 24 22, 42 35; Ex 12 35; Job 42 11). Another money-ornament was the wedge (lit. "tongue," called so, doubtless, because of its shape) of gold (Jos 7 21). The word *qᵉsīṭāh*, which occurs in three passages (Gn 33 19; Jos 24 32; Job 42 11), is translated "piece of money," though some suppose it to have been a weight; but the Revisers were probably right in their rendering of the word, even if there is insufficient evidence for the theory that the *qᵉsīṭāh* had stamped upon it the figure of a lamb, in order to denote its value. As a rule, money circulated in ingots or bars (I S 9 8). These pieces of silver or gold conformed to a general standard, their weight and size being approximately uniform, for there is no evidence in the O T of any regulations as to the exact quantity or quality of metal in a piece of money. In ordinary transactions the weighing of the money was not required, though it was resorted to for large or precise amounts, and the Israelite is repeatedly warned against false weights and measures (Lv 19 36; Dt 25 13-16; Am 8 5). The balance and weights were carried in a bag by the trader as part of his necessary equipment (Dt 25 13 ff.; Pr 16 11; Is 46 6; Mic 6 11).

2. Form.

The value of money consequently was determined by its weight, the unit of value and the unit of

weight being identical (*sheqel*, 'weight' or 'coin,' from *shāqal*, 'to weigh'). Babylonia was the home of the weight and money system which prevailed throughout Western Asia. In this region there were two standards—"the common norm," used universally in trade, and "the royal norm," a slightly higher scale employed in payments to the royal treasuries. The former is all that we need to take into account for the O T, though possibly there is a reference to the royal standard in II S 14 26. Furthermore, the money of both norms was of two weights, the one twice the other—"heavy" and "light." Wherever the Phœnician trade predominated—and consequently in Syria and Palestine—the Phœnician shekel, both light and heavy, was in common use. The Babylonian shekel, both light and heavy, was in use in Babylonia, Persia, and Asia Minor. The Phœnician shekel, both light and heavy, stood to the Babylonian shekel both light and heavy, in the proportion of 2 to 3. Owing to the relation of gold to silver, which stood in the awkward proportion of $13\frac{1}{3}$ to 1, it became necessary for purposes of easy reckoning to adjust the weight of the silver unit of exchange, the shekel, by increasing or diminishing it, as compared with the gold shekel. In Babylonia the silver shekel was made equal to $\frac{1}{10}$ of the gold shekel. Since the Phœnician shekel, however, weighed but $\frac{2}{3}$ that of the Babylonian shekel, it took 15 Phœnician shekels to equal 10 Babylonian shekels. During the prosperous period of Israel's history money continued, as in earlier days, to be estimated by weight in ingots of generally fixed denomination (II K 5 5).

3. Value: the Shekel the Unit.

Tetradrachmæ (Silver Coins) of Alexander the Great.

2. From the Exile to the Roman Rule.

As far as is known, coinage was first devised by Gyges, King of Lydia in Asia Minor, who about 700 B.C. issued bean-shaped coins of electrum, an alloy blended of gold and silver, stamped on one side with a rough impression. Under one of his successors, the celebrated Crœsus (568–554 B.C.), electrum gave way to gold and silver, and the crude type was gradually improved by the Greeks of Ionia. Probably after the death of Crœsus at Sardis this Lydian coinage passed to the East, and was not known to the Jews until after their return from the Exile; for it was under the Persian dynasty that coins came into use in the East. "Throughout the vast territory, bounded on the north by offshoots of the Taurus, on the northeast by the Euphrates, and on the east and south by the deserts of Arabia, the royal gold coinage of Persia probably passed current down to the age of Alexander the Great." This world conqueror (336–323 B.C.) next influenced the money of Syria and Palestine by introducing into his dominions an international gold and silver currency based on Attic standards. Many of his coins have been found in these countries. After Alexander, Egyptian money circulated among the Jews, chiefly Ptolemaic silver shekels, followed by coins minted by cities like Tyre or Sidon, which had received this right from the Seleucid kings, or by coins of the Seleucids themselves, such as Antiochus Epiphanes, the great enemy of the Jews, whose money is well known.

4. Coined Money.

A new stage in the history of money among the Jews begins with Simon Maccabæus (143–135 B.C.), "high priest and ethnarch of the people of the Jews," to whom first the privilege of issuing coinage was granted by Antiochus VII (Sidetes, 138–129, I Mac 15 1-6). At this point, however, much disagreement exists among numismatists as to whether or not any of the coins are extant. Madden sees specimens in the silver shekels and half-shekels illustrated on p. 26.[1] Others believe that these coins belong to the first revolt of the Jews 66–70 A.D. (See Kennedy, in *HDB*, "Money," § 5.) Should the latter view be correct, the earliest extant coins of the Jews are small copper pieces bearing the name of John Hyrcanus (135–105 B.C.).

Roman Denarius (Copper) of Emperor Tiberius. (Cf. Mk 12[16].)

3. In New Testament Times.

When the Romans became rulers of the world they effected great and beneficial changes in commerce

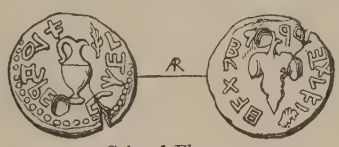
[1] See ill. (p. 26) of silver shekel of Simon Maccabæus.
Obverse, the inscription "shekel of Israel" in Hebrew, a cup, and a numeral letter, *e.g.*, year 1 of the new era—*Reverse*, a central device, possibly Aaron's rod, with "Jerusalem the Holy."

by restraining disturbers of the peace, imposing a common law on the world, uniting the empire by a system of magnificent roads, and introducing a universal coinage, at least in the higher values. The Roman *aureus*, a gold coin worth about $5, or one guinea, and the *denarius*, a silver coin worth about 19 cents, or 9½*d.*, were the standards throughout the

6. Roman Coinage.

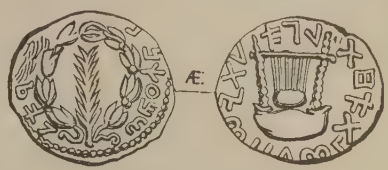
Darics (Gold Coins of Darius Hystaspes).

empire in which the imperial taxes were payable. No provincial or dependent countries, or cities, were permitted to mint gold coins; though some cities, such as Tyre, Sidon, and Ascalon, were allowed to issue silver money, chiefly the heavy shekel, or tetradrachm, which also came from the imperial mints at Antioch and Cæsarea of Cappadocia. Most of the silver that circulated in Palestine until the death of Nero consisted of this *tetradrachm*, or *stater*, and the Roman *denarius*. The dependence of the Idumæan rulers of Palestine upon Rome is shown by the fact that none of the Herods was



Coin of Eleazar.

allowed to strike any but bronze coins, though Herod the Great had vast trade and wealth. On the other hand, the very small coins which they issued are a pitiful token of the poverty of the people under these foreigners. The Greek type and inscriptions upon all the coins of Herod I bear testimony to his paganizing tendency. When the kingdom was divided among the sons of Herod, they continued to issue copper coins for the districts over which they ruled, Judæa, Galilee, and Trachonitis; and Herods Agrippa I and II also minted their own bronze coins. On the deposition of Archelaus in 6 A.D., the Roman procurators of Judæa issued bronze money, but without any device that might offend the religious susceptibilities of the Jews. Usually it was a palm-tree, or some other simple figure, with the name of the reigning Cæsar and the year of his reign in Greek characters. These copper coins were common in Jerusalem during the time of the Gospels and the earlier parts of Acts. With the first revolt of the Jews (66–70 A.D.) a bronze and silver coinage was issued by them bearing the names of Eleazar and Simon, and various devices, such as a palm-tree, the temple, grapes, a vine leaf with an inscription, *e.g.*, "First year of the Redemption of Israel." See also § 5 above. Upon the capture of Jerusalem in 70, Vespasian and Titus commemorated their victory by striking coins in Judæa with the inscription in Latin "Judea Capta," with the figure of victory and the emperor's head. At Rome also somewhat similar gold and



Coin of Simon Bar Kochba.

silver coins were issued. Silver and bronze coins, restamped with Jewish symbols and lettering, during the second revolt of the Jews, under Simon Bar Kochba (132–135 A.D.) mark the last of this people's melancholy attempts at national independence.

II. Money and Coins.

As we have seen, the shekel was the unit of weight and money. For ordinary weighing 60 shekels made one **mina**, and 60 minas one **talent**; but for weighing precious metals only 50 shekels were counted to a mina and 60 minas to a talent, *i.e.*, there were 3,600 shekels in the ordinary talent, and but 3,000 shekels in the talent of gold or silver. Bearing in mind what has been said above as to "heavy" and "light" coins, and confining ourselves to the "common standard" of commerce, we get this resultant system for money, in all cases approximate:

7. Old Testament Coins.

	Heavy.	Light.
Gold shekel	252 gr. Troy = 16.3 gm.	126 gr. Troy = 8 gm.
Phœnician or Jewish silver shekel of 15 pieces	224 gr. Troy = 14.5 gm.	112 gr. Troy = 7.2 gm.
Babylonian or Persian silver shekel of 10 pieces	336 gr. Troy = 21.8 gm.	168 gr. Troy = 11 gm.
Gold mina = 50 shekels	12,600 gr. Troy = 818 gm.	6,300 gr. Troy = 400 gm.
Phœnician or Jewish silver mina	11,225 gr. Troy = 725 gm.	5,660 gr. Troy = 360 gm.
Babylonian or Persian silver mina	16,800 gr. Troy = 1,090 gm.	8,400 gr. Troy = 550 gm.
Gold talent = 3,000 shekels	757,000 gr. Troy = 49 kgm.	379,000 gr. Troy = 24 kgm.
Phœnician or Jewish silver talent	673,500 gr. Troy = 44 kgm.	339,600 gr. Troy = 22 kgm.
Babylonian silver talent	1,008,000 gr. Troy = 66 kgm.	504,000 gr. Troy = 33 kgm.

The values of these denominations in American and British currency are approximately as follows:

	Heavy.				Light.			
Shekel of gold	$10.00 =	£2	1*s.*	0*d.*	$5.00 =	£1	0*s.*	6*d.*
Phœnician or Jewish silver shekel	0.67 =	0	2	9	.33 =	0	1	4½
Babylonian silver shekel	1.00 =	0	4	1	.50 =	0	2	0½
Mina of gold	33.00 =	6	16	8	16.50 =	3	8	4
Phœnician or Jewish silver mina	50.00 =	10	5	0	25.00 =	5	2	6
Talent of gold	30,000.00 =	6,150			15,000.00 =	3,075		
Phœnician or Jewish silver talent	2,010.00 =	410			1,005.00 =	205		
Babylonian silver talent	2,980.00 =	615			1,490.00 =	307		

In the O T the mina does not occur in pre-exilic times, money being reckoned in shekels and talents of silver and gold. Also, as we have seen, the heavy Phœnician shekel was the standard for Palestinian exchange, while in Asia Minor and the East the light Babylonian standard was the commercial norm. So in the O T the ordinary money was:

Gold talent = $30,000.00	Gold shekel = $10.00
Silver talent = 2,010.00	Silver shekel = .67

8. The Shekel of the Sanctuary.

(Ex 30 13, 15, 38 26; Lv 5 15, 27 3, 25; Nu 3 47, 50, 7 13; cf. also Mt 17 24, 27, where a shekel [Gr. *stater*] served for both Jesus and Peter). It may be assumed with confidence that the shekel of the Sanctuary was the ordinary heavy Phœnician silver shekel, about 67 cents in value, and was probably called sacred, because it was connected with the worship of the Sanctuary.

"Silver," "piece of silver" (Jg 9 4, 16 5, 17 3 f.; II S 18 11 f.; Zec 11 12), denotes the silver shekel, not a coin, but the bar of this weight current in Palestine; **silverling** (Is 7 23) is also a shekel of silver.

Daric, translated **"dram"** in AV I Ch 29 7; Ezr 2 69, 8 27; Neh 7 70-72, is probably in these passages not a coin but a weight, the *drachma* = $\frac{1}{100}$ *mina*, because the *daric* did not circulate in Palestine until after the Return from the Exile (536 B.C.). Some, however, think that in Ezr 2 69 the gold *stater*, or light shekel, of Cœsus is meant. See above, under 2. The name *daric* is of uncertain origin, but it was a gold coin first issued by the Persian Darius Hystaspes (521–485 B.C.)—properly called the "daric stater," or light shekel, in weight 130 grains, and in value $5 or £1 0*s.* 6*d.* In Neh 5 15, 10 32, the shekel of silver was probably the *siglos* (σίγλος) = $\frac{1}{20}$ of the *daric*, and so in value about 25 cents, or one shilling sterling. These Persian gold and silver coins probably were the earliest stamped money to circulate in Palestine.

The imperial currency during the Apostolic Age was as follows:

9. New Testament Coins.

Gold—the *aureus* of 126 grains, in value about $5 = £1 0*s.* 6*d.*

Silver—the *denarius* = $\frac{1}{25}$ of the *aureus*, nearly 20 cents = about 9½ pence.

Bronze — the *sestertius* = ¼ *denarius*, or 4 *asses* = nearly 5 cents or 2½ pence.

The *dupondius* = ½ *denarius*, or 2 *asses* = 2½ cents or 1¼ pence.

Copper—the *as* = $\frac{1}{16}$ *denarius* (originally = $\frac{1}{10}$) = 1⅛ cents or ⅝ pence.

Copper—the *semis* = $\frac{1}{32}$ *denarius* = ⅜ cent or $\frac{3}{10}$ pence.

Copper — the *quadrans* = $\frac{1}{64}$ *denarius* = $\frac{1}{20}$ cent or $\frac{3}{20}$ pence.

Talent (Mt 18 24, 25 15) is the Greek, or Roman-Attic, silver talent of 60 *mina*, which circulated in the empire = 6,000 *denarii*, or drams, about $1,160 or £240.

Pound (Lk 19 13 ff.) μνᾶ, *mina*, *i.e.*, $\frac{1}{60}$ talent = $19.40, or £4. Silver, commonly used in the N T for "money" (Mt 10 9; Ac 3 6, 20 33; I P 1 18; Ja 5 3), but "piece of silver" in Lk 15 8 is the rendering of *drachma*, which also is probably meant in Ac 19 19. This Attic *drachma*, officially equal to ¾ *denarius*, or 12 *asses*, was in ordinary trade equivalent to the *denarius*, *i.e.*, about 20 cents. A different coin, however, seems to be mentioned in Mt 26 15, 27 3, 5 f., 9, *i.e.*, the heavy silver shekel (cf. Ex 21 32; Zec 11 12 f.), at this time the *tetradrachm* minted at Antioch or Tyre. It is also called "shekel" (Mt 17 27 RV), "piece of money" (AV), and was equal to 4 *denarii*, about 75 cents. Since the Temple tax was a half-shekel, one piece of money was used to pay for two persons.

Penny—(a) So rendered in the AV of Mt 18 28; Mk 12 15; Rev 6 6, etc.); pence (Mk 14 5; Jn 12 5); *pennyworth* (Mk 6 37; Jn 6 7); but well translated "shilling" in ARV. By the term δηνάριον, *denarius* is meant, a standard Roman silver coin of about 60 grains Troy = 3.8 grams, and in value nearly 20 cents, or a little over 9½ pence. The ARV marginal note on Mt 18 28 is not quite correct. It bore the head and titles of the ruling Cæsar, and was the coin in which the imperial tribute was paid. It was also the day's wage for the laborer. (b) In ARV "penny" is used (Mt 10 29; Lk 12 6) to translate ἀσσάριον; Vulgate, *dupondius*, farthing AV. This was probably a coin struck in Antioch and equivalent to the Roman *as*, about 1⅛ cents, or ⅝ pence.

Farthing is used (Mt 5 26; Mk 12 42) for κοδράντης, Lat. *quadrans* (*chalkous* being its current equivalent in Syria and the Greek provinces). It was equivalent to ¼ *as*, about $\frac{3}{100}$ cent, or $\frac{3}{20}$ pence. This was the smallest Roman coin, possibly not circulating at this time in Syria. See also under "penny" (b).

Mite is used (Mk 12 42; Lk 12 59, 21 2) for λεπτόν, which is almost certainly the name of a coin (though see Madden, p. 303 f.), apparently equal to half a *quadrans*, and the same as the Jewish *perutah* of the Mishna, with a value of about $\frac{3}{200}$ cent, or $\frac{3}{40}$ pence. It was the smallest Greek coin. For details on this difficult matter see Kennedy, in *HDB*, III, 429, and Hill, *EB*, "Penny," § 3 f.

The present-day value of the money, either of the O T or the N T, is exceedingly difficult to estimate, for the face value by no means represents its modern purchasing power. In Jg ch. 17 Micah of Ephraim promised the Levite ten pieces of silver, *i.e.*, ten shekels a year and "a suit of apparel and victuals"; but no data are given for land and food values. The nearest approximation may be made from the fact that in the time of our Lord the *denarius* was the ordinary daily wage of the laborer (Mt 20 2-14; cf. also Lk 10 35).

LITERATURE: The standard English works are: F. W. Madden, *Coins of the Jews* (1903); B. V. Head, *Historia Nummorum* (1887). The following articles should not be neglected: Kennedy, "Money," in *HDB*, III (very complete); G. F. Hill, "Penny," "Shekel," "Stater," in *EB* (concise and clear).

R. A. F.

MONEY CHANGER. See TRADE AND COMMERCE, § 3.

MONSTER: The rendering of the Heb. *tannīn*, a word meaning literally 'the large fish of the sea' ("sea-monsters," Gn 1 21, etc. "whales" AV), and also used of serpents (Ex 7 9 f., etc.). The same term served to designate the mythological monster, or "dragon" (AV), that plays such a rôle in the Babylonian creation myths (Ps 74 13; Is 51 9; cf. Jer 51 34, see COSMOGONY § 4). As such, it was frequently used by the prophets, perhaps contemptuously, for Egypt (Is 27 1; Ezk 29 3, 32 2). See also SEA-MONSTER and PALESTINE § 26.

E. E. N.

MONTHS. See TIME, § 3.

MONUMENT: The rendering in Is 65 4 of *nātsār* ("secret places" RV, "vaults" RVmg.). It is evidently used here as a synonym of sepulcher or tomb. The passage, however, is obscure. Some form of the worship of the dead, or necromancy, is referred to. In the general sense of a simple memorial the word does not appear in Biblical usage.

A. C. Z.

MOON: The rendering of the Heb. *yārēaḥ* (from a root meaning 'to wander'), and *l'bhānāh* ('white,' or 'pale'). The new moon was *ḥōdhesh* ('new'), and the full moon *kese'* ('covered,' *i.e.*, with his cap). To the early Semites, the ancestors of Israel, dwelling in the desert, the moon must have seemed of almost equal importance with the sun. Traveling was done largely by night. The moon's phases

were great natural phenomena, by which time could be measured. The moon and the tides were seen to have some connection, a fact observed very early by the Arabs living near the coast and engaged in commerce. The moon thus came to hold a prominent place in all thought and speculation concerning the heavenly bodies, their influence upon the earth and in the affairs of men, and especially in the astral religion of the Semites, which was so highly developed in Babylonia. For illustration of their estimation of the moon see Gn 1 16 f.; Dt 4 19, 33 14; Job 31 26; Ps 81 3 RV, 104 19, 121 6, 136 9. See also ASTRONOMY, § 2, and SEMITIC RELIGION, § 33. (Cf. Nielsen, *Altarabische Mondreligion* (1904). E. E. N.

MOON, NEW. See FASTS AND FEASTS, § 2.

MOON, SMITING BY THE. See DISEASE AND MEDICINE, § 6 (7).

MORASHTITE, mo-ras'thait (מוֹרַשְׁתִּי, *mōrashtī*, **Morashthite** AV): The designation of the prophet Micah (Mic 1 1), indicating that he belonged to Moresheth-gath (1 14). E. E. N.

MORDECAI, mōr'dę-cai. See ESTHER, § 5 f.

MOREH, mō'rę (מוֹרֶה, *mōreh*), 'soothsayer,' or 'director' (cf. *tōrāh*, 'direction'): **1. The Oak** ("terebinth" ARVmg., "plain" AV) or **Oaks of Moreh** (Gn 12 6; Dt 11 30). The place indicated seems to have been marked by a sacred tree, or grove, in the plain E. of Shechem, whose priests gave oracular information and advice. It is probably the same as "the augurs' oak" (Jg 9 37 ARVmg.), and possibly is also the "oak" of Gn 35 4 and Jos 24 26. **2. The Hill of Moreh** (Jg 7 1) is apparently *Jebel ed-Duhy* ("Little Hermon"), on the opposite side of the Valley of Jezreel from Gilboa and the spring of Harod (cf. Jg 6 33 with 7 1). L. G. L.

MORESHETH-GATH, mōr'esh-eth-gath" (מוֹרֶשֶׁת גַּת, *mōresheth gath*): The birthplace of the prophet Micah (Mic 1 14). It lay (according to Eusebius and Jerome) a little E. of Eleutheropolis (*i.e.*, Gath). E. E. N.

MORIAH, mo-rai'ā (מֹרִיָּה, *mōriyyāh*): The knoll or hillock on which, according to tradition, Abraham offered up Isaac in sacrifice. But the name is used simply as a general designation of the region (Gn 22 2). See also JERUSALEM, § 18. A. C. Z.

MORNING. See TIME, § 1.

MORTAR, MORTER. See ARTISAN LIFE, § 4.

MORTGAGE. See TRADE AND COMMERCE, § 3.

MOSERAH, mō'sę-rā (מוֹסֵרָה, *mōṣērāh*): One of the stations of the wilderness journey, mentioned in the fragment of an itinerary found in Dt 10 6 f. as the place where Aaron died, probably the same as **Moseroth** in the itinerary of Nu (33 30 f.), and near Mt. Hor. The exact location is unknown. Cf. Driver, *Int. Crit. Com.* on Dt *in loc.* E. E. N.

MOSEROTH, mō'sę-roth. See MOSERAH.

MOSES

ANALYSIS OF CONTENTS

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The Heb. form of 'Moses' (מֹשֶׁה, *mōsheh*) is derived in Ex 2 10 apparently from the Heb. root *māshāh*, 'to draw out.' But from the earliest times another etymology has been sought for it, assuming its Egyptian origin. Josephus (*Ant.* II, 9 6) makes it from *mō*, 'water' (Egyptian), and *ses*, or *uses*, 'saved' (cf. also Philo, *Vit. Moys.* 1 4). This was commonly accepted, until Lepsius and Ebers suggested another, which, in spite of the objections raised by Cheyne (*EB* s.v.), is to be preferred. It identifies the name with the Egyptian *mes*, or *messu*, 'child,' or 'son' (Brugsch. *Wörterb.*, p. 698, *extractus* [*ex utero*]), often found in Egyptian proper names in combination with some Divine appellation (Ah*mes*, Thot*mes*, Ra-*messu*, etc.).

1. Name.

The personality of Moses is thoroughly identified with the Exodus and the making of Israel as a nation. The understanding of the people's life is very much embarrassed by the denial of the historicity, either of his person or of the event of the Exodus. Both, however, are known to later ages through the documentary sources J E D P, which have been interwoven into one story, and this, for the practical purpose of securing an adequate idea of Moses, it is unnecessary to unravel (cf., in general, HEXATEUCH). Neither is it necessary, nor even possible, to separate the idealizing element infused into the account by a grateful and admiring people. On the other hand, it is quite possible to exaggerate this element by comparison with misleading analogues (Solon and Lycurgus), though one may fall into error by denying it altogether. For a just estimate of the character and work of the hero, it is necessary to take into account not only what he appears to be in the outward events of history, but also what he became in the beliefs of his people. This latter element in the picture offers a fairer test of his power than might a dry, annalistic enumeration of his traits and deeds.

2. Historicity.

Moses was born near the capital city of Egypt (Memphis?) of Hebrew parents, Amram and Jochebed, just at the time when the oppression of the Hebrews by the Egyptians had reached its severest form. His father was a Levite and had two other children, Aaron and Miriam. According to the Law, which prescribed the death of every male Israelitic child, he was to be put to death as soon as born (Ex 1 22). But he was saved from this fate by a clever plan of his mother[1] in the

3. Birth and Preservation.

[1] Jos. *Ant.* II, 9 3 gives the story that Jochebed was moved to this by a supernatural revelation of the future mission of the child.

carrying out of which he passed under the care of Pharaoh's daughter. According to some ancient writers (Artapanus, quoted by Eus. *Præp. Ev.* IX, 27, and Philo, *Vit. Moys.* 1 4), this princess, named Merris (but Jos. *Ant.* II, 9 5 says Thermuthis, Θερμοῦθις, and some rabbis, Bithiah [I Ch 4 18]), was married, but childless, and saw in the helpless Hebrew infant the fulfilment of her yearnings and prayers. Adoption was common in Egypt (cf. Brugsch, *Gesch. Aeg.*, 884 f.).

4. Early Life and Education.

The childhood[1] and youth of Moses were spent in the palace of the princess. He was instructed "in all the wisdom of the Egyptians." Manetho says (*ap.* Jos. *Cont. Ap.* I, 26 9, 28 12) Moses served as a priest of Osiris at Heliopolis under the name of Osarsif. Tradition represents him as a young man of exceptionally attractive appearance and manly strength. According to Philo (*Vit. Moys.* 1 5), the princess did not reveal to him his true relationship to her. But from Ex 2 11 it is clear that he was not ignorant of his Hebrew character. In fact, his sympathy for the sufferings of his brethren, breaking out in an impetuous deed of bloodshed, compelled his flight from the land. According to Josephus, he early showed signs of military genius. Taking command of the Egyptian army, he repulsed the Ethiopians from the very gates of Memphis, drove them back to their own capital Suba (later Meröe), and captured that city by the aid of the princess Sharbin, who fell in love with him, and accompanied him back to Egypt (*Ant.* II, 10).

5. Moses in Midian. Revelation of Yāhweh.

The next period of his life was passed in Midian. This period, like the preceding, is said to have covered forty years [P]. In the land of Midian Moses found refuge with Jethro (also called "Reuel, the priest," Ex 2 18). Entering into the house of this leader through a marriage with his daughter Zipporah, he was given the superintendence of his flocks. In the course of his duties in connection with Jethro's flocks, Moses received the Divine commission to become the ruler and deliverer of his oppressed brethren. The message came to him through the experience of the burning bush (q.v.) at Mount Sinai. At the same time, he received a new revelation of God as Jehovah (*Yāhweh*), the God of the Covenant (Pledge), which was to transcend the former knowledge of God as the God of power (*El Shaddai*). The name is certainly more ancient than the date of Moses, as it constituted a component part of his mother's name. And underlying its specific sense, which associates it with the Covenant, it includes the fundamental notion of self-existence and self-consistency, thus leading up to the higher idea of a God who keeps faith with His people. There are traces of the recognition of J″ by the Kenites and other tribes in the Sinaitic peninsula (cf. Budde, *Rel. of Isr. to the Exile*, 1898, pp. 1–38). But at the burning bush the expansion and transformation of this knowledge constituted a new era in the history of the name.

6. The Commission of Moses.

The commission of Moses was one calculated to stagger the bravest man. Neither did he fail to realize its difficulty. He shrank from it, feeling his weakness, especially in the art of persuasive speech. To overcome this difficulty he was directed to take his brother Aaron into his confidence and use him as his spokesman (prophet). His task at once resolved itself into the two stages, first of leading the people to accept him as leader, and then inducing Pharaoh to let them go out of Egypt (Ex ch. 4). As far as the people were concerned, their hardships led them to give ear, though cautiously and slowly, to his declaration that the hour for deliverance was come. It was otherwise with the king who ruled over them. Naturally he would not permit a race of hard workers to slip out of the land, where monuments of astounding magnitude and difficulty had been erected in the past by the use of the accumulated muscular force of many human beings.

7. The Plagues.

The efforts of the deliverer were now directed to the work of producing on the Egyptian king the impression that the will of the God of the Hebrews could not be withstood. This task was not easily accomplished. It required ten manifestations of the Divine power called "plagues" (Ex 7 20–12 36; see PLAGUES), in all of which there appeared a common attack upon the gods of the Egyptians and a common design to show the great power of J″ as against the impotence of the native deities. These plagues also proved effective in inspiring courage and fortitude among the Hebrews themselves, stemming the often rising tide of disaffection among them and preventing them from falling back into a condition of hopelessness when their request for freedom was denied by Pharaoh (Ex 5 20 f.). The repeated shocks thus inflicted on the king had their effect. By the tenth plague he found himself overawed and defeated, and gave the Hebrews over into the hands of Moses, who forthwith led them through a way least to be expected, toward the wilderness of Midian (see ISRAEL, HISTORY OF, § 3 (2)).

8. Organization in the Wilderness.

But if the task of getting Israel from under the yoke was a difficult one, that which confronted Moses on the Asiatic side of the Red Sea was much harder. To marshal the clans into some sort of community of action required the gifts of a general and legislator. How Moses proved himself equal to the occasion is told in the fourfold story of the Pentateuch. His first experience was in a conflict with Amalek (Ex 17 8-16). Next came the covenant at Sinai (Ex 19 2–24 16), with the Decalogue as its special ethical center. How necessary Moses' personal presence among the people had become is made clear by the incident of the golden calf (see CALF, GOLDEN), showing that even Aaron was not fully dominated by the new light on the religion of J″ (Ex chs. 32–34). Just before the Israelite tribes left Sinai, Jethro joined them, and, acting upon his suggestion, Moses established a

[1] The analogous tales of wonderful preservation of persons destined to become great (Semiramis [*Diod.*, 2 : 4], Perseus [*Apollod.*, II, 4 : 1], Cyrus [*Herod.*, 1 : 113], Romulus [*Livy*, 1 : 4]) do not affect the credibility of this account. The only case that could have served as a model is that of Sargon I (cf. Maspero, *Gesch. d. Morgenl. Völker*, p. 194).

form of government for the people. It was simple enough, and there is no reason to think that it was unsuited to the circumstances. But with all its simplicity it must have been more or less of an ideal not easy to enforce (Ex ch. 18; Nu chs. 11, 16, 17).

9. Training of Israel.

From Sinai Moses led Israel to the borders of the promised land. The only incident recorded of this portion of his life is the affair of Miriam and Aaron, who claimed the same prophetic gifts and, therefore, equal authority with him. Their claim was the germ of anarchy. Division of authority at this time would inevitably have led to disorganization. Hence the severe penalty inflicted on Miriam, which, however, Moses removed by his magnanimous intercession (Nu 12 12). On the eve of the attack on Canaan, Moses sent a deputation to inspect the land and the people. The report brought back by the majority was discouraging (see SPIES). Discontent arose, so that the people were not ready for the task of entering and possessing the land. It became evident that a new generation must be raised and trained in the wilderness, and thus hardened and prepared for the work. The story of the years following is simple. It is summed up in the picture of a great leader confronted by a people unaccustomed to the freedom of self-government, and fretting at the hardships they were called on to endure. The incident of Dathan and Abiram (see KORAH), the Reubenites, who together with Korah the Levite rebelled against Moses, is perhaps one of several such uprisings. As against these, it is clear that Moses must have in every case vindicated and strengthened his authority.

10. Death of Moses.

As the discipline of the wilderness was coming to its close, the end of the mission of Moses came with it. Moses made an effort to reach the promised land through Edom, but as this proved futile, because of the refusal of the king to let them pass through his land, Moses led Israel to the east side, reaching the frontiers of Moab. Here the men of the tribes of Gad and Reuben and a large number of Manasseh asked leave to stay (Nu ch. 32), and were given this permission, on condition, however, that they should first assist their brethren of the other tribes in conquering the country beyond the Jordan. The final scene in the great leader's life came when he received the summons to go up into Mount Nebo (in Abarim, q.v.; see also NEBO), and there, after viewing the land of promise in its entire length and breadth, he died satisfied upon the heights of Pisgah. He was buried "in the valley, in the land of Moab over against Beth-peor, but no man knoweth of his sepulchre unto this day" (Dt 34 5 f.).

11. Character and Greatness.

Naturally tradition seized upon this element of mystery and wove supernatural legends out of it (cf. *Assumption of Mos.*; Jude ver. 9). It was natural, too, that, standing as he does at the very beginning of the united life of Israel, and furnishing for that life fundamental principles, he should be made the center and, later, the author of a great number of literary productions. How much or how little he wrote is not known. Ps 90 (a "Prayer of Moses") and the contents of the Pentateuch have been ascribed to his pen. It is a tribute to his greatness that this should have been done. But his distinctive characteristic, shining above all intellectual qualities, was his realization that only through obedience to spiritual and moral laws, the laws of the only true God, *Yāhweh*, could the new people accomplish a national task and achieve a world-destiny. He was the first of the great prophets. "He brought J" to Israel and Israel to J"."

LITERATURE: Kittel, *Hist. of the Hebrews* (Eng. transl. 1895), I, pp. 192–262; Cornill, *Hist. of Israel* (Eng. transl. 1898); W. Robertson Smith, *The O T in the Jewish Church*[2] (1892), pp. 202–323; G. Rawlinson, *Moses* (in *Men of the Bible Series*); Baker-Greene, *Migration of the Hebrews*.

A. C. Z.

MOSES, ASSUMPTION OF: An apocryphal book, based upon the account of the death of Moses (Dt 34 5 f.). Here it is said that Jehovah "buried him, . . . but no man knoweth of his sepulchre unto this day." Evidently upon the ground of this statement, legendary representations arose of the great leader's passing into heaven in an exceptional manner. Early Christian writers allude to at least four books that might have contained elaborations of this legend. These are *The Apocalypse of Moses*, *The Assumption of Moses*, *The Ascension of Moses* (Orig. *de Princ.* 3, 2, 1), and the *Testament of Moses* (*Stichom.* Niceph.). But these may be only different names of one or two works.

1. Apocalyptic Writings in Moses' Name.

In any case, it is probable that there were at least two works bearing on the subject, which have been fused into the one now extant, under the single title *Assumption of Moses*. This pseudepigraph was brought to light in modern times, first in Latin, in 1861 by Ceriani (*Monum. Sacr. et Profan.*, fasc. I, pp. 55–64), and has since been edited, with an introduction and notes and with an English translation, by Professor Charles (1897).

2. Rediscovery of the Assumption.

The work begins with an exhortation by Moses, addressed to Joshua to preserve his writings (ch. 1). This is followed by the prediction that Israel would forsake J" and be divided into two nations (ch. 2), but should awake to the enormity of her crime and repent (ch. 3); the two tribes should be restored, and the ten preserved among the Gentiles (ch. 4); they should repeatedly fall away (ch. 5), should be oppressed by Herod (ch. 6), and fall under the dominion of wicked leaders (ch. 7); the Romans should subjugate them (ch. 8), but a great Levite, Taxo,[1] should appear to restore a better condition of things among them (ch. 9). For this deliverance a song of hope is inserted at this point (ch. 10). Joshua, to whom this revelation is made by Moses, laments and refuses to be comforted (ch. 11), but is exhorted by Moses to take up his work of conquering and destroying the Gentiles (ch. 12). At this point the book comes to an abrupt end.

3. Contents.

[1] This is a cryptogram made by gematria from Eleazar (תכסוק = אלעזר), by taking in each case the letter preceding in the Heb. alphabet. But the final ק is evidently lost by textual corruption.

In the ancient patristic allusions to the *Assumption of Moses*, the words of Jude ver. 9 are said to be quoted from this book; but as they do not appear in the extant text, it must be inferred either that there was a confusion of names or that the part of the book from which the quotation was made has been lost (Schürer), or that our work is a *Testament of Moses*, with portions of the original *Assumption* incorporated into it (Charles).

4. Identification.

The Latin text is a translation from a Greek original, and this again is believed by many to have been rendered from a Hebrew or Aramaic original (cf. Hilgenfeld's attempted restoration into Greek in *Messias Judaeorum*, 1869, pp. 435–468).

5. Original Language.

MOST HIGH. See God, § 1. A. C. Z.

MOTE (*κάρφος*): As used in Mt 7 3 f., Lk 6 41 f., this term means a 'dried twig,' or 'chaff.' The original meaning of the English word "mote" is somewhat similar. See also Beam. J. M. T.

MOTH. See Palestine, § 26.

MOTHER. See Family and Family Law, § 5.

MOUND (*ṣōl·lāh'*, what is 'raised up'): A heap of earth, timber, etc. (Jer 6 6, 32 24, 33 4; Ezk 4 2, etc., "mount" AV), designed to facilitate a siege. See also Besiege. A. C. Z.

MOUNT, MOUNTAIN (הר, *har*, *ὄρος*), 'mount' or 'mountain range,' 'mountainous region,' as distinguished from the lowland: The RV has, more uniformly than AV, "hill-country" for 'mountainous region,' and uses "mountain" more correctly than AV, which often has "hill" for an isolated high elevation. The more correct use of "mount" is for specific mountains, as Sinai (Ex 19 11, 18; Nu 3 1, etc.), Hor (Nu 20 22, etc.), Hermon (Dt 3 8; Jos 11 17, etc.), Carmel (I K 18 19, etc.), Zion (Is 4 5, 10 12, etc.), and others. "Mountain," in sing. and pl., is used for high elevations in general. In Ps 68 15 f. [16 f.], "mountain of Bashan" is the mountain range of the Jebel Hauran; with this meaning it is more often translated "hill-country." "Mountain" is often used in parallelisms with "hill," and in contrast with "valley." See Hill, Hill-country. Various references to mountain are of interest. "Mountain (AV hill) of God" (Ps 68 15 [16]) means a majestic mountain; cf. the simile in Ps 36 6 [7]. "M. of God" in Ex 4 27, 18 5, etc., refers to Horeb (Sinai). "Mount of congregation" (Is 14 13) is the dwelling-place of the gods in the far North. The mountains first appeared at creation (Ps 104 6 f.), are one of God's chief works (Ps 65 6 [7], 90 2), Am 4 13, they feel God's displeasure (Is 42 15; Ps 104 32; Jg 5 5; Mic 1 4; Is 5 25, etc.); are called to witness God's dealings with His people (Mic 6 2; Ezk 36 1, etc.). They leap in praise of J" (Ps 114 4, 6). Mountains are hiding-places (Jg 6 2; Ps 11 1), abodes of animals (I Ch 12 8; Song 4 8); in them sheep go astray (Nah 3 18; I K 22 17; Jer 50 6); good places for grazing (Ps 50 10; Job 39 8). Among the many figurative uses are Israel's overcoming its foes (Is 41 15); overwhelming calamities (Jer 13 16); stability, though not as unchanging as God's love (Is 54 10). In Dn 2 35, 45 the Aramaic טוּר, *ṭūr*, 'mountain,' is used. In Is 29 3 *mutstsābh* is 'siege-works' as in RV, and in Jer 6 6, 32 24, 33 4; Ezk 4 2, 17 17, 21 22, 26 8; Dn 11 15 *ṣōl·lāh* is a 'mount' or 'mound' (as in ARV) thrown up in besieging a city. C. S. T.

MOURNING AND MOURNING CUSTOMS: Upon news of the death of a relative or an important personage, people rent their garments (II S 1 11) and put on the mourning-garment of sackcloth, *saq* (II S 3 31, 21 10). As to what this garment was opinions differ. Some (Kamphausen and others) think it was very much like a corn-sack, open at both ends; others think that it was originally nothing more than a loin-cloth, which in prehistoric times was the customary and, in fact, the only article of clothing worn by Israel's ancestors. Consequently, in later times it was worn only as a religious duty, *i.e.*, on extraordinary occasions, in mourning festivals, processions, etc. Even the late book *The Ascension of Isaiah* (2 10) speaks of the loin-cloth as a mourning-garment. Since old modes of dress, as they pass out of use, easily take upon themselves, from their very antiquity, a holy character, it is not surprising that the prophets chose the *saq* as a piece of clothing. It is also probable that as time passed and civilization developed, the dimensions of the *saq* were enlarged (cf. Schwally, *ZATW*, XI, 174 f.).

1. The Mourning Garment.

As a sign of grief it was the custom to sprinkle ashes on the head, as the Arabs do to-day (II S 1 2; cf. Mic 1 10). It is probable that originally the ashes were those of the burned body (II Ch 16 14, 21 19), or dust from the grave (see W. R. Smith, *Relig. of the Semites*, p. 413 f.).

2. Dust or Ashes on the Head.

In Jer 16 6, Dt 14 1 ff., Lv 19 27 f. the practise of making cuttings in the flesh is presupposed as common. The prohibition of this custom was not due to the feeling that it involved a disfigurement of the body created by God, but to the conviction that it was a cultus-usage irreconcilable with the religion of J" (cf. I K 18 28). Evidently, the purpose was by means of blood to propitiate the spirits of the dead, and to persuade them to enter into fellowship, to a certain degree, with the living.

3. Cuttings in the Flesh.

In like manner, the prohibition of the kindred custom of shaving the head or beard (Lv 19 27; Dt 14 1 ff.) dealt with an old cultus-usage dating from a time when the worship of the dead was common in Israel. It was, in reality, an offering of hair brought to the dead—a practise in vogue also among the Egyptians, Arabs, Greeks, and other peoples. Wellhausen suggests that probably the original meaning of the custom was that thereby the offerer confessed himself to be dedicated to the deity. The covering of the head in times of grief (cf. II S 15 30; Jer 14 3; Est 6 12) Schwally compares with Elijah's reverent covering of his head when God appeared to him (I K 19 13). The custom would thus be due to a feeling of awe and reverence in the presence of the dead, as was probably the custom of removing

4. Shaving the Head or Beard.

the sandals (cf. Ex 3 5 with Is 20 2 f.; II S 15 30). Whether the covering of the beard (Ezk 24 17; Jer 14 3; II S 15 30) is to be understood as due to a weakening of the earlier custom of cutting off the beard (so Benzinger) seems doubtful. In view of the fact that the spirits of the dead were also feared as powers that could work injury to man, it is not improbable that a number of the above-mentioned customs, including that of covering the beard, were due to an effort to render oneself inoffensive and thus protect oneself against harm.

Such mourning customs were usually accompanied by loud cries of sorrow. The relatives cried "Ho! Ho!" and with loud lamentations preceded the body to the grave, often accompanied by professional female (at times male) mourners (Jer 9 16 f.; Am 5 16), musicians or **minstrels** (Mt 9 23, "flute-players" RV), who chanted the mourning-song (*qīnāh*), or played mourning-tunes which had a peculiar rhythm and were always sung in a monotonous strain. The same custom is observed to-day in the neighborhood of Damascus, in the Hauran, and elsewhere. There is direct reference to the lament over the dead in Zec 12 10 ff., which can not be understood as meaning the simple natural outbreak of sorrow, but must refer to the established cultus-usages of which each nation had its peculiar forms.

5. Lamentations.

The period of fasting was closed (or, in case it extended over several days, interrupted) by a feast for the dead (Hos 9 4; II S 3 35; Jer 16 7 f.; Ezk 24 17, 22). Besides such a feast, there were also offerings to the dead. In fact, the feast probably was an outgrowth of the custom of presenting offerings to the dead. The requirement in Dt 26 14, that when one brings his tithes he shall affirm that he has not "given thereof for the dead," can have reference only to offerings to, or meals in honor of, the dead. The latter had also a cultus significance, inasmuch as such food was considered unclean (Hos 9 4). Survivals of such a practise are met with in much later times. Tobias (To 4 17) is enjoined to lay food only on the tombs of the just, and not to give any such honor to sinners, while the son of Sirach ridicules this custom as he asks: "What profit is an offering to a shade? Good things poured out upon a mouth that is closed are the offerings of meat laid upon a grave" (Sir 30 18 f.). The burning of spices, of which we find mention in late references (Jer 34 5; II Ch 16 14, 21 19) should also be viewed as a form of offering to the dead. It is, of course, to be understood that no claim is made that in later times there was any clear knowledge of the original nature of these mourning customs. As with many other customs, even more so with these, the practise survived long after the root from which it sprang had withered away. W. N.

6. The Meal for the Dead and Offerings to the Dead.

MOUSE, MICE. See Palestine, § 24.

MOUTH: This term translates the following Heb. and Gr. words: (1) *gārōn*, 'throat' (Ps 149 6, "throat" RV). (2) *hēk*, 'palate' (Job 12 11, 20 13, "palate" RV; Pr 5 3). (3) *'ădhī*, 'ornament' (Ps 32 9, "trappings" RV; 103 5, "desire" RV). (4) *peh*, 'mouth' (Gn 4 11; Ex 4 11; Job 3 1). (5) *pūm*, Aram. 'mouth' (Dn 4 31, etc.). (6) *pānīm*, 'face' (Pr 15 14). (7) *ṭᵉra'*, 'gate' (Dn 3 26, "door" RVmg.). (8) λόγος, 'word' (Ac 15 27, "word of mouth" RV). (9) στόμα, 'mouth' (Mt 4 4; Lk 1 64). Most of these terms have, besides their literal usage, also a figurative one in which "mouth" is often equivalent to 'words,' 'speech,' 'judgment,' 'wisdom,' and, in general, the character of a person as put into articulate expression. A. C. Z.

MOVING THINGS: The rendering of *sherets* (Gn 1 20) and *remes* (Gn 9 3 AV). In Gn 1 20, however, this phrase is changed in RV to "living creatures." The difference between the two Heb. synonyms is that the first (*sherets*) conveys the idea of swarming and the second (*remes*) that of gliding or creeping. A. C. Z.

MOW, MOWER, MOWING. See, in general, under **Reaping,** Agriculture, § 5. In Am 7 1 "king's mowings" has reference to a special cutting and gathering of grass for the king's cattle. A. C. Z.

MOZA, mō'za (מוֹצָא, *mōtsā'*): **1.** A son of Caleb by his concubine Ephah (I Ch 2 46). **2.** A descendant of Saul (I Ch 8 36 f., 9 42 f.). C. S. T.

MOZAH, mō'zā (מוֹצָה, *mōtsāh*): A city of Benjamin (Jos 18 26). Map II, E 1. E. E. N.

MUFFLERS. See Dress and Ornaments, § 8.

MULBERRY-TREE. See Palestine, § 21.

MULE (פֶּרֶד, *peredh*; fem. פִּרְדָּה, *pirdāh*, properly, the term mule means the offspring of a he-ass and a mare, but the Heb. term probably includes that of the stallion and she-ass): An animal much used in the East, both in ancient and modern times. Mules, known in Egypt and Assyria long before, were introduced into Israel by David, whose riding animal was a mule (I K 1 33; cf. II S 13 29, 18 9). From David's time on they seem to have been quite common, and their importation was an important item in the commerce of the day (I K 10 25; cf. Ezk 27 14). They were used for riding and also as pack-beasts of burden (cf. II K 5 17). On Gn 36 24 and Est 8 10, 14, cf. RV. E. E. N.

MUNITION: The term renders the Heb. *mᵉtsādh*, *mᵉtsōdhāh* (Is 33 16, 29 7), 'stronghold,' and *mᵉtsūrāh*, 'bulwark' (Nah 2 1). A. C. Z.

MUPPIM, mup'pim (מֻפִּים, *muppīm*): The ancestral head of one of the clans of Benjamin, and the clan itself (Gn 46 21; called **Shephupham**[n], or **Shupham,** in Nu 26 39 and I Ch 8 5, and **Shuppim** in I Ch 7 12). E. E. N.

MURDER. See Crimes and Punishments, § 2.

MURMUR, MURMURING: With one or two exceptions all the instances in which these terms occur in the Bible have reference either to the frequent complainings of the Israelites against Moses in the Wilderness (Ex 15 24, 16 8, 17 3; Nu 14 2, etc.) or to the fault-finding of the Jewish religious leaders with Jesus (Lk 5 30; Jn 6 41, etc.). In no case is there anything technical or peculiar in the expressions used. E. E. N.

MURRAIN. See PLAGUES.

MUSIC AND MUSICAL INSTRUMENTS

ANALYSIS OF CONTENTS

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1. Hebrew Music in General.

The use of music in some form is practically universal among all peoples. Its primary application is in ordinary social life, as a diversion and an aid to merry-making; but it often appears also in religious ceremonies and in connection with soothsaying and necromancy. Its instruments are generally developed with much ingenuity. It is, therefore, not surprising that musical customs and implements were well known to the ancient Hebrews. Yet, although the O T speaks frequently of singing and dancing, and gives the names of nearly twenty instruments, the details of the whole subject are obscure. We have no exact information as to the practical methods of singing, and almost no pictorial representation of instruments or players. On many points we are forced to draw mere inferences from the better-known usages of Egypt, Babylonia, and Assyria, as reported on their monuments, or from those existing to-day in Palestine and adjacent countries.

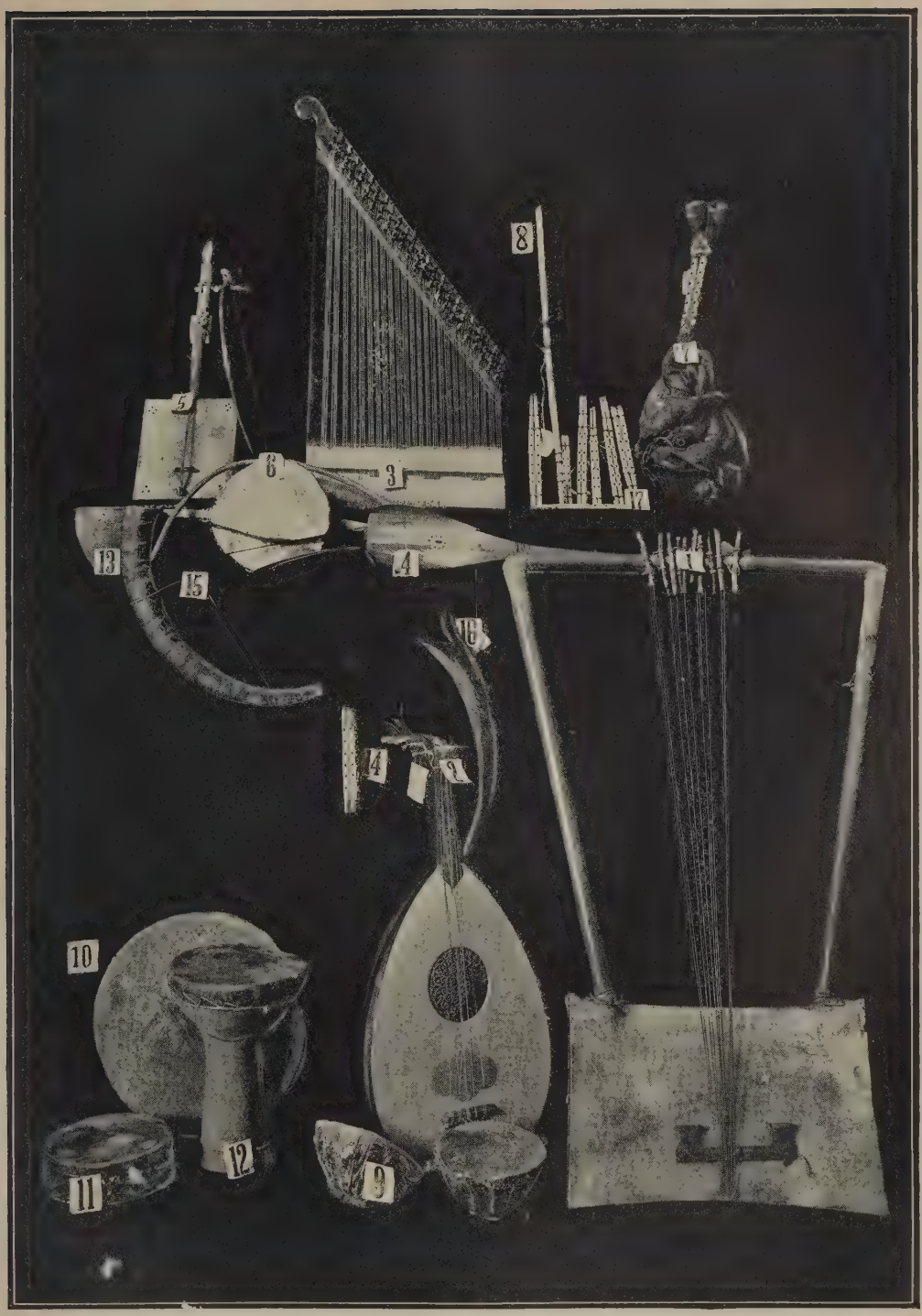
2. Summary of Principal References.

Without attempting an exhaustive summary of the references, especially those regarding merely vocal effects, some of the clearer and more representative applications of music may well be distinguished at the outset. These fall into four classes. (a) Singing, dancing, and playing on instruments are frequently cited as natural features of social jubilation, as in the stories of Jacob (Gn 31 27), Miriam (Ex ch. 15), Israel at Sinai (Ex 32 6, 18), Jephthah (Jg 11 34), David (I S 18 6), in general (Jer 31 4; Ezk 33 32), among the profane and riotous (Job 21 12; Ec 2 8, 7 5; Is 5 12; Am 5 23, 6 5), at Babylon (Is 14 11), at Tyre (Is 23 16; Ezk 26 13, 28 13), and in contrast with times of despair (Job 30 31; Pr 25 20; Is 24 8). The instruments chiefly mentioned are the drum, the harp and psaltery, and two kinds of pipe. Jubal is named as "the father" of players on the **harp** and **pipe** (Gn 4 21). In one instance drums and harps are named, apparently in association with war (Is 30 32). (b) Music as an adjunct to prophetic ecstasy is but seldom mentioned, though in a way to imply familiarity with such use (II K 3 15; Ps 49 4). Akin to this is the use of music in the case of Saul to overcome mental depression (I S 16 16-23). (c) A distinctly religious use of music is first stated in connection with David's bringing up of the Ark (II S 6 5, 15). The Temple usages are occasionally mentioned in the early histories (I K 10 12) and a few of the prophets (Am 8 3, 10; Is 30 29; Ezk 40 44). The later histories go into the matter with much greater fulness, attributing the organization of the musical establishment to David, speaking of its use under Solomon, Asa, Jehoshaphat, Jehoiada, Hezekiah, Josiah, and after the Exile, giving lists of its members, etc. (I Ch 6 31-47, 9 33, 13 8, 15 16-28, 16 4-6, 41-42, 25 1-31; II Ch 5 12-14, 7 6, 9 11, 15 14, 20 21-22, 28, 23 13, 29 25-28, 30 21, 34 12, 35 15; Ezk 2 41, 65, 70, 3 10-11, 7 7, 24, 10 24; Neh 7 1, 44, 67, 73, 10 28, 39, 11 22-23, 12 27-43, 46-47, 13 5, 10; with an interesting note on a procession in Ps 68 24-25). It must be confessed that the distribution of the references leaves the question of the amount of music in the First Temple doubtful, while it plainly indicates its prominence in the Second, after the Exile had given a knowledge of Babylonian customs. To these are to be added the rather numerous passages in the Psalms where instruments are mentioned (33 2-3, 43 4, 47 5, 57 8, 71 22, 81 2-3, 92 3, 98 5-6, 108 2, 137 2-4, 144 9, 147 7, 149 3, 150 3-5), besides the frequent allusions in the poems to the custom of song. The instruments oftenest named are harps, psalteries, two kinds of trumpets, cymbals and drums, but none of the wind varieties appears in the older references. (d) The use of trumpets for signaling, usually for war, but also in religious or civic observances, is very frequently indicated, both as a historic fact (as in the stories of Saul, Absalom, Solomon, etc.), as a ceremonial rule (as in Lv ch. 25), and as a figure for prophetic utterance (as in Jer, Ezk, Am, Hos, etc.). An altogether peculiar reference is incorporated into the story of Nebuchadrezzar's image (Dn 3 5, 7, 10, 15), upon which comment is made below under INSTRUMENTS.

3. Instruments.

The instruments named are representative of the natural groups that are observed everywhere; namely, those that are struck or shaken (percussive or pulsatile), those that are blown with the breath (flatile), and those with strings that are twanged. The Hebrews are not known to have had any form of **viol**—a stringed instrument played by the friction of a bow—though on this point our information may be defective. (This word in Is 5 12 AV and Am 6 5 properly renders *nebhel*, 'psaltery.' See 3 (b), below.)

(1) Of instruments struck or shaken there are four or five. (a) The **tabret** or **timbrel**, *tōph*, was probably a small bowl-shaped drum, or possibly a hoop-shaped tambourine. Of seventeen references, a decided majority are in connection with merry-making (as Gn 31 27; Jg 11 34; Is 5 12; Jer 31 4), and the rest religious, in the hands of the prophet-gild (I S 10 5), or of worshipers (as Ps 68 25, 150 4). It appears usually with the harp, often with the psaltery or pipe, rarely with the cymbals or trumpets. (b) The **cymbals**, *tsetsᵉlīm*, *mᵉtsiltᵉayim*, were either hollowed metal cups held in the hands or little plates fastened to the fingers (castanets). All the ten or more references are in religious use, and all but one (II S 6 5) in the later histories (as I Ch 16 5; Neh 12 27), or in Ps 150—the latter case with intimations of a noisy sound. In one passage (I Ch 15 19) they are described as made of brass. They occur usually with the harp, psaltery, and trumpet, and with song. (c) Some pulsatile instrument (RV **castanets**), *mᵉnaʿanʿīm*, which occurs only in the story of the upbringing of the Ark (II S 6 5), was



MUSICAL INSTRUMENTS

1. *Kîtâra* (Lyre)
2. *'Ûd* (Mandolin)
3. *Kanûn* (Zither)
4. *Ṭambûra* (Lute)
5. } *Rabâbi* (Fiddle)
6. }
7. *Arghûn* (Bagpipe)
8. *Shubâb* (Flute)
9. *Nakkara* (Kettle-drum)
10. *Daff derwîs* (Dervish's Tambourine)
11. *Daff* (Tambourine)
12. *Derbekke* (Hand-drum)
13. *Nakkara* (Kettle-drum)
14. *Nây* (Flute)
15. *Shôfâr* (Jewish Ram's Horn)
16. *Bûk* (Horn)
17. *Nây* (Flute)

(From the Suvia Davison Paton Collection in Hartford Theological Seminary.)

probably the Egyptian *sistrum* (a loop-shaped metal frame with loose, jingling rods). (d) Bells or jingles, *m'tsillōth*, as part of the trappings of horses, are once named (Zec 14 20). (2) The flatile instruments represent both the flute and the trumpet classes. (a) The **pipe**, *ḥālīl*, was either a direct flute or flageolet, or possibly an oboe, doubtless made of cane or wood. Of the five references, one shows use by the prophet-gild (I S 10 5), and the rest are social (as Is 5 12). (b) Another pipe (**organ** AV), *'ūgābh*, is supposed to be some form of Pan's-pipe or *syrinx* (a set of graduated tubes of cane). Of the four references (all with mention of the harp), that with Jubal's name (Gn 4 21) seems generic for all kinds of wood-wind instruments, and the rest are poetic (Job 21 12, 30 31; Ps 150 4). (c) Still a third pipe, *neqebh* (Ezk 28 13), is a doubtful word, perhaps signifying something of the jewelry class. (d) The **ram's horn** or horn, *qeren*, is but rarely mentioned (Jos 6 5; I Ch 25 5; Dn ch. 3), but was probably common as a rude instrument for signals and noisy demonstrations. (e) The curved trumpet, *shōphār*, was probably derived from the foregoing, but possibly was often made of wood as well as of horn. The nearly forty references all concern the giving of signals, except some late ones (II S 6 15; I Ch 15 28; II Ch 15 14; Ps 47 5, 81 3, 98 6, 150 3). (f) The straight trumpet, *ḥăṭsots'rāh*, was probably always of metal. This is distinctly named over fifteen times, of which some refer to signaling, but in the later histories almost wholly in connection with the Temple ritual (as I Ch 16 6, 42; II Ch 29 26-28; Ezr 3 10, etc.). It would seem that this in later times became the characteristic instrument of the priests. (3) The stringed instruments are decidedly prominent, but their exact form is in doubt. (a) The **harp**, *kinnōr*, was probably a lyre rather than a true harp, and therefore analogous to the modern Arab *kissar*. Over thirty-five references imply that this was universally employed in both secular and sacred connections. In two-thirds of these it is associated with the psaltery, in about one-third of them with the cymbals and the drum, and in about the same number with one or the other trumpet. (b) The **psaltery**, *nebhel*, was probably not a psaltery, which term properly belongs to one variety of the zither, but either a triangular harp, perhaps resembling the Greek *trigon* (as the early Christian Fathers understood), or, still better, some form of **lute** and therefore analogous to the common Egyptian *nefer*. In about twenty-five references it is nearly always associated with the harp, which would seem to imply that the two were not of the same class, but complementary. We are absolutely sure from monumental evidence (outside of Palestine) that the Hebrews used a lyre, though that this was actually called *kinnōr* can not be fully demonstrated. (4) Collective terms for instruments occur in some cases, especially the expression "implements of song" (I Ch 15 16; II Ch 5 13; Am 6 5, etc.). Stringed instruments are supposed to be suggested by *n'gīnāh* (Job 30 9; Ps 69 12, 77 6; Is 38 20; La 3 14, 5 14, and in the captions to Pss 4, 6, 54, 55, 61, 67, and 76 and the colophon to Hab ch. 3), and by *minnīm* (Ps 150 4 45 8); and similarly pipes by *n'ḥīlōth* (caption of Ps 5). In three cases (Ps 33 2, 144 9, 92 4) the word *'āsōr*, 'ten,' occurs, in the first two with *nebhel*, in the last absolutely. This is usually understood to designate a ten-stringed variety (**instrument of ten strings**, Ps 33 2, 144 9, 92 4 AV; "psaltery of ten strings," Ps 33 2, 144 9 RV), which, if correct, militates against the view that the *nebhel* was a lute. Again, in three cases (I Ch 15 21 and captions to Pss 6 and 12) the word *sh'mīnīth*, 'eighth,' occurs, in the first with *kinnōr*, in the others absolutely. This is often regarded as indicating playing or singing in octaves, but, since the notion of this interval as an "eighth" is unlikely in the extreme at this period, this also may be a reference to the number of strings. Again, in three or four cases (I Ch 15 20 and in the captions of Ps 46, and probably 49—the last by a transfer of the text from the end of 48) the word *'ălāmōth*, 'maidens,' appears, in the first with *nebhel*, in the others absolutely. This perhaps refers to some treble effect. To this same class of expressions belongs *gittīth* (captions of Pss 8, 81, and 84), which may be the designation of some sort of instrument. It must be confessed, however, that the interpretation of all these technical terms, as of others cited below, is extremely uncertain, as the text may be corrupt or the reference may be to facts or usages now entirely unknown. (5) The terms used in the story of Nebuchadrezzar's image (Dn 3 5, 7, 10, 15) are so peculiar as to require special comment. The AV and the RV both read **cornet, flute,** harp, **sackbut,** psaltery, **dulcimer.** Of these the first, *qarnā*, is the emphatic form of *qeren*, horn; the second, *mashrōqīthā*, is probably a form of flute or pipe; the third, *qīthroṣ* or *qîtharoṣ*, is plainly the Greek *κίθαρις*, a lyre; the fourth, *sabb'kā*, is the Greek *σαμβυκή*, a triangular harp (probably Oriental in origin); the fifth, *p'ṣanterīn*, is perhaps the Greek *ψαλτήριον*, another harp, or, better, the Persian *santir*, a dulcimer; and the sixth, *sūmpōn'yāh*, is evidently the Greek *συμφωνία*, probably some kind of bagpipes. The last three terms of the EVV should therefore be corrected, since sackbut (an old English form of trombone) is strikingly inapt, and dulcimer is misplaced or wholly wrong. The occurrence of several loan-words from the Greek is naturally regarded as one of the signs of the late date of the passage and of the whole book.

4. Musicians as a Class.

It is likely that somewhat early in Hebrew history musicians were recognized as a distinct class in the community. Certainly this was true when the official ministrants of the Temple were fully organized. "Singing men and singing women" are named (II S 19 35; cf. Ec 2 8), as if well known, especially as helpers at festivities, probably also as professional mourners (Ec 12 5; Mt 9 23). Attached to the Temple, at least in later periods, were singers and players, both men and women, set apart from among the Levites. The Chronicler gives extensive details about their organization and activity (I Ch chs. 6, 15, 16, 25; II Ch chs. 5, 20, 29, etc.), but they are elsewhere mentioned (as II K 12 13; Am 8 3, 10; Ezk 40 44), especially at the end of the Exile (as Ezr ch. 2; Neh chs. 7, 12, etc.). Their first institution is attributed to David, under the advice of Gad and Nathan (II Ch 29 25, etc.), and they are said originally to have been divided into

Kohathites, Asaphites, and Merarites (I Ch 6 31-48), the supervisor being Chenaniah (I Ch 15 22) and the leaders Asaph, Heman, and Ethan (or Jeduthun). Their total number is given as 288, arranged in twenty-four courses (I Ch ch. 25). In the Temple their station was at the east of the brazen altar (II Ch 5 12); they served also on occasion with the army (II Ch 20 21-22, 28). At the Return the number of Asaphites is given as 128 or 148 (Ezr 2 41; Neh 7 44), and the total as 200 or 245 (Ezr 2 65; Neh 7 67), with Jezrahiah as supervisor in Nehemiah's time (Neh 12 42). Provision was then carefully made for their free maintenance, as for the priests and other Levites (Ezr 7 24; Neh 11 23, 12 47, 13 5, 10-13).

5. Actual Effects.

As to the actual styles and forms of music used, we are thrown back almost exclusively upon conjecture. We infer that vocal effects were those emphasized, instruments being used only for accompaniment. Song was doubtless in unison, loud and harsh, mostly in rather irregular cantillation or recitative, though sometimes strongly rhythmic, the melodies being based upon modes or scales differing from those of modern European music and very likely provided with manifold melodic embellishments, as in Oriental singing to-day. The parallelism of Hebrew poetry suggests that singing was to some extent antiphonal. From the instruments named, we infer that rude harmony was not impossible; certainly, there must have been crashes of concerted sound. It is a mooted question whether or not the traditional cantillation of modern synagogues sheds any light upon these ancient usages. This is improbable, or, if it does, there are no certain criteria for identifying the ancient material. (On **chant**, Am 6 5 AV, cf. RV.) That vociferous praise was made prominent in Hebrew worship after the Exile is evident, however, so far as we can now see, its historic significance lies, not in what it was artistically, but in the fact that its existence and the records of it have afforded a warrant for the free application of music in Christian worship.

6. Musical Titles and Directions.

In the Psalter occur several expressions (besides those already noted) whose meaning is obscure, but which are probably musical or at least liturgical. In the captions of about fifteen psalms are what are usually thought to be the titles or first words of well-known melodies to which the psalms were to be sung. These are *'al-tashḥēth*, 'Destroy not' (Pss 57, 58, 59, 75); *shūshan-'ēdhūth*, 'Lily of the testimony' (Ps 60); *shōshannīm-'ēdhūth*, 'Lilies of the testimony' (Ps 80); *shōshannīm*, 'Lilies' (Pss 45, 69); *'aiyeleth hashshaḥar*, 'Hind of the dawn' (Ps 22); *yōnath 'ēlem rᵉḥōqīm*, 'Dove of the distant terebinths' or 'Silent dove of those afar off' (Ps 56); and perhaps *mūth labbēn*, 'Death of——?' (Ps 9), though this last may well be a corruption in the text. The attempt to connect these expressions with any particular melodies is, of course, futile. As against the idea that they are titles of melodies is the fact that no special metrical similarity appears between different psalms with which the same title is found.[1]

[1] To the present writer it seems not impossible that these titles indicate not a melody, but some passage, ritual occasion, or object by which the poem was suggested or with which it was used. For example, 'Destroy not' is the opening of a notable prayer in Dt ch. 9, with which it is not hard to associate the four psalms in question. The 'Lily' titles recall the ornamentation of the two brazen pillars and the brazen sea in the Temple (I K 7 15-26), possibly hinting at a customary place of rendering. As it stands, the 'Hind' title reminds one of the opening of Ps 42, but the pointing of the word for "hind" may be corrupt. It is curious that the 'Dove' title presents verbal similarities to Ps 55 6-7, and the title may be a subscription to 55, as Thirtle holds with regard to all the titles of this class.

7. Early Christian Music.

The N T references to music are few and mostly unimportant. Jesus and the Disciples sang the Hallel at the Last Supper (Mt 26 30; Mk 14 26). Among the early converts singing had a place as a method of social worship (Ac 16 25; I Co 14 15, 26; Eph 5 19; Col 3 16; Ja 5 13). And in the Apocalypse and elsewhere musical symbols are used in describing the coming of the Last Day and the praises of heaven. The instruments named are the cymbal, *κύμβαλον* (I Co 13 1); the pipe or flute, *αὐλός* (Mt 9 23, 11 17; Lk 7 32; I Co 14 7; Rev 18 22); the trumpet, *σάλπιγξ* (Mt 6 2; I Co 14 8; He 12 19; Rev 1 10, 4 1, 18 22, and, as the signal of the Last Day, Mt 24 31; I Th 4 16; I Co 15 52; Rev 8 2-13, 9 1, 13-14, 10 7, 11 15); and the harp or lyre, *κιθάρα* (I Co 14 7; Rev 5 8, 14 2, 15 2, 18 22). Of these, the flute and the lyre were the most characteristic types of the Greek world in general. We infer that the first Jewish converts brought over with them the habit of psalmody from the synagogues, to which the new conceptions of Christianity soon demanded additions. The precise musical forms used doubtless varied in different countries, the Jews using such styles and melodies as they already had, and the Greeks adapting the more elegant and artistic methods of the Hellenic world generally. At Corinth we perhaps catch a glimpse of the Greek custom of 'rhapsodizing' or extempore cantillation (I Co ch. 14). Some distinction may have been made between "psalms, hymns, and spiritual songs" (Eph 5 19; Col 3 17), the first being properly O T songs, the second probably similar formal poems of a Christian quality, and the third perhaps freer and more popular songs. It is often thought that in the N T are preserved not only some late Jewish psalms (Lk 1 46-55, 68-79, 2 14, 28-32), but also some fragments of the new hymns of the Early Church (as Eph 5 14; I Ti 3 16; II Ti 2 11-13; Rev 4 8, 11, 5 9-10, 12-13, 7 12, 11 15-18, 15 3-4, 19 1-2, 5-8).

LITERATURE: Among the monographs on the subject are J. Stainer, *The Music of the Bible* (n. d.), and J. Weiss, *Die musikalischen Instrumente . . . des A Ts.* (1895), but on the technical details general music histories, like Ambros, Fétis, Naumann, etc., should be consulted. See also useful references in *HDB*. W. S. P.

MUSHI, miū'shai (מוּשִׁי, *mushshī*: The ancestral head of one of the subdivisions of the Merarite Levites, the **Mushites** (Ex 6 19; Nu 3 20, 26 58; I Ch 6 19, etc.). E. E. N.

MUSTARD. See PALESTINE, § 21, FOOD AND FOOD UTENSILS, § 4.

MUTH-LABBEN, mūth"-lab'ben. See MUSIC AND MUSICAL INSTRUMENTS, § 6.

MUTTER. See MAGIC AND DIVINATION, § 4.

MYRA, mai'ra (Μύρα): A city on the southern seaboard of Lycia, one of the twenty-three republics, which, after 189 B.C., formed an independent Lycian league. Over this the Lyciarch presided. Myra, being one of the six chief cities of Lycia, had two votes in the general assembly of the league. Theodosius severed Lycia from Pamphylia, and Lycia became a separate province, with Myra as its capital. Its site contains the ruins of a magnificent theater and rock-cut tombs, some entirely free-standing, bearing inscriptions in the Lycian language, written in an alphabet peculiar to Lycia. None of the inscriptions are very old, but they prove that the Lycians were Aryans, though they do not settle the entire question of nationality. Myra was the seat of the worship of the sailors' god, whose functions have been assumed by St. Nicholas (Bishop of Myra, at the beginning of the 4th cent.), the modern patron saint of sailors. Myra was a port on the direct route between Syria-Egypt and Rome. Strong westerly winds prevail throughout the summer and carry ships easily to Syria or to Egypt. On the return voyage ships from Egypt-Syria worked N. and E. of Cyprus and hugged the coast—because of the land breezes—past Myra to Cnidus. This explains the course of Paul's ship (Ac 27 5). J. R. S. S.

MYRRH. See Ointments and Perfumes, §1, and Palestine, § 23.

MYRTLE. See Palestine, § 21.

MYSIA, mish'i-a. See Asia Minor, § 10.

MYSTERY (μυστήριον): In the simplest and most natural sense a mystery is something beyond the comprehension of the human understanding. As such, it is an inevitable factor in religion, which, from the nature of the case, associates the soul with God and the world of transcendental realities. Consequently, even in the most strictly scientific age, mystery in religion must abide. To eliminate it is to destroy the very essence of religion. All the more forcibly was its necessity felt in the ancient world when toward exploring this unknown element no means were available, and when every effort to peer into its obscurity was followed by a greater sense of awe. This condition gave rise to a twofold development, *i.e.*, first, the observation of problems in religion, and, second, the invention of a series of conventional forms or rites, supposed to embody knowledge somehow obtained in this field. The mysteries of the first class include such matters as the suffering of the just man and the prosperity of the wicked, the destiny of human beings after death, etc. Such mysteries constitute the subject of the Wisdom writings generally (Job, Pss 73, 139, etc.).

But the Biblical use of the word is rather in harmony with the second definition. A mystery is knowledge imparted to, and possessed by, a limited circle of initiates in an organization. Among the non-Israelitic religions of ancient times there was hardly one in which worship was not in some portion of it turned into mystery. Toward this end the first step was to establish a line, on one side of which should stand the few initiated privileged characters, and on the other the great outside multitude. The subject-matter of knowledge by which the few were distinguished was next reduced to a system of symbolical representations. To pass from the ranks of the uninitiated into the circle of the initiated, one must receive the necessary instruction from the consecrated priest (*hierophant* = 'revealer of sacred secrets'), and must be conducted through a course of significant actions, including sacramental guaranties which secured him his privileges both in this life and in the future. The Eleusinian mysteries in ancient Greece were the maturest and fullest expression of the type, but others, both more ancient and elaborate, are known to have existed (*e.g.*, the Orphic mysteries).

The O T knows no mysteries of this type. The symbolical meaning of its ritual, including such features as the Holy of Holies with its cherubim and mercy-seat, the rites of the Day of Atonement, etc., are not peculiar secrets for the few, but the expressions of a living religion common to the whole people. The spirit of democracy ran too high among the Hebrews to admit of the growth of such a system. But when Israel came in touch with Greek life, the idea was adopted and gained ground (cf. *Wis.* 14 15, 23, 12 5).

In the N T the idea of mystery appears first as that of a secret known to God, and known by men only as revealed to them from above. Thus in the Synoptic Gospels the kingdom of God has its mysteries (Mt 13 11; Mk 4 11; Lk 8 10). There is nothing in this of a ritual element or of exclusiveness. It is not the designed withholding of knowledge, but the obtuseness of men that keeps them from fully appreciating some of the teachings of Jesus, and renders these mysteries (cf. also I Ti 3 9, 16). Paul, more than any other N T writer, makes use of the figure of mystery in its Greek sense for the purpose of bringing into view the exact nature of the Gospels. And yet he uses the term not uniformly and with a mechanically fixed meaning, but with a considerable freedom. When he employs it, for instance, in the apocalyptic passage in II Th 2 7, it is in the sense of something that was still kept from the idle multitude, but soon to be made manifest. This is comparatively simple. On the other hand, in I Co 2 7, 15 51 he speaks as an initiate who instructs the uninitiated (cf. also I Co 4 1; Col 1 26, 4 3; Eph 3 3 f.). So also in the "interpretation of tongues" (I Co 14 2) he who speaks with tongues occupies the place of a hierophant, communicating knowledge to the small and select circle. Inasmuch as the Gospel is a message communicated by God in accordance with His sovereign grace to the circle that will accept it, the term 'mystery' seems eminently expressive of this aspect of it. Hence it is "*the* mystery" (with or without the attached phrase "of Christ," Eph 3 4; Col 4 3, or "of God," I Co 4 1; Col 2 2). No amount of investigation or search could have brought this to the knowledge of man. In the Apocalypse the general sense is analogous to that of the Pauline usage, but from the nature of the case it involves the employment of elaborate symbolism (Rev 1 20, 10 7, 17 5, 7).

Literature: Gardner and Jevons, *Manual of Gr. Antiq.* (1898), pp. 151–153, 274–286; L. Campbell, *Religion in Gr. Lit.* (1898); Anrich, *Das Antike Mysterienwesen* (1894).

A. C. Z.

N

NAAM, nê'am (נַעַם, *na'am*), 'pleasant': The ancestral head of a Calebite clan (I Ch 4 15).
E. E. N.

NAAMAH, nê'a-mā (נַעֲמָה, *na'ămāh*), 'pleasant': **I.** 1. A daughter of Lamech and Zillah, and sister of Tubal-cain (Gn 4 22). 2. An Ammonitess, wife of Solomon and mother of Rehoboam (I K 14 21, 31; II Ch 12 13). **II.** A town in the Shephelah of Judah, between Beth-dagon and Makkedah (Jos 15 41). Site unknown. C. S. T.

NAAMAN, nê'a-man (נַעֲמָן, *na'ămān*), 'pleasant': 1. A Syrian general under Ben-hadad, perhaps also his political adviser or prime minister (II K ch. 5). Jewish legend identifies him with the young man who drew a bow at a venture and mortally wounded King Ahab (I K 22 34; Jos. *Ant.* VIII, 15 5). He was afflicted with leprosy. Through an Israelitic slave girl in his household he came to hear of the wonderful powers of the prophet Elisha in Israel, and, procuring an introduction from Ben-hadad to the king of Israel, he went in search of the healer. The king of Israel at first suspected a snare and an occasion of hostilities on Ben-hadad's part, but was induced to send Naaman to the prophet, at whose hands the Syrian general found his cure. He was also converted by this experience into a worshiper of J″; whereupon the problem arose as to his conduct in Syria. In the performance of his official duties, he must go into the temple of Rimmon and bow before the idol-god. He wished it understood that this was not a violation of his devotion to J″. Further, in accordance with the notion that each god had exclusive jurisdiction of the land where he was worshiped (cf. I S 26 19), he requested that he might take with him two mules' burden of Israelitic earth, upon which, as on a shrine of J″, he might offer his worship. 2. A grandson of Benjamin (Gn 46 21) and eponym of a family, the **Naamites** (Nu 26 40). 3. A son of Ehud (I Ch 8 7). A. C. Z.

NAAMATHITE, nê'a-ma-thait" (הַנַּעֲמָתִי, *ha-na-'ămāthī*): A gentilic noun with the article, applied to Zophar, one of Job's friends (Job 2 11, 11 1, 20 1, 42 9), signifying that he was an inhabitant of Naamah (but not the town in Judah of that name).
C. S. T.

NAAMITE, nê'a-mait. See NAAMAN, 2.

NAARAH, nê'a-rā (נַעֲרָה, *na'ărāh*): **I.** The ancestress of several Calebite clans (I Ch 4 5 f.), and originally probably a clan-name. **II.** A place on the border of Ephraim (Jos 16 7, **Naarath** AV; I Ch 7 28, **Naaran** AV). Map III, G 5. E. E. N.

NAARAI, nê'a-rai (נַעֲרַי, *na'ăray*): One of David's heroes (I Ch 11 37; called **Paarai** in II S 23 35). E. E. N.

NAARAN, nê'a-ran. See NAARAH, II.

NAARATH, nê'a-rath. See NAARAH, II.

NAASHON, nê'a-shon. See NAHSHON.

NAASON, na-as'ŏn (Ναασσών, the O T Nahshon, q.v.): An ancestor of Jesus (Lk 3 32). E. E. N.

NABAL, nê'bal (נָבָל, *nābhāl*), 'foolish,' 'reckless': A wealthy sheep-owner of the clan of Caleb (I S 25 2 f.), which owned the country about Hebron. He lived in Maon and pastured his flocks in Carmel. When N. was shearing sheep, David, in hiding from Saul, sent to him for a contribution. Churlish in disposition, and at the time intoxicated, he insultingly refused. His wise and comely wife, Abigail, however, went with bountiful gifts to meet David, who was on his way to attack N. Later N. heard from Abigail of his danger, and of her action, and soon after died from a shock. His widow, Abigail, then became the wife of David (I S 25, 30 5; II S 2 2, 3 3). C. S. T.

NABOTH, nê'bŏth (נָבוֹת, *nābhōth*): A Jezreelite, probably one of the leading men of the city (I K 21 9; cf. Jos. *Ant.* VIII, 13 8), whose judicial murder furnished the occasion for Elijah's prophetic denunciation of Ahab (I K ch. 21). The coveted vineyard ("field" in II K 9 25) was near the palace (LXX. "threshing-floor") in Jezreel; but the sacredness of paternal inheritance was so firmly established (I K 21 3; cf. Nu ch. 36) that even Jezebel did not dare annex the land until Naboth (and his sons, II K 9 26) had first been executed upon a perjured charge of blasphemy (cf. Ex 22 28).
L. G. L.

NACHON, nê'cŏn (נָכוֹן, *nākhōn*, "Nacon" RV): The name of the threshing-floor, or of its owner, where Uzzah was smitten for touching the Ark (II S 6 6), called "Chidon" (I Ch 13 9). The place was named by David Perez-uzzah (II S 6 8). See NACON.
C. S. T.

NACHOR, nê'cōr (Ναχώρ, the O T Nahor, q.v.): An ancestor of Jesus (Lk 3 34). E. E. N.

NACON, nê'cŏn (נָכוֹן, *nākhōn*, **Nachon** AV), 'fixed': This word is read as a proper name in EV of II S 6 6, and the structure of the sentence in Heb. seems to demand a proper noun here. But the word *nākhōn* is a very improbable form for a proper noun. The LXX. reads "Nodab." The ‖ text in I Ch 13 9 reads "Chidon," which is a more probable reading, and possibly gives the correct form of the name. The site of the "threshing-floor of Nacon" is unknown. E. E. N.

NADAB, nê'dab (נָדָב, *nādhābh*), 'generous,' 'noble': 1. The eldest son of Aaron (Ex 6 23); see ABIHU. 2. A son of Jeroboam (I K 14 20) and king of Israel for two years (15 25). While besieging Gibbethon, a Philistine town, he was assassinated by Baasha, who exterminated the house of Jeroboam after he became king (15 27 f.). 3. A Jerahmeelite family (I Ch 2 28 f.). 4. A Gibeonite name (I Ch 8 30, 9 36). C. S. T.

NAGGAI, nag'gai (Ναγγαί, **Nagge** AV): An ancestor of Jesus (Lk 3 25). E. E. N.

NAHALAL, nē'ha-lal (נַהֲלָל, *naḥălāl*), **NAHALLAL,** na-hal'lal, and **NAHALOL,** nē'ha-lol (נַהֲלֹל, *naḥălōl*): A city of Zebulun (Jos 19 15), long held by the Canaanites (Jg 1 30), and later counted a Levitical city (Jos 21 35). Map IV, D 7. E. E. N.

NAHALIEL, na-hē'li-el (נַחֲלִיאֵל, *naḥălī'ēl*), 'brook of God': A brook on Israel's march from the upper waters of the Arnon to the plains of Moab (Nu 21 19). Its identification with any particular brook in that region is uncertain, though the *Wâdy Zerḳa Mâ'in* has many advocates (see Map II, H 2). E. E. N.

NAHAM, nē'ham (נַחַם, *naḥam*), 'He comforts': A descendant of Judah (I Ch 4 19). E. E. N.

NAHAMANI, nē''ha-mē'nai (נַחֲמָנִי, *naḥămānī*), 'comforted': One of the leaders of the Return (Neh 7 7; omitted in Ezr 2 2). E. E. N.

NAHARAI, nē'ha-rai (נַחַרַי, *naḥăray*), and **NAHARI** (נַחֲרִי, *naḥrī*): One of David's heroes, the armor-bearer of Joab. His home was at Beeroth (II S 23 37; I Ch 11 39). E. E. N.

NAHASH, nē'hash (נָחָשׁ, *nāḥāsh*), 'serpent': **1.** A king of the Ammonites, whose intolerable conditions for the peaceful surrender of Jabesh-gilead brought Saul to the rescue, and inaugurated the successful struggle for the independence of Israel (I S 11 1 ff.). His kindness to David elicited a return of kindness on David's part to his son Hanun, who rudely insulted David's messengers (II S 10 2; I Ch 19 1). It is probable that the same Nahash is alluded to in II S 17 27 as the father of Shobi, who brought needed supplies to David during his retirement at the time of Absalom's rebellion. **2.** The father of Abigail and Zeruiah, sisters of David (II S 17 25; I Ch 2 16). "Nahash" here, however, may be a textual error for "Jesse," or Jesse may have married the widow of N., or N. a widow of Jesse. If this N. were the same as the king of Ammon, it would be easy to account for the kindnesses interchanged between David and him, and at the same time unnecessary to assume more than one of the name in all the accounts. A. C. Z.

NAHATH, nē'hath (נַחַת, *naḥath*): **1.** One of the "dukes" or clan-chieftains of Edom (Gn 36 13, 17; I Ch 1 37). **2.** One of the ancestors of Samuel (I Ch 6 26, called "Toah" in ver. 34 and "John" in I S 1 1). **3.** A Levite overseer under Hezekiah (II Ch 31 13). E. E. N.

NAHBI, nā'bai (נַחְבִי, *naḥbī*): One of the spies (Nu 13 14). E. E. N.

NAHOR, nē'hōr (נָחוֹר, *nāḥōr*, **Nachor** AV; Jos 24 2; Lk 3 34): **1.** The grandfather of Abraham and son of Serug (Gn 11 24 f.). **2.** The brother of Abraham and son of Terah (Gn 11 26-29). His marriage to Milcah and the genealogy of his children are given for the double purpose, first, of showing the relationships of the patriarchal families, as his son Bethuel was the father of Rebekah and Laban (Gn 24 15); and secondly, as an ethnographical datum indicating the kinship of the Semitic peoples. Abraham was counted the ancestor of the south and N. of the north Semites. A. C. Z.

NAHSHON, nā'shen (נַחְשׁוֹן, *naḥshōn*): The "prince" (Nu 1 7, 16, 44) of Judah. He was also an ancestor of David (Nu 1 7 ff., 10 14; Ru 4 20; I Ch 2 10). The same person is probably meant in Ex 6 23, **Naashon** AV. E. E. N.

NAHUM, nē'hum (נַחוּם, *naḥūm*), 'comfort': **1.** One of the minor prophets. The only description of N. we have is found in the single word the Elkoshite (Nah 1 1). This appears to be derived from the name of a place, Elkosh; but a place bearing this name is nowhere else mentioned. A late tradition identifies it with *Alkush*, a locality near Nineveh, where the prophet Nahum is also said to have been buried. But every consideration within and without the book militates against this identification. Another tradition, supported by Jerome, makes Elkosh a town in Galilee (*Elcesi*, or *Helkesai*). But this, too, fails to harmonize with the internal marks of the book, which show the prophet to have been a Judæan (cf. 1 15). The town Elkosh was probably on a lost site in southern Judah, near Eleutheropolis.

1. The Prophet.

The date of Nahum's ministry can be easily fixed within certain limits. On the one hand, he looks upon Nineveh as still standing. As its fall did not take place before 606 B.C., this date furnishes the latest limit of Nahum. On the other hand, in 3 8-10 the city of Thebes is spoken of as already captured by her enemies. As Thebes was taken by the Assyrians in 663 B.C., this is clearly the earliest limit. Whether Nahum prophesied in the earlier or later half of this period of fifty-seven years depends upon whether he viewed the fall of Thebes as a very recent event or a somewhat remote one; partly also upon the significance of the condition of weakness and decay which he pictures in the Assyrian Empire. Such a condition, growing rapidly worse, was already in full view in the middle of the 7th cent. B.C. The probabilities are, therefore, in favor of the earlier dating of Nahum's ministry, and the year 650 may be taken generally as its central point. The relation of Manasseh to Assyria furnishes a suitable occasion for the warmth of feeling displayed in it on the part of a faithful Israelite.

2. Date.

The contents of the book present J" coming in wrath and power to take vengeance on the enemies of Judah (1 1-15). From this general proclamation, which, however, portrayed the destruction of the enemy as total and irreparable, the prophet passes to the more particular denunciation of Nineveh and the announcement of her day of doom (2 1-13). The picture is drawn vividly. The destroyer of Nineveh is at her very gates, her defenders are in flight, and can not be rallied (ver. 8), and her devastation and ruin are evidently complete. The reason for this fate is the sin of the city (3 1-7). It will rouse itself to a desperate resistance and struggle, but in vain (3 8-19).

3. Book: Contents.

There is a difference in form and tone between the passage 1 2–2 2 and the remainder of the book. The section 1 2-10 has an alphabetic arrangement of verses, which, though not carried through, has given ground for the conjecture that it originally extended to 2 2. But if so, an alphabetical psalm, whose general thought harmonizes with Nahum's prophecy, has been prefixed to that prophecy. The prophecy then strictly began with 2 3. In such a case, in order to bring it into still greater harmony with Nahum's words, the psalm itself, or else its last portion, must have dropped out, and another ending (1 11, 2 2) must have been attached to it. These conclusions are, of course, based upon meager data, and can not be regarded except as tentative (cf. Bickell, *Beiträge z. sem. Metrik.* 1894; *per contra*, Davidson, in *Camb. Bible*). No doubt the text of Nahum has been greatly tampered with, and yet the general vigor and vividness of the prophet's style largely overcome the obscurities created by textual corruption.

4. Integrity.

The striking peculiarity of Nahum's thought is its fixed gaze on the enemies of God's Chosen People. The prophet evidently has no fear for the people themselves. At all events, he alludes neither to their sin nor to any impending wrath to be visited upon them. Presumably, the destruction of Assyria meant to him the deliverance of Israel from a source of distress and a menacing danger.

5. Characteristic Point of View.

Literature: Commentaries by Orelli (on the *Minor Prophets*); A. B. Davidson (in *Camb. Bible*, 1896); G. A. Smith, *The Book of the Twelve Prophets* (in the *Expositor's Bible*, 1898); Farrar, *Minor Prophets* (in *Men of the Bible Series*).

2. One of the ancestors of Jesus (Lk 3 25, **Naum** AV). A. C. Z.

NAIL: This word renders the Heb. *yāthēdh*, the 'peg' or 'pin' used to hold the tent-ropes (Jg 4 21 ff., 5 26; "tent-pin" RV), or to bind together the beams of a house (Zec 10 4); also a peg driven into the wall on which things may be hung (Ezr 9 8; Is 22 23, 25); further, ordinary metal nails (I Ch 22 3, etc.), except in Dt 21 12 and Dn 4 33, 7 19, where the meaning is obvious. E. E. N.

NAIN, nê'in (Ναΐν; mentioned only in Lk 7 11): The modern village, which is still called *Nein* (Map IV, D 8), is beautifully situated on a small, elevated plateau at the foot of Little Hermon, but the mud-built hamlet is squalid and filthy. Numerous ruined houses show that it was formerly much larger, and in the hillside there are rock-cut tombs; but no traces of walls or of very ancient buildings have been found. The little mosque in Nain is called "The Place of Our Lord Jesus," a survival, apparently, of the name of an earlier Christian chapel commemorating the miracle. L. G. L.

NAIOTH, nê'yoth (נָיוֹת, *nāyōth*, or נְוָיוֹת, *nᵉwāyōth*): A place "in Ramah," where David and Samuel dwelt while in hiding from Saul (I S 19 18–20 1). The absence of the article (see esp. I S 20 1) seems to indicate that the word is a proper name; but, if so, its original signification and the character of the locality indicated are alike unknown. For criticisms of the Heb. text and conjectures as to the etymology, see Driver (*Notes on Heb. Text of the Books of Samuel*) or H. P. Smith (in *Int. Crit. Com.*). L. G. L.

NAKED: In the following instances the word "naked" needs some explanation. In Ex 32 25 the RV renderings "broken loose," "let them loose" express the sense of the Heb. *pārā'* much better than the AV "naked." The same may be said of II Ch 28 19. In Hab 3 9 the reference is to the protective covering of the battle-bow, which was removed before going into action. In Is 20 2 f. and Mic 1 8, the reference is to the mourning custom of stripping off the outer clothing and arraying oneself in sackcloth. In these two instances the sackcloth was to be dispensed with, not necessarily as an evidence of greater mourning, but simply of deeper and more intense feeling. See also Mourning and Mourning Customs, § 1, under **Sackcloth.** For the use of "naked" in Mk 14 51 f., Jn 21 7, and Ac 19 16, see Dress and Ornaments, § 2. E. E. N.

NAME: Among the Israelites, as among other peoples of antiquity, great importance was attached to names, whether of places, persons, or deity. This is evidenced by the many instances in the O T of explanation of the origin of names, and although these explanations with their accompanying philological interpretations are in many cases only superficial and popular, they show clearly how important names were considered to be. The derivation and primary significance of the Heb. word *shēm*, 'name,' are uncertain. It is used nearly always of some definite proper name. Occasionally, it signifies 'renown' or 'fame' (I S 18 30; II S 8 13). In this brief discussion we shall consider, first, person-names, then place-names, and, finally, Divine names.

1. Importance Attached to Names.

So far as the O T gives us light on the subject, it appears that a child was named usually at birth by the mother (Gn 4 1, 25, 19 37 f., 29 32 ff., etc.), although this was by no means always the case. The father often (Gn 4 26, 16 15, 21 3, 35 18; II S 12 24 f., etc.) and, in one case at least, friends (Ru 4 17) are mentioned as giving the name. While in later times a child was named when circumcised (Lk 1 59, 2 21), this seems not to have been the case in early (O T) days. In later life it was also possible for a person to receive a name, sometimes called his **surname,** which was used alongside of, or supplanted, his original name. In all, or nearly all, such cases the new name was imposed by a superior, or due to a change of status which seemed to demand a new name. Examples of such changes are: Abram to Abraham, Sarai to Sarah, Jacob to Israel, Joseph to Zaphenath-paneah, Eliakim to Jehoiakim, Mattaniah to Zedekiah, Daniel to Belteshazzar, Simon to Cephas, etc. In the earliest times names seem to have consisted of but one significant word (simple or compound), an appelative term of some sort (see next section). But in a closely settled region it would become necessary to distinguish individuals bearing the same name, and thus arose the habit of adding "son of" so and so to the person's name. Another way was to add a gentilic indica-

2. How Names Were Given.

tive of the place to which the person belonged. In such a designation as "Heleb the son of Baanah the Netophathite" (II S 23 29), both "the son of Baanah" and "the Netophathite" belong to Heleb as indicating exactly who he was. Both patronymics and gentilics are very common in the O T. When Palestine became bilingual, as was the case in N T times, many Jews bore two names, their native Hebrew or Aramaic name, and a Greek or Roman one, which was sometimes the equivalent of the Aramaic (*e.g.*, Cephas = Peter), in other cases not so (*e.g.*, John [Heb. *yōḥānān*], Mark [Lat. *Marcus*]). Many Heb. or Aramaic proper names also became Hellenized, *e.g.*, Joshua (Heb.) = Jesus, Eliakim = Alcimus, etc. Since the reasons governing the choice of names are given in so many cases, it may be inferred that names were generally chosen, especially in the earlier times, because of some special circumstance or condition at birth which the name selected seemed capable of commemorating or symbolizing. Esau was so called (apparently) because he was either 'red' or 'hairy,' Jacob, because he had his brother by the 'heel' (Gn 25 25 f.), Isaac, because Sarah 'laughed' (Gn 18 13; cf. 17 17) at the promise of his birth (cf. also the reasons for the names given to Jacob's sons, Gn 29 32 = 30 24, to the children of Hosea, Hos ch. 1, or of Isaiah, Is 7 1, 8 1 ff.). In later times there was a tendency to make use of the same set of names in the same family. This had become a well-established custom in N T times (cf. Lk 1 59-61), but it can not be traced certainly further back than the post-exilic age (cf. Gray, *Heb. Proper Names*, pp. 1–9).

3. Kinds of Names.

Since Heb. names were in early times appelative designations, it follows that there could be easily many different kinds of names. In the present brief discussion perhaps the most convenient subdivision to make in the first place is, according to their structure, into simple and composite.

(1) Simple Names. No exhaustive classification of names consisting of but one element will be attempted here. Animal names were especially common in the oldest parts of the O T: *e.g.*, Leah, 'wild cow'; Rachel, 'ewe'; Deborah, 'bee'; Nahash, 'serpent'; etc. Trees and plants also furnished names: Elon, 'oak'; Tamar, 'palm'; Rimmon, 'pomegranate'; etc. Personal characteristics were determinative in some cases: *e.g.*, Esau, 'red' (?); Laban, 'white'; Heresh, 'dumb'; etc. The feelings of the parents showed themselves in other names: *e.g.*, Rehum, 'pitied'; Baruch, 'blessed'; etc. From these and other fields the Hebrews drew the material for a very large proportion of their proper names. By means of endings added to the simple words they greatly increased the number of possible names. A final *i* changed a place-name into a gentilic personname: *e.g.*, Jehudi, 'man of Judah.' In some cases the final *i* stood for the personal pronoun 'my': *e.g.*, Naomi, 'my delight.' Much more frequent was the use of the endings *an, am, on, om*, in some cases probably with a diminutive significance: *e.g.*, Samson = *Shimshōn* = 'little sun' (?), from *Shāmāsh*, 'sun'; Nahshon, 'little serpent'; etc.

(2) Composite Names. Taking all the O T names together, early and late, the great majority consists of composite names, *i.e.*, names composed of two elements. By far the greatest number of these have, as one element of the compound, a Divine name or its equivalent. With composite names should also be classed those that, though apparently simple, consist really of a sentence: *e.g.*, Joseph, 'he [God] shall add'; Japhlet, 'he [God] causes to escape'; Jashub, 'he shall return,' etc. In most names of this kind the understood subject is God, though other subjects are very common. In theophorous names—*i.e.*, names in which a Divine name forms one part of the compound—quite frequently we meet with indirect rather than direct references to Deity. The syllables *ab* or *abi, ah* or *ahi, am* ('*am* in Heb.) or *ammi, dad* or *dod*, meaning respectively, 'father,' 'brother,' 'uncle,' and 'kinsman,' as used in proper names, probably refer to Deity: *e.g.*, Abijah = 'J" is father'; Abiel = 'El [God] is father'; Abitub = 'the father [God] is good'; Ahihud = 'the brother [God] is glorious'; Ammishaddai = 'Shaddai is uncle'; Eliam = 'God is uncle'; Eldad = 'El [God] is kinsman'; etc. In names of this class when both elements refer to the Deity, sometimes the subject is placed first, as in Eliam, sometimes last, as in Ammiel, which is identical in meaning with Eliam. Another class of theophorous names consists of the names compounded with *melek* (EV *melech*, 'king'), *baal* ('owner,' 'lord,' and frequently used as a proper name for Deity), *adon*(*i*) ('lord'): *e.g.*, Ahimelech = 'the uncle [God] is king'; Malchijah = 'J" is king'; Baaliada, 'Baal knows'; Adonijah, 'J" is lord.'

4. History of Names.

The names of Deity proper, *Ja, Jah, Jeho*, all shortened forms of *Yāhweh* (Jehovah), El and Eli (Ele) and Shaddai (quite rare), as used in compound names, are to be taken as subjects of the sentence which the name makes. The predicate may be any of the semi-divine names noted above, or an adjective, or a noun, or some part of a verb. The possible combinations are very many and the Hebrew vocabulary is exceedingly rich in proper names thus formed. If the reader will select the proper names beginning with "E" and "J," he will discover this for himself. He should also bear in mind that there are as many, or perhaps more, cases in which the name of the Deity forms the second instead of the first part of the compound.

These facts throw an interesting side-light on the conceptions of Deity entertained by the ancient Israelites. They not only thought much about God, but also thought of Him as very near and well disposed toward them. They spoke of Him as 'father,' 'brother,' 'uncle,' 'kinsman,' and expressed this faith in the names they gave their children.

Since it is now possible to arrange our O T literature in chronological order, it is also possible thereby to gain some light on the history of personal names in Israel. This subject has been investigated, especially by Prof. G. B. Gray, whose conclusions appear to rest on careful and accurate tabulations. In general, it may be said that the use of animal-names as person-names was most common in the earliest periods; that the tendency to use names with a religious significance was not so marked in the earlier period as it afterward became; that while names compounded with *El*—the general name for God—were in use from the earliest to the latest times,

names compounded with *Ja*, etc. (short for *Yāhweh*, Israel's national Deity), were rare before David's time, but became common after that; that theophorous names compounded with *ab, ah, am, dad* (*dod*), *melech, adon*, and *baal*—*i.e.*, practically all the semi-divine names used in compounds—had ceased to be formed by the time of the Exile; that those compounded with *Ja*, etc., and *El* gradually became the favorite class of names, being used almost exclusively in the later periods; and that the custom of giving religious names continually grew in favor, being the common rule in the late pre-exilic period, and in the exilic and post-exilic periods (for further details see Gray, *op. cit.*, pp. 243 ff.).

5. Place-Names.

The Hebrew names of places are in many instances of uncertain meaning. This is mainly due to the fact that such names are of great antiquity, going back to the pre-Israelite period in Palestine and thus are really of Canaanite or even pre-Canaanite origin. Names of trees or plants, *e.g.*, Tappuch, 'apple'; Tamar, 'palm'; Elah, 'oak' or 'terebinth,' etc., and of animals, *e.g.*, Aijalon, 'stag'; Ir-nahash, 'serpent city,' etc., were frequently used. The natural features of a place—*e.g.*, its fertility, its beauty, the color of the soil, or landscape—all these are found set forth in such place-names as Carmel, Shaphir, Adummim, Lebanon, Kedron, etc. The proximity of water was expressed by prefixes such as *En-* ('spring' or 'fountain'), *Beer-* ('well'), *Me-* ('water'). Elevation is found indicated in the many Gebas, Gibeahs, Ramahs, and (probably) Mizpahs. Compound place-names are also very common. *Beth*, 'house,' *Hazor*—*i.e.*, a fixed instead of a movable (as customary with nomads) place of abode—*Kir* or *Kiriath* and *Ir* (both ='city') are frequently found united with some other term to make the full name of a place. More significant, especially of the close association of religion with the life of the Israelites and of the Canaanites before them, are the frequent compound names in which the name of Deity forms one element. Such Semitic deities as Shamash, 'the sun,' Nebo, Anath, etc., appear in names like Beth-shemesh, 'house [*i.e.*, 'temple' or 'shrine'] of the sun,' Mt. Nebo, Anathoth, etc. The two old deity names *baal* and *el* occur also in a number of compounds, as Baal-shalisha, Baal-gad, Baal-Meon, Beth-el, Jezre-el, Iphtah-el, etc.

6. The Divine Names.

To the ancient Israelite, great as was the significance he attached to his own and others' names, the names of God were of the highest importance. Even ordinary personnames were looked upon as being more than mere words; they almost possessed an entity of their own. Consequently, the Divine names were invested with a special and peculiar sacredness. In a vague way the Deity and His name were considered as inseparable. Of the 'Angel of the presence' it is said "my name is in him" (Ex 23 21). Such passages as Ex 30 7, 34 5 ff.; Dt 28 58, and many others, reveal the importance attached to the name Jehovah (*Yāhweh*). A place became sacred when He there 'recorded' His name (Ex 20 24; Dt 12 5; I K 8 29, etc.). Of the Divine names, Jehovah (*Yāhweh*) was the name *par excellence*, most holy and most rich in its significance for the Israelite. Of the origin and primary meaning of this name nothing positive can as yet be said, except that, in accordance with the statement of the O T (Gn 4 26 and in many subsequent passages), the name is probably very old, far antedating Moses. With this agrees the probable discovery of the name on ancient Babylonian inscriptions. It is not the origin, but the significance attached to the name that is the important thing in the thought and teaching of the O T. The famous passage in Ex 3 14 f. gives us what we may well believe to have been the Mosaic interpretation of the name—as indicative of the *existence*, not in an abstract metaphysical sense, but in a practical historical sense, of J". He is the God who *is*, who is in history, who is and will be with His people; a pregnant idea, the full significance of which could be unfolded only gradually and during the course of many centuries. The parallel passage, *i.e.*, as indicating the significance of the name, in the J document in Ex 34 6 f. is essentially of the same character as the E passage in Ex 3 14 f. The name *Yāhweh* thus became the covenant name of God in Israel; the name above every other name in its meaning, and in the sentiments of loyalty and devotion awakened by it, to the Israelite. These sentiments came to expression especially in the religious poetry of the Psalms and in the fervid utterances of prophecy. As time went on, the sacredness of the name Jehovah (*Yāhweh*) was increasingly emphasized until at last it was considered profanation to pronounce it even in religious exercises. This avoidance of the name had probably become common usage in N T times. In reading the Scriptures, for *Yāhweh* was substituted either *Adonai* ('Lord') or *Elohim* (God), and at last even in writing the text the vowels of *Adonai* were attached to *Yāhweh*, making it appear as if it were pronounced *Y'hōwāh*, whence the Eng. "Jehovah."

7. Divine Names in the N T.

Other Divine names used by Israel were *'Elyōn*, 'the highest' (Gn 14 18 ff.; Nu 24 16, etc.); *Shadday*, rendered 'almighty,' although its exact meaning is unknown (Gn 17 1; Ex 6 3, etc.); both of these names are often found combined with *El*; other rarer and probably only descriptive names were *'abhīr*, 'mighty one' (Gn 49 24), *tsūr*, 'rock' (II S 23 3, etc.), and the like. The term *Adonai* (*'ădhōnay*), 'Lord,' is not strictly a proper name but rather a title. Still, the combination *'ădhōnay Yāhweh*, "Lord Jehovah," like *Yāhweh ts'bhā'ōth*, "Jehovah of hosts," was so common as to be looked upon practically as a proper name (see LORD).

By N T times so excessive was the formal reference rendered to Divine names that even the words for God (*i.e.*, *El*, Θεός, etc.) were rarely spoken by the devout Jew. Substitutions such as 'heaven' were frequently used, where 'God' was meant. This tendency is seen even as early as the books of Esther and I Mac. (See Kingdom of God, § 1.)

Perhaps as much by way of protest against such transcendentalism as for other reasons, Jesus used the suggestive and most significant term "Father" for "God," emphasizing thereby both His supremacy and His love for men, His children. On the other hand, in early Christian circles something of the reverence and awe attaching to *Yāhweh* among the

Jews was transferred to the name "Christ" or the compound "Jesus Christ," which even in the Apostolic Age had come to be regarded as a proper name instead of a definitive expression (Jesus the Christ). Cf. the pregnant expressions "in the name of Christ," "in the name of Jesus Christ," "in the name of Jesus," which occur so frequently in the N T writings and the emphasis on the name in baptism (Mt 28 19; Ac 2 38; Ro 6 3, etc.). This name had now become the name that is above every other name (Ph 2 9 f.).

LITERATURE: The works on *Hebräische Archäologie* by Benzinger and Nowack (both 1894); the exhaustive article in *EB*, by Nöldeke and Gray; Gray, *Studies in Heb. Prop. Names* (1896). E. E. N.

NAOMI, nā-ō'mi (נָעֳמִי, *nā'ŏmī*), 'my sweetness': The wife of Elimelech (Ru 1 2, etc.). Widowed and bereft of her children in the land of Moab, whither they had all removed during a severe famine, she returned with her devoted daughter-in-law Ruth, whose history gives Naomi her importance in the Biblical narrative. A. C. Z.

NAPHISH, nē'fish (נָפִישׁ, *nāphīsh*): The ancestral head of an Ishmaelite clan (Gn 25 15; I Ch 1 31, 5 19, **Nephish** AV). It is likely that there was some connection between this Ishmaelite clan and the **Nephisim** (Ezr 2 50 **Nephusim** AV), or **Nephushesim** (Neh 7 52 **Nephisheshim**), of post-exilic days, who were counted as Nethinim (q.v.). Note also the collocation with Meunim (q.v.). See also ISHMAEL. E. E. N.

NAPHTALI, naf'ta-lai. See TRIBES, §§ 2–4.

NAPHTUHIM, naf'tu-him. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

NAPKIN. See BURIAL AND BURIAL CUSTOMS, § 1.

NARCISSUS, nār-sis'us (Νάρκισσος): A person mentioned incidentally in Ro 16 11 ("the [household] of N"). Perhaps the reference is to a notorious favorite of Claudius, who had been put to death upon the accession of Nero, about three years before Ro was written (Tacitus, *Annals*, xi–xiii, *passim*). After the death of N. his confiscated slaves doubtless became part of "Cæsar's household" (cf. Ph 4 22), but might still have been designated by the name of their former master. L. G. L.

NARD, SPIKENARD: A variety of bearded grass (*Nardostachys Jatamansi*, of the order *Valerianaceæ*) native to India, from which was extracted a fragrant oil much used in the East (Song 1 12, 4 13 f.; Mk 14 3; Jn 12 3). The meaning of the adjective πιστική (in the N T reff.) is much disputed. On the whole, the balance of evidence seems to be in favor of 'genuine,' or 'pure,' though 'liquid' has strong advocates. See also OINTMENT AND PERFUMES, § 3. E. E. N.

NATHAN, nē'than (נָתָן, *nāthān*), 'He [God] gives': **1.** A prophet to whom David looked for guidance in the administration of the spiritual side of his government (II S 7 2; I Ch 17 1; I K 1 8 ff.). N., however, was more than a public servant, as he took occasion to rebuke the king for his sin against Uriah (II S 12 1). He was very influential in promoting and securing Solomon's accession to the throne (I K 1 8 f.), and his sons Azariah and Zabud were promoted by Solomon to important positions (I K 4 5). **2.** A son of David and ancestor of Jesus (II S 5 14; Lk 3 31). **3.** The father of Igal, one of David's valiant men (II S 23 36), or brother of Joel (I Ch 11 38). **4.** A son of Attar, a Jerahmeelite (I Ch 2 36). **5.** A contemporary of Ezra (Ezr 8 16). **6.** One who married a foreign wife (Ezr 10 39). **7.** The head of a family, possibly the same as **2** (Zec 12 12). A. C. Z.

NATHANAEL, na-than'a-el (Ναθαναήλ = Heb. *nᵉthan'ēl*, 'God has given'): N. is not mentioned by this name in the lists of Apostles in the Synoptics, but figures among the early disciples in the Johannine tradition. In 1 46 he is associated with Philip of Bethsaida. According to the slightly different tradition in 21 2, he is "of Cana of Galilee." Beyond the statement of Jn 1 47 f. that he was without guile and the account of his acceptance of Jesus as the Messiah, nothing further is said of him in the N T. He is frequently identified with Bartholomew (q.v.), *e.g.*, by Ewald, Meyer, Westcott, and others; but the only apparent reason for such identification is the association of Bartholomew with Philip in the lists of Apostles. Even this is not true in Ac 1 13, where the name of Thomas is inserted between that of Philip and Bartholomew. N. has also been identified with "the disciple whom Jesus loved" (by Spareth, *ZWT*, 1868). J. M. T.

NATHAN-MELECH, nē"than-mī'lec (נְתַן־מֶלֶךְ, *nᵉthan-melekh*), 'Melech gave' ("Melech" may be the name of a god, or simply 'a king'): An official in the time of King Josiah, who had a chamber in an annex of the Temple, near which stood the "horses . . . given to the sun," which were removed by Josiah (II K 23 11). C. S. T.

NATIONS. See GENTILES.

NATURE, NATURAL: (1) In Dt 34 7 "natural force" is the rendering of the Heb. *lēaḥ*, 'moist,' 'full of sap,' thus indicative of physical vigor. (2) The Gr. φύσις, well rendered by "nature" or, in the phrase κατὰ φύσιν, by "natural" (Ro 11 21, 24), is used in the N T to express several shades of meaning: (a) The inherent character of a person or thing, the principles according to which normally it is governed (Ro 1 26, 2 14, 11 21-24; I Co 11 14; Gal 4 8); (b) as equivalent to 'by birth' (Ro 2 27; Gal 2 15); (c) acquired characteristics which have become fixed (Eph 2 3); (d) that which is peculiar or distinctive as marking one class of beings from another (II P 2 12, 1 4; cf. Ja 3 7, where it is rendered "kind"). (3) The term γένεσις, 'birth' or 'origin,' is once rendered "natural" (Ja 1 23, lit. 'of his birth'), and once "nature" (in the peculiar passage Ja 3 6, on which see COURSE). (4) ψυχικός (from ψυχή, 'soul,' *i.e.*, the animate, sentient entity) is rendered "natural" in I Co 2 14, 15 44, 46, in each case in contrast with "spiritual." Since the ψυχή was often viewed as the principle of the animal or physical life alone, ψυχικός refers to the lower, merely animal nature, not as yet controlled or reanimated by the Spirit (cf. its use in Jude ver. 19). E. E. N.

NAUM, nē'um. See NAHUM, 2.

NAVES: The AV rendering of the Heb. *gabbīm* (I K 7 33), which means the 'bends' of the wheel, *i.e.*, the "felloes" (so RV). On the other hand, *ḥishshūrīm* ("spokes" AV) in the same verse is correctly rendered "naves" in RV. E. E. N.

NAVY. See Ships and Navigation, § 2; also Trade and Commerce, § 1.

NAZARENE, naz″ą-rîn′: The common rendering of the Gr. Ναζωραῖος is "of Nazareth" (Mt 26 71; Lk 18 37; Jn 19 19), but in Mt 2 23 and Ac 24 5 the word evidently has a different sense. In Mt 2 23 N. seems to be regarded as interchangeable with "Nazirite" (q.v.), possibly because both were viewed ordinarily as persons of inferior class. In Ac 24 5 "N." is the equivalent of 'Christian,' or 'follower of the Man of Nazareth.' A. C. Z.

NAZARETH, naz′ą-reth (Ναζαρέτ, also Νάζαρα): A city in Galilee where Joseph and Mary, the parents of Jesus, lived, and, therefore, His own home in childhood and early manhood (Mk 6 1; Lk 4 23; Mt 13 54). Accordingly, He is called "Jesus of Nazareth" (Mk 1 9; Jn 1 45); also "Nazarene" (Ναζαρηνός, Lk 4 34; Ναζωραῖος, Jn 19 19; Ac 2 22). The town is located on the side of a hill (Lk 4 29), which commands a splendid view of the Plain of Esdraelon and Mt. Carmel, and is very picturesque in general. Map IV, D 7. In the days of Jesus it was held in contempt, but no reason is given for this (Jn 1 46). It is not mentioned in the O T, in the Talmud (though Jesus is named as "the Nazarene," *Sanh.* 43a, 107b; *Soṭ* 47a), or by Josephus. It possessed a synagogue, in which Jesus taught (Lk 4 29). Its modern name is *En-Nasira.* The Virgin's fountain, being the only one in the town, can safely be associated with the life of Jesus. Other 'sacred' spots (Mt. of Precipitation, etc.) are fictitious. A. C. Z.

NAZIRITE, naz′i-rait (נָזִיר, *nāzīr*, Nazarite AV, "consecrate" RVmg., Nu 6 2 f.): A separated or consecrated person, a 'devotee.'

1. Idea of Naziritism. Forms of consecration to God that go beyond ordinary requirements are of common occurrence in religious life. Among the Hebrews such forms were subjected to minute regulations (Nu ch. 6). The primary idea being devotion to the service of J", the object of the regulations was to secure an impressive and complete separation from the rest of the world. The ceremony by which this was done was inaugurated with a vow, *nedher nāzīr* (Nu 6 2). The person making the vow might be either a man or a woman; but there is no record of any woman taking the vow for her own sake. The mothers of Samson and Samuel were both under Nazirite regulations during the period of their bearing their Nazirite sons. But there is no evidence that they continued under these regulations after the end of that period, or resumed the Nazirite life for any other purpose later.

2. Life of the Nazirite. From the moment of the taking of the vow the Nazirite was put into a class separate from common men. This follows from the term *nāzīr*, which, like *qādhōsh*, 'holy', implies the idea of separation from the world. The chief sign of the consecration was the cultivation of long hair. No razor must pass on the head of the Nazirite. The object of this provision was either to avoid profanation by the touch of a tool of human make, or the desire to offer the long locks as a sacrifice to God. In favor of the latter explanation may be cited the regulation in Nu 6 18, and the fact that similar practises existed in other religions (Moore on Jg 13 5, in *Int. Crit. Com.*). In favor of the former is the quite prevalent conception that anything touched by common tools was profaned thereby (cf. the profanation of stones by the chisel, Ex 20 25; cf. I K 6 7). A sacrificial victim must never have borne the yoke or have been used in ordinary labor (Nu 19 2; Dt 15 19; in this case the shears are analogous to the razor on the Nazirite's head). Another feature of the Nazirite's life was total abstinence from wine and all other strong drink (Nu 6 3 f.). In order to secure perfect conformity to this requirement, the prohibition was made to include all that grew upon the vine in any form or shape. This was either in order to be on the safe side against the ill effects of intoxicants, or because of some belief that the evil which appears in full force in wine was in the grape even though latent. The further prescription of ceremonial purity, especially by the avoidance of all contact with the dead, is self-explanatory. Any pollution of this kind would at once annul the vow and necessitate purification and the renewal of the whole ceremony (Nu 6 12).

3. Classes of Nazirites. Nazirites were of two classes: (1) Those who became such of their own free will and decision, and (2) those who were devoted by their parents. The law of Nu ch. 6 evidently refers to the former; for it contains a provision for the termination of the Nazirite life at the end of a period voluntarily fixed by the Nazirite himself. There is no reason to suppose that the prescriptions were different in the case of Nazirites devoted *ex utero*, except on this single point, that their Naziriteship was for life.

4. Naziritism in History. The first instance on record of a Nazirite is that of Samson (Jg 13 5, 7, 14). The next is that of Samuel (I S 1 11), who was not only a Nazirite but also a prophet. During the period of the monarchy there must have been Nazirites, especially of the self-devoted class, in comparatively large numbers. Amos rebukes the people for enticing the Nazirites to drink wine (Am 2 12). As late as the days of Jesus, the Nazirite vow was observed by many. John the Baptist was in all probability a Nazirite of the second class (*ex utero*, Lk 1 15; cf. also I Mac 3 49). The case of Paul's vow is another illustration (Ac 21 23). That the Nazirite vow antedates the law of Nu ch. 6 in history, there can be no doubt. The practise is assumed as already common and simply needing regulation. The Nazirite life was almost purely a religious and ceremonial one. For, while it secured abstinence from intoxicants, it did not affect the moral life in other matters. Nazirites do not seem to have been restrained from giving way to their passions (cf. Samson's relations to Philistine women). A. C. Z.

NEAH, nī′ą (נְעָה, *nᵉ'āh*): A city of Zebulun (Jos 19 13). Site unknown. E. E. N.

NEAPOLIS, nē-ap'o-lis (Νεάπολις): The seaport of Philippi in N. Macedonia, lying opposite the island of Thasos. It shared in the prosperity of the larger city, 10 m. inland, and was the point where the great Egnatian Road across Macedonia reached the sea. An aqueduct and other remains identify it with the modern Kavalla. On his second missionary journey, in obedience to the vision he had received, Paul crossed from Troas, landing at Neapolis, and proceeded thence to Philippi, where he began his European work (Ac 16 11). R. A. F.

NEARIAH, nī"a-rai'ā (נְעַרְיָה, *n'ʿaryāh*): 1. The head of a family descended from David (I Ch 3 22 f.). 2. A Simeonite leader (I Ch 4 42). E. E. N.

NEBAI, nī'bai. See NOBAI.

NEBAIOTH, nē-bē'yoth (נְבָיוֹת, *n'bhāyōth*): One of the 'sons' of Ishmael (Gn 25 13, 28 9, 36 3; I Ch 1 29), the genealogical way of stating that N. was a N. Arabian clan or tribe. The wealth of this tribe in cattle is referred to in Is 60 7, where, as in the Gn passages, it is closely associated with Kedar. The same association of N. with Kedar is found in the Assyrian inscriptions of Asshurbanipal (668–626 B.C.), where the two are spoken of as Arabian tribes (cf. *KAT*³, p. 151). It is usual to identify N. with the Nabatæan Arabs, so well known to later history. But it is difficult to see how נביות and נבט can be closely connected. It is more probable that the Nabatæans appeared later on the scene, displacing the earlier Nebaioth, Kedar, etc. (cf. *KAT*³, p. 151 f.). E. E. N.

NEBALLAT, nē-bal'at (נְבַלָּט, *n'bhallaṭ*): A city occupied by Benjamites after the Exile (Neh 11 34). Map III, D 5. E. E. N.

NEBAT, nī'bat (נְבָט, *n'bhāṭ*): Used only in the phrase *Yārobh'ām ben N'bhāṭ*. The father of King Jeroboam, the first king of the Northern Kingdom (I K 11 26, and often). C. S. T.

NEBO, nī'bō (נְבוֹ, *n'bhō*): 1. A town E. of the Jordan, fortified and occupied by Reubenites (Nu 32 37; Is 15 2; Jer 48 22). It was besieged and captured by King Mesha of Moab, who destroyed the altar of J" in it, and put its inhabitants to death (see Mesha Stone, lines 14 ff., under MESHA). According to *Onom.* 283, 142, it was situated 8 m. from Heshbon, which would point to the modern *Et-teim*, S. of Heshbon, as the site. 2. Supposed to be a town in Judah (same as Nob in Is 10 32), whose inhabitants (Ezr 2 29, 10 43; Neh 7 33) returned with Zerubbabel. In Ezr 2 29, however, they are called "the children of Nebo," which makes it questionable whether a city is meant, as "children of" is a phrase universally used of clans, and never in prose of the inhabitants of a town. On the supposition that Nebo is here a town, its site has been fixed at *Beit Nûbâ*, just N. of Ajalon, Map III, E 5, and 12 m. NW. of Jerusalem (Buhl, *Geog. Pal.*, p. 193). The conjecture that families from the Nebo E. of the Jordan had maintained their identity and name through the Exile and had become a post-exilic clan (Bennett in *HDB*) is plausible, but has no support in the text. 3. Mt. Nebo (הַר־נְבוֹ, *har-n'bhō*): A peak in the Abarim range (Nu 33 47; Dt 32 49, 34 1 [P]; in JE "Pisgah"), from which Moses viewed the promised land just before his death. Until recently *Jebel Attarus*, about 10 m. NW. of Heshbon, was supposed to be Mt. Nebo. But a better knowledge of the ground leads to *Nêbâ*, half-way between Heshbon and the N. end of the Dead Sea, Map II, J 1. While this site also scarcely harmonizes with the literal interpretation of Dt 34 1 ff., the description here must be taken as that of the land as it afterward proved to be (cf. Driver, Deut *in loco* in *Int. Crit. Com.*). 4. A widely worshiped Semitic deity. See SEMITIC RELIGION, § 28. A. C. Z.

NEBUCHADREZZAR, neb"yu-cad-rez'ar (נְבוּכַדְרֶאצַּר, *n'bhūkhadhre'tstsar*), **NEBUCHADNEZZAR** (Babyl. *Nabu-kudurri-uṣur*), 'Nebo, defend the boundary'): The king of New Babylon, or, better, Chaldea, 604–561 B.C. He was the son and successor of Nabopolassar, the founder of the Chaldean Empire, the dynasty being of Chaldean origin. He was the second king of that name, the first having ruled in Babylon, 1139–1123 B.C. The first notable act of N. was, as head of the army, the defeat of Necho II of Egypt at Carchemish in 605 B.C. (Jer 46 2). While on this campaign, N. was notified of the death of his father, and, after a hasty return, he secured the throne without contest. His campaign, however, won for him the control of Syria and Palestine, and the beginning of empire-extension toward the southwest. Out of his numerous inscriptions, the larger proportion deals with his religious achievements, reconstruction of temples, dedications to his gods, and his devotion to the whole religious system. His conquests and final destruction of Jerusalem, and his Babylonian exile of the Jews, are narrated in the O T only. During the final siege of the Jewish capital, N. met and defeated the army of Apries-Hophra, the ally of the Jews (Jer 37 5-8). After the overthrow of that city (586 B.C.), N. besieged Tyre for thirteen years (585–572 B.C.), but could not reduce it. A fragment of N.'s own inscriptions indicates that he was still at war with Egypt in his thirty-seventh year (567 B.C.). In his forty-third year he died and was succeeded by his son, Evil-merodach. Under N. Babylon became the most magnificent commercial, political, religious, and literary center of the Mesopotamian valley and of SW. Asia. Babylon was N.'s creation, and the Chaldean kingdom was centered in this city. I. M. P.

NEBUSHAZBAN, neb"yu-shaz'ban (נְבוּשַׁזְבָּן, *n'bhūshazbhan*; Babyl. *Nabu-shizib-anni*, 'Nebu, deliver me'): The name of the Rab-saris ('chief captain') in the Chaldean army at the fall of Jerusalem (Jer 39 13). The name is actually found in Babylonian inscriptions as that given to a son of Necho I, King of Egypt, as a mark of his submission to the king of Assyria. I. M. P.

NEBUZARADAN, neb"yu-zār-ē'dan (נְבוּזַרְאֲדָן, *n'bhūzar'ădhān*; Babyl. *Nabu-zera-iddina*, 'Nebu has given a seed'): The chief of the body-guard of Nebuchadrezzar at the time of the fall of Jerusalem, 586 B.C. (II K 25 8, 11, 20). He had charge of the captives after Jerusalem fell, and, in accord with the

orders of Nebuchadrezzar, showed special favor to Jeremiah (Jer 39 11). Five years after the fall of Jerusalem he carried off 745 Jewish captives from Palestine (Jer 52 30). I. M. P.

NECOH, NECHO, NECO, nī'cō. See PHARAOH, § 7.

NECROMANCER, NECROMANCY. See MAGIC AND DIVINATION, § 3.

NEDABIAH, ned"a-bai'ā (נְדַבְיָה, *n'dhabhyāh*): A son of Jeconiah, the captive king of Judah (I Ch 3 18). E. E. N.

NEEDLE'S EYE: In the phrase "it is easier for a camel to go through a needle's eye," etc., found in all the Synoptics (Mk 10 25 and ‖s), the term is used in an entirely figurative sense to denote the extreme difficulty of entrance into the kingdom of God on the part of the rich (cf. Bruce in *Exp. Gr. Test.* and Swete's *Com. on Mark, in loc.*). A parallel figure is found in Mt 23 24. J. M. T.

NEEDLEWORK. See ARTISAN LIFE, § 14.

NEESING (from 'neese,' an old Eng. word, now obsolete, allied to 'sneeze'): The word occurs once (Job 41 18 AV, "sneezings" RV), and denotes the heavy breathing of the crocodile ("leviathan") basking in the sun (cf. RV). E. E. N.

NEGINAH, nę-gai'nā. See PSALMS, § 3.

NEGINOTH, neg'i-nŏth. See PSALMS, § 3.

NEHELAMITE, nę-hel'a-mait (נֶחֱלָמִי, *neḥĕlāmī, neḥ'lāmī*): A gentilic or a designation of the town or district of the false prophet Shemaiah, an exile with the Jews in Babylon, who sent a letter to Jerusalem complaining of Jeremiah's letter to the Exiles. Jeremiah prophesied that Shemaiah would die in exile (Jer 29 24, 31 f.). C. S. T.

NEHEMIAH, nī"hę-mai'ā, and **NEHEMIAH, BOOK OF.** See EZRA AND NEHEMIAH.

NEHILOTH, nī'hi-lŏth. See PSALMS, § 3.

NEHUM, nī'hum (נְחוּם, *n'ḥūm*), 'comfort': The name of one of the leaders of the Exile, who returned with Zerubbabel from Babylon (Neh 7 7). In Ezr 2 2, the name is given as *R'ḥūm*, which is probably correct. C. S. T.

NEHUSHTA, nę-hush'ta (נְחֻשְׁתָּא, *n'ḥushtā'*): The mother of King Jehoiachin (II K 24 8). E. E. N.

NEHUSHTAN, nę-hush'tan (נְחֻשְׁתָּן, *n'ḥushtān*): The name of the brazen serpent destroyed by Hezekiah (II K 18 4). Although the statement in EV is quite simple and clear, the Heb. text is not free from difficulties. The derivation and meaning of the Heb. are uncertain. The derivation from *n'ḥōsheth*, 'brass,' with the diminutive ending *ān* (expressive of contempt), is not so satisfactory as that from *nāḥāsh*, 'serpent,' although this leaves the significance of the ending *tan* undetermined. If we render the verb of the sentence "it was called" instead of "he called it," then *n'ḥushtān* was the name by which the object was known to its worshipers. It was probably some form of serpent-worship that was carried on in connection with this object, which tradition, rightly or wrongly, identified with the serpent said to have been made by Moses (see SEMITIC RELIGION, § 32). That this object was worshiped in the Temple is not said, nor is it said that it was used as an image of J", as is often assumed. For various speculations concerning *n'ḥushtān* see Cheyne in *EB*, s.v. E. E. N.

NEIEL, nę-ai'el (נְעִיאֵל, *n'ī'ēl*): A town on the border of Asher (Jos 19 27). Site not certainly known. E. E. N.

NEIGHBOR: The rendering of *'amīth*, 'equal' (Lv 6 2 [cf. He 5 22]), *qārōbh*, 'near one' (Ex 32 27), *rēa'*, 'friend,' 'friendly companion,' more used in the O T than all the others put together (Ex 11 2; Lv 19 18, etc.), *shākhēn* '[fellow] inhabitant' (Ex 3 22), or 'fellow countryman' (cf. *γείτων*, Lk 14 12, etc.), *ὁ πλησίον* (Mk 12 31, etc.), and *περίοικος* (Lk 1 58). The necessity of living in villages, rather than in scattered farmhouses, for purposes of defense and the habitual residence at the same place, as distinguished from frequent removals, combine in the Biblical Orient to give the neighborhood idea a peculiar importance. The neighborhood takes a distinct place as a social unit between the family and the town as a whole, and neighbor comes to be next to kin. From this point of view, the relation was at the same time promotive of good and full of risks. Hence the provisions in the O T legislation bearing on social duties are often couched in the terms of neighborhood (Ex 20 16 f.), including even the law of love (Lv 19 18; cf. Lk 10 29), where the idea is used as a stepping-stone for the inculcation of the law of universal love. A. C. Z.

NEKEB, nī'keb. See ADAMI-NEKEB.

NEKODA, nę-kō'da (נְקוֹדָא, *n'qōdhā'*): 1. The ancestral head of a family of Nethinim (Ezr 2 48; Neh 7 50). 2. The ancestral head of a family who could not prove their genealogy (Ezr 2 60; Neh 7 62). E. E. N.

NEMUEL, nę-miū'el (נְמוּאֵל, *n'mū'ēl*): 1. The ancestral head of the **Nemuelites**, one of the clans of Simeon (Nu 26 12; I Ch 4 24), also called **Jemuel** (Gn 46 10; Ex 6 15). 2. The head of a Reubenite family (Nu 26 9). E. E. N.

NEPHEG, nī'feg (נֶפֶג, *nepheg*): 1. The head of a Kohathite family (Ex 6 21). 2. A son of David (II S 5 15; I Ch 3 7, 14 6). E. E. N.

NEPHEW. See FAMILY AND FAMILY LAW, § 1.

NEPHILIM, nef'i-lim (נְפִילִים, *n'phīlīm*): A word of unknown etymology, rendered in the LXX. by *γίγαντες*, 'giants,' which was followed by the AV (Gn 6 4; Nu 13 33). In Nu 13 33 the rendering "giants"—*i.e.*, a race of men of extraordinary size, otherwise known as "sons of Anak"—is satisfactory (see GIANTS). But in Gn 6 4, if the statement about the *n'phīlīm* was an integral part of the original text, superhuman or semi-divine beings are meant. E. E. N.

NEPHISH, nī'fish, **NEPHISHESIM,** -ę-sim, **NEPHISIM,** nef'i-sim, **NEPHUSHESIM,** nę-fū'shę-sim, **NEPHUSIM,** nę-fū'sim. See NAPHISH.

NEPHTHALIM, nef'tha-lim (Νεφθαλείμ): The AV form in the N T for "Naphtali" (Mt 4 13, 15; Rev 7 6). E. E. N.

NEPHTOAH, nef'to-ā (נֶפְתֹּחַ, *nephtōaḥ*): A place, more exactly "the fountain of the waters of N." (Jos 15 9, 18 15), which was on the border between Judah and Benjamin. It is identified with the spring *Lifta* in the bottom of a valley three-quarters of an hour NW. of Jerusalem, and also with Etam, now *'Ain 'Aṭân*, SW. of Bethlehem. C. S. T.

NEPHUSIM, nę-fū'sim. See NAPHISH.

NER, nęr (נֵר, *nēr*), 'light': Saul's uncle (I S 14 50). According to I Ch 8 33, however, N. was the father of Kish, and therefore Saul's grandfather. There may have been two different persons of the same name. But from Jos. *Ant.* VI, 6 it appears that I Ch 8 33 is based on confusion of readings. A. C. Z.

NEREUS, nī'rę-us (Νηρεύς): A Christian greeted in Ro 16 15, apparently belonging to a family of which other members are mentioned (see JULIA). The name occurs in Roman inscriptions (*CIL*, VI, 4344). For the later Roman legend of the *Acts of Nereus and Achilleus*, which may have been suggested by inscriptions, see Lipsius-Bonnet, *Apok. Apostelgeschichte*, II, 106 f. J. M. T.

NERGAL, nęr'gal. See SEMITIC RELIGION, § 29.

NERGALSHAREZER, nęr"gal-shār-ī'zęr (נֵרְגַל שַׂרְאֶצֶר, *nērgal sar'etser*); Babyl. *Nergal-shar-uzur*, 'Nergal, protect the king': The Rab-mag (q.v.) of Nebuchadrezzar at the capture of Jerusalem in 586 B.C. (Jer 39 3, 13). He was one of the officers who rescued Jeremiah from prison (Jer 39 13). He seems to have been both the uncle and the successor of Evil-merodach, popularly known under the name of Neriglissar (559–555 B.C.), who reigned almost four years. He was succeeded by his son, Labashi-merodach, who was murdered after a reign of nine months. I. M. P.

NERI, nī'rai (Νηρεί): An ancestor of Jesus (Lk 3 27). E. E. N.

NERIAH, nę-rai'ā (נֵרִיָּה, *nērīyāh*), 'J" is light': The father of Baruch, Jeremiah's disciple (Jer 32 12 ff.). E. E. N.

NEST: Besides the literal and metaphorical applications of the original word (*qēn*, Nu 24 21; Jer 49 16; Ob 4; Hab 2 9; Job 29 18), the EVV also so translate a Greek term meaning 'lodging-place,' κατασκήνωσις (Mt 8 20; Lk 9 58). A. C. Z.

NET. See FISHING and HUNTING.

NETAIM, nê'ta-im (נְטָעִים, *nṭā'īm*): The name of a place, the seat of an ancient pottery, probably near Gederah (I Ch 4 23 RV, cf. AV). E. E. N.

NETHANEL, nę-than'el (נְתַנְאֵל, *nṭhan'ēl*, Nethaneel AV), 'God has given': The name of ten individuals in the O T—all occurring in late (post-exilic) documents as follows: **1.** The "prince" of Issachar (Nu 1 8, 16, 2 5, etc.). **2.** David's brother (I Ch 2 14). **3.** A priest (I Ch 15 24). **4.** A Levite (I Ch 24 6). **5.** A son of Obed-edom (I Ch 26 4). **6.** A prince of Judah (II Ch 17 7). **7.** A Levite (II Ch 35 9). **8.** One of the "sons of Pashhur" (Ezr 10 22). **9.** A priest (Neh 12 21). **10.** A musician (Neh 12 36). E. E. N.

NETHANIAH, neth"a-nai'ā (נְתַנְיָה, *nṭhanyāh*), 'J" gives': **1.** A chief musician (I Ch 25 2, 12). **2.** A prince of Judah and father of Ishmael, the opponent of Gedaliah (II K 25 23, 25; Jer 40 8, etc.). **3.** A Levite (II Ch 17 8). **4.** The father of Jehudi (Jer 36 14). E. E. N.

NETHINIM, neth'ī-nim (נְתִינִים, *nṭhīnīm*): The Hebrew word etymologically signifies 'gifts'; it occurs frequently in post-exilic literature as a designation of the slaves of the priests and Levites, who performed the menial services connected with the Temple and its ceremonies. Josephus terms them ἱερόδουλοι, and the O T indicates that they were temple-slaves. They were the descendants either of Canaanites who had been reduced to forced labor or of captives of war. It was a custom in Israel to give prisoners of war to priests as their portion. This was done by Moses in the case of the Midianites (Nu 31 30, 47), and, according to Jos 9 23, the Gibeonites also were made temple-slaves. Among the names of the Nethinim (Ezr 2 43-54; Neh 7 46-56) there are several pointing to an alien origin, *e.g.*, Meunim and Nephisim. The employment of aliens as temple-slaves is severely censured by Ezekiel (44 6 f.), and was prohibited in Herod's Temple. According to Ezr 8 20 the Nethinim were organized by David; with the other ecclesiastics they were exempt from taxation and resided in special cities (Ezr 7 24, 2 70,); after the Return, Ophel, opposite the water-gate, was assigned to them (Neh 3 26). Under Zerubbabel 392 Nethinim returned, while 220 accompanied Ezra. See also PRIESTHOOD, § 9, d. J. A. K.

NETOPHAH, nę-tō'fā (נְטֹפָה, *nṭōphāh*), 'dropping': A town in Judah mentioned with Bethlehem and Anathoth (Ezr 2 22; Neh 7 26), reinhabited by Jews who returned with Zerubbabel. From the name is derived the gentilic **Netophathite** (Neh 12 18 AV **Netophathi**), applied to two of David's heroes (II S 23 28, 29; I Ch 11 30). Before the Exile it was inhabited by Calebites (I Ch 2 54). It is identified by some with *Khurbet umm-Toba*, S. of Jerusalem; by others with *Beit-Nettif*, W. of Jerusalem at the entrance to the *Wâdy es-Sunṭ*, or Vale of Elah. C. S. T.

NETTLE. See PALESTINE, § 24.

NETWORK: In Is 19 9 AV the Heb. *ḥōray* is rendered "networks," but RV reads "white cloth." It is possible that "the weavers shall turn pale" should be read. See also TEMPLE, § 16, and ALTAR, § 2. E. E. N.

NEW EARTH, NEW HEAVENS. See ESCHATOLOGY, § 48.

NEW JERUSALEM. See REVELATION, BOOK OF, § 6, and ESCHATOLOGY, § 48.

NEW MOON. See FASTS AND FEASTS, § 6.

NEW TESTAMENT, CANON OF

ANALYSIS OF CONTENTS

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1. Introductory. The Idea of Canon.

The idea conveyed by the word 'canon' is that of a collection of sacred writings regarded as authoritative. Its original meaning is that of a measuring-rod, hence a 'norm,' but its adoption by Christians was probably taken from the Alexandrian custom of using collections of Greek authors as models and calling them *κανόνες*. It is not possible to say whether the more prominent idea is that of the Scriptures as normative, or that of a defining list of Scriptural books; probably both ideas were present from the beginning. It should be noted that the phrase *ὁ κανὼν τῆς ἀληθείας* was also used for "the faith."

The idea of a canon of Scripture, apart from the word 'canon,' was inherited from the Jews, and was at first expressed by other words. The earliest of these expressions is probably in II Clement, which speaks of *τὰ βιβλία καὶ οἱ ἀπόστολοι*; but more important is the usage of Clement of Alexandria and Melito of Sardis, who adopted the word *διαθήκη* and who distinguish the N T as *ἡ νεά διαθήκη*. From this is derived the adjective *ἐνδιάθηκος*, used by Origen and others in the sense of 'canonical.' In Latin this became *testamentum*, but Tertullian preferred *instrumentum*. Another phrase used by Origen was *δεδημοσιευμέναι γραφαί*, meaning especially, though perhaps not exclusively, Scriptures which could be read publicly in church; with these were, of course, contrasted the *ἀπόκρυφοι γραφαί*. The earliest use of *κανών* (in the form *τὰ κανονιζόμενα*) is in the Festal letter of Athanasius for 367, and from that time the word became popular.

In discussing the history of the N T it is essential to observe the distinction between the use of its writings and their reception into the Canon. Documents may have existed for many years before they became canonical, and quotation by an early writer does not prove that he regarded the book as Scripture. The failure to recognize this point has sometimes led to the assignment either of impossibly late dates for the origin of various books in the N T, or of impossibly early dates for their reception into the Canon. The present article is concerned with the question of canonicity, and only incidentally with that of origin.

2. The Teaching of Jesus the Earliest N T Canon.

The Canon of our Lord and of the Apostles was the Jewish Scriptures. In the N T "scripture," "scriptures," means the whole or portions of the Jewish Bible, perhaps including some apocryphal books. The only exception to this rule is II P 3 16, where there is at least a tendency to rank the Pauline writings as Scripture. II P is, however, almost certainly a pseudepigraph, and is not evidence for the first generation. At the same time, even in the earliest days of the Church, the O T did not stand as the sole authority; coordinate with it was the teaching of the Lord, as may be seen from the Pauline Epistles (*e.g.*, I Co 7 10; I Th 4 15). Between this and the authority of the O T there was only a difference of form. The latter was an authoritative book, the former was the teaching of an authoritative person. It is uncertain precisely when the teaching of the Lord was collected into book-form, but for the present purpose the important point is that no step had been taken before the end of the 1st cent. to hand over the authority of the Lord and His teaching to documents describing Him or it, thus forming a canon.

3. Canonization of Writings Begun.

In the sub-Apostolic period this transference of authority began to be made, but quite slowly. The earliest instance is probably in the *Ep. Barn.* 4 14, which introduces the sentence "Many are called, but few are chosen" by "as it is written." This passage seems to be a direct quotation from Mt 22 14; but many scholars find difficulty in accepting this view, and think that a common apocryphal source lies behind both Mt and *Ep. Barn.* Much depends on the date assigned to *Ep. Barn.* If it was written c. 80 A.D. the former view seems less probable, but if Harnack's dating of c. 130 A.D. be accepted, there is much less to be said against it, and it ought perhaps to be adopted. A more certain instance is in the book known as *II Ep. of Clement*, where a document containing the sayings of the Lord is unquestionably placed on the level of Scripture. But the date of this book is very uncertain; it is not earlier than 135 A.D. and is probably later (cf. Harnack, *Chron.* I, 438). A little earlier in some localities there began to be marked the tendency to exalt the Apostles and their teaching. This can be seen especially in Ignatius, Bishop of Antioch, c. 115 A.D. (cf. *Ep. ad Magn.* 7 1). Such a tendency of thought, however, could end only in the establishment of Apostolic writings as canonical by the side of the written sayings of the Lord, though as a matter of fact this process was not completed till the next generation.

4. Gospel Canon of 140–200.

Putting aside *Ep. Barn.* and *II Clement*, the first writer who places Christian writings definitely on a level with the O T is Justin Martyr, who (c. 140–150 A.D.) refers to "Memoirs" of the Apostles, called "Gospels" (*Apol.* I, 66), and in his description of an early Christian service (*Apol.* I, 67) ranks them with the writings of the prophets. This was the first step in the actual formation of the N T Canon. It is not easy, however, to define exactly what were the books referred to as the "Memoirs" of the Apostles. It seems almost certain that he knew and used all the Four Gospels and possible that he was acquainted with at least one other; but an important point, which has not yet been cleared up, is whether he used them as separate documents or in the form of a harmony. It is also likely that he was acquainted with at least some of the Pauline and other Epistles; but as he probably did not regard them as 'scripture,'

further definition is for the present purpose unnecessary. Almost contemporary with Justin were Papias of Hierapolis and Marcion of Rome. Papias seems to represent a more conservative attitude in that he preferred oral to written tradition, and this perhaps suggests that the Church in Rome was more progressive than that in Hierapolis. He was acquainted with documents bearing the names of Matthew and Mark and probably also with the Apocalypse and perhaps other books of the N T; but the evidence is doubtful, and in any case does not prove that he regarded them as 'scripture.'

5. Canon of Marcion.

Marcion, on the other hand, went further than Justin. He established a canon consisting of "Gospel" and "Apostle," which seem to have been identical, the former with our Luke and the latter with the Pauline Epistles (omitting the Pastorals); though the text differed from ours and perhaps had been altered by him. This is really the earliest evidence for the use of the Epistles as canonical. There is plenty of earlier evidence for their existence; but until Marcion they do not seem to have been reckoned on the same level as the O T and the Gospels, so that in this respect the heretic anticipated the verdict of the Catholic Church.

6. Status of Gospels at Close of 2d Cent.

Thus the evidence of the first half of the 2d cent. suggests that before its close the Church in some localites, notably in Rome, had taken the step of canonizing Apostolic writings which contained accounts of the Lord's life and teaching. A tendency can also be observed which emphasized the importance of the Apostles, but it can not be shown that this had as yet led to the actual canonization of any of their writings. A considerable advance was made in the second half of this century. The authorities which we possess for this period show that the N T Canon was becoming settled, and that it consisted of Gospels and Apostolic writings. Points which were not settled were the restriction of the Gospels to the four which are now recognized, and the limits of the Apostolic writings. Before the end of the 2d cent., however, the Four Gospels, neither more nor less, were firmly established in the West and in Africa, and the writings of Irenæus show that an extensive system of symbolism was growing up around the number four. But in Alexandria Clement (c. 190) used other gospels besides the Four (*e.g.*, that of the Egyptians), apparently without drawing any distinction between them, though the point is open to dispute, and in the East there is the negative evidence of Theophilus (c. 180) and the positive evidence of Tatian (c. 170), who introduced into the Syrian Church, not the fourfold Gospel, but the harmony based on it, which remained in general use until the beginning of the 5th cent. Tatian's evidence is especially valuable, as he came from Rome. It shows that, although the Four Gospels had there a preeminent position, the emphasis laid on the fourfold canon, as against either the recognition of more gospels or the redaction of them into a harmony, belongs to the period between Justin and Irenæus (c. 180–190), the latter of whom, although bishop of Lyons, may be taken to represent the Roman standard. The existence of the Alogi, who rejected the Fourth Gospel, is also a sign that the fourfold Gospel had for a time to face some opposition.

7. Status of Apostolic Writings at Close of 2d Cent.

Turning to the Apostolic writings, the kernel of the collection was everywhere the Acts and thirteen Pauline Epistles. The only possible exception to this was in the Syrian Church. It is not at all certain that Tatian introduced these writings as canonical along with his Diatessaron; but this is not for the present purpose of great importance, as it is probable that a little later the influence of the Greek Church of Antioch brought in the 'Separated Gospels' and with them the Acts and Pauline Epistles. Certainly, until the beginning of the 5th cent. the evidence is that the Syriac Canon contained no other Apostolic writings, such as the Catholic Epistles. It is, however, remarkable that among the Pauline Epistles the Syriac Canon seems to have at first included some spurious letters connected with Corinth, still preserved in the Armenian N T, which were probably extracts from the *Acta Pauli*. A problem of importance, but at present insoluble, is the origin of the collection of the Pauline Epistles. It is certain that the exchange of valued books by neighboring communities was an important factor, but how the unanimity was reached which fixed on thirteen epistles is unknown. Outside the Pauline Epistles the Canon was still far from fixed. Except in the East, I Peter, I John, and the Apocalypse were generally received; but there was a considerable literature on the fringe of the Canon, some of which has been since accepted and some rejected. For the West a valuable piece of evidence is the Canon discovered by Muratori, in 1740, the earliest known list of canonical books, which is attributed by some scholars to Hippolytus, though there is room for much doubt on this point. The evidence of this document, which originated in the Roman Church, together with that of Irenæus, Tertullian of North Africa, and Clement of Alexandria, may be exhibited in the following table, which fairly represents the Church opinion in the last quarter of the 2d cent. It should, however, be noted that the tabular form exaggerates the clearness of the evidence, which is not all equally satisfactory.

	He	II P	Ja.	Jude	II Jn	III Jn	Rev	Hermas	Barn.	I Clem.	Ap Pet.
Irenæus.....	No	No	No	No	Yes	No	Yes	Yes	No	?	No
Tertullian....	?	No	No	Yes	No	No	Yes	Yes	No	No	No
Clem. Alex...	Yes	No	No	Yes	Yes	No?	Yes	Yes	Yes	Yes	Yes
Mur. Canon..	No	No	No	Yes	Yes	No	Yes	No	No	No	Yes

It will thus be seen that at the beginning of the 3d cent. the N T Canon was fairly established with a fourfold Gospel, a collection of Pauline Epistles, and a less closely defined body of other Apostolic writings, as to which local opinion varied.

The work of the next period in the West was the definition and gradual enlargement of the list of Apostolic books. In the end Hebrews, II Peter, II

and III John, and James won acceptance, owing chiefly to the belief that they had been written by Apostles, and that all Apostolic writings were authoritative. But the other books, though lingering on in some quarters, were dropped. A somewhat eccentric list, which seems to represent some such survival, is the so-called Claromontane Canon, found in Cod. D^{Paul}, which still retains Hermas and the Apocalypse of Peter, adds the Acts of Paul, and calls Hebrews the Epistle of Barnabas, as did Tertullian and Novatian. In Alexandria the greater vagueness of the Canon in Clement's time demanded more thoroughgoing measures, and Origen (189–254) introduced a new classification of books. He divided the extant literature which had claims to be Apostolic into three classes: genuine, rejected, and doubtful. His division seems to have been that the Four Gospels, Acts, thirteen Pauline Epistles, Hebrews (with some hesitation), the Apocalypse, I Peter, and I John were recognized as genuine; certain heretical books, such as the Gospel of the Egyptians, were classed as rejected; while II and III John, James, Jude, and II Peter were doubtful. He used Hermas as Scripture, but recognized that some Christians differed from him. Eusebius of Cæsarea (265–340) followed closely in Origen's footsteps, and this division of the books had much influence on the succeeding generation. One point is especially noteworthy: Origen included the Apocalypse among the genuine books, but he was not in sympathy with that kind of literature. His opponent Methodius, however, accepted also the Apocalypse of Peter. We may probably trace here the influence of the antipathy to apocalyptic literature, which grew more pronounced in the East in the succeeding generations. The Canon of the Eastern Church was ultimately the same as that of the Western, but the Palestinian and Syrian churches long rejected the Apocalypse (cf. the Decree of the Council of Laodicea in 363, the Stichometry of Nicephorus, and the List of Sixty Canonical Books). The Alexandrians hesitated; but, following the lead of Athanasius, in the end they accepted it, though not without controversy (cf. Eus. *HE*, VII, 25), and gradually the Alexandrian tradition gained ground, and the Apocalypse was generally accepted. Only the Syrian Church kept a more conservative position. Even at the beginning of the 5th cent. it did not accept the minor Epistles or the Apocalypse, and these were not added to the Syriac Bible until the 6th cent., while in some Nestorian circles they probably were never adopted at all. With this exception the Canon of the N T was generally fixed in its present form before the 6th cent. It is true that in outlying districts eccentricities were still to be found, such as an occasional use of the "Epistle to the Laodiceans" among the Pauline Epistles. In the Reformation an attack was made on some of the Catholic Epistles, but these points are not of the first importance, and are outside the scope of this article.

8. Completion of Canon. From 3d to 6th Cent.

LITERATURE: The subject may be studied especially in Zahn, *Gesch. d. neut. Kanon* (1888–92); but one should also read Harnack's *Das N T um das Jahr. 200* (1889), or the section on the Canon in his *History of Dogma* (Eng. transl. 1897); also Leipoldt, *Neutestamentlichen Kanon* (1907–8). Satisfactory statements of the main points are given in H. J. Holtzmann's *Einleitung in d. N T* (1893), pp. 75–204, and in Jülicher's *Introduction* (Eng. transl. 1904), pp. 459–566. An indispensable collection of texts is given in Preuschen's *Analecta* (1893), pp. 129–185. Westcott's *History of the Canon of the N T* (1875) is still valuable, though rather old and somewhat too apologetic. K. L.

NEW TESTAMENT, LANGUAGE OF. See HELLENISTIC AND BIBLICAL GREEK.

NEW TESTAMENT TEXT: The Bible did not fall from heaven as a ready-made book. It was written by men; men also have copied it. God has not been pleased to protect the text miraculously from all corruption. The autographs inscribed upon perishable papyrus, and not preserved with any special care, soon disappeared. Each copy brought into existence intentional and unintentional changes in the text. Even attempts to correct errors produced new mistakes.

1. N T Autographs Not Extant.

As we must interpret the Bible, *i.e.*, establish its original meaning, through the intelligent use of our understanding, so we should also seek to restore its original text through scientific criticism. The consciousness of this duty has never entirely left the Church since the days of the great scholar Origen. The exegetes of the ancient Church debated text-differences with perfect freedom. Even in the Middle Ages it was well known that for the sake of accuracy correcting was necessary to copying, and various Bible *Correctoria* were actually in use. Only with printing could the idea arise that one text alone could be supreme, and this actually happened in the case of the text following the Erasmian edd. of 1516ff., *i.e.*, Stephanus (1550) and the Elzevir (1624).

2. Origin of Textus Receptus.

But John Mill, as early as 1707, shattered the belief in the Divine origin and infallibility of this Textus Receptus through the 30,000 variations which he counted in eighty manuscripts. During the 19th cent. the greatest progress was made in this field, especially in two respects: (1) Through Tischendorf's discovery and publication of the most important old MSS. (1841–1869), which greatly increased the apparatus in size and value over the collections of Mill, Wettstein, Matthaei, Birch, Alter, and Scholz. (2) Through the development of a method by Lachmann (1831) and Westcott and Hort (1881) which, founded on Bentley's *Proposal* (1721), far outdistanced the earlier attempts of Bengel, Griesbach, and others. While, before his day, corrections were made only here and there in the Textus Receptus, Lachmann followed the right principle in deserting this text altogether and constructing one directly upon the ancient manuscripts and versions. It was Westcott and Hort, however, who showed in a masterly way how to estimate the historical worth of all these witnesses, and therefrom to reconstruct the text.

3. Rise of Modern Textual Criticism.

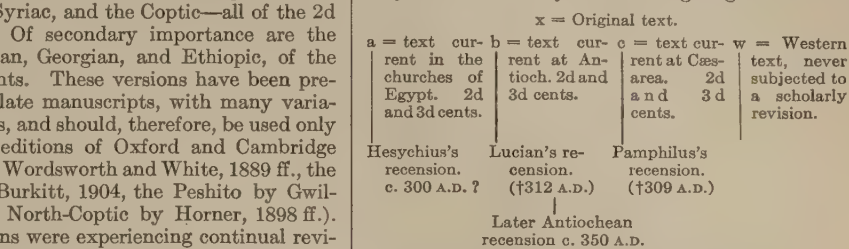
The best surveys of the extant materials for text criticism are given by C. R. Gregory, von Soden, and Scrivener. These are: (1) *The Greek manuscripts*, which are divided according to the character of the writing into Majuscules, or Uncials (4th–10th cent.), and Minuscules 9th–15th

4. Witnesses to the Text.

cent.), the former being designated in the lists by capital letters, the latter by numbers (another system has been proposed by von Soden). The most important manuscripts are the four that originally comprised the whole N T, viz.: the Vaticanus (B) and Sinaiticus (ℵ) of the 4th cent., the Alexandrinus (A) and Ephræmi Syri Rescriptus (C) of the 5th cent., and two bilingual (Greek and Latin) manuscripts, once in the possession of Beza, the Cantabrigiensis (D), containing the Gospels and Acts, and the Claromontanus (D or D_2), containing Paul's Epistles, of the 5th or 6th cent. (2) *The Ancient Versions.* Of these the most important are the Latin, the Syriac, and the Coptic—all of the 2d and 3d cents. Of secondary importance are the Gothic, Armenian, Georgian, and Ethiopic, of the 4th and 5th cents. These versions have been preserved only in late manuscripts, with many variations in readings, and should, therefore, be used only in the critical editions of Oxford and Cambridge (the Vulgate by Wordsworth and White, 1889 ff., the Old-Syriac by Burkitt, 1904, the Peshito by Gwilliam, 1901, the North-Coptic by Horner, 1898 ff.). As these versions were experiencing continual revision, on the basis of Greek texts, they reflect, in their variations, the development of the original text itself. (3) *The Patristic Quotations.* Since these, in the long process of manuscript copying, were often accommodated to the later text, it is necessary in their case also to use only the critical editions of the Vienna and Berlin Academy (see also Bernard's excellent study, The Biblical Text of Clement of Alexandria, in *Cambridge Texts and Studies*, vol. v. 5, 1899). If the versions serve to determine the readings which were referred to in the church of any given province, and thus help to localize a text, so the patristic quotations help to date it, by enabling one to follow back even to the 2d cent. a reading for which, among the manuscripts, there may be only late witnesses or, perhaps, no witness at all. Just as the text of manuscripts which include several parts of the N T differs in purity and character for the Gospels, Paul, Acts and Cath. Epp., and the Apocalypse, so the versions and the patristic quotations vary in value.

5. Principles of Criticism.

How is the value of the testimony offered by this material to be ascertained? It is not sufficient merely to add up the witnesses for and against a reading; they must be weighed. Nor does age decide; often witnesses of equal age stand opposed to each other. A late manuscript can have been derived from a very old one and contain a text better than that of an older manuscript that happens to be extant. The witnesses must be grouped genealogically, since the later manuscripts are to be referred back to earlier (extant or lost) originals (*e.g.*, the so-called Ferrar Group, consisting of Gospel-manuscripts 13, 69, 124, 346, 543, 788, 826, 828, all derived from a Calabrian MS. of the 9th or 12th cent.). This principle can not be carried out so thoroughly with the N T texts as in the case of the classics, which were copied by and for learned persons. Most N T MSS. contain mixed texts, agreeing now with this, now with that group. Consequently it is the ever-changing grouping that decides. When ℵBD agree, their reading is generally correct. Less certain is the grouping ℵB against D, or ℵD against B, or BD against ℵ. In the Epp. of Paul ℵAC is stronger than BDG. Furthermore, the groups must be arranged according to the history of the text. It is comparatively easy to distinguish certain late recensions. Rejecting these, there remain the old types of text current in the several great geographical divisions of the Church, the Alexandrian, Antiochean, and Cæsarean (these three underlying the recensions respectively of Hesychius, Lucian, and Pamphilus), and the Western. This may be illustrated by the following diagram:


x = Original text.
a = text current in the churches of Egypt. 2d and 3d cents.
b = text current at Antioch. 2d and 3d cents.
c = text current at Cæsarea. 2d and 3d cents.
w = Western text, never subjected to a scholarly revision.
Hesychius's recension. c. 300 A.D. ?
Lucian's recension. (†312 A.D.)
Pamphilus's recension. (†309 A.D.)
Later Antiochean recension c. 350 A.D.

Hesychius preferred a short text; Lucian a rich one (with many conflate readings); Pamphilus a good style.

The fact that the Western text was never revised explains the indefinite and fluctuating character of the witnesses to this type of text. Westcott and Hort believed that in B we have the representative of a neutral text. At present, B is considered Alexandrian. On the other hand, the Western text has gained in importance; because it is now known that it was widely current in most ancient times, especially since the discovery, by Mrs. Lewis, in 1892, of the Sinai-Syriac text. Blass, Bousset, Burkitt, Largarde, Nestle, Wellhausen, and others are enthusiastic advocates of this Syro-Latin text. The truth is that the external witnesses alone do not decide. The history of the text shows that practically all the most important variants were widely current as early as the 2d cent. The 3d and 4th cents. produced only new combinations on the basis of material that was already at hand. The decision rests finally upon the internal probabilities. We have to ask, Which reading is the one from which it is most probable that the others were derived? For example, in I Th 3 2 Paul calls Timothy the "fellow worker of God" (D). At this offense was taken and it was corrected to "fellow worker," *i.e.*, with us (B), or "minister of God" (ℵ). Later copyists, before whom lay both readings, combined them, in some instances mechanically, as "God's minister and fellow worker" (G), or, with more insight, as "God's minister and our fellow worker" (K L Chrys.). Hence the value of Bengel's Canon: *Proclivi præstat ardua* ("the more difficult reading is to be preferred"). Copyists are inclined to make readings smooth or more intelligible. Therefore the text that causes difficulty or gives offense is to be considered the more original; also nearly always the text that is shorter, simpler, or less elegant. The tendency to improve the style is especially noticeable in the quotations by the Fathers. Furthermore, the context and the style of the Biblical author must be taken into account. Copyists

familiar with the Bible are easily misled into making similar passages more nearly alike. The first three Gospels were especially subject to this harmonizing process. Thus the shorter text of the Lord's Prayer in Lk 11 2-4 was often supplemented according to the longer text of Mt 6 9-13.

6. Importance of Textual Criticism for Other Disciplines.

B. Weiss is altogether right, therefore, in claiming that textual criticism can not be carried on safely apart from exegesis, nor may it be dissociated from literary criticism. If, for example, Mt and Lk used our Mk, as is now generally becoming recognized, they can be of service as the oldest text-critical witnesses for Mk. On the other hand, it is a service rendered to literary criticism if it be proved by textual criticism that some verbal parallels between Mt and Lk originally did not exist, that Mk 16 9-20 and Jn 7 53–8 11 do not belong to these Gospels, or that in Eph 1 1 the words "at Ephesus" were not in the original text. The text of the N T has also been influenced by dogmatic interests. The opposing parties in the ancient Church accused each other of falsifying the text, and even to-day we are able to detect in the MSS. at hand the intrusion of dogmatic corrections. For example, the Cappadocian fathers Basil and Gregory, who were strenuous advocates of the doctrine of the Trinity, read at I Co 8 6 an addition concerning the Holy Spirit; while the famous Trinitarian passage I Jn 5 7 was certainly inserted into the Latin text after Cyprian. A very slight scribal alteration in I Ti 3 16 had a far-reaching dogmatic significance (ΘC, 'God' for OC, 'who'). Cf. also the variants at Mt 1 16; Jn 1 18; Ac 20 28. It was in the interest of asceticism that in Lk 2 36 the "seven years" were shortened to "seven days," in Mt 3 4 the "locusts" were altered into "honey-cakes," and at Mk 9 29 to "prayer" was added "and fasting."

7. Value of Conjecture.

In spite of the large content of the tradition and the quantity especially of Greek MSS., it is not at all impossible that at some places the original text is lost and can be restored only through conjecture. So, for example, Origen conjectured that at Jn 1 28 "Bethabara" should be read for "Bethany," and Westcott and Hort, with others, consider that at Col 2 18 and 23 all extant texts are corrupt. Conjectural criticism is not to be rejected because of its abuse in the hands of some, particularly Dutch critics.

8. The External Form of the Text.

Our oldest MSS. are not punctuated, nor are there any spaces between the words. The punctuation and word-division of the later MSS. are not always to be taken as correct. From the 4th cent. onward attempts were made at chapter-division. The one now current was the work of Stephen Langton of the 13th cent. Our verse-division originated with the printer Robertus Stephanus, 1551. The super- and subscriptions to the different books, which vary greatly in the MSS., are none of them original. The notices as to the dates of the Gospels, the place of writing, and bearers of the Epistles are not earlier than the 4th cent.

9. Modern Versions.

The translations now in common use in Protestant churches were made, for the most part, in the time of the Reformation and are based upon the Erasmian Textus Receptus. As it then marked a great advance to set forth a translation based on the original Greek text in the place of the medieval ones that were derived from the Vulgate, so the present time demands a translation based upon a critically corrected text. A praiseworthy beginning has here been made by the English and American Revised Versions.

LITERATURE: Gregory, *Prolegomena to Tischendorf's Greek N T*[8] (1884–94), and *Textkritik des N T* (1900); Scrivener, *Introduction to the Criticism of the N T*[4] (1894); von Soden, *Die Schriften des N T's* (1902); Westcott and Hort, *The N T in the Original Greek* (1882), vol. ii; Schaff, *A Companion to the Greek N T and the English Version* (1883); Warfield, *An Introduction to the Textual Criticism of the N T* (1887); Loisy, *Histoire critique du texte et des versions* (1892); Blass, *Philology of the Gospels* (1898); Nestle, *Introduction to the Greek N T* (1901); Kenyon, *Handbook of Textual Criticism of the N T* (1901); R. Knopf, *Der Text d. N T* (1906). See also *Introductions to the N T* by Holtzmann (1892), Jülicher (1906, Eng. transl. 1906), Zahn[3] (1906, Eng. transl. 1907), and the excellent art. Texts and Versions by Burkitt in *EB*; Thompson, *Handbook of Greek and Latin Paleography* (1894); Kenyon, *Facsimiles of Biblical Manuscripts in the British Museum* (1900).

E. VON D.

NEW WINE. See VINES AND VINTAGE, § 2.

NEW-YEAR. See TIME, § 4.

NEZIAH, nę-zai'ā (נְצִיחַ, *nᵉtsīaḥ*), 'excellent': The ancestral head of a family of Nethinim (Ezr 2 54; Neh 7 56).

E. E. N.

NEZIB, nī'zib (נְצִיב, *nᵉtsībh*): A town of Judah (Jos 15 43). Map II, D 2.

E. E. N.

NIBHAZ, nib'haz. See SEMITIC RELIGION, § 29.

NIBSHAN, nib'shan (נִבְשָׁן, *nibhshān*): A city in the wilderness of Judah (Jos 15 62). Site unknown.

E. E. N.

NICANOR, nai-kē'nǫr (Νικάνωρ): **1.** A general of Antiochus Epiphanes and afterward of Demetrius I, defeated and slain by the forces of Judas Maccabæus at Beth-horon in March, 161 B.C. (I Mac 7 39-50; II Mac 15 36 ff.; Jos. *Ant.* XII, 10 5). The day of his defeat was celebrated annually as "Nicanor's Day." **2.** One of the seven deacons appointed in Ac 6 5. For later legends concerning him, see Baronius, *Annales*, I, 34, cccxix.

J. M. T.

NICODEMUS, nic''o-dī'mus (Νικόδημος): A Pharisee and member of the Sanhedrin, who visited Jesus by night when the latter opened His ministry in Jerusalem (Jn 3 1 ff.). His motive in coming to Jesus appears to have been perfectly sincere. As a well-meaning Pharisee, he must have been greatly interested in the agitation aroused by the preaching of John the Baptist, and Jesus' first public appearance in Jerusalem attracted his serious attention. With others, he was convinced that Jesus was "a teacher come from God," that is, one with a genuine Divine call and inspiration for His work. It was Jesus' miracles that had so convinced him. For his own satisfaction he sought an interview with Jesus and chose the night-time as perhaps most convenient, possibly in order to avoid criticism on the part of his fellow Sanhedrists. How fully the conversation between N. and Jesus is reported in the account in

the Fourth Gospel is uncertain. But the salient points are evidently reproduced. N., though representing the best type of Pharisaism, was still a Pharisee with the general theological and religious conceptions of that sect. He probably inquired about the "kingdom of God" with no question in his own mind as to his own full right to membership therein. Jesus' answer to N. was intended to open his mind to the fallacy of the whole Pharisaic position, and He did this by pointing out that it is the spiritual condition of one's heart that determines his membership in the Kingdom and nothing else. When N. shows himself slow to take this in, Jesus gently rebukes him for claiming to be a "teacher of Israel" and not knowing these elementary ("earthly") things. The immediate result of the conversation is not known. We next hear of N. in connection with Jesus' visit to Jerusalem at the Feast of Tabernacles, six months before His crucifixion and eighteen months after the conversation of Jn 3 1 ff. At this time N. stands out in the Sanhedrin for a fairer treatment of Jesus than that court was inclined to give Him (Jn 7 50 f.). Six months later N. and Joseph of Arimathea, another member of the Sanhedrin, cared for the body of the crucified Jesus and saw that it was decently buried instead of being exposed on the cross over the Sabbath (Jn 19 39). These last two incidents indicate a sincere appreciation by N. of the purity of Jesus' motives and respect, if not affection, for Him personally. That N. later became a Christian is not stated in the N T, but it is altogether probable. He was so viewed in early Christian legend (cf. *Acta Pilati*), and a late Apocryphal Gospel attributed to him was once current in Christian circles. E. E. N.

NICOLAITANS, nic"o-lê'i-tanz (Νικολαΐται): A sect of Christians mentioned in the Apocalypse (Rev 2 6, 16). Their words are said to have been abhorrent to the church at Ephesus; but their teaching to have been tolerated, contrary to the Lord's desire, by that at Pergamum. What their teaching or work was is not described, although the fact that they are named in the same connection with Balaam (2 14) indicates, in general, a form of antinomianism. As to how they got their name, there is a great difference of opinion. Some have suggested that 'Nicolaitan' is another name for Pauline Christian, and that the passage is an attack on Paul (Van Maanen, *Paulus*, 1891, II, pp. 244–251). But that Pauline Christians should be hated by the Ephesian Church is not to be thought of. It is more natural to take the name 'Nicolaitan,' according to its derivation, as a follower of Nicolas. As there is only one man of the name in the Apostolic Age (Ac 6 5), tradition early fixed on him as the founder of the sect, upon the assumption that he had apostatized. This, however, can not be regarded as certain. As a matter of fact, there was a sect of Gnostic Nicolaitans in the 2d cent. A.D.; but its connection with Nicolas of Antioch, the deacon, is probably fictitious. Either the heresiarch was another Nicolas or the sect took the name from a desire to trace its origin to an Apostolic man. A. C. Z.

NICOLAS, nic'o-las (Νικόλαος): One of the seven chosen to deal with the complaint of the Hellenistic widows, a proselyte from Antioch in Syria, and probably, as his name indicates, a Greek (Ac 6 5). Nothing further concerning him is certainly known; but Irenæus, Hippolytus, and other sources of tradition, probably on insufficient grounds, and not without strong dissent from other contemporary writers, connect the Nicolaitans (Rev 2 6, 15) with him. It is, however, quite possible that Nicolas returned to Syria, and, reverting to his former heathen life, became the leader of a libertinistic sect in Asia Minor. Others identify Nicolas with the Balaam of Rev 2 14 (Νικο-λαος = *Bāla'-'am*, 'Conqueror of the people') and take the name symbolically. R. A. F.

NICOPOLIS, ni-cop'o-lis (Νικόπολις, 'city of victory'): A city of Greece, where Paul planned to spend the winter and directed Titus to meet him (Tit 3 12). There were numerous cities of this name, but doubtless that in Epirus on the E. coast of the Ionian Sea, situated on the promontory opposite Actium, enclosing the Ambracian Gulf on the NW., is meant. After his victory over Antony in 31 B.C. Augustus founded this city both to commemorate that event and as a center of new Hellenic life, and under imperial patronage it soon grew in magnificence and political importance. Quadrennial games were instituted in honor of the Actian Apollo, and they ranked with the other four athletic festivals of Greece. The teaching of Epictetus also brought it renown. Paul probably found it a good center for evangelizing the west of Greece, and may have been arrested here before his second imprisonment. R. A. F.

NIGER, nai'jęr (Νίγερ): The gentile name of a certain Simeon, who was prominent in the early church life of Antioch (Ac 13 1). Nothing more is known of him. E. E. N.

NIGHT. See Time, § 1.

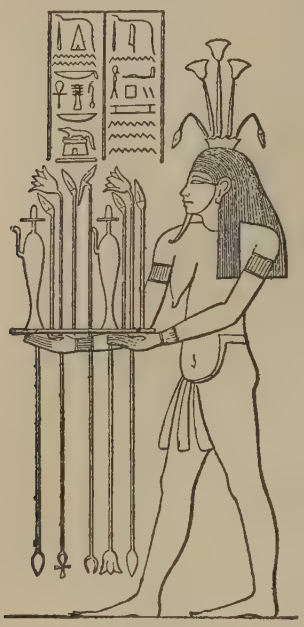
NIGHT-HAWK. See Palestine, § 25.

NIGHT MONSTER: The rendering of the Heb. *lîlîth* (Is 34 14, **screech-owl** AV). In Babylonian belief Lilith was originally a female evil demon, and then considered as particularly the demon of the night. The Biblical writers often made use of such popular beliefs in enforcing or illustrating their own higher teaching. E. E. N.

NILE: The classic name of the great river of Egypt. It is used from the days of Hesiod onward (Νεῖλος), but occurs nowhere in the Bible. Neither has it any Egyptian or Semitic cognates. Efforts to connect it with the Phœnician *naḥal* (Movers), or the general Semitic *nāhār* (Lepsius), have not been regarded as successful. The Egyptians called the river *H'p* (*Hapi*), and personified it in a god of human form, characterized by masculine and feminine features. This Nile god is also represented as wearing a bunch of aquatic plants and the girdle of a fisherman. In the Biblical text the Nile is mentioned simply as "The River" (*hayy'ōr* and *y'or*, modified from the Egyptian *Iotr*, *Io'r*, and with the article; also **Sihor,** Is 23 3, "Nile" RN; Jer 2 18, **Sihor** AV. By some the Gihon of Gn 2 13 is supposed to be the Nile.

The Nile has always occupied a distinguished

place among the great streams of the world, primarily because it furnishes the basis of the life of Egypt. It has been truly said, "Egypt is the gift of the Nile"; for not only is the river essential to the productiveness of the soil as a means of irrigation, but it is the very source of that soil, which it brings in solution from the interior of Africa, and deposits on each side of its channel during its period of inundation. The exact length of the river was unknown to the ancients, its sources being regarded as shrouded in mystery. Its regular and periodical rise and fall were, however, accurately understood and utilized. At Cairo the inundation begins with the first days of June and reaches its height about the 1st of October; it then recedes until April. It changes its color from white, when low, to ruddy, and then to green, when it becomes unwholesome on account of decaying vegetable matter. As it falls it becomes ruddy again, and finally white. A. C. Z.


Nile God.

NIMRAH, nim'rā. See BETH-NIMRAH.

NIMRIM, nim'rim (נִמְרִים, *nimrīm*), or more exactly "the waters of Nimrim": The context in Is 15 6, Jer 48 34 suggests a well-watered and fertile region in Southern Moab. Eusebius identified N. with a town, *Bennamereim*, N. of Zoar. The name is found to-day in *Wâdy Numêre*, at the SE. end of the Dead Sea, and higher up, at the source of the Wâdy, are found the ruins of a town in what is still a well-watered and fertile region. C. S. T.

NIMROD, nim'rod (נִמְרֹד, *nimrōdh*): One of the great characters of Gn ch. 10. He was a son of Cush, and "began to be a mighty one in the earth" (ver. 8). Though the other sons of Cush (ver. 7) were peoples, Nimrod possessed all the marks of an individual. "He was a mighty hunter before Jehovah" (ver. 9). His imperial sway extended over "Babel, and Erech, and Accad, and Calneh, in the land of Shinar" (ver. 10). "Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah (the same is the great city)" (vs. 11, 12). He is thus distinguished as a hunter, a ruler, and a builder of extraordinary ability. We find also in Mic 5 5 that the land of Nimrod is paralleled with the land of Assyria.

Various attempts have been made to identify this ancient Biblical hero with some of the legendary characters in early Babylonian inscriptions. The most plausible identification is that with the Babylonian national hero, Gilgamesh (formerly read "Izdubar"), when we consider the herculean tasks performed by him. From the view-point of the cities which he built and over which he ruled, the identification of him with Merodach, or Marduk, the patron deity of Babylon, is the more probable. This same deity is represented in the Babylonian inscriptions as having captured in a net the great dragon Chaos, and destroyed it. The presence in Assyria of many names in which this name Nimrod is preserved testifies to the real basis of the legends and traditions still extant. I. M. P.

NIMSHI, nim'shai (נִמְשִׁי, *nimshī*): The father of Jehu, King of Israel (I K 19 16, etc.). E. E. N.

NINEVEH, nin'ę-vę (נִינְוֵה, *nīnᵉwēh*): The last capital of the Assyrian Empire, located on the E. bank of the upper Tigris, opposite the site of the modern city of *Mōsṣl*. Its name in Assyrian literature is *Ninuâ*, or *Ninâ*, a designation of the Babylonian goddess identified with Ishtar.

1. Nineveh in Its Glory.

The building of Nineveh is attributed to Nimrod. Gn 10 11 f. reads: "Out of that land [Shinar] he went forth into Assyria and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah (the same is the great city)." It is mentioned several times in very ancient inscriptions (about 2700 B.C.), but there is no authentic record of the date of its founding. From 885 B.C., the beginning of the reign of Assurnatsirpal, it was one of the residence cities of the Assyrian kings. But not until the time of Sargon II does it seem to have been promoted to the position of capital of the empire; even then this king built his great palace at Khorsabad, a suburb to the N. of the chief city. Sennacherib was apparently the first king who made this city exclusively his residence. His son and successor Esarhaddon, and his grandson Asshurbanipal, likewise made N. their royal capital, and erected therein palaces of stupendous and magnificent proportions.

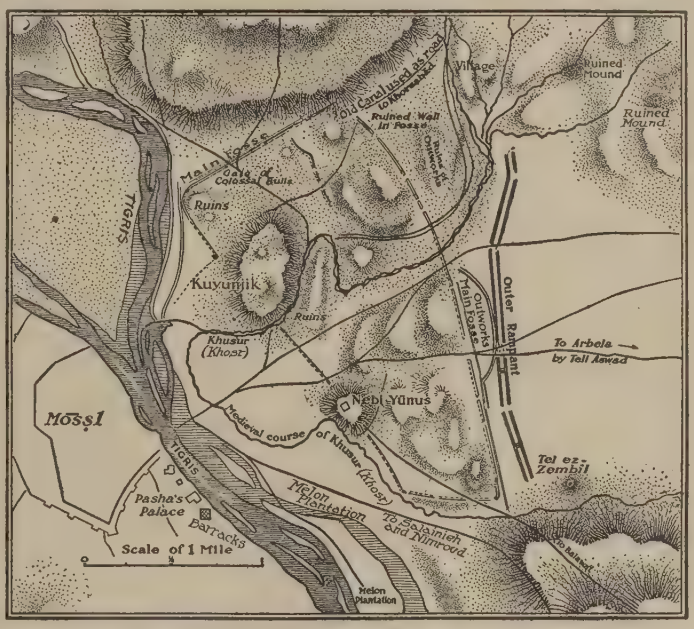
2. Nineveh Fallen.

The glory of Nineveh waned with the decline of the Assyrian power. According to the report in the inscription of Nabonidus, it fell in 607–606 B.C. before the hosts of the *Manda*, who had poured over into this valley from the mountainous districts on the N. and NE. The prophecies of Nahum (ch. 2 f.) and Zephaniah (2 13-15) paint in realistic colors the tragedy that overwhelmed the great lion of the nations. The catastrophe was so disastrous and the results so complete that Xenophon with his 10,000 Greeks, who passed the ruins in the beginning of the 4th cent. B.C., could not ascertain what they represented. From that date almost to the middle of the last century, the identity of these ruins was a mystery to every traveler who saw them.

It was in 1820 A.D. that Rich, an Englishman,

resident at Bagdad, after careful examination of the ruins, was the first to conclude that they represented all that remained of ancient Nineveh.

3. Nineveh Uncovered. In 1842 Botta began excavations on this site, but soon transferred his activity to Khorsabad, about 10 m. to the north, where he uncovered parts of Sargon's palace. Between 1845 and 1850 Layard uncovered a part of the palace of Shalmaneser II at *Nimroud*, about 18 m. S. of *Mōṣl*, and identified beyond a doubt the site of ancient Nineveh just across the Tigris from *Mōṣl*, by bringing to light some of the palaces of its last three great kings. The actual ruins of Nineveh consist of two mounds separated by the stream *Khosr*. One of these, *Kuyunjik*, on the north, was found by Layard to have covered the palaces of Sennacherib (705–681 B.C.) and Asshurbanipal (668–626 B.C.); and the other, *Nebi Yūnus* ('prophet Jonah,' for a tradition says he was buried here), covered the palaces of Sennacherib and Esarhaddon (681–668 B.C.). These royal residences were built in magnificent proportions, and their ruins were found to be vast storehouses of valuable antiquities, including thousands of clay tablets, cylinders, bas-reliefs, statues, and other objects of genuine interest. The wall line of old Nineveh has been carefully traced, and the walled city has been found to have been about 3 m. in length and from 1 to 1½ m. in width, containing on a conservative estimate about 3 sq. m., or a little more than 1,800 acres of ground. If the statements of the Book of Jonah (3 3, 4 11) regarding Nineveh's size and population are to be considered, we must conceive of the capital as covering in the mind of the writer the whole stretch of territory embraced within these adjacent suburban cities, viz.: Calah, 18 m. S. on the E. bank of the Tigris, Resen, and Rehoboth-Ir, all, as we remember, included in the record of Gn 10 11 f. Then almost due N., about 10 m. distant, stood the palace of Sargon II, nearly as large as Calah, and to the E. about 7 m. another town still unidentified. The inclusion of these towns with the territory and populations would amply satisfy the largest requirements. (But see JONAH, BOOK OF.)



Nineveh and its Environs.

LITERATURE: Rich, *Narrative of a Residence in Kourdistan and on the Site of Ancient Nineveh* (1836); A. H. Layard, *Nineveh and Its Remains* (1848); idem, *Discoveries in the Ruins of Nineveh and Babylon* (1853); Jones, "Topography of Nineveh," with maps, in the *Journal of the Royal Asiatic Society* (1855); Geo. Smith, *Assyrian Discoveries* (1875); Billerbeck und Jeremias in *Beiträge zur Assyriologie*, vol. iii, pp. 87 ff. I. M. P.

NISAN, nai'sən: The first month of the Jewish year. See TIME, § 3. E. E. N.

NISROCH, nis'rec. See SEMITIC RELIGION, § 29.

NITER: The Heb. *nether* or Gr. *νίτρον* is not what is now called 'niter,' *i.e.*, saltpeter (potassium chlorate), which would not suit the O T context, but a crude form of soda (sodium carbonate), properly known as *natron*, which, mixed with oil, served as soap (Pr 25 20; "soda" RV; Jer 2 22; "lye" RV). This substance is found diffused in nature, notably in the famous natron, or soda, lakes of Egypt; and a sodium carbonate of similar character occurs as an incrustation along the margin of such saline lakes. These two minerals were the sources of the soda salts of the ancient Egyptians. See also LYE. L. G. L.

NO, NO-AMMON, nō''-ə'mən (נֹא, *nō'*, נֹא אָמוֹן, *nō' 'ammōn*): A great city in Upper Egypt known to the classical writers under the name of Thebes. Its Egyptian name was *n't*, *n't-'m'n*. Though Thebes was the capital of Egypt as early as the 11th dynasty, its period of glory really began with the New Empire (16th cent. B.C.). It was enlarged and embellished by the kings of the 18th and 19th dynasties, and even when their later successors moved their residence into Northern Egypt, Ammon worship with its powerful priesthood maintained for Thebes a controlling influence in the affairs of the state. Thebes, however, began to be weakened through repeated occupations of it by the Ethiopian conquerors in the 8th cent. It was captured both by Esarhaddon (670 B.C.) and Asshurbanipal (667 B.C.). In Nah 3 8 allusion is made to one of these events, though it is quite uncertain to which. In the days of Jeremiah (46 25) and of Ezekiel (30 14 ff.),

it was still known as a populous city for which these prophets predicted final collapse. Its greatness passed away under the Ptolemies. Since then the site has been occupied only by a group of small villages on both sides of the Nile, which, however, abound in magnificent ruins, viz., *Luxor, Karnak,* and *Medinet-habu.* A. C. Z.

NOADIAH, nō″a-dai′ā (נוֹעַדְיָה, *nō'adhyāh*): **1.** A Levite (Ezr 8 33). **2.** A prophetess who opposed Nehemiah (Neh 6 14). E. E. N.

NOAH, nō′ā (נֹחַ, *nōaḥ,* **Noe** in the Gospels AV, 'rest,' but, according to the explanation of the Heb. writer, "comfort" in Gn 5 29): **1.** The story of Noah is interwoven in that of the Flood (q.v.). The Noah (*Sit Napišti*) of the Babylonian flood-legend is immediately after the Flood glorified. Of this there is an echo in Gn 6 9 (cf. Gn 5 22). Noah is further said to have been the discoverer of the culture of the vine and of wine-making (Gn 9 20-29). **2.** One of the daughters of Zelophehad (Nu 26 33; Jos 17 3). A. C. Z.

NOAH, APOCALYPSE OF: A lost apocalyptic writing, fragments of which have been incorporated in the Book of Enoch. The name and traditional character of Noah were, for obvious reasons, used by the apocalyptists in the same way as those of Enoch. But the nearness of the traditional dates of the two ancients and their similarity led to the merging of the Apocalypse of Noah into that of Enoch. That there was, however, a separate book bearing the name of Noah is attested by the *Little Genesis* or *Book of Jubilees* (10 13), in which the patriarch is explicitly said to have written such a book (cf. also *Jub.* 21 10). Accordingly, the only form in which the Apocalypse of Noah has been preserved is as a portion of the *Ethiopic Enoch* (chs. 60, 65–69 25, and 106, 107). This part of Enoch is more usually known under the name of *Noachic Fragments.* It bears unmistakable marks of having at one time existed in a separate form. Ch. 65, for instance, begins with Enoch as the speaker, but quite abruptly in ver. 5 the narrator appears to be Noah himself. In ch. 60 it is the 500th year that is cited as the starting-point; but Enoch was in his 365th year translated, and the Flood took place in the 500th year of Noah. These fragments can be put together into an approximate unity, but the complete reconstruction of the original book is, of course, not possible. They contain accounts of the Flood (chs. 60, 65–67 3), of the punishment of the sinful angels (67 4–69 25), and of the wonders accompanying the birth of Noah (chs. 106, 107). A. C. Z.

NOB, nob (נֹב, *nōbh*): A priestly city (I S 22 11, 19), the home of the descendants of Eli (I S 14 3, Ahijah =Ahimelech), with a sanctuary and ephod (21 1 ff.), perhaps founded after the destruction of Shiloh. David rested here in his flight from Saul at Gibeah, and later all the priests were slain by Doeg, at Saul's command, and the city destroyed. N. seems to have been between Gibeah and Adullam, where David hid himself (22 1). According to Neh 11 32 there was a Nob in Benjamin near Anathoth, and in Is 10 32 a place of the same name is mentioned which must have been on a hill immediately to the N. of Jerusalem. The same location would answer for the three references, although as yet no trace of a N. near Jerusalem has been found. Jerome mentions a *Nûbe,* near Lydda, the modern *Bêt Nûbâ,* 10 m. SE. of Lydda, but this place is too far N. and W. for the account in I S 21 ff. C. S. T.

NOBAH, nō′bā (נֹבַח, *nōbhaḥ*): **I.** The name of a Manassite clan which captured the town Kenath (the modern *Ḳanawât*), evidently on their NE. boundary, in the Hauran (I Ch 2 23) toward Aram. to which the clan gave its own name Nobah. **II. 1.** Nobah (Nu 32 42); see **I. 2.** A town on a road in Gilead, named with Jogbehah (Jg 8 11), perhaps the original home of the clan referred to in **I**, above. C. S. T.

NOBAI, nō′bai (נוֹבַי, *nōbhay*), in AV and RVmg. **Nebai** (the Q°re): One who sealed the covenant (Neh 10 19 [20]). C. S. T.

NOBLE: This term renders Heb. and Gr. words as follows: (1) *'addīr,* 'mighty' (Jer 30 21, 'prince' RV; Nah 3 18); (2) *gādhōl,* 'great' (Jon 3 7); (3) *ḥōr,* 'free-born,' noble in the strict sense (I K 21 8; Ec 10 17, etc.); (4) *yaqqīr,* 'precious' (Ezr 4 10); (5) *nāghīdh,* 'leader' (Job 29 10); (6) *nādhībh,* 'liberal' (Nu 21 18; Ps 83 11), and (7) εὐγενής, 'well-born' (Ac 17 11; I Co 1 26). A. C. Z.

NOBLEMAN: The rendering of two Gr. words: (1) εὐγενής, 'well-born,' which is comparatively rare in the N T. In Lk 19 12 it may refer to Herod Antipas in his journey to Rome. In I Co 1 26 the word is used generically. (2) βασιλικός, which in Jn 4 46 is rendered "nobleman" and probably means an officer in the royal household. J. M. T.

NOD, nod (נוֹד, *nōdh*): The land of 'wandering' (cf. *nādh,* 'wanderer,' vs. 12, 14). It is represented as a land E. of Eden, in which Cain settled when he fled from the presence of J″ (Gn 4 16). C. S. T.

NODAB, nō′dab (נוֹדָב, *nōdhābh*): The name of a tribe mentioned with two Ishmaelite tribes E. of the Jordan, with whom Reuben, Gad, and the half-tribe of Manasseh had war (I Ch 5 19). C. S. T.

NOE, nō′ę (Νῶε): The N T (Mt 24 37, etc. AV) form of the word 'Noah' (q.v.). E. E. N.

NOGAH, nō′gā (נֹגַהּ, *nōgah*): A son of David (I Ch 3 7, 14 6). E. E. N.

NOHAH, nō′hā (נוֹחָה, *nōḥāh*), 'rest': The ancestral head of a Benjamite family or clan (I Ch 8 2). E. E. N.

NOMADIC AND PASTORAL LIFE

Analysis of Contents

1. Origin and General Nature
2. The Hebrews Originally Nomads.
3. Pastoral Life After the Settlement
4. The Shepherd's Possessions
5. The Shepherd's Natural Enemies
6. The Shepherd's Means of Defense
7. The Shepherd's Manner of Life
8. Shepherd Life in Institutions and Literature

This is the designation of that type of life in which the main source and means of support is the

raising of herds of cattle or flocks of sheep and goats. Such a mode of life is purely pastoral when private ownership of land is recognized; but it becomes pastoral and at the same time nomadic when all land is held as common property and the pasturage and water needed by herd and flock are regarded free to the first comer in the same way as air, sunlight, and navigable waterways are viewed in modern civilization. It is thus that the shepherd community, finding the nourishment necessary for its flocks and herds exhausted in one region, moves to another, and a nomad life results ('nomad'=Gr. *νομάς*, from *νέμειν*, 'to graze'). The conditions for the development of this type of life are particularly favorable in the great inland territory of Arabia, which abounds in rocky plateaux and hill slopes, with a thin layer of soil ill adapted to purposes of cultivation, but yielding an annual crop of vegetation which can best be used as it stands as food for grazing animals. Thus from the earliest period the inhabitants of Arabia appear to have been nomads. In early history they made themselves felt as far as Egypt under the guise of an invading horde of shepherds, and for a time held the land under complete control (the dynasties of the Shepherd Kings, or Hyksos). The inhabitants of Arabia were for the most part a Semitic people, and Semitic tradition carries nomad life back to the very beginnings of the world's history. It represents Abel as a shepherd and ascribes the beginnings of migratory life to Jabal (Gn 4 20).

1. Origin and General Nature.

That the Israelites, after they had settled in Palestine, looked upon themselves as immigrants is shown by the very name they took to themselves. (See ETHNOGRAPHY AND ETHNOLOGY, §§ 7 and 11, under **Eber**.) Abraham, though represented as leaving a city in Mesopotamia, spent his life in tents and was the owner of large flocks as well as the head of a roving tribe. Lot, Ishmael, Jacob, and Esau are also represented as heads of tribes wandering about the country with flocks and herds as their main possessions and means of subsistence. The standing and place of residence of the children of Israel in Egypt were fixed by the fact that they were shepherds, and in the transaction of locating them there lurks a suspicion that they might grow to be a public menace, due perhaps to the earlier experiences of the Egyptians with the Hyksos. Down to the days of the Exodus the Hebrews maintained their distinctive character, so that before Moses could assume the position of leader among them he needed to pass through a period of training as a shepherd under a nomad chief. The origin of a new nomadic tribe from an old one is illustrated in the story of the separation of Lot from Abraham (Gn ch. 12). As soon as the younger leader had gathered about him a band sufficiently large and capable of self-support and self-defense, questions of pasturage arose between his adherents and those of the older chief. Such differences might be settled amicably and fairly, as in the case of Abraham and Lot, or they might occasion bloody feuds and lasting animosities. In either case, the end would be the formation of new tribes parting from the old ones and seeking advantageous territories whereon to pitch their tents. Such tribes numbering from four to three hundred tents (families) are scattered over N. Arabia to-day. (See Cornill, *Hist. of Israel*, p. 36.)

2. The Hebrews Originally Nomads.

Palestine, in the larger definition of it as including Moab and the Negeb (S. of Judah), furnishes soil for the development of pastoral life unrivaled anywhere. But as it abounds also in tracts of land suited for agriculture, when Israel took possession of it, the nation ceased being a nomad people, engaged in agricultural pursuits, built villages and cities, and at the same time maintained flocks and herds as of old. The result was a civilization combining the features of both types of life, the settled agricultural and the nomadic pastoral. Arable lands everywhere were accepted as subject to private proprietorship; they were bought and sold, tilled and owned as in all settled communities. But large sections difficult or impossible to cultivate remained common territory. These were the hillsides and stony plateaux in the neighborhood of villages used in common by all the shepherds of the village in each case. The name "wilderness" is given such stretches of land down to the present day, but what is meant is simply a grassy, shrub-clad hillside or highland unimproved by cultivation. Though held and used by the men of a village in common, such pasture-lands are carefully distinguished from similar lands belonging to neighboring villages.

3. Pastoral Life After the Settlement.

The **shepherd** takes his name from the chief object of his care which is at the same time the chief item of his wealth, the **sheep.** This is, however, his chief, not his only possession. In fact, the Heb. and Gr. words (*rō'eh*, *ποιμήν*) go back to a more general conception of his character and represent him as a 'feeder' or 'tender' of pasturing animals. For besides sheep he keeps also **goats** and **cattle** (oxen, cows), and, in the purer nomadic condition, **camels** (Gn 12 16, 24 10 ff.; Job 1 3, 17, 42 12). The last-named, along with asses (Gn 34 5; I S 15 3; Job 1 3), served as beasts of burden, carrying the tents and other simple but necessary furnishings belonging to the tribe.

4. The Shepherd's Possessions.

Pasture-grounds, such as those described in § 3 above, are generally found adjoining gorges and ravines (*wâdys*). These with the rocky ridges that bound them are often irregular in their courses, sometimes converging and again diverging, crossing one another or abruptly lost in a maze of bewildering summits and depressions. The gorges are in the present day, for the most part, bare and rocky; but in ancient times they were more thickly wooded, a condition of things which furnished convenient lurking-places for the wolves, the jackals, the bears and, down to crusading days, also for the lions, which prowled about for stray members of flocks, and sometimes even attacked the flock and carried away a sheep or goat (cf. I S 17 34; Jer 5 6; Jn 10 12). From another quarter, the shepherd had to fear, as he does to-day, "the thief" who "cometh not, but that he may steal, and kill and

5. The Shepherd's Natural Enemies.

destroy" (Jn 10 10). The "thief" of the present-day Palestinian pastoral life is the Bedawi, who regards the stealing of sheep an honorable pursuit. In the O T period it was the Amalekites, Midianites, etc., who gave the shepherd many an anxious hour.

6. The Shepherd's Means of Defense.

To protect his flocks and herds from these dangers, the shepherd provided a **fold** (**cote**) into which he gathered the sheep and goats. The fold differed according to the nature of the locality where it was to be used. If this was a level stretch, the fold was an enclosure surrounded by walls sufficiently high to prevent wolves and jackals from leaping over, and also surmounted with branches of thorny bushes to render climbing over them very difficult if not impossible. If, however, the locality was a hillside, a natural cave more usually served the purpose of a fold. Such is the case to-day with the cave of Pan at Cæsarea Philippi (*Bāniās*). Before the entrance to such a cave-fold was built a wall with a narrow door, and a guard-house commanding this door. In this guard-house the shepherds gathered by night and took turns in watching. As a general thing, for purposes of mutual protection and assistance, several shepherds combined to keep their flocks in the same fold (cf. the pl. in Lk 2 8, 15, 20). In the task of watching, the dog is to-day found to be of the greatest service. Because of his fidelity and capacity for training, this animal becomes a guardian, not only by detecting the presence of the prowling wolf and jackal, and giving warning through his prompt barking, but also by constraining the sheep and goats to take the path pointed out by the shepherd in cases in which, on account of large numbers, they miss the shepherd's own guidance. Dogs are also useful in searching for and rescuing straying members of the flock.

7. The Shepherd's Manner of Life.

The Eastern shepherd's day begins at early dawn. Its first activity is the calling of the sheep together. Each member of the flock has its name (Jn 10 3 ff.), commonly that of a flower or fruit, and each knows its name, or at least distinguishes the voice of its own shepherd from that of all others. As soon as the flock is gathered about him, the shepherd leads the way, the sheep and goats following him in file, with the dogs bringing up the rear. The shepherd himself is always armed with a long staff. When he has decided upon which patch of green herbage he will let his flock settle for the day, he leads the way to it, and the sheep dispose themselves about on the grass, while the goats climb the rocks in search of their own peculiar pasturage. At midday the shepherd guides his flock to some spring or well to water them; for unlike Europe and large portions of America, Palestine, by its dry and hot climate, makes it necessary to water pasturing animals regularly. After a season of rest following the watering, the flock is again led to the pasture-ground, and at night, with the same care and watchfulness for each individual, it is taken back to the fold. By this time some of the younger lambs may find it hard to keep up with the older and stronger sheep; these the shepherd carries in his arms, giving each one in turn some needed rest. This daily routine is interrupted only by the **sheep-shearing** (Gn 31 19, 38 13), which comes in the summer. At this season the shepherd gathers in his harvest of wool, one of the largest sources of his revenue. The occasion is accordingly celebrated with great festivities, which occur at the end of the shearing. Lambs and kids are slain and roasted night after night, and the whole village shares in the good things provided by its shepherd population (cf. II S 13 23 ff.). It is at this season that the freebooter, who has been of service in warding off attacks of thieves and marauders, can step in to claim some compensation for his informal and perhaps uninvited police protection during the year. Such was probably the ground on which David made his request for a gift from Nabal (I S 25 2 ff.).

8. Shepherd Life in Institutions and Literature.

No phase of life has left an impress on the ideas, institutions, modes of expression, and literary productions of the Hebrews deeper than that of the pastoral. The traces of its influence are found in the provisions of the Mosaic legislation (Ex 22 1, 30; Dt 7 13, 15 19, 28 4, 18, 31, 51), which was drawn up upon the assumption that the care of flocks and herds was a large and important part of the people's employment. The relation of the shepherd to the sheep served to bring to the consciousness of the Israelite the nature of the relation held by all leaders to the people led by them. The prophets never tire of reminding kings, priests, and princes of their duties by means of this comparison (Jer 23 4, 25 34 ff.; Ezk 34 2, 5, 8 ff.; Zec 10 2 f., 11 3, 5, 8, 15 f., 13 7). The incidents of the shepherd's daily experience furnish some of the most picturesque imagery of the Psalter (cf. Pss 23, 80; also Pss 44 11, 49 14, 78 52, 79 13, 95 7, 100 3) as well as the ground of some of the most touching prophetic appeals (Jer 50 6; Is 40 11; Ezk 34 6, 11 f.; Zec 13 7). The comparison of human beings to sheep was also used by Jesus Himself in His teaching (Mt 7 15, 12 11 f., 25 32 f.) and with most telling effect in His parables (Lk 15 4; Jn 10 2 ff.). Finally, the redemptive work of Christ, both on its passive and its active sides (Ac 8 32), was expressed in the ascription to Him of the title of "Shepherd" by His first disciples (I P 2 25, 5 4; He 13 20), and in this they were but voicing again His own claim (Jn ch. 10).

A. C. Z.

NON, nen. See NUN.

NOON, NOONDAY: Besides denoting a part of the day (see TIME, § 1), this word is also used in a metaphorical sense to designate a condition which affords extreme openness in conduct (boldness, Jer 6 4, 13 8), or clearness in vision (Job 5 14, 11 17).

A. C. Z.

NOPH, nof. See MEMPHIS.

NOPHAH, nō'fā (נֹפַח, *nōphaḥ*): A town of Moab (Nu 21 30, text uncertain). Site unknown.

E. E. N.

NORTH. See EAST.

NORTH COUNTRY, THE (אֶרֶץ צָפוֹן, *'erets tsāphōn*): A designation, used by the prophets, of the quarter from which invaders were to come, also from which the exiles would return, in some passages translated "land of the N." (Jer 16 15; Zec 2 6). At

times, *tsāphōn*, "north," is used by itself with the same meaning (Jer 1 14 f., 25 26). It designates Assyria (Is 14 31; cf. Zeph 2 13); Babylonia (Jer 6 1, 15 12, 46 20, 24, 47 2; Ezk 26 7); various lands (Jer 1 13 f., 4 6, 10 22, 13 20, 25 9, 26); the quarter from which Cyrus would march against Babylon (Is 41 25; cf. Jer 50 3, 9, 41, 51 48); Babylon (Zec 2 6, 6 6, 8); various countries from which the exiles would return (Jer 3 18, 16 15, 23 8, 31 8; cf. Is 43 6, 49 12). The expression "king of the north" in Dn 11 6 ff. denotes successive kings of the Græco-Syrian kingdom of Antioch. C. S. T.

NOSE, NOSTRILS: (1) The Heb. *'aph*, 'nose,' is used sometimes in the O T with a meaning other than its simple and literal one. (a) By synecdoche the "nostrils" are viewed as the seat of the "breath of life" (Gn 2 7, 7 22, etc.). (b) Anthropomorphically, the "blast" of God's "nostrils" is spoken of when the destructive wind or other nature forces, as His agents, are meant (Ex 15 8; Ps 18 8, 15, etc.). The expression in Ezk 8 17, "they put the branch to their nose," is obscure, but appears to refer to some foreign mode of worship condemned by the prophet. In Ezk 23 25, "take away thy nose," etc., refers to the mutilation of captives in war. (2) *nāḥār*, 'snorting,' is rendered "nostrils" (Job 39 20 AV, "snorting" RV), but its derivative *nᵉḥīrīm* is properly rendered "nostrils" in Job 41 20. E. E. N.

NOSE JEWEL. See Dress and Ornaments, § II, 2.

NOVICE (*νεόφυτος*, 'newly planted'): Used in I Ti 3 6 in the sense of 'lately converted' and, therefore, inexperienced. In later times the word became a technical term ('neophyte') for new converts. E. E. N.

NUMBERS, BOOK OF: The fourth book of the Pentateuch, which carries on the history of Israel in the wilderness from the second to the fortieth year of the Exodus. In structure it resembles Gn and Ex (see Hexateuch, § 7), the same sources, JE and P, reappearing in it, and being continued to the close. P, as elsewhere, comprises chiefly statistical and legal matter; the bright, picturesque narratives belong to JE.

1. Composite Character.

(I) The section 1 1–10 28. The book begins with a long extract from P (1 1–10 28), the leading topics of which are the numbers and disposition of the tribes, both in the camp and on the march, and the duties of the Levites. Ch. 1 gives a census of the tribes, with the exception of that of Levi (whose numbers follow in ch. 3). The number of males above twenty years old is stated to have been 603,550. Ch. 2 describes the position of the tribes in the camp, and their order on the march. Chs. 3 and 4 state the number of the Levites (22,000 above one month old, 8,580 between thirty and fifty years of age), their position in the center of the camp about the Tent of Meeting, and their duties in connection with it. Chs. 5 and 6 contain laws on different subjects—the exclusion of the unclean (5 1-4), certain priestly dues (5 5-10, supplementary to Lv 6 1-7), the ordeal prescribed for the woman suspected by her husband of unfaithfulness (5 11-31), the obligations of the Nazirite vow (6 1-21), ending with the beautiful formula of priestly benediction (6 22-27). Ch. 7 describes, with unusual circumstantiality of detail, the offerings of the twelve princes of the tribes, at the consecration of the Tent of Meeting and the Altar. Ch. 8 is again a collection of laws—on the arrangement of the lamps upon the golden candlestick (8 1-4), the consecration of the Levites to their duties (8 5-22, connecting with 3 5-13), and the period of their service (8 23-26). Ch. 9 1-14 enjoins the celebration of the Passover of the second year, and lays down regulations for the observance, in certain cases, of a supplementary Passover. Ch. 9 15-23 describes the signals given by the cloud for the marching and the halting of the camp. Ch. 10 1-10 directs two silver trumpets to be made, to be used for starting the camps, and on certain other occasions. Ch. 10 11-28 narrates the departure of Israel from Sinai, and the order of their camps on the march.

2. Contents.

(II) The section 10 29–25. With 10 29 the narrative of JE is resumed (from Ex 34 28). In 10 29-32 Hobab is urged by Moses to act as the Israelites' guide through the wilderness. Ch. 10 33-34 describes the functions of the Ark in directing the stages of their march. In 10 35-36 there is preserved to us what must have been originally the old war-prayer, with which the Ark was taken out to, and brought back from, battle. Chs. 11 and 12 narrate the murmurings of the people at Kibroth-hattaavah, the appointment of seventy elders to assist Moses, the sending of quails to satisfy the people's hunger, the vindication of Moses' prophetic dignity, and the leprosy of Miriam. Chs. 13 and 14 contain the narrative of the spies sent out from Kadesh to explore and report upon the land. This narrative is composite, 13 17b-20, 22-24, 26b-31, 32b, 33, 14 1 (partly), 3 f., 8 f., 11-25, 31-33, 39-45 belonging to JE, and the rest to P. The two accounts differ in representation. In JE the spies go only as far as Hebron, in the S. of Judah (13 22-24); in P they go to the far N. of Canaan (13 21); in JE the land is fertile, but one which the Israelites are unable to conquer (13 27-31); in P it is a barren land (13 32); in JE Caleb is the only faithful spy, permitted afterward to enter Canaan (13 30, 14 24); P couples Joshua with him (14 6, 30, 38). Ch. 15 contains chiefly laws from P, 15 1-16 on the meal- and drink-offerings, 15 17-21 on the annual offering of a cake of the first dough, 15 22-31 on the sin-offering, to be offered for accidental dereliction of duty, 15 32-36 an account of the punishment of a Sabbath-breaker, 15 37-41 on the tassels (RVmg.) to be the distinguishing mark of the Israelite. Chs. 16 and 17, on the rebellion of Korah, Dathan, and Abiram, is another composite narrative, the different strands of which vary materially in representation. (1) JE (16 1b-2a, 12-15, 25-26, 27b-34) describes a rebellion of laymen (Dathan, Abiram, and Reubenites) against the civil authority of Moses; (2) the main narrative of P (16 1a, 2b-7a, 18-24, 27a, 32b, 35) describes a rebellion of the people at large, headed by Korah, against the exclusive priestly rights of the tribe of Levi, as a whole, and the subsequent confirmation of the rights of the tribe (16 41-50, 17); (3) a secondary stratum of P (16 7b-11, 16-17, 36-40) describes a rebellion of Levites, under the

leadership of Korah, against the exclusive priestly rights of the family of Aaron. Sections (2) and (3) thus differ, in that in (2) there is no trace of opposition between the priests and the ordinary Levites, while in (3) this opposition is strongly marked (so Nu chs. 3, 4, 8, 18 1-7). Ch. 18 (P) defines the duties and revenues of the priests and Levites; ch. 19 (also P) prescribes the ritual of purification, after defilement by a corpse, by means of water mingled with the ashes of a red heifer. Chs. 20–22 (P and JE) describe Israel's journey from Kadesh to the Steppes of Moab, on the E. of Jordan, with incidents of the way (*e.g.*, the death of Miriam and Aaron, the brazen serpent, etc.). Notice here the ancient poetical fragments cited as historical authorities, 21 14 f. from the "Book of the Wars of Jehovah," 21 17 f. the Song of the Well, and the poem of the Ballad-singers (21 27-30). Chs. 22 2–24 give the history of Balaam (JE). The poems in chs. 23, 24, describing partly the splendid destiny in store for Israel, partly the fate reserved for some of its neighbors, are to be regarded as composed not by Balaam himself, but by a later hand, and placed in his mouth for the purpose of giving expression to thoughts deemed suitable to his position; 24 17-19 seem clearly to allude to the conquests of David. Ch. 25 (JE, 25 1-5; P, 25 6-18) records how the Israelites were seduced at Shittim into idolatry and immorality, and how the zeal of Phinehas was rewarded with the promise of the permanence of the priesthood in his family.

(III) The section 26–36. Chs. 26–31 all belong to P. Ch. 26 describes the second census of Israel (cf. chs. 1 and 2) during the wanderings; the sum total of males (from twenty years old) is given at 601,730, besides the Levites (from one month old), 23,000. Ch. 27 1-11 contains the law of inheritance of daughters. In 27 12-23 Moses is commanded to view Canaan before his death, and Joshua is instituted as his successor. Chs. 28 and 29 are a priestly calendar, prescribing the public sacrifices to be offered at every sacred season. Ch. 30 relates to vows, defining the conditions under which a vow was to be binding. Ch. 31 describes how, in accordance with 25 16-18, a war of extermination was successfully undertaken against Midian. The narrative contains much that is both historically improbable and morally repugnant. It is, in reality, not history, but Midrash, a story written with a religious purpose. No doubt there was a war of Israel against Midian; but the details handed down by tradition have been elaborated by the compiler into an ideal picture of the manner in which, as he conceived, a sacred war must have been conducted with the collateral aim of establishing the rule of the distribution of booty taken in war (31 25-30)—a rule which is elsewhere (I S 30 24-25) referred to David. That the Midianites were not in reality exterminated is shown by the fact that they afterward invaded Israel in large numbers (Jg chs. 6–8).

In ch. 32 (P and JE) Moses allots the land E. of Jordan to Reuben, Gad, and the half-tribe of Manasseh, on condition that they help the other tribes to conquer the territory W. of Jordan. The closing chapters (33–36) are all from P. Ch. 33 contains P's itinerary of the journeyings of the Israelites from Rameses to the Steppes of Moab. Ch. 34 defines the borders of Canaan (vs. 1-15), and nominates the tribal leaders who are to assist Joshua and Eleazar in the division of the land (vs. 16-29). In ch. 35 forty-eight cities are appointed for the residence of the Levites (vs. 1-8); six of these are to be, in addition, cities of refuge for the manslayer, and regulations for their use are laid down. Ch. 36 (supplementary to 27 6-11) provides that heiresses possessing landed property are to marry into their own tribe, in order to preserve the inheritance of each tribe intact.

3. Characteristics and Historical Value.

The most attractive parts of the book are those belonging to JE. Here Moses is brought before us, "in his solitary grandeur, patient strength, and heroic faith; steadfast amid jealousy, suspicion, and rebellion, and indicated by God Himself (12 8) as a prophet of transcendent privilege and power" (McFadyen, *Introd.*, p. 45). Every reader will remember his noble prayer (11 29), that God would make all the people prophets, and put His spirit upon them all. The beautiful poems of Balaam are instinct with a high sense of Israel's national destiny. The poetical fragments preserved in ch. 21 introduce us to an interesting type of popular Hebrew poetry. In P the laws of ordeal in case of suspected adultery (ch. 5), of the Nazirite (ch. 6), and of lustration by the ashes of a red heifer (ch. 19) preserve archaic elements, with analogies in the institutions of many other primitive peoples, which have been assimilated to the religion of Israel, and appear here in the form and character which they finally assumed. In the historical sections of P there is a large artificial element, especially in chs. 1–10, where the numbers are in many cases historically impossible, and the general picture is at variance with that of JE, as well as with the data afforded by the subsequent history. The simpler nucleus, supplied by tradition, has been elaborated by the writer into an ideal picture of the organization which it was supposed that a sacred nation, marching through the wilderness, with its God in the midst of it, must have exhibited. In chs. 34 and 35 (the borders of the land, and the Levitical cities), also, there is much that is ideal; on ch. 31 (the war against Midian), see the remarks above.

Literature: The principal commentaries are those of Dillmann (1886), Gray (1903), Baentsch (1903), and Holzinger (1903).

S. R. D.

NUMBERS, SIGNIFICANT AND SYMBOLIC

Analysis of Contents

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The method of counting among the Hebrews, as far back as it can be traced, was the common decimal system. The language contains names for

nine units and the number ten, with compounds. The ten fingers of the two hands are believed to have furnished the starting-point and standard for the system.

1. Method of Counting. In the earliest period the writing of the numbers was that of spelling out in full. This is shown in the Moabite Stone and in the Siloam Inscription, and is the common practise of the O T. It was not until the post-exilic period that the necessity arose for the adoption of special abbreviated written signs for the numbers. In fact, the earliest traces of the use of such signs occur on Maccabæan coins, and consist of the letters of the alphabet. There is no evidence that the Hebrews ever invented, or adopted, a special system, such as was used by the Phœnicians (Schroeder, *Phoeniz. Sprache*, pp. 186–189, and Merx, *Gram. Syr.*, table to p. 17). But the significance for subsequent generations of the introduction of numerals was very great. While, on the one hand, the processes of arithmetic were largely facilitated, and the convenience of the system led to a great development in the science of computation, on the other, in the written records confusion of numbers became very easy and common. There is no part of the documents transmitted by copying so much subject to corruption as the record of numbers.

2. The Writing of Numbers.

The Hebrews looked upon statistics somewhat as the other nations of the Orient. They occasionally took a census (Nu 1 2; Ezr 8 1; Neh 7 7). But there are indications also that they entertained superstitious thoughts about such enumerations (II S 24 2 ff.); and, upon the whole, it does not seem likely that in estimating and reporting numbers they tried to be very precise. On the contrary, the evidence is strong that figures, wherever given, except the smallest, were meant as general, or round, numbers, which for practical purposes within definite limits, varying with different individuals and peoples, seemed to produce quite adequate impressions, and were more convenient for use.

3. Approximation in Numbers.

But in addition to such convenience of approximation, among the Hebrews a distinction was drawn between some numbers regarded as sacred and others regarded as profane. Thus there arose a somewhat peculiar method of usage involving extensive and elaborate symbolism. In other words numbers were made to convey not only the ideas of arithmetic, but certain mystic significations.

4. Sacredness of Numbers.

The practical effect of the foregoing principles is such an interplay of ideas as to render all generalization on the subject untrustworthy. No rule can be laid down as to what should be regarded as precise, what approximate, and what sacred or symbolical numbers. And yet the absence of such a general rule does not preclude the recognition of the difference. In Gn 30 36 Jacob sets a three days' journey between himself and Laban (cf. Gn 42 17; I K 12 5, etc.). Here the number 3 can not have a religious or sacred significance; but in Nu 6 24-26, with the threefold repetition of the Divine name in the benediction, and in Is 6 3, with the threefold occurrence of the term "Holy," and in other similar instances, the number 3 must be viewed as somehow connected with the sacredness of the subject.

5. Difficulty in Interpreting Numbers.

Approximate, or round, numbers are more naturally apt to appear in the region of large figures. Such are 1,000 and 100. Both of these are found in the same connection in Lv 26 8 (cf. also Pr 17 10; Ec 6 3, 8 12; Mt 18 12; Dt 1 11, 32 30; I S 18 7; Is 30 17). In most of these cases, in addition to the approximation, there is an accessory design to enhance the impression by hyperbolical statement. This is all the more present when the number used is larger than 1,000, as in Dt 32 30, or in I Co 4 15, 14 19, and in Rev 5 11.

6. Approximation and Hyperbole Combined.

The symbolical, or sacred, numbers are 3, 4, 7, 10, 12, 40, 70, and their multiples. The right of **3** to appear in this list has been called in question. In the O T, taken by itself, the sacredness of 3 does not appear clearly. The case of the three choices given David (II S 24 13), the threefold prostration of Elijah on the dead child (I K 17 21), and the three daily prayers of Daniel (Dn 6 10) are not convincing. Those already cited (§ 5, above) from Nu 6 22-24 and Is 6 3 are more to the point. But if Babylonian influence be admitted, the sacredness of this number must be regarded as well established. Among the Babylonians the triad was the favorite sacred group. The primary gods of the pantheon were three (*Anu*, *Bel*, and *Ea*); they represent the three parts of the universe, heaven, earth, and the abyss. Moreover, the number 3 is the smallest of those that can not be divided into equal integers, and, as confronting one in so many common aspects of nature and life, would naturally assume a symbolical value. The number **4** early became a symbol of completeness. It is undoubtedly based upon the four directions which stand open to one, *i.e.*, the right hand, the left hand, before and behind. From these, in the second place, arises the recognition of the four points of the compass ("four corners of the earth," Is 11 12, 45 5; Ex 7 2). But each of these corresponds to a wind (Jer 49 36). There are, therefore, four winds of heaven (Ezk 37 9; Rev 7 1). There are also four great rivers (Gn 2 10), and four is at the basis of the architectural plans of the Temple (cf. Temple). Accordingly, in apocalyptic writings 4 is of frequent occurrence. There are four world kingdoms (Dn 7 3, 6, 17), four horns and four chariots in Zechariah's vision (Zec 1 18, 6 1), four living creatures, and four angels of destruction (Rev 4 6, 9 13-15). The number **5** is significant only as the half of a perfect number (Lv 5 16). The same is true of **6**, which, however, derives its importance not so much from its being one-half of 12, but because of its nearness to **7**. In the seven-day period of creation, the six days' work must be completed before the seventh day of rest, in order to make the perfect cycle (cf. Jos 6 3, 4, capture of Jericho). The significance of **7** has been variously derived, either from (1) its being reached by adding 4 and 3, (2) from the division of the lunar month into four

7. Sacred Numbers.

seven-day sections (weeks), according to the phases of the moon, (3) from the fact that seven planets were recognized in the earliest Babylonian observation of the sky, or (4) from its combining two triads and a unit. Of these explanations the most probable, as far as Biblical usage is concerned, is the astronomical one (3), which was certainly widely diffused in Egypt and Mesopotamia. The Amarna tablets indicate that a sacred number was recognized among the Semitic peoples who had dealings with one another. Among the Hebrews **7** became the sacred number *par excellence*. The sacred times of the calendar were based upon it. Besides the weekly Sabbath, the seventh month, the Sabbatical year, the Jubilee year were determined by it. In other sacred relations it appears as the number of the priests who blew the horn at the siege of Jericho, in the number of days required for the capture of that city (Jos 6 4), the number of sacred locks (Jg 16 13-19), the frequent seven-day periods taken for deliberation or preparation (I S 10 8, 11 3, 13 8; I K 18 43; Ezk 3 15 f.), the seven pillars of Wisdom (Pr 9 1), the seven princes of Persia (Est 1 14), etc. In some of the above-named uses the symbolic value of 7 may have either suppressed its numerical value or been combined with it. The following, however, are select instances of predominant stress on the symbolical aspect: The number of times that Jacob bowed before Esau (Gn 33 3), the number of women who shall take hold of one man (Is 4 1), the number of unclean spirits taking possession of the cleansed heart (Mt 12 45), and the number of times that the disciple must forgive his offending brother (Mt 18 21, 23). The half of 7 ($3\frac{1}{2}$) has likewise a similar sacred significance (Dn 7 25, 12 7), of which the Apocalypse furnishes other instances (Rev 12 14; cf. also 1,260 days [$=3\frac{1}{2}$ years], 11 3, 12 6, and 42 [$=6 \times 7$] months, 11 2, 13 5). The number **10**, as the highest of the series of units and at the same time the first of the second series, or, in other words, as the basis of the whole decimal system, could not but be vested with sacredness. Whether, as has been suggested, it acquired additional regard because it is the sum of 7 and 3 is doubtful. Like 7, it is used as both a round number and a sacred number, and in some of its uses, approximation and symbolic value are mingled, whereas in others either appears without the other. In Gn 24 10, 22, for instance, it is a round number (cf. also Jos 22 14; Jg 17 10, etc.). But in the Decalogue and in the decades of generations in Gn, in the parables of the Talents and of the Virgins (Mt 25 1; Lk 19 17), and in the apocalyptic usage (Dn 7 7; Rev 13 1), the notion of completeness is more clearly present. But its sacredness is most fully brought into view in the tithe system and its correlative ritual (Nu 18 24 ff.; Dt 14 22 f.; Neh 10 37 f.; cf. Nu ch. 7). The significance of **12** may be traced to the Sumerian subdivision of the year into as many months, or revolutions of the moon. Twelve also happens to be the product of 3 and 4; but, as in the case of 7, it is doubtful whether this fact has much to do with its sacredness. The tribes of Israel and of Ishmael (Gn 17 20, 30 22) were 12. That there was in this number something more than the fact of twelve patriarchs, the sons of Jacob (or of Ishmael), is manifest from the effort to maintain the number, in spite of natural defections from or additions to it. When one tribe (Levi) was withdrawn, another was artificially created by subdivision (Joseph into Ephraim and Manasseh). The same is true in the N T with the number of the Apostles. Twelve is doubled in Rev 4 4, 5 8, 11 16, probably by the addition of the number of the Apostles to that of the tribes. Multiples of 4 and 10, **forty**, and 7 and 10, **seventy**, naturally follow the significance of their components. Forty plays an important part in the chronology of the period of Judges and perhaps of the early monarchy. It is evidently used as a unit equivalent to a generation (Jg 3 11, 30, 5 31; cf. CHRONOLOGY OF O T). The duration of the wandering in the wilderness (Nu 14 33 f.) and the three periods of the life of Moses are also reckoned as 40 each. Seventy was the number of the elders of Israel (Ex 24 1), of the persons in the household of Jacob at the time of the removal to Egypt (Gn 46 27), of the duration of the Exile (Jer 25 11 f., 29 10), and of the "year-weeks" of Daniel (9 2, 24).

8. Multiples of Sacred Numbers. Multiples of 12 occur with the same regular meanings of approximation and sacredness in the twenty-four courses of the priesthood (I Ch ch. 24), the forty-eight Levitical cities (Nu 11 24), and the $12 \times 12 \times 1{,}000$ of the redeemed in Rev 11 5.

9. Interpretation: Gematria. This symbolical use of numbers gave rise in the later rabbinical age to the theory that all numbers are full of secret meanings, being the archetypes of the ideas of God in the creation of the world and, therefore, the molding principles of the universe (Philo, *De Leg. Alleg.* I, 4; II, 1; *De Mund. Opif.* 3, 17, 31). But, if this were true, then the converse of it must also be true, *i.e.*, that each object has its fundamental number, and that the names of objects conceal in the numerical value of their letters the ideal nature of the objects themselves. Thus suggestions as to further mysteries in nature and religion were discovered in the numerical values of all words in the sacred text. This conception led to the building up of a system of rules by which these suggestions might be followed. Words were transmuted into numbers, and numbers back into other words, and the secrets supposed to be concealed in the text of the O T were laid bare. The system, from its mathematical basis, was called gematria (a corruption of γεωμετρία). The only clear case of gematria in the N T is to be found in Rev 13 18. The number of the Beast is here given as 666. From the context it appears very clearly that it was intended to be recognized as the name of a definite person by the inner circle of the readers of the book. At the same time, outsiders were to be left in the dark as to his identity. The innumerable interpretations attempted of the passage may, therefore, be sifted and reduced to a very small number by the exclusion of those that ignore this fundamental assumption. A. C. Z.

NUN, nun (נוּן, *nūn*): A man of the tribe of Ephraim, the father of Joshua (Ex 33 11; Nu 11 28, etc.), always "Nun" except in I Ch 7 27, where the

Heb. has *nōn*, "Non" AV, which should probably be read, as in RV, "Nun." C. S. T.

NURSE, NURSING: The translation of two Heb. roots: (1) *yānaq*, 'suckle.' The fem. *Hiphil* ptcpl., *mēneqeth* means a 'wet-nurse' (Ex 2 7; Is 49 23, figuratively), and also a caretaker for a weaned child (II K 11 2; II Ch 22 11). Such a one often remained as a special servant to the mature woman (Gn 24 59, 35 8). Usually, mothers suckled their own children (Gn 21 7; I S 1 22 f.), but on occasion and in the wealthy and noble families a wet-nurse was employed (Ex 2 7 ff.). The Hebrew child, as are children in the East to-day, was suckled for two years (I S 1 22 f.), and the weaning was celebrated by a feast (Gn 21 8). (2) *'āman*, 'support.' The fem. ptcpl. *ō'meneth* means a female caretaker in charge of children (Ru 4 16; II S 4 4). The masc. ptcpl. *'ōmēn* means a foster-parent (Nu 11 12; cf. the figurative use in Is 49 23). King Ahab entrusted his five sons to such guardians (II K 10 1, 5, where the same word is translated "they that brought them up"). C. S. T.

NUTS. See PALESTINE, § 23, and FOOD AND FOOD UTENSILS, § 5.

NYMPHAS, nim'fas (Νύμφας): If the variant reading (Νύμφα), which has good direct textual support and is confirmed indirectly by MSS. having αὐτῆς in the same verse, be correct, N. was a Christian woman living in Laodicea (Col 4 15), whose house was used as a gathering-place for Christians (cf. Ro 16 3, 15). Perhaps she is especially mentioned here because the Colossian Epistle was to be read in her house (Col 4 16). J. M. T.

O

OAK. See PALESTINE, § 21, and SEMITIC RELIGION, § 38.

OAR. See SHIPS AND NAVIGATION, § 2.

OATH: In its simplest form, the oath is an invocation of the omniscient God to witness the honesty of one's motives and intentions. Among the Hebrews, however, two varieties of it were in use, one of which was reserved for cases of greater solemnity. The simpler and more common of the two was called *shᵉbhūa'*, 'swearing'; the more solemn *'ālāh*, a 'self-invoked curse.' These appear in the N T as ὅρκος and ἀνάθεμα (Mt 26 72). The oath was taken in a formal way, although one of several forms might be chosen, such as "Jehovah is a witness between me and between thee forever" (I S 20 23, similar to Paul's asseveration in II Co 1 23; Ph 1 8; Gal 1 20), or "God do so to me and more also" (I S 14 44; II S 3 35), or "As Jehovah liveth" (I S 14 39, 19 6; for other forms cf. I S 3 17, 25 22; II S 15 21). In addition to the words of the oath, certain symbolical acts were performed for the sake of greater impressiveness. The simplest of these was the raising of both hands toward heaven (Gn 14 22), or only of the right hand (Dt 32 40). In exceptional cases the hand might be placed under the thigh of the person imposing the oath (Gn 24 2, 47 29), as a sign of regard for the mystery of generation, whose source was God. A more elaborate ceremony consisted in the division of a sacrificial victim, and the act of walking between the parts (Gn 15 10, 17; Jer 34 18). When an oath was imposed by another, the simple formula "Amen, Amen" on the part of the taker was sufficient (Dt 27 15-26). Judicial abjurations are mentioned in I K 8 31; Mt 26 63. In later times, instead of God, things associated with His person or service were invoked, such as heaven, Jerusalem, the Holy City, the sun, the earth, the Temple (cf. Dalman, *Words of Jesus*, I, 168). The abuse of oaths reached such a pass that Jesus expressed Himself sweepingly against all oaths, presumably, however, with a view of correcting the abuse (Mt 5 34). See LAW AND LEGAL PRACTISE, § 5, and CRIMES AND PUNISHMENTS, § 2 (b). A. C. Z.

OBADIAH, ō''ba-dai'ā (עֹבַדְיָה[הוּ], *'ōbhadhyā*[*hū*]), 'servant of J"': **1.** The author of the short prophecy which bears the name of Obadiah. **2.** The governor of Ahab's house, described as a God-fearing man (I K 18 3 ff.). **3.** A son of Azel, of the family of Saul (I Ch 8 38). **4.** A son of Izrahiah of Issachar (I Ch 7 3). **5.** A Gadite who joined David at Ziklag (I Ch 12 9). **6.** The father of Ishmaiah (I Ch 27 19). **7.** A son of Hananiah and grandson of Zerubbabel (I Ch 3 21). **8.** A Merarite Levite (II Ch 34 12). **9.** A son of Shemaiah of Jeduthun (I Ch 9 16; but in Neh 11 17 "Abda"). **10.** An officer under Jehoshaphat (II Ch 17 7). **11.** A son of Jehiel (Ezr 8 9). **12.** One who sealed the covenant with Nehemiah (Neh 10 5). **13.** The head of a family of doorkeepers (Neh 12 25). A. C. Z.

OBADIAH, BOOK OF: One of the minor prophetic writings of the O T. The author of this book gives even less information about himself than is customary with the others of his class. In fact, with the exception of his name, we know nothing of him save what we may indirectly gather from his writing. Josephus does, indeed, identify him with Obadiah, the governor under Ahab (I K 18 3 f.); but this is entirely inconsistent with the data reflected in the book regarding the setting in which it was produced.

1. The Prophet.

The subject of the book is the doom of Edom. Evidently some great calamity in the form of an invasion had visited the country. The people, who were trusting in the alleged impregnable rocky fastnesses of their land (vs. 1-4), had been forced out of their homes; their towns had been plundered and thoroughly stripped of all that was of value (vs. 5, 6); and this had been done by those in whom they had reposed confidence as confederates. The prophet sees in the visitation the power of J" as a moving and directing cause (vs. 7-9). Moreover, the ground for the calamity was the unbrotherly treatment of Judah by Edom, after the siege of Jerusalem (vs. 10-14). The God of Israel was to visit a day of vengeance upon all the nations

2. Contents of the Book.

(vs. 15, 16), lay Edom low, exalt Israel, restore the exiled to their home-land, and establish His kingdom among them (vs. 17-21).

3. Dates. In determining the date of the production, two facts afford help: First, the allusion in vs. 11, 12 to the capture of Jerusalem. This can be no other than that by Nebuchadrezzar in 586 B.C. For in this distress of Judah Edom gave its sympathy and applause to Babylon (Ps 137 7). Obadiah must then have uttered his words after 586. But, secondly, the relation of vs. 1-9 to the oracle of Jeremiah 49 7-22, while offering a puzzling complication, throws light on the literary relationships of the book. The similarity of these two passages is such as to preclude its being a mere coincidence. There would be no difficulty in the case if Obadiah could be assumed to have used the words of Jeremiah. For the date of the latter's oracle is given as 605 B.C. (46 2); but the unity and movement of Obadiah's thought and the general nature of the resemblance in the two passages point rather to Jeremiah's dependence on the minor prophet. This would raise the date of Obadiah to 605 or earlier—a result that does not harmonize with what has been said of the allusion to the capture of Jerusalem. The obvious solution of the difficulty must then be, either that both Obadiah and Jeremiah have made use of an older anonymous oracle, or that the text of Jeremiah has been amended later by the incorporation of Obadiah's words. But, if the allusion to the capture of Jerusalem gives the earliest date possible for Obadiah, opinions have differed greatly as to the latest. Some have fixed it as after the Return (*circa* 432 B.C., Nowack), and even as late as 312 (Hitzig). The question hinges on who the invaders of Edom were whose destructive work furnished Obadiah with the occasion for his prophetic discourse. Wellhausen is probably right in answering that they were Arab nomads. On the whole, 500 B.C. is the best latest limit for the ministry of Obadiah, and the book was probably written not much earlier than that date. Cf. Nowack in *Hand Kommentar;* G. A. Smith in *Expositors' Bible;* Horton in *The New Century Bible.* A. C. Z.

OBAL, ō'bal. See EBAL.

OBED, ō'bed (עוֹבֵד, *'ōbhēdh,"*Ιωβήδ, *'*Ιωβήλ), 'worshiper': **1.** The son of Ruth and Boaz (Ru 4 17) and father of Jesse, the father of David (Ru 4 21 f.; I Ch 2 12; Mt 1 5; Lk 3 32). **2.** A Jerahmeelite (I Ch 2 37 f.). **3.** One of "the mighty men of the armies" (I Ch 11 47). **4.** A son of Shemaiah and grandson of Obed-edom, of the Korahite family (I Ch 26 7). **5.** The father of Azariah, a captain of a hundred, who aided Jehoiada against Queen Athaliah in setting Joash on the throne (II Ch 23 1). C. S. T.

OBED-EDOM, ō"bed-ī'dom (עֹבֵד אֱדֹם, *'ōbēdh 'ĕdhōm*), 'worshiper of [god] Edom': **1.** A Philistine of Gath, dwelling near Jerusalem. David left the Ark in his house for three months before he carried it to Jerusalem (II S 6 10 f. = I Ch 13 13 f., 15 25). **2.** The ancestor of a family of doorkeepers (I Ch 15 18 ff., 16 38, 26 4 ff.; II Ch 25 24), perhaps the same as the preceding. **3.** A family of singers in post-exilic times (I Ch 15 21, 16 5). C. S. T.

OBEISANCE (שָׁחָה, *shāḥāh*), 'to bow down,' 'prostrate oneself': This term was used especially of the act of homage before a monarch or superior, often with a descriptive clause, "bowed with his face to the earth" (I S 24 8 [9]), "bowed the head" (Gn 43 28), "fell on her face to the ground" (II S 14 4). RV has "did obeisance" (II S 9 6; I K 1 31) for "reverence" AV, and (I S 24 8; II S 14 22; I K 1 53) "bowed himself" and "do obeisance" for "humbly beseech thee" AV (II S 16 4). In many other passages "bow down" or some similar expression is used. In relation to a god it means 'worship.' C. S. T.

OBIL, ō'bil (עוֹבִיל, *'ōbhīl*), 'camel-driver': The overseer of David's camels (I Ch 27 30). E. E. N.

OBLATIONS. See SACRIFICE AND OFFERINGS, § 17.

OBOTH, ō'beth (אֹבֹת, *'ōbhōth*): A station on the journey from Kadesh-barnea to the plains of Moab, probably near the SE. boundary of Moab (Nu 21 10 f., 33 43 f.). E. E. N.

OBSERVING OF TIMES, Etc. See MAGIC AND DIVINATION, § 3.

OCHRAN, ec'ran (עָכְרָן, *'okhrān,* **Ocran** AV): The father of Pagiel (Nu 1 13, 2 27, etc.). E. E. N.

ODED, ō'ded (עֹדֵד, *'ōdhēdh*): **1.** Father of the prophet Azariah (II Ch 15 1, 8). **2.** A prophet in Samaria (II Ch 28 9). E. E. N.

ODOR. See SACRIFICE AND OFFERINGS, § 15.

OFFEND, OFFENDER, OFFENSE: The English word offend means literally 'to strike against,' as an obstacle in the way, and is thus closely related to 'stumble.' The word is now used almost exclusively of injury or displeasure caused to one's personal feelings, but when the AV was made, the more objective senses of 'doing wrong to,' 'sinning against,' 'causing to go wrong' were conveyed by the word. Consequently, the RV has changed the AV renderings "offense" and "offend" in many cases in which they no longer adequately convey the sense of the original, although it has inconsistently retained them in not a few instances. These words render the following Heb. and Gr. terms: (1) *ḥāṭā'*, 'to miss [the mark],' commonly rendered "to sin" (Gn 40 1; II K 18 14; Is 29 21; Gn 20 9 and Jer 37 18, "sinned" RV), and its derivatives *ḥēṭ'*, 'sin' (Ec 10 14), and *ḥaṭṭā'*, 'sinner' (I K 1 21). (2) *mikhshōl* (from *kāshal,* 'to stumble'), 'obstacle' (I S 25 31; Is 8 14, where J" Himself is spoken of as a "rock which is an obstacle [in the way]," a passage which is applied to Christ by Paul, Ro 9 33, and by Peter, I P 2 8; Ps 119 165, "occasion of stumbling" RV). (3) *'āsham,* 'to be guilty' (Ezk 25 12; Hos 4 15, 5 15, 13 1; Jer 2 3, 50 7 and Hab 1 11, "guilty" RV), and *'ashmāh,* 'guilt' (II Ch 28 13, "trespass" RV). (4) *bāgadh,* 'to deceive' (Ps 73 15, "dealt treacherously" RV). (5) *pāsha',* 'to rebel' (Pr 18 19). (6) *ḥābhal* (in *Pi'el*), 'to injure' or 'destroy' (Job 34 31). (7) *ἁμαρτάνειν,* 'to sin' (Ac 25 8, "sinned" RV), and *ἁμαρτία,* 'sin' (II Co 11 7, "sin" RV). (8) *παράπτωμα,* 'a fall' or 'lapse,' *i.e.,* from truth, etc. (Ro 4 25, 5 15-20, "trespass" RV). (9) *πρόσκομμα,* 'stumbling-block' (Ro 14 20), *προσκοπή,* 'an occasion

of stumbling' (II Co 6 3), and *ἀπρόσκοπος*, an adj., the negative of the preceding (Ac 24 16; I Co 10 32; Ph 1 10). (10) *πταίειν*, 'to cause to fall,' or 'to fall' or 'err' (Ja 2 10, 3 2, "stumble" RV). (11) *ἀδικεῖν*, 'to do unjustly' (Ac 25 11, "am a wrong-doer" RV). (12) *σκάνδαλον*, properly a 'trap' or 'snare,' and then 'that which causes to stumble or fall,' 'a stumbling-block,' and the derived verb *σκανδαλίζειν*, 'to cause to stumble.' These two terms occur most frequently in the Gospels (Mt 5 29 f., 11 6, 18 7; Lk 17 1, etc.) and are often rendered by "stumble," "stumbling," "cause to stumble," etc., in RV.

E. E. N.

OFFERING. See Sacrifice and Offerings, § 17.

OFFICER: This term appears in the AV as the translation of nine Hebrew and two Greek words. (1) *nitstsābh* (*Niphal* ptcpl.), 'one appointed,' 'deputy,' 'prefect,' used of Solomon's officers, who had charge of the commissariat, or oversight of his various building operations (I K 4 5, 7, 27 [5 7], 5 16 [30], 9 23; II Ch 8 10, Qᵉri). In I K 22 47 it is translated "deputy" (of Edom). (2) *nᵉtsībh*, 'prefect,' 'garrison' (I K 4 19); elsewhere (except in Gn 19 26, "pillar"), translated "garrison" (I S 10 5, 13 3, 4, etc.). (3) *ṣārīṣ*, 'eunuch' (q.v.), and in the derived meaning of 'officer,' or, as some affirm, there is another (loan) word with this general meaning. AV renders "officer": of Pharaoh (Gn 37 36, 40 2, 7, 39 1 [married]); of Israelitic kings (I S 8 15; I K 22 9 = II Ch 18 8; II K 8 6); in Judah (I Ch 28 1; II K 24 12, 15 [perhaps of the royal household; they are mentioned with women and children; Jer 29 2 has "eunuch" in same account. Cf. Jer 34 19, 38 7, 41 16], II K 25 19 [military officer = Jer 52 25, where ARV has "officer"] RV has "eunuch" in mg. for all these passages except in Gn. Elsewhere in Kings, Is, and Jer *ṣārīṣ* is translated "eunuch," except II K 23 11, "chamberlain," an officer in the Temple area; in Est always "chamberlain" with "eunuch" in mg.; in Dn always "eunuch." The *Rab-ṣārīṣ* appears as a high military officer of Assyria (II K 18 17), of Babylon (Jer 39 3, 13). (4) *pāqūdh*, 'appointed over,' officer of host of Israel (Nu 31 14, 48, also II K 11 15, for which RV has "that were set over"). (5) *pᵉquddāh*, 'mustering,' 'oversight,' 'office.' In I K 11 18 (overseer of the Temple worship), Is 60 17 RV has (I Ch 26 30) "had oversight of." (6) *pāqīdh*, 'deputy,' 'overseer'; for special duties (Gn 41 34 RV "overseers"; (Est 2 3), deputy of the king (Jg 9 28), of the high priest (II Ch 24 11); in the Temple (Jer 29 26; cf. 20 1, where RV has "officer," AV "governor"). (7) *rabh*, 'chief,' officer of king's house (Est 1 8). The word appears in compound words, titles of Assyr.-Babyl. officers. (8) In Est 9 3 AV "officer" stands for the phrase 'they that did the king's business' (so RV). (9) *shōṭēr*, 'scribe,' 'arranger,' 'organizer,' apparently a subordinate officer; with "judges" (Dt 16 18; Jos 8 33, 23 2, 24 1); with "elders of the people" (Nu 11 16; Dt 29 10 [9], 31 28; Jos 8 33, 23 2, 24 1); in time of war used in conveying orders and organizing people for marching (Dt 20 5, 8, 9; Jos 1 10, 3 2). In I Ch 23 4, 26 29; II Ch 19 11, 34 11, similar subordinate officers are mentioned. In II Ch 26 11 RV has 'officer" for AV "ruler" (cf. Pr 6 7). (10) *πράκτωρ* (Lk 12 58), an officer of justice who inflicts punishment. In the parallel passage Mt uses *ὑπηρέτης*, originally 'under-rower'; then 'under-officer': used for officers or servants of the Sanhedrin (I Jn 7 32, 45 f., etc.; Ac 5 22 f.), elsewhere translated "attendant," "minister."

C. S. T.

OG, ōg (עוֹג, *'ōg*): The king of Bashan, over whom, and his ally Sihon, Moses obtained a decisive victory at Edrei (Nu 21 33). This city and Ashtaroth were the capitals of Og's realm (Jos 13 12). He is said to have been a man of gigantic stature, "of the remnant of the Rephaim" (Dt 3 11). A black basalt sarcophagus (called "iron bedstead") of his was shown at Rabbah of Ammon. His defeat was always looked upon as one of the providential events of Israel's history (Ps 135 11, 136 20; Neh 9 2).

A. C. Z.

OHAD, ō'had (אֹחַד, *'ōhadh*): The ancestral head of one of the clans of Simeon (Gn 46 10; Ex 6 15).

E. E. N.

OHEL, ō'hel (אֹהֶל, *'ōhel*), 'tent': A descendant of David (I Ch 3 20).

E. E. N.

OHOLAH, o-hō'lā, **OHOLIBAH,** o-hol'ī-bā (אָהֳלָה, *'oh̄ōlāh*, אָהֳלִיבָה, *'oh̄ōlībhāh*), **Aholah, Aholibah** AV, 'my tent' ('she who has a tent'), and 'my tent is in her' (or 'tent in her'): Symbolical names given to Samaria and Jerusalem respectively, with special reference to the seats of worship ('tent-shrines') in them (Ezk 23 3 ff.).

A. C. Z.

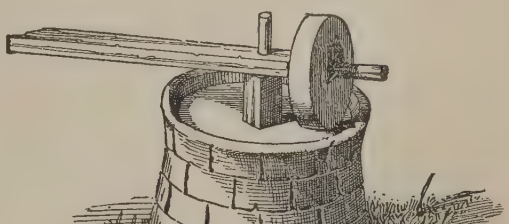
OHOLIAB, o-hō'li-ab (אָהֳלִיאָב, *'oh̄ōlī'āBh*), **Aholiab** AV, 'father of a tent': The associate of Bezaleel in the planning and construction of the Tabernacle (Ex 31 6, etc.).

A. C. Z.

OHOLIBAMAH, o-hol''i-bē'mā (אָהֳלִיבָמָה, *'oh̄ōlībhāmāh*), **Aholibamah** AV, 'my tent is in a high place': **1.** The wife of Esau (Gn 36 2). **2.** An Edomite chieftain (Gn 36 41, 'duke' AV).

A. C. Z.

OIL: Olive-oil was one of the most necessary means of subsistence in Palestine. It was used both as a plain article of food and in cooking, in ways analogous to the use of butter among Occidentals. No house could conveniently dispense with the oil-



Oil-Press.

cruse (I K 17 14 f.); hence also the profuse employment of oil in sacrifice (see Sacrifice and Offerings, § 6). Another common service to which it was put was that of lighting (Ex 27 20, 25 6). Although torches often served as illuminants in the

open air, the oil-lamp was far more convenient and available within the house (see LAMP). A third use of oil was that in personal adornment. The hair of the head was very often anointed with it, especially for participation in high social functions (Is 61 3; Ps 45 7). To this end it was often mixed with perfume. The custom of anointing kings and priests in the ceremony of their inauguration is probably due to this decorative use (see ANOINT). An honorific action is compared to oil (Ps 141 5). The medicinal preservative properties of oil were at least dimly known (Ja 5 14). See DISEASE AND MEDICINE, § 7 (7). These various uses stimulated the production of oil in great quantities; so that not only the demand for internal consumption was supplied, but a surplus was raised for exportation, justifying the classing of oil with corn and wine as a principal source of national wealth (Dt 7 13; Hos 2 8; Neh 5 11, etc.). Oil was ordinarily extracted from the olive by the application of pressure; but a finer quality was obtained by gently pounding the ripe fruit in a mortar (*Terum* 1 8 f.). This was the **beaten oil** of Ex 5 25, etc.

A. C. Z.

OIL-TREE. See PALESTINE, § 21.

OINTMENTS AND PERFUMES: The word rendered 'spices,' *bᵉsāmīm* (Ex 30 23), *ṣammīm* (25 6), designates, properly, the ingredients used in the preparation of ointments, perfumery, etc.

The holy anointing oil (Ex 30 23 ff.) was composed of the following elements, in addition to olive-oil:

1. Anointing Oil. (1) *mōr dᵉrōr*, *i.e.*, the self-exuding myrrh (*myrrha stacte*), in distinction from that which is obtained by puncturing the bark of the *Balsamodendron* (terebinth, acacia); (2) *qinnᵉmon bōsem*, fragrant **cinnamon**; (3) *qᵉnēh bōsem*, fragrant calamus (*Calamus odoratus*); (4) *qiddāh*, probably **cassia** (*Laurus cassia, L.*).

2. Incense. For the incense offering also four kinds of spices were necessary (Ex 30 34). (1) *nātāph*, **stacte**, a variety of fragrant resin that exudes from its tree in drops (LXX. στακτή); (2) *shᵉḥēleth*, **onycha**, the so-called incense-claw, or devil's-claw, *i.e.*, the operculum of several varieties of mollusks found in the Red Sea (LXX. ὄνυξ), which when burned emit a strong odor (as to the possibility of its meaning 'amber,' cf. *ZDMG*, XLIII, p. 354); (3) *ḥelbᵉnāh*, **galbanum**, a pungent gum from the milky sap of the Syrian fennel; (4) *lᵉbhōnāh*, **frankincense**, the white incense that the Hebrews procured from S. Arabia. Frankincense was used also as an addition to certain varieties of the *minḥāh* (meal-offering) and to the showbread (Lv 2 1 f., 15 f., 6 8, 24 7). The earliest mention of frankincense is in Jer 6 20, where it is spoken of as a foreign variety of sacrificial material. In fact, there can be no doubt that the use of incense in cultus-practise was unknown in primitive Israel. See also SACRIFICE AND OFFERINGS, § 15. As an article of luxury it could come into use only in a cultus which was strongly influenced by a well-developed civilization. Moreover, the prohibition (Ex 30 32 f.) of the use of the holy anointing oil for any profane purpose shows that persons were often not content with the pure oil alone for personal use, but mixed it with expensive fragrant ingredients, which were imported from foreign countries (I K 10 10; Ezk 27 22), and prepared either by female slaves (I S 8 13, **confectionaries** AV), or later by professional perfumers (**apothecaries** AV) (Ec 10 1; Neh 3 8; cf. Ex 30 35). An especially costly ointment was that made of pure nard-oil (cf. "spikenard" in Song 1 12, 4 13 f. and *νάρδος πιστική* in Mk 14 3 f.; Jn 12 3). See NARD.

3. Use on Festal Occasions. It was customary for one to use ointment especially at feasts and in times of joy. The head was anointed with costly oil (Ps 23 5, 92 11; Ec 7 1, 9 8), sometimes so abundantly that it flowed down on the beard (Ps 133 2). Those who could afford it sprinkled their garments with powder, *'abqath rōkēl*, and myrrh, *mōr* (Song 3 6), aloes, *'ăhālōth* (Ps 45 9; Song 4 14), **saffron**, *karkōm* (Song 4 14), and cassia, *qᵉtsī'ōth* (Ps 45 9). Women also sometimes carried bags of myrrh, *tsᵉrōr ha-mōr* (Song 1 13), on the breast, and **perfume-boxes** (Is 3 20).

4. Use in Burial of the Dead. The oil of the cedar is known to have been used, particularly on the bodies of the dead, since it was believed to have the effect of preserving them from corruption and decay. Cedar wood also was used by the Israelites, as by the ancient Babylonians, in certain cases as an incense offering (Lv 14 4, 49; Nu 19 6).

W. N.

OLD: This term renders a number of Heb. and Gr. words: (1) *'āz* (only Ps 93 2) with a prep., literally 'from that time.' (2) *'ethmūl*, with prep. *min*, only Is 30 33, lit. 'from yesterday'='already.' (3) *bālāh*, *bāleh* (cf. *bᵉlō'*, Jer 38 11, 12), 'to become old' by wearing out (Gn 18 12; Dt 8 4, 29 5; Jos 9 4, 5, 13; Ezk 23 43, etc.). (4) *ben* (Dn 5 31, Aram. *bar*), 'son of' (used of males), *bath* (Gn 17 17), 'daughter of' (used of females), in the common expression giving the age of persons or animals, *e.g.*, "Noah was five hundred years old" is literally 'the son of five hundred years' (Gn 5 32; cf. Gn 7 6; Nu 1 3, 3 15, etc.). (5) *zāqēn* and derivatives, 'to be old' or 'aged' = *πρεσβύτερος* (Gn 18 11, 19 4; Jg 19 16, etc.), at times with the coordinate idea of wise (I K 12 6, 8, 13; II Ch 10 6, 8, 13). (6) *yāshīsh*, 'aged' (only Job 32 6; cf. 12 12, 15 10, 29 8). (7) *yāshān*, always rendered "old," the opposite of 'new,' 'fresh' (Lv 25 22, 26 10; Neh 3 6, 12 39; Song 7 11; Is 22 11). (8) *'adh*, 'antiquity' (only Job 20 4). (9) *'ōlām* (Aram. *'ālam*, Ezr 4 15, 19), 'long duration,' 'antiquity,' is used in the sense of 'ancient,' especially in the Prophets (Gn 6 4; Dt 32 7; Ps 61 4; Is 46 9, 51 9; Am 9 11; Mic 5 1, 7 14, etc.). (10) *'āthēq*, 'to advance' in years (Job 14 8; Ps 6 7 [8]). (11) *ḥayyīm*, 'life' (Gn 23 1 AV; cf. also the literal rendering in Gn 47 8 RV for the less exact "how old art thou" of the AV). (12) *pānīm* with prep. *lᵉ*, 'formerly,' Dt 2 20; I Ch 4 40; Ps 102 25 [26], all AV; elsewhere in AV and always in RV, except in Ps 102 25 [26], "aforetimes," etc. (13) *qedhem*, and derivatives, 'before in place' (often in poetry) comes to mean 'before in time' (Neh 12 46; Ps 44 1; La 1 7, etc.). (14) *ri'shōn* with prep. *lᵉ*, 'at the first' (only II S 20 18). (15) *rāhōq*, 'distance' of time (Is 25 1; Jer 31 3). (16) *sēbhāh*, 'hoary head,' parallel to (3) above, and often rendered "old age" (Gn 15 15, 25 8; Jg 8 32; I Ch 29 28; Ps 92 14 [15]). (17) *yāmīm*, 'days' (Nah 2 8, "days" RVmg.). (18)

ἀρχαῖος, 'primeval' (Lk 9 8; Ac 21 16, etc.). (19) γέρων, 'old man' (Jn 3 4). (20) γηράσκειν, 'to become old' (Jn 21 18; He 8 13; cf. Lk 1 36), γῆρας, 'old age' (Lk 1 36). (21) παλαιός, and derivatives, 'old,' 'ancient' (Mt 9 16; I Co 5 7, etc.). (22) ποτέ, 'once,' 'at sometime or other' ("old time," I P 3 5 AV, "aforetime" RV; II P 1 21, "ever" RV). (23) πρεσβύτερος, 'elder' in years (Ac 2 17; cf. Lk 15 25), πρεσβύτης, 'an aged man' (Lk 1 18; Tit 2 2; Phm ver. 9), πρεσβῦτις, 'an aged woman' (Tit 2 3). (24) χρόνος, 'time' (Ac 7 23), lit. 'when the time of forty years was being fulfilled to him.' C. S. T.

OLD GATE. See JERUSALEM, § 38.

OLD PROPHET, THE: In I K ch. 13 an account is given of how an "old prophet" deceived a "man of God" from Judah who had announced the destruction of the altar and priests of Bethel where Jeroboam had established the calf-worship of J" for the Northern Kingdom. The emphasis placed on the efficacy of "the word of Jehovah" (vs. 1, 2, 9, 18, 20, 32), the mention of the "cities of Samaria" (ver. 32; cf. ver. 2), not founded until later by Omri, the namelessness of the chief personages, the definiteness of the prophecy as to the name Josiah, and the details of his deed, 350 years before the event (II K 23 16-18), are proof of the late date of the account as given. There is probably a kernel of historic fact at the basis of the tradition connected with Bethel. There may be some reference to the prophecy of Amos against Bethel (Am 3 14), and the destruction of the altar by Josiah (II K 23 16-18) may have recalled the tradition to mind. It is possible that "man of God" is considered a higher title than "prophet" (*nābhī'*; cf. Am 7 14), but the distinction is not brought out. The "old prophet" was not a false prophet (as Josephus, *Targ. Jonath.*, and the rabbis claimed), but a real prophet (Ephrem. Syr., Theodore, etc.). It is difficult to understand his motive in deceiving the man of God. Thenius suggests that he was envious because he had not been sent to Jeroboam; Hengstenberg and Keil, that, having sinned by his silence in the face of Jeroboam's deeds, he wished to right himself both with himself and others by the companionship of the man of God. Whatever the motive, he later received a true word from J", and acknowledged the worthiness of the man of God. The narrative was evidently intended to teach the necessity of the unconditional obedience of the prophet to God's command, which should not in any way allow itself to be led astray. Thenius finds the additional truth that the spirit of God can speak even out of the mouth of the unwilling (cf. the case of Balaam). C. S. T.

OLD TESTAMENT CANON

ANALYSIS OF CONTENTS

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I. The Collection of the Ancient Hebrew Literature.

1. Formation of the Pentateuch.

According to modern investigation, the process of the formation of the Pentateuch continued long after Moses' time, but finally came to an end in the time of Ezra. The studies of the present writer (cf. *Einleitung*, p. 243 f.) have led him to the conclusion that the Book of the Law, which was in Ezra's hand (Ezr 7 14) when he set out from Babylon, and which was read in public c. 444 B.C. (Neh 8 18), represented in combined form the main elements from which the Pentateuch was constructed, and not, as Budde claims (*EB*, col. 658), that it consisted simply of the so-called Priests' Code. The completion of the entire O T collection, however, did not take place at this time. Indeed, even Rupprecht (*Einleitung*, p. 476) does not venture beyond the statement that the O T Canon came into existence "at, or soon after, Ezra's time." But this position is also untenable. For in I Ch 3 19-24 the genealogy of Zerubbabel, who in 536 B.C. was leader of the first colony of returning exiles, is carried forward through nine, or at least six, generations (for proof, cf. writer's *Einleitung*, p. 273 f.), while in Neh 12 11, 22 Jaddua is mentioned as the last high priest known to the narrator, and, according to Josephus (*Ant.* XI, 8 7), Jaddus ('Ιαδδοῦς) was high priest at the time of Alexander the Great.

2. Collection of the Prophetic Writings.

There is, indeed, a reference in Is 34 16 to "the Book of Jehovah," but the author of this statement has not indicated how much this book contained. We find also in Dn 9 2 the statement that Daniel "understood by the books"—the reference being to the prophecy of the seventy years (Jer 25 11 and 29 10). The existence of a collection of books is thus attested, though the extent of the collection is not yet clearly stated. Nevertheless, the closing of the prophetic canon and the date of the collection of the prophetic writings are disclosed by the following facts: The Book of Daniel was not included in the Prophetic Books of the O T—the so-called *N'bhī'īm*—a fact that can be adequately explained only on the theory that the collection of prophetic books was already closed and

in public use when Daniel was written. All other reasons which have been brought forward to account for the fact are unsatisfactory. That there is no explicit account of Daniel's prophetic 'call' is no more than we find in the case of Hosea, Joel, Micah, and others. The argument that Daniel was excluded because of its excess of visions would hold equally against Zechariah. The books of Isaiah and Jeremiah, as well as of Daniel, contain historical sections, and Jeremiah is not free from a portion written in Aramaic (10 11). In brief, the only reason for the exclusion of Daniel from "the Prophets" is that these circulated as a closed collection when Daniel originated. But the present Book of Daniel was written in the latter part of the reign of Antiochus Epiphanes (c. 165 B.C.), gathering together and elaborating the traditions of the deeds and sayings of a wise and pious man of exilic days named Daniel. The fact, therefore, that this book did not find a place in the collection of fifteen prophetic books shows that this collection was closed about 200 B.C.

3. The Collection of "the Writings."

The first reliable notice of the other main division of the old Hebrew literature (the *Kethūbhīm*) is somewhat late. At the same time, the designations 'Law' and 'the Prophets,' or 'Prophecies,' in the Prologue (1 14), which the grandson of the son of Sirach prefixed to his Greek translation of his grandfather's "Sayings" in the year 133–132 B.C., can hardly be reckoned as doubtful, and the much-discussed verb in Sir 49 10 has now been found in the Hebrew Sirach fragments (cf. the *Facsimile*, 1901, or Strack's edition, 1903). The Hebrew text shows that the plural verbs of the LXX. *παρεκάλεσαν, ἐλυτρώσαντο* (Cod. Alexandrinus), and the Old Latin *corroboraverunt, redemerunt*, are correct. Not Ezekiel, but the Twelve Prophets (שנים עשר הנביאים) are the subject. But what were the contents of this third main division, to which the Prologue refers in the expressions "the other following books," or "the other books of the fathers" and "the rest of the books"? To this question neither these expressions themselves nor the other notices in the book of the son of Sirach furnish a satisfactory answer, for it is only to David's songs and Solomon's proverbs that reference is made in Sir 47 8, 17. To a certain degree, our knowledge of the collection of the main groups of O T books is further enlarged by the statement in II Mac 2 13. "It is related in the memoirs which refer to Nehemiah that, in founding a library, he gathered together the books about the kings, and the prophets, and the poems of David, and the letters of kings about 'sacred gifts.'" Passing by the books of the Pentateuch, which no one in Nehemiah's time would have had any occasion to collect, this notice makes Nehemiah the collector of: (a) The Books of Joshua, Judges, Samuel, and Kings, since the expression 'Kings' probably represents national leaders in general; (b) the prophetic books; (c) the Psalter, taken as a whole, and named after its chief contributor; (d) letters, similar to those contained in Ezr 6 1 ff. We also gain some additional knowledge as to the collection of the O T through Mt 23 35. For here not the Uriah of Jer 26 20-23, but Zechariah (II Ch 24 20), who was put to death long before (in the 9th cent. B.C.), is named as the last martyr-prophet of the O T. Consequently, the close of the roll of martyrs was determined, not according to their chronological succession, but according to the order of the O T books, inasmuch as Mt 23 35 presupposes that Chronicles is the last book of the literature under consideration.

4. The Completed Collection.

We get almost absolute certainty regarding the O T collection in the following passage from Josephus: "We have but twenty-two books, which contain the record of the past. . . . Of these, five belong to Moses . . . . But the events from the death of Moses until Artaxerxes were recorded by the prophets, who succeeded Moses, in thirteen books. The remaining four contain hymns to God and precepts of human conduct" (*Contra Apionem* I, 8). In the opinion of the present writer, the thirteen books are the following: Job (in Sir 49 9, also, Job is perhaps called a prophet; cf. Ryssel, *Com. ad loc.*), Joshua, Judges with Ruth, Samuel, Kings, Chronicles, the Book of the Twelve (minor) Prophets, Isaiah, Jeremiah with Lamentations, Ezekiel, Daniel, Esther (of Xerxes' time) and Ezra–Nehemiah (in Artaxerxes' reign). Finally, by "the four remaining books" Josephus probably meant Psalms, Proverbs, the Song of Solomon, and Ecclesiastes. These words of Josephus, however, only bring us to the next step in our investigation.

II. The Mutual Relationship Between the Collection and the Canonization of the Old Hebrew Literature.

5. The Two Processes Not Wholly Independent.

Some writers, indeed, now claim that between the collection of the several parts of the O T and the establishment of the Canon of the Israelitic religion there was no connection whatever. According to this theory, all portions of the O T were collected as mere literature of no specially standard character, though perhaps not as wholly secular, and only later, after a definite date, were they recognized as authoritative. This extreme view of the purely accidental character of the canonicity of the entire O T is essentially that expressed by Lagarde in his statement that the collection handed down by tradition was the expression of the theology of the collectors (*Göttingische gelehrte Anzeigen*, 1891, p. 498). It should be self-evident, however, that in this view all the emphasis is laid on an arbitrary presupposition. Traces of the same extreme view are noticeable also in several other modern works (*e.g.*, in Hölscher's *Kanonisch und Apokryph.* 1905, p. 1, etc.).

6. The Processes Identical in Part.

Many portions of the old Hebrew writings possessed a religious authority even from the time of their origin. Such were the legislative sections of the Pentateuch and the addresses of the prophets 'like unto Moses' (Dt 18 15). As to the first, this is evident from the reference of the prophets to the Law of J^{n} (Am 2 4; Hos 4 6, 8 12, etc.) and, in general, from the existence of an established religion, of which the prophets from the Exodus onward were the interpreters

(Jer 7 25). Moreover, the original authority of the prophetic addresses is shown in the simple fact of their preservation, and also in the fact that older prophecies were taken up by later speakers and more fully elaborated—as, *e.g.*, Mic 4 1-3 in Is 2 2-4, or Is 15 1–16 12 in 16 13 f., or Ob vs. 1-9, etc., in vs. 10 ff. and in Jer 49 7-22. That the prophetical writings were not recognized by the Samaritans as of religious authority was due, in the first place, to the recognition of the legal elements of the Covenant as alone having significance (see § 14, below). It is indeed true that the real religion of Israel was, from earliest times, what is called a "book-religion"; and yet it was of such a character that its fundamental statements, though written, were capable of being indefinitely developed. It was not from the first a closed religion, although it was a written one. The O T religion affords actual proof that a book-religion is not necessarily one from which the spirit has departed, and that, therefore, the advent of a religion as a book-religion need not involve its decadence. This must be asserted, unfortunately, against recent statements, *e.g.*, those of F. Max Müller, in his work *Natural Religion* (1890, pp. 449 ff.), to the effect that book-religions originate in the tendency to idealize the men of the past and are, therefore, degenerate in character.

7. The Two Processes Not Altogether Identical.

The normative and, therefore, unalterable character ascribed to the O T writings by all adherents of the established religion of Israel was not at first conceived of as pertaining to the external form. For if this had been the fact, how can we account for the differences between the two forms of the Decalogue in Ex 20 2-17 and Dt 5 6-18, or between such parallelisms of prophetic passages, *e.g.*, in Is 2 2-4 and Mic 4 1-3, even when we allow for the great variety which obtained in orthography and linguistic forms? The same inference is to be drawn from all the other traces of development which the cultus underwent in the course of time. Compare, for example, the earlier regulations concerning the number of the altars of Jehovah (Ex 20 24-26) with the later ones (Dt 12 8, etc.). Similarly, the narrative sections of the Pentateuch and the historical books (Joshua, Judges, Samuel, Kings) were not considered, from the first, infallible descriptions of their respective periods. Did not the Chronicler give a very divergent delineation of exactly the same times as are covered by these books? It is certain that he did not use the Books of Samuel and Kings as a fixed standard of judgment with regard to Israel's past (compare, *e.g.*, his representation of Saul's reign in I Ch ch. 10 with that in I S chs. 10–31). In fact, for the period covered by the Books of Kings, he made use of additional sources for his record.

8. The Difference Between the Two Processes Later Neglected.

The earlier relative distinction between Collection and Canonization was later obliterated. This is evident from the following facts: (a) As the Books of Kings are handled with a certain freedom in Chronicles, so also, as late as II Mac (2 13, quoted above), the "books relating to the Kings" are distinguished from the prophetic books. But in the Talmudic passage *Baba-Bathra* (14b) not only is the Book of Joshua credited to Moses' first successor (Dt 18 15), but also the authorship of the Books of Judges, Ruth, and Samuel is ascribed to the prophet Samuel, and that of the Books of Kings to Jeremiah. The Massoretes, consequently, designated the Books of Joshua, Judges, Samuel, and Kings as the *n'bhī'īm ri'shōnīm*, 'former prophets' (cf. especially the earliest Hebrew grammar, *Diqdūqē ha-te'amīm*, ed. Baer and Strack, § 70). (b) Further, the significant passage of Josephus quoted above (*Contra Apionem*, I, 8) discloses the thought that all the books of the Hebrew O T had been written by the time of Artaxerxes (465–424 B.C.). The same thought is expressed negatively in the following words: "But from Artaxerxes to our own time all kinds of books have indeed been written, but these have not been considered worthy of like belief with the earlier ones; since, in the later times, the exact succession of the prophets has not obtained (*διὰ τὸ μὴ γενέσθαι τὴν τῶν προφητῶν ἀκριβῆ διαδοχήν*)." (c) In the earlier times the authority of certain documents was indicated merely through the manner of their preservation; namely, through their being laid up in the Ark of the Covenant (Ex 40 3), or beside it (Dt 31 26), or before J″ (I S 10 25), so that the Law could be found in the Temple (II K 22 8), and the authority of the covenant conditions be acknowledged by submission to them under oath (II K 23 3; Neh 9 38, 10 29). But in later times it was customary to speak of "holy books" (*ἡ ἱερὰ βίβλος*, II Mac 8 23, *αἱ ἱεραὶ βίβλοι*, Jos. *Ant.* XX, 12, *k'thābhē qōdhesh*, *Baba-Bathra* 1 6, etc.), or of books which were "spoken through the Holy Spirit" (*Baba Meqilla* 7a), or of books which "defile the hands" (*Mishna Yadayim* 3 5, etc.). The last-mentioned expression is authoritatively interpreted in 4 6 of the same writing to mean that the power of anything to defile is in proportion to the esteem in which it is held. Probably it was after the analogy of the Divine holiness, which, according to the Rabbis, threatens to destroy men (cf. Is 6 5-7) that to holy things the capacity, at least, of defiling was ascribed. Some modern scholars, *e.g.*, Budde (*op. cit.*, § 3) and Hölscher (*op. cit.*, p. 4 f.), claim that the holy books were viewed as 'taboo.' But at the date when the idea arose that the holy books made one levitically unclean the conception of taboo was no longer of any influence, at least in Israel, to say nothing of the fact that its existence in Israel at any time is not yet proved (cf. the writer's article "Reinigungen" in *PRE*,[3] 1905, p. 575).

III. The Limits of the Old Testament Canon.

9. Absolute Canonicity as to Certain Books.

The contents of the Canon were restricted at the two Synods at Jamnia (in SW. Palestine), 90 and 118 A.D., to the thirty-nine books of the Hebrew O T. Still, doubts as to the absolute or relative canonicity of certain of these books were later expressed. (1) The absolute canonicity of certain books was brought into discussion in that their power to defile was questioned. (a) Of all the books Ecclesiastes was most discussed. The majority held (according to *Mishna Yadayim* 3 5)

"as to Ecclesiastes there exist differences of opinion," but Rabbi Jose went so far as to declare that "Ecclesiastes does not defile." In *Mishna Eduyoth* 5 3 we read, "Ecclesiastes does not defile according to the School of Shammai, but the School of Hillel says 'Ecclesiastes does defile.'" Pains were taken to quiet these doubts, even as late as the *Baba Megilla* (7a). (So also A. Gerson, *Der Chacham Koheleth*, 1905, p. 118.) (b) Nearly as strong were the objections to the sanctity of the Book of Esther; but these doubts also were allayed in the *Baba Megilla* (7a) by bringing forward the words of Est 2 22, "and the thing became known to Mordecai," since these words showed that the book "was spoken through the Holy Spirit." (c) As to the Song of Solomon, the judgment of the majority (according to *Mishna Yadayim* 3 5) was to the effect that it defiles, but Rabbi Jose nevertheless adjudged that there were differences of opinion regarding the Song. (d) The sacredness of the Book of Ruth also must have been questioned, otherwise its defiling character would not have been affirmed in *Baba Megilla* (7a). (2) The relative canonicity of certain books was brought into discussion in that the demand arose on many sides that they should be "hidden."

10. Relative Canonicity of Certain Books. This took place (a) in the case of two books whose 'defiling' character was undisputed: Ezekiel and Proverbs. A rabbi, Chanania, is said to have succeeded, after consuming 300 vessels of oil, in reconciling the differences that were found to exist between Ezekiel and the Pentateuch and thus prevented the 'concealment' of that book (*Baba Sabbath* 13b; cf. M. Friedländer, *Der Antichrist in den vorchristlichen jüdischen Quellen*, 1901, p. 8). "The Book of Proverbs also should be hidden, because its words obscure one another" (*Sabbath* 30b). It would seem from the use of this verb 'to hide' that nothing more than exclusion from public use was intended. As a matter of fact, later Jewish usage generally placed restrictions upon the reading of Ezekiel. Indeed, it was only when one was thirty years of age that he might read its opening and concluding portions (Jerome, *Præf. in Hes.*). (b) The sentence of hiding was also pronounced on books whose defiling character was questioned; namely, Ecclesiastes and the Song of Solomon (*Sabbath* 30b, etc.). In these cases the hiding was the certain result, in spite of Hölscher (*op. cit.*, p. 61 f., note), and constituted nothing more than withdrawal from practical use. The attempt of Margoliouth to give the verb 'to hide' the sense of 'to destroy' (*Expos. Times*, 1904–05, p. 26b) is refuted in the same journal (p. 185 f.), and also by Hölscher (p. 59).

IV. Steps in the Process of Canonization.

These are to be variously distinguished. There were steps in the process of canonization, both as to time (see above, § 1; also the point made vs. Hölscher, § 5)—for in the above-mentioned year 444 nothing but the book of the Law constituted a canonical document—and as to degree. For (a) the book of the Law was esteemed more highly than the prophetic writings, since it was viewed as the only book containing the covenant conditions (II K 23 3; Neh 10 29). The same superiority of the Law is recognized in many passages in later Jewish literature; for, according to *Mishna Megilla* 3 1, one may receive for sold books a book of the Law (*Tōrāh*); but, if one has sold a Torah, he must not receive books in return. Furthermore, the expression 'Torah' was used for the whole O T, because it designated its chief element (*e.g.*, in the *Mekhilta* to Ex 12 6, and in Jn 10 34, where *νόμος* [law] refers to Ps 82 6, etc.). Consequently, the Massoretes spoke of the Prophets as the *'ashlemtā*, *i.e.*, simply the completion of the book of the Law (cf. also the *Clementine Homilies* 3 23 ff., 18 14), and it was the Law alone that the Samaritans recognized as canonical. (b) The prophetic books, in their turn, were placed on a higher level than the remaining portions of the old Hebrew literature, since they were brought together into one distinct body, even while collections of Psalms, Proverbs, etc., were in circulation. This agrees perfectly with the words of the Psalmist, "there is no more any prophet" (Ps 74 9; cf. I Mac 4 46, etc.), *i.e.*, in his time. (c) That the books constituting the third main division of the old Hebrew literature were accorded a relatively lower degree of canonicity is evidenced even by their designation as *kethūbhīm*, *i.e.*, simply 'writings.' They could only be considered Hagiographa ('sacred writings') when they were contrasted with books that were never reckoned as belonging to the last part of the O T, and their authors were designated prophets (as reproducing prophetic teachings) only in a secondary sense (cf. I Ch 25 5, etc.; Ac 2 30; To 4 12; *Seder 'Olam Rabba* 20 f.; *Ep. Barn.* 6 8, 13 4, 14 2, etc.).

11. Evidence of a Process of Canonization.

V. Delimitation of the O T Canon Against Other Portions of Jewish Literature.

In the *Mishna* (*Sanh.* 10 1) we read, "To those who have no part in the *'olām ha-bā*" ('the future world') belong, according to Rabbi Akiba, also those who read in the *ṣ'phārīm ḥitsōnīm*" ('the books that are outside the canonical writings'). In the repetition of this statement, *Jer. Sanh.* 10 1 and *Babyl. Sanh.* 100b, the Book of Sirach is expressly reckoned to the *ṣ'phārīm ḥitsōnīm*; also all books that were written 'from that time and onward' (*Jer. Sanh.* 10 1), *i.e.*, from the time of the cessation of prophecy. To this class belong also the fourteen books that were later called Apocrypha. Since these, however, are never in the Talmud actually termed *g'nūzīm* ('hidden'), their later designation in Christian circles as *ἀπόκρυφα* ('Apocrypha') was not directly taken over from Jewish usage. At the same time, the Church Fathers may possibly have intended to express the sense of the participle *gānūz* ('hidden') by *ἀπόκρυφον*. For Origen not only appealed expressly to Jewish precedent, and that at a time when Jewish sources used the expression *gānūz*, but also designated as Apocrypha such works as the Talmudists, on account of their contents, had excluded from the canonical books of their religion (so Hölscher, *op. cit.*, p. 63 f.).

12. Exclusion of the Apocrypha.

VI. Various Attitudes Toward the Limits of the Canon.

The attitude of Hebrew (*i.e.*, Palestinian and Babylonian) Judaism toward the Canon is evident from what has been said above. It is necessary only to add that the gulf which, according to this portion of Judaism, existed between the thirty-nine books of the Hebrew O T and the fourteen Apocrypha became greater after the time of the son of Sirach and his grandson. For the son of Sirach supposed himself to be able in his book "to pour out doctrine as prophecy" (24 33), and, though his grandson recognized in the work of his grandfather a source of ethical advancement, yet the book itself was never classed with the "writings" (see foregoing section), and, while it is stated in the Talmud that he who reads the book may read it "as one reads a letter" (*Jer. Sanh.*, 10 1), it is also said that "it is for bidden to read the book of the son of Sirach" (*Bab. Sanh.*, 100b). The difference between the opinion of earlier and later Judaism was, however, only relative, and it is an extreme view to claim that "the reaction took place after City and Temple were destroyed" (Hölscher, *op. cit.*, p. 55).

13. Attitude of Hebrew Judaism.

The Samaritans, at the time of the establishment of their religion, which probably took place 432 B.C. (Neh 13 28), accepted only the Pentateuch as their canon. They referred the expression "a prophet" (Dt 18 15), which meant distributively a succession of prophets, to Joshua alone. It is not probable (contrary to Hölscher, *op. cit.*, p. 16) that they rejected the prophetic writings because these contained so many prophecies against Ephraim.

14. Attitude of Samaritans.

The Hellenistic Jews, without due authority, changed the order of the O T Canon and enlarged it. Indeed, Hölscher (*op. cit.*, p. 22 f.) claims that the attitude of the Alexandrian Jews with reference to the limits of the O T Canon was that of Judaism everywhere in the 2d cent. B.C. He can not, however, certainly show that the grandson of the son of Sirach actually placed the book of his grandfather on a level with the other books received from the forefathers. And even if this could be proved, it leaves out of account the following facts: The Hebrew Jews never included the Book of Daniel among the Prophets, but placed it among the "writings." This must have been the earlier judgment of Judaism; for in later times the conception *nābhī'* ('prophet') became more inclusive, even among the Hebrew Jews, since in *Seder 'Olam Zūtā* (ed. Meyer, p. 108) Ezra is expressly called a *nābhī'*. But in the O T of the Hellenistic Jews Daniel is placed among the Prophets, which, according to all indications, was a later judgment. Hölscher also defends (p. 25) the Alexandrian combination of Judges and Ruth as early; but who can show that this combination existed 100 B.C.? Furthermore, he condemns the view "that official Judaism marked off a definite period of the past as the only normative time of revelation, *i.e.*, up to the end of the era of the Prophets" (p. 76). But this was actually done by the responsible leaders of Judaism. For it was shortly after the Maccabæan time and with entire propriety that they were conscious of possessing no prophet (I Mac 4 46, 9 27, 14 41), and were not likely to possess one; for was any one to bring about the resumption of prophecy on his own responsibility? More than this, it is a law of historical investigation that a reflex of historical antecedents, the later and more indirect it is, is just to that degree the more uncertain and inexact. So that the Hellenistic Jewish enlargement of the religio-ethical literature of its people has only a relative value—even the N T having no citations from the fourteen apocryphal books. Consequently, the correct attitude toward the Apocrypha is that represented by Jerome in his *Prologus Galeatus*, which was reaffirmed by the Reformers, to the effect that the Hebrew Canon consisted of but twenty-two books (the thirty-nine of the English Bible), and whatever was outside of these was to be placed among the Apocrypha. The Roman Catholic standpoint, which, since the Fourth Session of the Council of Trent (1546), is in agreement with that of the Alexandrian LXX., has been recently, but to no purpose, championed by B. Poertner in his book *Die Autorität der deuterokanonischen Bücher des A T* (1893), also by Van Kasteren and others.

15. Attitude of Hellenistic Jews.

Literature: Ryle, *The Canon of the O T* (1895); Wildeboer, *The Origin of the Canon of the O T* (Eng. transl. 1895); Buhl, *Canon and Text of the O T* (Eng. transl. 1892). See also articles on *O T Canon* by F. H. Woods in *HDB*, and by Carl Budde in *EB*.

E. K.

OLD TESTAMENT LANGUAGE. See Hebrew Language, and Aramaic Language.

OLD TESTAMENT TEXT

Analysis of Contents

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1. Paucity of Ancient MSS.

For centuries the Jews have maintained the curious custom of taking MSS. of the O T that have become stained or worn to a graveyard, and burying them with appropriate ceremonies beside some distinguished Rabbi. The result is that no ancient codices of the O T have come down to us, at least none older than the 10th cent. A.D. are known to exist. The earliest known copy of any extended portion of the Hebrew Bible is the codex of the Prophets preserved in the Royal Library at St. Petersburg. It belongs to the Babylonian recension, and was written in 916 A.D. The earliest complete MS. of the O T is another Babylonian codex at St. Petersburg, written in 1009 A.D.

In this state of things it is necessary to resort to the comparison of the characteristics of a group of closely related MSS. in order to determine the

characteristics of their common ancestor; and by a comparison of other groups, the characteristics of other ancestors. These ancestors may again be compared, in their turn, to discover a still earlier prototype, and this, once more, may be compared with other prototypes discovered in the same manner. Thus, beginning with MSS. and printed editions, one may work backward along converging lines toward the original autograph, from which all extant textual material is descended. This process implies that we are able to arrange our documents in genealogical order; but before we can do this, we must know something about the process by which the recensions, versions, and families of texts of the O T have arisen. Accordingly, it is necessary at this point to trace in outline the history of the growth of the various forms of the O T text.

2. Necessity of Textual Criticism.

In their earliest period the Hebrews may have used the Babylonian script which, as the Tell-el-Amarna letters and excavations show, was in universal use in Western Asia during the age before 1000 B.C. Any works composed at this time must have been written in this script, and subsequently transcribed into the alphabetic writing, which entered Palestine c. 1000 B.C. In the latter characters the original autographs of all the O T books were undoubtedly composed; only the consonants were written, the vocalization being left to oral tradition. During the period from 1000 B.C. to the formation of the Canon the text was exposed to many vicissitudes in consequence of the Assyrian, Babylonian, and Persian wars, the fall of Samaria and of Jerusalem, and other national catastrophes. Internal evidence shows that it underwent extensive corruption, *e.g.*: (1) A number of passages are given twice in the O T (see Girdlestone, *Deuterographs*, 1894). In all these cases we find wide variation in the readings of the two recensions. (2) A number of poems of the O T are partly alphabetic. The object of the alphabetic arrangement is to assist memory, hence when we find it only partly carried out, we must assume that something has been lost out of the text. (3) Many passages of the O T demand the assumption of textual corruption from the fact that they yield no clear meaning. Thus I S 13 1 reads: "Saul was [forty] years old when he began to reign and he reigned two years." (4) Some evident mistakes in the text are found also in the earliest versions, so that they must have originated at a very early date. Many of them are explainable only on the hypothesis of the use of the old Phœnician character (see Alphabet).

3. Earliest Form of Text.

During the period between the 5th and the 3d cent. B.C. the so-called "square character," used by the Aramaic-speaking peoples, drove the old Phœnician character out of general use, although it still appeared on coins of the Maccabæan period. As a result of this change the books of the O T were gradually transcribed from the old into the new letters, and in this process many new errors unavoidably came into the text. Some errors (found also in the most ancient versions) are explainable only through use of the square character, and therefore must have originated in this period. The recension that then became current in Palestine and that was there regarded as authoritative we may for convenience call the text of the Canon, inasmuch as this was the period during which the Canons of the Law and of the Prophets received their final form, and most of the Writings also came to be regarded as canonical. The descendants of this recension, through comparison of whose readings its text must be restored, are the text of the Ṣopherim (Scribes), the Samaritan Pentateuch, the early Targums, and the LXX. These four texts and their descendants must now be examined in turn.

4. Adoption of Square Character.

The most important line of transmission of the Hebrew text of the O T was in the MSS. prepared by the religious authorities in Palestine. Here in the 2d cent. of the Christian era a standard text was adopted that is the parent of all existing MSS. and of most of the versions of the O T. This is the so-called text of the Ṣopherim. The extraordinary similarity of the MSS., both of the Palestinian and of the Babylonian type—a similarity which extends even to the reproduction of errors and exceptional letters—and the close agreement of all the versions made since the beginning of the Christian era, prove the thesis of Lagarde to be correct, that all these recensions are descendants from a single prototype, the so-called text of the Ṣopherim (cf. *Anmerkungen zur griechischen Uebersetzung der Proverbien*, 1863, pp. 1–2). At some time in the 2d cent. the exigencies of controversy with Christians, and the desire to have a fixed basis of discussion between the Rabbis, led to the adoption by the Jewish authorities of an official standard of the O T. Since that time all copies have been made directly or indirectly from this codex, and variant codices have been destroyed. The result is that no ancient differences of reading have come down to us in this family, but only variants that have arisen since the standard codex was adopted. A memory of the adoption of this standard codex is preserved in various forms in Jewish tradition. In the Babylonian Talmud (*Sopherim* 6 4) it is recorded that three Temple MSS. were the basis of our present text, and that the principle followed was to regard that reading as correct in which two MSS. agreed. According to a tradition reported by Lagarde (*Materialien zur Kritik und Geschichte des Pentateuchs*, 1868, i, 230 f.), all existing MSS. of the O T are copies of a single codex that was rescued in the fall of Bitther, the last refuge of the Jews in the war of independence.

5. Text of the Ṣopherim.

Having adopted a standard text, the Jewish authorities provided for its accurate transmission by raising up a body of professional scribes to whom they entrusted the copying, pronunciation, and interpretation of the sacred records. These scribes are known as the Massorites (Massora = 'tradition'). Such elaborate rules were laid down for their guidance in copying that it became almost impossible for them to make mistakes. From that time to this the consonantal text of the Hebrew Bible has remained practically unchanged.

6. Palestinian Massoretic Text.

In the 7th cent. A.D., the vowel-points and accents were inserted in the text. Another standard codex was then prepared, which reproduced not only the consonantal text of the Sopherim, but also the traditional pronunciation of the Tiberian school of scribes. By the 10th cent. so many errors had come into this text that the famous scribe Ben Asher was moved to attempt the construction of a Massoretically correct edition. He prepared a standard codex of the O T in which the Palestinian, or Occidental, textual tradition received its final form. This codex has perished, but direct copies from it are preserved in the synagogues of Aleppo and Cairo. All Western MSS. are descendants of this codex.

7. Babylonian Massoretic Text.

Elias Levita (*Massoreth ham-Massoreth*) says: "The Occidentals in every land follow Ben Asher, but the Orientals follow the recension of Ben Naphtali." (Cf. Ginsburg, *Introduction*, p. 247.) In regard to the latter recension the following facts are known: While the Palestinian scribes at Tiberias were elaborating and fixing in writing their tradition concerning the correct pronunciation of the Scriptures, the Babylonian scribes at Nehardea and Sura were engaged in the same occupation. Their tradition differed somewhat from that of the Palestinians, as numerous early statements prove. Their labors culminated in the 10th cent. in the standard codex of Ben Naphtali, which, according to the statement of Levita, quoted above, was regarded as authoritative by the Babylonian Jews in the same way in which the codex of Ben Asher was regarded as authoritative by the Palestinian Jews. This codex has perished, and no immediate descendants of it are known. About the middle of the last century, however, codices, with supralinear punctuation and other characteristics reported of the Babylonian Massoretic text, began to find their way into Europe from the Crimea and from Yemen in southern Arabia. Since that time a considerable number of these have been acquired by the Library of the British Museum and other great libraries of Europe, so that now it is possible to say something definite about the Babylonian Massoretic recension. The MSS. date from the 12th to the 17th cent., and exhibit three slightly variant systems of punctuation, all of which differ from the Tiberian system in the signs used for the vowels and accents, and in being mainly supralinear. But in spite of these differences, the Massoretic tradition represented by them is practically identical with that found in Palestinian MSS. Nearly all have been conformed to Palestinian models, and do not represent the genuine Babylonian tradition. These codices, accordingly, are of small text-critical value. Only occasionally have they retained by accident a genuine Babylonian reading.

8. The Massora.

The Massora ("Tradition") is a sort of text-critical commentary written in the margin of most of the codices. It contains the observations and discussions of the Tiberian scribes during the period from the 2d to the 10th cent. of our era. It counts the number of sections, sentences, and words in books; it notes their middle sentences and middle words; it enumerates passages in which unusual forms occur; it calls attention to abnormal letters, spelling, vocalization, or accentuation, and warns the scribe against changing these. Words that it regards as incorrect it marks with a small circle, and inserts in the margin the Q^{e}re, or supposedly correct reading, the vowels of which are placed under the K^{e}thibh, or form in the text. Similar in character are the *S^{e}bhirin* ("opinions") that suggest an alternate reading to the one in the text. Variant readings of MSS. and of other rabbinical schools are also recorded. The Massora has been the means by which the extraordinary uniformity that now exists in the MSS. has been secured, and its authority must be final in deciding between variant readings of the Tiberian recension.

The Massora is printed in connection with the Bible text, as in the MSS., in the great rabbinic Bible of Jacob ben Ḥayyim (Venice, 1524–25), and in Buxtorf's rabbinic Bible (Basel, 1618–19). There are also a large number of treatises which contain the Massora classified in various systematic ways, either topical or alphabetic. The most important of these are the following: from the 10th cent., Aaron ben Moses ben Asher, *Diqduqe hat-Te'amim* (ed. Baer and Strack, Leipsic, 1879); from an anonymous author of the same century, *Okhla we-Okhla* (ed. Frensdorff, Hanover, 1864); Moses the Punctuator, *Darke han-Niqqud wehan-Neginoth* (ed. Frensdorff, Hanover, 1847); Jekuthiel the Punctuator, *'En haq-Qore* (ed. Heidenheim in *Me'or 'Enayim*, Rödelheim, 1812–21, and in *Seder Yeme hap-Purim*, Rödelheim, 1826); Elias Levita, *Sefer Massoreth ham-Massoreth*, Venice, 1536 (German transl. with notes by Semler, Halle, 1772; text, English transl., and notes by Ginsburg, London, 1867); Frensdorff, *Die Massora Magna*, Hanover, 1876; Ginsburg, *The Massorah Compiled from Manuscripts, Lexically and Alphabetically Arranged* (London, 1880–85, 3 vols. fol.).

9. Printed Editions.

All printed editions of the Hebrew Bible are based upon MSS. with the Tiberian system of vocalization. The earlier editions rest upon a direct collation of MSS. and, therefore, have text-critical value. The most important of these is the great rabbinic Bible of Jacob ben Ḥayyim ibn Adonijah, published by Bomberg at Venice in 1524–25, 4 vols. fol. This edition is based upon a careful collation of MSS. and presents for the first time an accurate printed reproduction of the standard text of the Tiberian school. So well did Jacob ben Ḥayyim do this work that this edition has become the Textus Receptus of the Hebrew Bible down to the present day. All later printed editions are based upon this, either alone or in combination with the earlier editions. None of these later editions, accordingly, has independent text-critical value. Arias Montanus in his Hebrew Bible, with interlinear Latin translation (Antwerp, Plantin, 1571, one vol. fol.), first divided the Hebrew text into chapters, and inserted the Hebrew numeral letters in the text. He also added the Arabic verse numbers in the margin. From this edition and from the polyglots the practise of inserting chapter and verse numbers spread to all the later editions. Athias in his standard edition (1659–61) went so far as to invent enumerations in Massoretic style of the number of chapters, and inserted these among the genuine Massoretic summaries at the ends of the books. From him these notes have been copied by Jablonski, van der Hooght, and all the ordinary editions. The Massoretico-critical editions of Baer (*Quinque Volumina*,

Leipsic, 1886) and of Ginsburg (London, 1894) are revisions of the standard text of Jacob ben Ḥayyim, 1524–25, designed to conform it more closely to the teachings of the Massora. They differ from Jacob ben Ḥayyim and from one another only in trivial matters of accentuation and vocalization, and they represent substantially the standard codex of Ben Asher of the 10th cent. The edition of Kittel (Leipsic, 1906) reproduces the text of Jacob ben Ḥayyim and gives in foot-notes the more important variants of the MSS. and versions.

10. Versions of the Text of the Ṣopherim.

Besides these two families of MSS. all post-Christian versions of the O T are based upon the text of the Ṣopherim and, therefore, are of some value in restoring the prototype of this recension. Here belong the Peshito, or Syriac version, the Greek versions of Aquila, Symmachus, and Theodotion in the 2d cent., the fragments of the versions known as Quinta, Sexta, and Septima in the Hexapla of Origen, the asterisked passages in Origen's edition of the LXX. in the 3d cent., the Vulgate Latin version of Jerome in the 4th cent., the late Targums on Esther and some of the other Hagiographa in the 8th and 9th cents., and the Arabic version of Sa'adia in the 9th cent. (See Versions.) Here also belong citations of the Hebrew text in the Talmud, Midrashim, and other Jewish writings.

11. Samaritan Pentateuch.

Parallel with the text of the Ṣopherim, as a direct descendant of the text of the Canon, is the codex written in a modified form of the Phœnician character that is preserved by the Samaritans in their temple at Nâblûs. Its text is independent of that of the Ṣopherim, but unfortunately contains only the Pentateuch. It is printed in the Paris and the London Polyglots, and a new edition with critical apparatus is now being prepared by von Gall.

12. Targums.

Other representatives of a text earlier than the official edition of the Ṣopherim are the Targums, or Aramaic versions of the O T (see Targum). At first transmitted orally, they were later committed to writing. But since they were made from a text earlier than the official codex of the Ṣopherim, their readings often have critical value. The difficulties with them are, that they are free paraphases with extensive explanatory interpolations, and that they themselves have suffered much in textual transmission. The different Targums vary greatly in their value as critical apparatus, those on the Pentateuch and that on the Prophets being the best, whereas those on the Hagiographa are of later origin, and were never regarded as of equal authority with those on the Law and the Prophets. Most of them are too late to be of any great text-critical value, but it is possible, although they did not assume their present form until a late date, that they may contain reminiscences of a pre-Massoretic form of the text.

13. Greek Version.

The fourth main descendant of the text of the Canon is the Greek version, with all its numerous recensions and secondary versions. The text of the Greek Version has come down to us in several recensions, and only through comparison of these can one hope to restore its primitive form. These are: (1) The unrevised text, represented by the great uncials ℵAB and the kindred uncials and cursives. These show in the main the common text as it existed before the revision undertaken by Origen. (2) The revised text of Origen in the Hexapla, completed about 240 A.D. From this are derived the secondary versions of the Syro-Hexapla, the Latin Hexapla, the Palestinian Syriac, and the Armenian in part. (3) The revised text of Hesychius made at Alexandria in the 3d cent. From this are drawn the citations of the Alexandrian Fathers, and the secondary Coptic and Ethiopic versions. (4) The Lucianic recension made at Antioch in the 4th cent. On this depends the citations of the Antiochian Fathers, and the secondary Philoxenian, Gothic, and Slavonic versions. (5) That underlying the Vetus Itala, or Old Latin Version, which was a secondary translation from the Greek made in the middle of the 2d cent. It is an important witness to the original form of the Greek text before it underwent the revisions of Origen, Hesychius, and Lucian. (See Versions.) To this list we should perhaps add (6) Josephus, who bases his history upon a Greek text that stands midway between that of the uncials and that of Lucian. (See genealogical table at end of article.)

14. The Process of Text-Reconstruction.

In the light of these facts the process by which the text of the O T is to be reconstructed is as follows: (1) All extant Palestinian MSS. and printed editions, with their Massora and the remarks of medieval Jewish commentators, should be compared in order to discover the Tiberian prototype of the 7th cent. (2) All Babylonian MSS., with their Massora, should be compared in order to discover the Babylonian prototype of the 7th cent. (3) The Palestinian prototype and the Babylonian prototype should be compared with the restored originals of the Peshito, Aquila, Symmachus, Theodotion, Quinta, Sexta, Septima, Origen, Jerome, Sa'adia, Græcus Venetus, the later Targums, and citations in the Talmud, Midrashim, and other Jewish writings in order to determine the text of the standard codex of the Ṣopherim in the 2d cent. (4) The text of the Ṣopherim, being thus restored, it should be compared with the Samaritan, the Targums, and the original text of the Greek version, restored by a similar genealogical study of all their recensions and secondary versions, in order to discover the text of the Canon. (5) The final step in the process should be the restoration of the text of the original autographs. Where passages are duplicated in the O T, criticism has a basis for comparison; but where this is not the case, documentary evidence fails us, and we are compelled to resort to conjectural emendation of doubtful passages. Such criticism is always precarious; still conjectures that rest upon exact knowledge of the Hebrew language and thorough acquaintance with Hebrew literature are often extremely probable. It is needless to say that the elaborate process here sketched has never yet been thoroughly carried out for a single book of the O T.

Many years must elapse before the criticism of the versions shall be so complete that they can be used in the proper way for the emendation of the Hebrew text. Meanwhile textual criticism follows as far as possible the lines of research just indicated, but is compelled to be more or less eclectic and tentative. For genealogy of O T text see table below.

LITERATURE: Cornill, *Ezechiel* (1886), pp. 1–160; Dillmann-Buhl, art. Bibeltext des A T in *PRE*[3] (1897); Driver, *Notes on the Heb. Text of the Books of Samuel* (1890); Field, *Origenis Hexaplorum Quæ Supersunt* (1875); Geiger, *Urschrift und Uebersetzungen der Bibel* (1857); Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (1897); Holmes and Parsons, *Vetus Testamentum Græce cum Variis Lectionibus* (1823), Kennicott, *Vetus Testamentum Hebraicum cum Variis Lectionibus* (1876–80); Kittel, *Notwendigkeit und Möglichkeit einer neuen Ausgabe der hebräischen Bibel* (1885); König, *Einleitung in das A T* (1893); Kuenen, Der Stammbaum des massoretischen Textes des A T in *Ges. Abhandlungen* (1894), pp. 82–124; Nestle, art. Septuaginta in *PRE*[3] (1897); Ryssel, *Untersuchung über die Textgestalt und die Echtheit des Buches Micha* (1887); De Rossi, *Variæ Lectiones* (1784–88) and *Supplement* (1798); Swete, *Introduction to the O T in Greek* (1902); Strack, *Prolegomena Critica in Vetus Testamentum Hebraicum* (1873); art. Massora in *PRE*[3] (1897); Walton, *Prolegomena to the London Polyglot* (1657); Wellhausen in Bleek's *Einleitung in das A T*[5] (1888).

L. B. P.

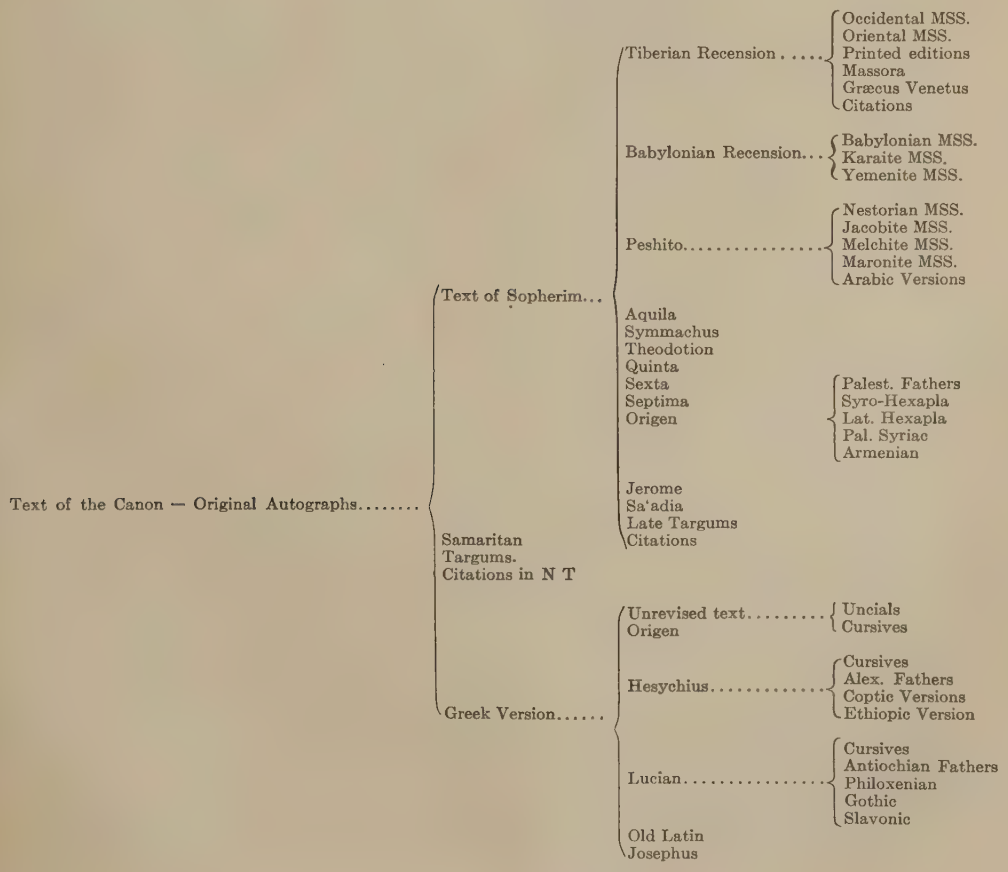
OLIVE, OLIVE-TREE. See PALESTINE, § 21, and FOOD AND FOOD UTENSILS, § 5.

OLIVES, MOUNT OF: The prominent hill to the E. of Jerusalem (q.v.), also referred to as "the ascent of the Olives" (II S 15 30), "the mount that is before [E. of] Jerusalem" (I K 11 7), "the mountain which is on the east side of the city" (Ezk 11 23), "the mount of corruption" (II K 23 13), "the mount that is called Olivet" (Lk 19 29, 21 37; cf. Ac 1 12), or simply "the mount" (Neh 8 15). The modern Arabic name is *Jebel et-Tûr*. The Mount of Olives is referred to but seldom in the O T. David passed over it on his flight from Absalom (II S 15 30, 32, 16 1); Solomon built high places here (I K 11 7; cf. II S 15 32), which were overthrown by Josiah (II K 23 13 f.). In Nehemiah's time there were many trees upon the mount (Neh 8 15; cf. also Zec 14 4; Ezk 11 23). Its connection with the life of our Lord, however, is too well known to need detailed mention here (Mt 21 1, 24 3, 26 30; Lk 21 37 and ‖s; Ac 1 12).

1. Names and Biblical References.

The Mount of Olives is a hill, or rather a range of rounded hills of cretaceous limestone, lying roughly parallel to the E. wall of Jerusalem, and separated

GENEALOGY OF OLD TESTAMENT TEXT.



from the city only by the narrow valley of the Kidron (see map with art. JERUSALEM). The ridge shows a slight concavity toward the city. It is continued to the NW. by Mount Scopus, and at the SW. is separated from the Hill of Evil Counsel by the Kidron gorge. Eastward the slopes of Olivet drop quickly to the wilderness. The central summit is half a mile E. of the Temple hill, 400 ft. above the bed of the Kidron and 100 ft. above the highest part of Jerusalem. It therefore affords a magnificent panorama of the Holy City (see plate, JERUSALEM FROM SCOPUS, NE. OF THE CITY), as well as of the surrounding country, including the wilderness, the Jordan Valley, the N. end of the Dead Sea, and the mountains of Gilead and Moab. The slopes of Olivet are cultivated and olive orchards are still fairly numerous, but the vegetation is by no means luxuriant. During late years a large number of buildings have been erected on the mount.

2. Description.

The range of Olivet is about a mile long, and it is usually considered as having four summits, which are named as follows, going from S. to N.: (1) *The Mount of Offense* is so called from a late tradition identifying it with the scene of Solomon's idolatry. This is the lowest summit (2,411 ft.), being of about the same level as the Temple site. Upon the steep W. slope of the hill cling the miserable hovels of the village of Siloam. (2) *The Prophets* is really a spur of (3), but has received a distinctive traditional name on account of the small labyrinth of rock-cut sepulchers which are known as 'The Tombs of the Prophets.' (3) The principal summit, that of *The Ascension* (2,641 ft.), lies directly opposite the Temple hill. The site is hallowed by very ancient traditions, which, however, are hard to reconcile with the statement of Lk 24 50, or with the fact that, in the time of Christ, the summit of the mount was covered with buildings. The small, octagonal Chapel of the Ascension is now in the possession of the Moslems, but Christians are allowed to celebrate mass there on certain days. Upon this summit is the native village of *Kefr eṭ-Ṭûr*; here also are the extensive buildings and conspicuous view-tower of the Russian monastery, besides a number of other edifices belonging to various religious orders and preserving doubtful traditions. (4) The *Viri Galilæi* is the most northerly and highest (2,723 ft.) of the four summits. It receives its name from a curious and impossible medieval tradition that the "men of Galilee" stood here when addressed by the two men in white apparel (Ac 1 10 f.). On the W. slope of the central hill, near the bottom of the Kidron Valley, is the traditional Gethsemane (q.v.). The different roads past Olivet to Bethany and Jericho should be carefully noted upon the map.

3. Summits and Traditional Sites.

LITERATURE: Stanley, *Sinai and Palestine* (1883), pp. 186–195; Baedeker's *Palestine* (1898), pp. 85–94; Thompson, *Land and Book* (1880), i, pp. 415–462. L. G. L.

OLYMPAS, o-lim'pas (Ὀλυμπᾶς): A Roman Christian to whom Paul sent a salutation (Ro 16 15). E. E. N.

OMAR, ō'mar (אֹמָר, *'ōmār*): A clan chieftain—probably also a clan—of Edom (Gn 36 11, 15; I Ch 1 36). E. E. N.

OMEGA, o-mi'ga. See ALPHA AND OMEGA.

OMER. See WEIGHTS AND MEASURES, § 3.

OMRI, om'rai (עָמְרִי, *'omrī*): The founder of the dynasty of which his son Ahab is the best-known member. Omri himself, however, was probably not the least inferior in the dynasty, either in ability or achievement. At the time when Zimri assassinated Elah and usurped the throne, Omri happened to be in charge of the king's army at Gibbethon (I K 16 16 f.). He hastened to the capital, Tirzah, besieged it, and compelled Zimri to take refuge in the citadel, where he perished in a fire incident to the siege. Omri was then recognized by the army as king in his stead. Some opposition was made to him by Tibni, but he evidently soon put this down. Omri's power to grasp the needs of the realm is illustrated among other things by his removing the seat of government from Tirzah and building a new and strongly fortified capital city at Samaria, a site much more suitable from both the administrative and strategic points of view. His reign of twelve years (c. 885–874 B.C.) was signalized by a strong foreign policy. Toward Syria he maintained an effective resistance, checking the aggressive movements of that kingdom against Israel. Moab, which had shaken off the yoke of Israel during the years immediately following the disruption, was again subjugated (STONE OF MESHA, lines 5 ff., under MESHA). O. was thus the first king of N. Israel to organize and establish the royal government on a firm basis; consequently, his name became known abroad as that of a great king, for even on the Black Obelisk of Shalmaneser II he is named as the ancestor (officially speaking) of Jehu (cf. Schrader, *COT*, I, 179). A. C. Z.

ON, on (אוֹן, *'ōn*, Gn 41 45, 46 20; also called **Bethshemesh**, Jer 43 13, and by the Greeks, **Heliopolis**. Egyptian, *Pa-Ra*; the Heb. *On*, however, is from *An Ann*): A city situated near the S. end of the Delta on the Pelusiac branch of the Nile. It is reputed to be the oldest and the holiest city in Egypt. It was the site of a temple built by Amenophis I of the 12th dynasty and dedicated to the sun. In connection with the cult of the sun there was here a school of priests, reputed among the Greeks as the most learned in the world (Herod. II, 3). From the name of the high priest ("greatest in seeing," *i.e.*, observing the stars) and from his sacrificial costume, which was decorated with stars, it would appear that the cult was more than sun-worship, and involved the adoration of the heavenly hosts in general. Politically, On was not of great importance. From its situation on the highway between Egypt proper and Arabia, the home of the Semites, it contained a Semitic population, which at times must have been quite large. The Potiphera named as Joseph's father-in-law belonged to the priests of the Sun Temple of On. In the intertestamental period the city was made the site of a Jewish Temple by Onias (q.v.). The modern site is the village *El-Matariye*,

where an obelisk erected by Usertesen of the 12th dynasty stands to the present day. A. C. Z.

ONAM, ō'nam (אוֹנָם, *'ōnām*): **1.** The ancestral head of a Horite (Edomite?) clan (Gn 36 23; I Ch 1 40). **2.** The ancestral head of a Jerahmeelite clan (I Ch 2 26, 28). See ONAN. E. E. N.

ONAN, ō'nan (אוֹנָן, *'ōnān*): Probably a clan, of Canaanite origin, that lost its identity in the amalgamation of clans incidental to the growth of the tribe of Judah (Gn 38 4 ff., 46 12; Nu 26 19; I Ch 2 3). Possibly the same as ONAM, **2.** E. E. N.

ONESIMUS, o-nes'i-mus (Ὀνήσιμος), 'profitable'; cf. Phm ver. 11 for a play upon the meaning of the word: A slave (Phm ver. 16) belonging to the household of Philemon, a Christian living in Colossæ (cf. Phm ver. 1; Col 4 9). After having stolen some of his master's property (vs. 11, 18) O. fled to either Cæsarea or Rome (see PHILEMON, EP. TO), where coming in contact with Paul he was converted, and sent back by Paul to his master, evidently in company with Tychicus, the bearer of the Colossian letter. O. probably carried the Ep. to Philemon with him when he returned to his master. For later legends concerning him, cf. *Acta Sanctorum*, II, 858–859. J. M. T.

ONESIPHORUS, on''ę-sif'o-rus (Ὀνησίφορος): An Ephesian friend of Paul's who, according to II Ti 1 16 ff., sought and found the Apostle in Rome, and ministered to his bodily needs (the probable meaning of ἀνέψυξεν, lit. 'refreshed'), even at the risk of becoming implicated in the charges against him. Since only the household of O. is prayed for and saluted in II Ti 1 16, 4 19, it is possible that at the time when this Epistle was written he was already dead. J. M. T.

ONIAS, o-nai'as (Ὀνίας): The name of three (or four?) high priests of the post-exilic period (Jos. *Ant.* XI, 8 7; XXII, 2 5, 4 1-10, 5 1; III, 3 1-3). It may be derived either from 'Oni' (the same as 'Ono,' Neh 7 37), or from 'Nehoniah' by abbreviation. **1.** Onias I, the son of Jaddua, who entered into correspondence and alliance with Areus, King of the Spartans (I Mac 12 7, 8, 19; the text, however, reads "Darius"), who reigned 309–265 B.C. Onias I must therefore have held office about 300–280 B.C. **2.** Onias II (c. 252 B.C.), the grandson of the preceding. It is probable that he is the Onias named in Sir 50 1 (cf. Jos. *Ant.* XII, 4 1-3) as a father of the high priest Simeon. **3.** Onias III, the grandson of Onias II. He was the champion of conservatism against the Hellenizing party during the reign of Seleucus IV (187–175 B.C.). In consequence of this conduct he was accused by his enemies. He went to Antioch to plead his cause in person before the king. He was compelled to remain in Antioch, and finally was murdered by the agents of his rival Menelaus (II Mac 3 1–4 38; I Mac 4 1-17; Jos. *Ant.* XII, 4 10, 5 11). **4.** Onias IV, according to some the same as the preceding, who escaped death at Jerusalem, fled to Egypt (Jos. *BJ*, I, 1 1), and there (at Leontopolis) built a temple in fulfilment of Is 19 19. Others, however, though believing that there were only three of the name, maintain that **2** and **3** above were the same (cf. Guthe in *EB*, s.v.). A. C. Z.

ONION. See PALESTINE, § 23.

ONLY BEGOTTEN (*μονογενής*): This phrase expresses the conception of the unique relationship of Jesus Christ to God as given in the Johannine writings (Jn 1 14, 18, 3 16, 18; I Jn 4 9). The O T basis of the expression is to be found in Ps 2 7, where J" addresses the Messiah in the words, "Thou art my son, this day have I begotten thee." The filial relation of the Messiah to God is always in the background in later Judaism (Dn 3 25; see also MESSIAH); but it only assumes the aspect of uniqueness with the clearer and profounder insight into its nature secured by the author of the Fourth Gospel and I Jn. In other portions of the Scriptures, the words "beget," "begotten" are used in their literal senses. The term **first-begotten** (*πρωτότοκος*, He 1 6 AV, **first-born** RV) presents the thought of the uniqueness, not in its transcendent aspect, but in its association with spiritual sonship as typified in Christ. (Cf. the same word in Rev 1 5.) A. C. Z.

ONO, ō'no (אוֹנוֹ, *'ōnō*), 'vigorous': A Benjamite town of seemingly early date (I Ch 8 12, and mentioned in the lists of Thotmes III, c. 1600 B.C.), though noticed in the O T only in post-exilic writings. It was inhabited by members of the post-exilic Jewish community (Ezr 2 33 = Neh 7 37). It was in "the plain of Ono" that the enemies of Nehemiah wished him to meet them (Neh 6 2). The place is mentioned with Lod (Lydda) and is probably the village *Kefr 'Ānā*, NW. of Lydda. Map III, D 4. C. S. T.

ONYCHA, on'i-ca. See OINTMENTS AND PERFUMES, § 2.

ONYX. See STONES, PRECIOUS, § 2.

OPHEL, ō'fel. See JERUSALEM, § 17.

OPHIR, ō'fęr (אוֹפִיר, אוֹפִר, *'ōphir*, *'ōphīr*): A place or country from which gold was brought by the navies of Solomon and Hiram to Ezion-geber, Solomon's harbor at the head of the Gulf of Akabah (I K 9 26 ff., 10 11; II Ch 8 18, 9 10). Jehoshaphat later failed in an attempt to send vessels thither for gold (I K 22 48 f.). It was a land famed for the quality of its gold (I Ch 29 4; Is 13 12; Job 28 16; Ps 45 9 [10]; cf. Jer 10 9; Dn 10 5 "gold of Uphaz," and I K 10 18 "fine [*mūphaz*] gold," should probably be emended to read "gold of [from] Ophir") and "Ophir" (Job 22 24) by itself means fine gold. Its location has always been under discussion, and has been found in many countries. We know that it produced fine gold, was accessible by sea, therefore on or near the coast, that the voyage to O. and back to Ezion-geber required three years, if I K 10 22 refers to the same ships; and that "almug" (II Ch 2 8, 9 10, 11 "algum," wood and precious stones (I K 10 11), also silver, ivory, apes, and peacocks were brought back with the gold. It has been located in (1) Africa, on the eastern coast, as far north as the Red Sea (Carl Peters, *Das Goldene Ophir Salomos*, 1895), or in East Africa, in Mashonaland, opposite Madagascar. Mauch (a traveler in E. Africa) discovered in 1871, at Zimbaye, about 200 m. inland from Sofâla (cf. *Sophir* of LXX.) remarkable ruins, with which are connected reports of gold-mining as early as 1500 A.D. (2) In the farther East, where all the articles named are found in: (a) the old city of Supara or Upara on the Malabar coast in the region of Goa.

This identification has been made on the basis of the LXX. reading (Σωφηρά, Sophir) of I K 9 26-28. (b) The Malacca peninsula, where a Mt. Ophir, near Johore, is known as producing gold. (c) The east side of the Indus delta, where a nomadic people, *Abhîra*, were settled. Gold is found in Kashmir, farther inland; precious stones, sandalwood (almug-wood?), apes, and peacocks are also found in India. (3) In Arabia: (a) On the SW. coast (so Sprenger, Guthe) along the Red Sea, which was a gold-producing country and might furnish precious stones and almug-wood. The products mentioned in I K 10 22 could have been secured elsewhere, or, as many claim, the verse is a late insertion and its writer was confused as to the location of O. (b) The SE. coast of Arabia, along the Persian Gulf, for which E. Glaser (*Skizze der Geschichte u. Geog. Arabiens*, 1890, II, 353–387) makes a strong argument. Gn 10 29, 30 connects Ophir with Havilah (q.v.) and Sheba (q.v.), called "sons" of Joktan, who settled in Arabia. Many early authorities identify O. with S. Arabia, which was noted for its fine gold, called "apyron" (ἄπυρον) by the Greeks. This may be connected with the Elamite name (1000–800 B.C.) *Apiria* (Apii) = Ophir (?) for the territory between Susa and the Persian Gulf. Glaser claims that on account of the winds the voyage might easily have required three years. The ships would have gone down the Red Sea, eastward along the Somali coast, then along the Arabian coast and into the Persian Gulf. Gold, silver, almug-wood, and precious stones would have been secured at O., the other products at ports on the E. of the gulf, or even elsewhere. This view seems, on the whole, the most probable. C. S. T.

OPHNI, of'nai (עָפְנִי, *'ophnī*): One of the cities of Benjamin (Jos 18 24). Map III, F 5 (but this identification is doubtful). E. E. N.

OPHRAH, of'rā (עָפְרָה, *'ophrāh*): **I.** A Jewish family name (I Ch 4 14). **II. 1.** A town on the NE. border of Benjamin (Jos 18 23). Jerome states it was Ephrem, 5 m. E. of Bethel. A company of Philistines from Michmash, S. of this place, set out on the Ophrah road (Is 13 17); other companies went to the W. and E. and Saul commanded the S.; therefore the road to O. probably led to the N. and the O. of Jos 18 23 would be intended. It is identified with *Ṭaiyebeh*, 5 m. NE. of Bethel. Map III, F 5. **2.** A town in Manasseh (Jg 6 11, 15), belonging to the family of Abiezer, the home of Gideon (Jg chs. 6-8). It had the altar "Jehovah-shalom" ('J" is peace') (6 24), and an ephod set up by Gideon (8 27). Gideon was buried there (8 32) and there his family was slain by his son Abimelech (9 5). It was W. of the Jordan, and not far S. (7 1) of the Plain of Jezreel (6 33-35, 8 18 f.), and probably N. of Shechem. The site has not been found, though identified with *Fer'ata*, 6 m. W. of Shechem. C. S. T.

ORACLE: (1) The rendering of *dābhār*, 'word,' *i.e.*, the Divine word, as given through some appointed means, such as, in earlier times, the sacred lot, or a seer or "man of God," or in later times, a prophet (II S 16 23; here the earlier usage is meant). (2) The rendering of *d'bhīr*, a term used in the description of Solomon's Temple (q.v.), meaning the 'inner' or 'rear' part or chamber, and applied to the most holy place where the Ark was kept (I K 6 5, 16 f., etc.; II Ch 3 16, etc.). (3) In Pr 31 1 the Heb. text contains the enigmatic word *massā'*, which is often used of prophetic oracles and is here rendered "oracle" ("prophecy" AV). While it can not mean 'oracle' in this passage, it may mean 'utterance' in the sense of a wisdom-poem. Some scholars think a proper name is intended and render "Lemuel, King of Massa" (cf. Gn 25 14). (4) The rendering of λόγιον, 'a little word,' and hence used of a brief utterance, and so of pagan oracles, since these were usually brief. In the N T this term is used of the O T as a Divine revelation (Ac 7 38, of the Mosaic Law; Ro 3 2; He 5 12; I P 4 11, where "oracles" is the subject of 'speak' understood, and the meaning is that the Christian teacher is to speak in the spirit and manner of, and in harmony with, the Scriptures, *i.e.*, the O T). E. E. N.

ORATOR: In the O T this word is used once (Is 3 3 AV) to translate the Heb. *lāḥash*, more correctly rendered in RV by "enchanter." In the N T it renders the term ῥήτωρ, applied to one Tertullus (Ac 24 1) in the technical sense of 'advocate,' or 'pleader.' J. M. T.

ORCHARD: The AV rendering (Ec 2 5; Song 4 13) of *pardēs*, a Persian word meaning an 'enclosure,' *i.e.*, a royal preserve, whether of forest (cf. Neh 2 8 RVmg.), or for hunting, or pleasure-grounds. Ec 2 5 RV reads "park." E. E. N.

ORDAIN: This is the rendering of words meaning (1) 'to will into being,' 'command,' 'decide,' or 'fix,' and, therefore, cause the occurrence of that which is ordained (*kūn*, Ps 8 2; *maneh*, Dn 2 24; *yāṣadh*, I Ch 9 22; *pā'al*, Ps 7 13; *qūm*, Est 9 27; ποιεῖν, Mk 3 14). (2) 'To set in order,' or 'arrange,' 'prepare' (*'āmadh*, II Ch 11 15; *nāthan*, II K 25 3; κατασκευάζειν, He 9 6; διατάσσειν, I Co 7 17; προετοιμάζειν, Eph 2 10). (3) 'To set apart,' 'designate,' for a special function or office, 'to appoint' (*sūn*, *sūm*, Ps 81 5; Hab 1 12; *shāphath*, Is 26 12; κρίνειν, Ac 16 4; ὁρίζειν, Ac 10 42; χειροτονεῖν, Ac 14 23; προορίζειν, I Co 2 7; τάσσειν, Ac 13 48; προγράφειν, Jude ver. 4). (4) 'To install' in office, or 'consecrate,' when the office is viewed as sacred (καθίστημι, He 5 1). The term 'ordination' does not occur in the Bible. The usual conception of ordination as the setting apart of the officers of the Church to their peculiar work by the ceremony of the laying on of hands (I Ti 4 14; II Ti 1 6) has the sanction of the Apostolic usage, but its significance is not explicitly given. There is no evidence that the act was more than the recognition of the call of the minister by the Christian community in which he was to serve, and concurrence in the call. The call itself came from the Holy Spirit (Ac 13 2), but sometimes through election by the people, or appointment by the Apostles (Ac 6 5, 14 23). See also CHURCH, §§ 3, 8. A. C. Z.

ORDER: In Ps 110 4 the Heb. *dibhrāh* has no technical significance. It means simply after the 'manner' of Melchizedek. In Lk 1 3 "in order" (καθεξῆς) is not a conjunction, but an adverb, meaning 'in succession,' 'separately' (cf. also Ac 11 4, 18 23). E. E. N.

ORDINANCE: A statutory prescription as distinguished from consuetudinary law. The principal Heb. and Gr. words thus rendered are *ḥuqqāh, mishpaṭ,* and *διαταγή* (Ex 12 14; Ps 119 91; He 9 1). See also, in general, LAW AND LEGAL PRACTISE.
A. C. Z.

OREB, ō'reb (עוֹרֵב, עֹרֵב, *'ōrēbh*), 'raven': I. A Midianite prince slain by the Ephraimites, who at the command of Gideon had gone down into the Jordan Valley to cut off the retreat of the Midianites (Jg 7 25, 8 3; Ps 83 11). II. A place named after the Midianite prince (Jg 7 25; Is 10 26), located perhaps in the *Wâdy Fâr'ah* (see Moore, *ad loc.* in *Int. Crit. Com.* on Judges). C. S. T.

OREN, ō'ren (אֹרֶן, *'ōren*), 'cedar': The ancestral head of a Jerahmeelite clan (I Ch 2 25). E. E. N.

ORGAN. See MUSIC AND MUSICAL INSTRUMENTS, § 3 (2).

ORION, o-rai'ən. See ASTRONOMY, § 4.

ORNAMENT. See DRESS AND ORNAMENTS, II.

ORNAMENT FOR THE LEGS. See DRESS AND ORNAMENTS.

ORNAN. See ARAUNAH.

ORPAH, ōr'pā (עָרְפָּה, *'orpāh*): A Moabitess, one of Naomi's daughters-in-law (Ru 1 4, 14). See RUTH. E. E. N.

OSEE, ō'zî. See HOSEA, § 1.

OSHEA, o-shî'a. See JOSHUA.

OSNAPPER, os'nap-ər (אָסְנַפַּר, *'oṣnappar*; LXX. Ἀσενναφάρ; Lucian, Σαλμανασσάρης): A king who transported peoples to Samaria (Ezr 4 9 f.); probably the Assyr. king Asshurbanipal (אסנ[ר]נפל, 668–626 B.C.) is meant. Sargon (722–705 B.C.) seems to have been the first Assyrian king to transport men from the East to Samaria in 721 B.C. and 715 B.C. (II K 17 24; cf. *COT,* 276 f.). Esarhaddon (681–668 B.C.) also sent colonists to Samaria (Ezr 4 2). Although no other mention is made of Asshurbanipal than in Ezr 4 10, he was the only Assyrian king who could have transplanted the inhabitants of Susa and Elam. Esarhaddon had brought to subjection the whole of Syria and Egypt, and his empire extended from Babylon to Egypt. Asshurbanipal, his son, received the Assyrian throne with the western dependencies; his brother Samaš-šum-ukim having been set over Babylon. A. quelled an uprising in Egypt, conquered the Elamite kingdom, and putting down the rebellion of his brother in Babylon became king of both Assyria and Babylonia (648 B.C.?). There seems to have been an uprising in Syria and Palestine at the same time, and according to II Ch 33 11 Manasseh was carried in chains to Babylon. The inscriptions mention Manasseh as a vassal of A., and the incident as recorded in Ch may well have been true, as A. probably resided at Babylon part of the time. He erected notable buildings, both palaces and temples, in various cities of his empire; but his greatest service to posterity was in collecting the very rich and valuable library of Babyl.-Assyr. literature, which was discovered at Nineveh by Layard and Rassam (1845–50, and later). C. S. T.

OSPREY. See PALESTINE, § 25.

OSSIFRAGE. See PALESTINE, § 25.

OSTRICH. See PALESTINE, § 25.

OTHNI, oth'nai (עָתְנִי, *'othnī*): A Levite gatekeeper (I Ch 26 7). E. E. N.

OTHNIEL, oth'ni-el (עָתְנִיאֵל, *'othnī'ēl*): The son of Kenaz, a younger brother of Caleb (Jos 15 17). The first of the so-called judges of Israel. His courage had been tested, even before he assumed the judgeship, when at the invitation of Caleb he attacked and captured Kiriath-sepher, and received as a reward the hand of Caleb's daughter Achsah in marriage (Jg 1 11-15). Othniel's judgeship was occasioned by his success in repelling the invasion of Cushan-rishathaim of Mesopotamia (Jg 3 7 ff.).
A. C. Z.

OUCHES (Settings RV): (1) The settings for the precious stones on the shoulder-pieces of the high-priestly ephod (Ex 28 11, 39 6). (2) Pieces of gold work that served as fastenings for the golden cords of the breastplate (Ex 28 13 f., 25, 39 16, 18). The Heb. term *mishbᵉtsōth* means something 'mixed' or woven together, indicative of open or filigree work, rather than of a solid cup, or cap in the case of (1), and of a hook or button in the case of (2). E. E. N.

OUTGOINGS: This term is the translation of two Heb. words: (1) *mōtsā'*, the place of the sun's going forth, the east (cf. Ps 75 6 [7]), and by zeugma (Ps 65 8 [9]), "the goings forth of the morning and evening" ='the east and the west.' (2) *tōtsā'ōth* (fem. pl.), 'the point at which a boundary terminates.' Although the noun is a fem. pl., the Heb. verb is singular (Qᵉri pl.), and in the original text the noun may have been singular. It is used in Jos (17 9, 18, etc.) in giving the boundaries of the tribal divisions in Canaan, where RV renders "goings out," while elsewhere, in Nu and Jos, it is rendered "goings forth," "goings out." C. S. T.

OUTLANDISH: This term is the old Eng. translation for *nokhrī* in Neh 13 26 AV, where RV has "foreign." Elsewhere AV usually renders this word by "strange," "stranger" where RV has "foreign," "foreigner." C. S. T.

OVEN. See FOOD AND FOOD UTENSILS, § 2.

OVERSEER: (1) In most instances in the O T this is a correct translation of the Heb. terms *pāqadh* (noun and verb) and *pāqīdh,* as the root idea signifies 'to seek out,' 'to care for,' 'to inspect.' (2) In II Ch 2 18, 34 13 the Heb. *mᵉnatsᵉṣḥīm* might be rendered "foremen." (3) In Pr 6 7 the Heb. term *shōṭēr* is one which occurs many times in the O T, and always (in RV) rendered "officer," except in this place. (4) On Ac 20 28 see CHURCH, § 8.
E. E. N.

OWL. See PALESTINE, § 25.

OWNER OF A SHIP. See SHIPS AND NAVIGATION, § 2.

OX: Several Heb. words of different root-significance are rendered "ox" in the Eng. Bible. (1) *shōr* (apparently cognate with the Lat. *taurus*, Ger. *stier*, Eng. *steer*), the most generic word used irrespective of age or sex. (2) *bāqār* ('to break through'), the term thus meaning the 'plow-animal.' In addition to these two terms, which represent nearly all the O T instances, there are two others: *par*, 'bullock'; but in Ex 24 5 and Nu 23 1 (AV) "oxen," and *'alleph*, *'allūph*, *'eleph*, meaning the 'tamed,' 'domesticated,' or 'taught' animal (Is 30 24; Jer 11 19; Ps 8 7, 144 14). For the uses to which oxen were put see AGRICULTURE, § 4; SACRIFICE AND OFFERINGS, § 5; and PALESTINE, § 24.
E. E. N.

OZEM, ō'zem (אֹצֶם, *'ōtsem*): 1. A brother of David (I Ch 2 15). 2. The ancestral head of a Jerahmeelite clan (I Ch 2 25). E. E. N.

OZIAS, o-zai'as. See UZZIAH.

OZNI, oz'nai (אָזְנִי, *'oznī*): The ancestral head of the Oznites, a clan of Gad (Nu 26 16), called **Ezbon** in Gn 46 15. E. E. N.

P

PAARAI, pê'a-rai *or* -rê (פַּעְרַי, *pa'ărī*): One of David's heroes (II S 23 35), an Arbite (see ARAB, II). In I Ch 11 37 called "Naarai son of Ezbai."
E. E. N.

PADAN-ARAM, pê"dan-ê'ram. See PADDAN-ARAM.

PADDAN-ARAM, pad"dan-ê'ram (פַּדָּן אֲרָם, *paddan 'ărām*, **Padan-aram** AV; "Paddan" alone in Gn 48 7 is doubtless due to a copyist's omission; Μεσοποταμία Συρίας, LXX.): A name used ten times in Gn (25 20, 28 2, etc.), probably always by the Priestly writer, to designate N. Mesopotamia, which is elsewhere called *'Aram-naharayim*, "Aram of the two rivers." The Assyrian word *padânu* means a 'plowed' [field] and is evidently translated in Hos 12 12 "the field of Aram," and so came to mean, apparently, an agricultural district. It is not impossible that Paddan-aram may indicate some particular part of Mesopotamia, such as the country around Haran, where the name *Feddân* (=Paddan) is still attached to two heaps of ruins. See also ARAM.
L. G. L.

PADDLE: A term found only in Dt 23 13 AV, for which RV substitutes "shovel." The Heb. term so rendered, *yāthēdh*, is the common term for a peg, or "tent-pin," and here denotes that the butt end of the spear should be shaped so as to be used conveniently for the purpose indicated. E. E. N.

PADON, pê'don (פָּדוֹן, *pādhōn*): The ancestral head of a family of Nethinim (Ezr 2 44; Neh 7 47).
E. E. N.

PAGIEL, pê'gi-el (פַּגְעִיאֵל, *pag'ī'ēl*): The "prince" of the tribe of Asher (Nu 1 13, etc.).
E. E. N.

PAHATH-MOAB, pê"hath-mō'ab (פַּחַת מוֹאָב, *paḥath mō'ābh*): A family from which 2,812 (Ezr 2 6) or 2,818 (Neh 7 11) men, in two branches, Jeshua and Joab, returned with Zerubbabel, and, later, 200 with Ezra (Ezr 8 4) and perhaps 218 more of the Joab branch (Ezr 8 9). Hasshub, "son" of P.-M., helped in repairing the wall (Neh 3 11), and the head of the family sealed the covenant (Neh 10 14 [15]). Eight of the family had married foreign wives (Ezr 10 30). C. S. T.

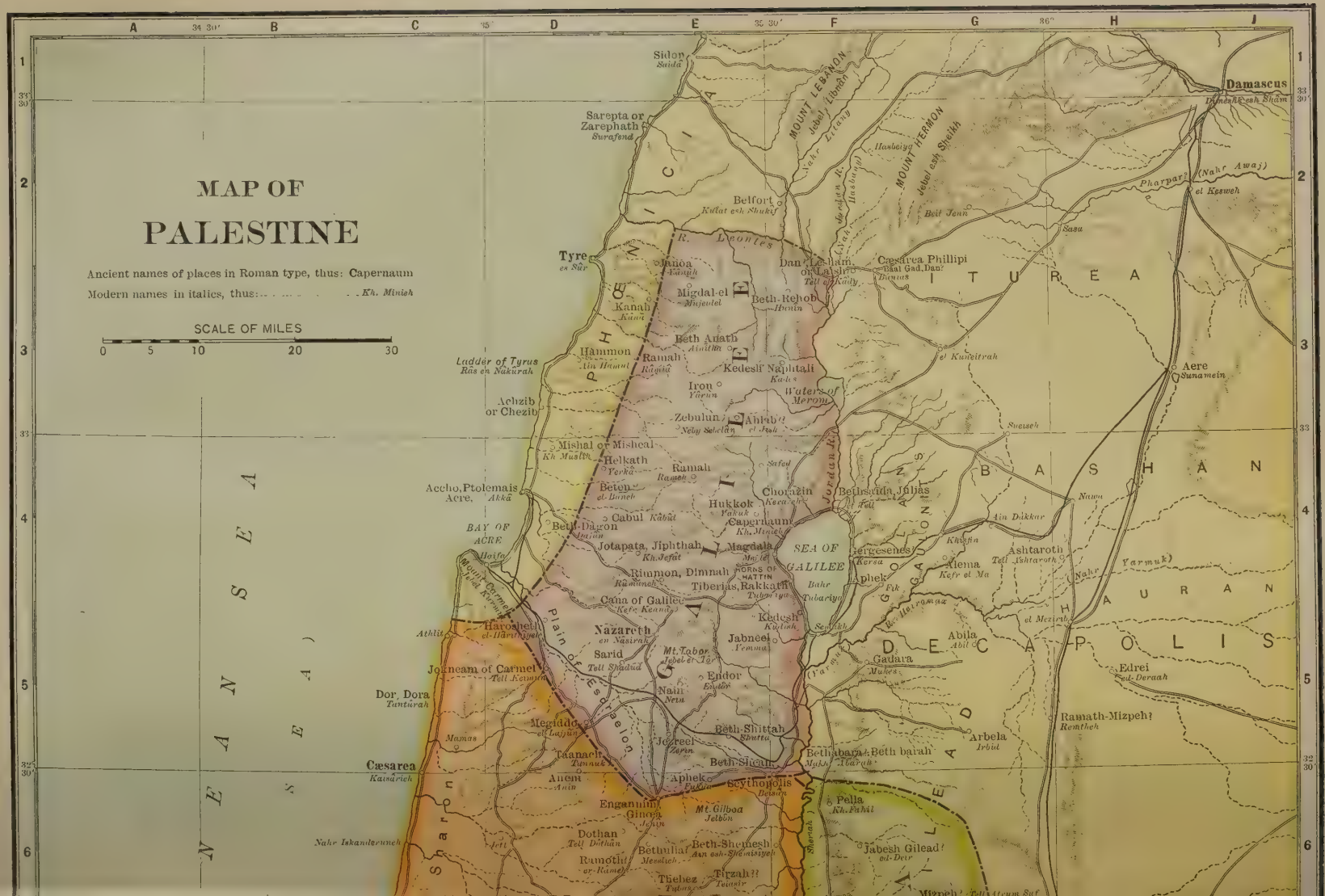
PAI, pê'ai. See PAU.

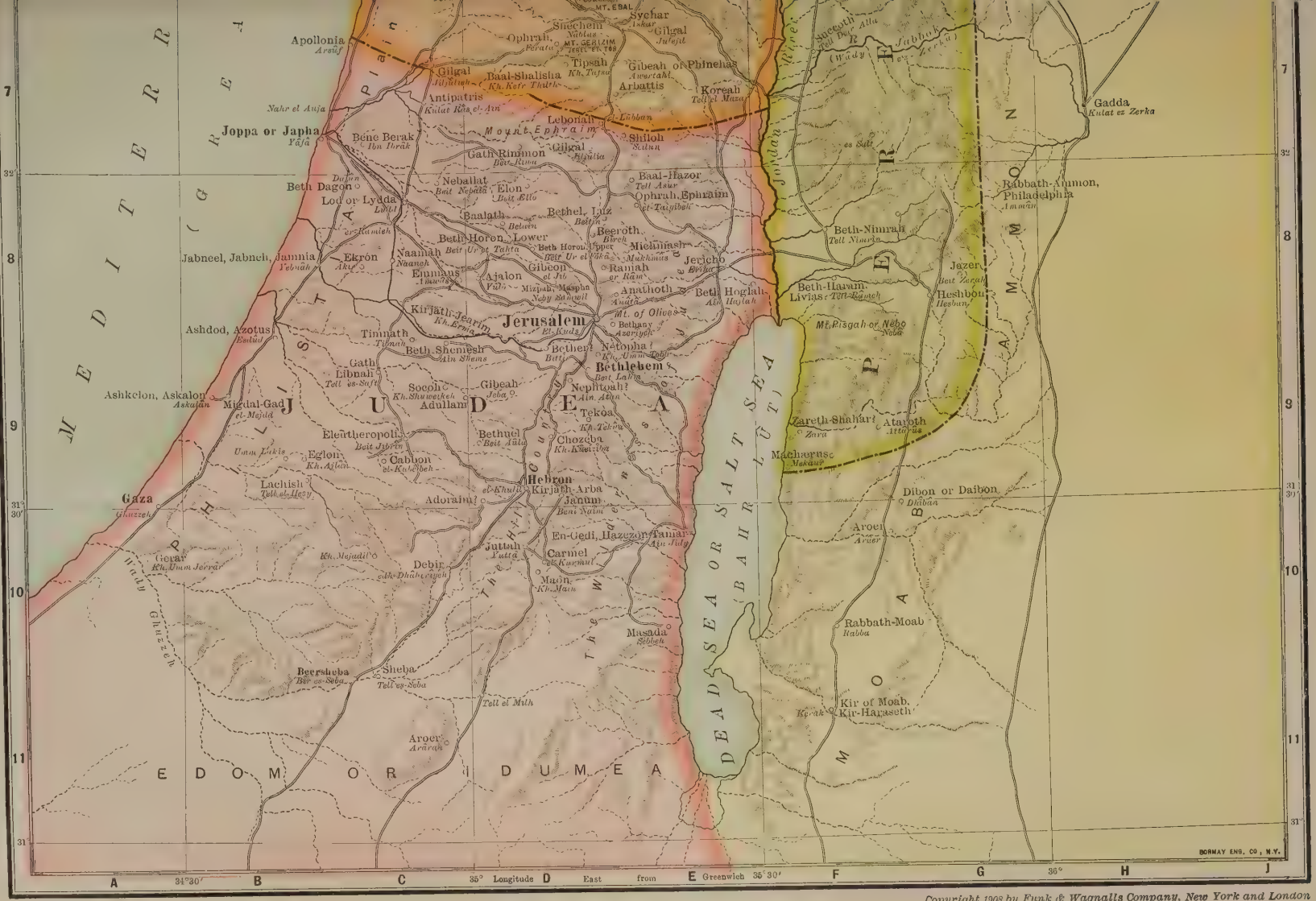
PAINT, PAINTING. See EYE-PAINT.

PALACE: This term is used in the AV as the translation of eight Heb. and two Gr. words: (1) *'appedhen*, from the Persian *apadâna*, 'treasury,' 'armory.' In Dn 11 45 it means 'palatial tents.' (2) *'armōn*, 'citadel'; not used before the establishment of the Kingdom of Israel, and means both 'citadel' (I K 16 18; II K 15 25, "castle" RV) of the king's house, and more generally 'castles,' 'palaces,' especially in passages of the Prophets, which speak of conquest (Jer 6 5; Am 1 4, etc.). (3) *bīrāh*, 'castle,' 'palace,' a late word from Assyr. *bîrtu*, 'fortress,' only in post-exilic lit., used for the Temple (I Ch 29 1, 19); for the fortress near the Temple (Neh 2 8, 7 2, "castle" RV), and for the fortress in (or which is) Shushan, the winter residence of the king of Babylon (Neh 1 1; Est 1 2, etc.; Dn 8 2). (4) *bayith*, 'house' (II Ch 9 11 RV); "king's house," the usual term for a royal palace. (5) *bīthān*, 'house,' "palace" in Est only (1 5, 7 7, 8). (6) *hēkhāl*, a loan-word from the Accadian *e-gal*, 'great house,' used for a royal palace (I K 21 1; Dn 1 4, etc.; Hos 8 4, "temple" AV); but also for the Temple, the palace of God, the supreme King (Is 6 1; I K 6 1, etc.). (7) *harmōn*, a word of uncertain meaning (Am 4 3 AV; cf. RV). (8) *ṭīrāh*, 'encampment,' 'settlement' (Song 8 9, "turret" RV; Ezk 25 4, "encampments" RV). (9) *αὐλή*, a 'court' and the house itself, "palace" AV (Mt 26 3 f.; Mk 14 54 f.; Lk 11 21; Jn 18 15). (10) *πραιτώριον*, 'the camp of pretorian soldiers,' 'the pretorian guard' (so Ph 1 13 RV). Their quarters in Rome did not include the royal palace, although when absent from Rome the emperor was 'in prætorio.' See also PRETORIUM.
C. S. T.

PALAL, pê'lal (פָּלָל, *pālāl*): One who helped on the wall of Jerusalem (Neh 3 25). E. E. N.

PALANQUIN, pal"an-kîn': The RV rendering of the Heb. *'appīryōn* (Song 3 9; "chariot" AV), a word of foreign origin and of somewhat uncertain meaning. E. E. N.


MAP OF
PALESTINE
Ancient names of places in Roman type, thus: Capernaum
Modern names in italics, thus: Kh. Minieh
SCALE OF MILES
0 5 10 20 30
Sidon
Saidâ
Sarepta or Zarephath
Surafend
Tyre
es Sûr
Belfort
Kulat esh Shukif
MOUNT LEBANON
Jebel Libnân
Nahr Litany
MOUNT HERMON
Jebel esh Sheikh
Hasbeiya
Jordan R.
Nahr Hasbany
Beit Jenn
Damascus
Dimeshk esh Shâm
Pharpar? (Nahr Awaj)
el Kesweh
Sasa
R. Leontes
Janoa
Kânah
Migdal-el
Mujeidel
Kanah
Kânâ
Dan? Lesham, or Laish
Tell el Kâdy
Cæsarea Phillipi
Baal Gad, Dan?
Banias
Beth-Rehob
Hunin
Beth Anath
Ainitha
Hammon
Ain Hamul
Ramah
Râmiâ
Kedesh Naphtali
Kades
Iron
Yârûn
Waters of Merom
Ladder of Tyrus
Râs en Nâkûrah
Achzib or Chezib
Zebulun?
Neby Sebelân
Ahlab?
el Jish
el Kuneitrah
Aere
Sunamein
Sueiseh
Mishal or Misheal
Kh. Muslih
Helkath
Yerkâ
Ramah
Rameh
Safed
Jordan R.
Accho, Ptolemais Acre,
Akkâ
Beten
el-Buneh
Chorazin
Kerazeh
Bethsaida, Julias
Tell
Nawa
Hukkok
Yakuk
Capernaum
Kh. Minieh
Cabul
Kâbûl
Beth-Dagon
Dajûn
BAY OF ACRE
Jotapata, Jiphthah
Kh. Jefât
Magdala
Mejdel
SEA OF GALILEE
Bahr Tubariya
Gergesenes?
Kersa
Aphek
Fik
Khisfin
Ain Dakkar
Ashtaroth
Tell Ashtaroth
Alema
Kefr el Ma
Nahr Yarmuk
Rimmon, Dimnah
Rûmâneh
HORNS OF HATTIN
Tiberias, Rakkath
Tubariya
Cana of Galilee
Kefr Kenna
Kedesh
Kudish
Sepikh
Jabneel
Yemma
Abila
Abil
el Mezirib
Harosheth
el-Hârithiyeh
Athlit
Nazareth
en Nâsirah
Sarid
Tell Shadûd
Mt. Tabor
Jebel et Tôr
Endor
Endôr
Nain
Nein
Gadara
Mukes
Edrei
ed-Deraah
Jokneam of Carmel
Tell Keimûn
Dor, Dora
Tantûrah
Plain of Esdraelon
Megiddo
el-Lajjûn
Mamas
Beth-Shittah
Shutta
Jezreel
Zerin
Arbela
Irbid
Ramath-Mizpeh?
Remtheh
Taanach
Tannuk
Beth-Shean
Bethabara? Beth barah
Makh Abarah
Cæsarea
Kaisârieh
Anem
Anin
Aphek
Fukûa
Scythopolis
Beisân
Pella
Kh. Fahil
Engannim
Ginoea
Jenin
Mt. Gilboa
Jelbôn
Nahr Iskanderuneh
Dothan
Tell Dôthân
Bethulia?
Meselieh
Beth-Shemesh
Ain esh-Shemisiyeh
Jabesh Gilead?
ed-Deir
Ramoth?
er-Râmeh
Thebez
Tubas
Tirzah??
Teiasir
Mizpeh?
Tell Ateum Suf
NEAN SEA
SEA
Sharon
PHŒNICIA
GALILEE
ITUREA
BASHAN
GOLAN
GAULONIS
HAURAN
DECAPOLIS
GILEAD



MAP I

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PALESTINE

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I. Names, Boundaries, and Area.

1. Names.

Palestine did not receive its present designation from the people of Israel, through whose occupation of its soil it has become famous, but was so named from the Philistines, the enemies of Israel. It is in Herodotus that we first find the expression Συρία ἡ Παλαιστίνη. He meant thereby either only the coast of the Mediterranean between Phœnicia and the Arabian Desert in the S. (I, 105; IV, 39; VII, 89), or also the interior country lying back of this coast (II, 109; III, 91). As time passed, the reference of the name to the interior became more usual. It is true that Josephus only rarely uses Παλαιστίνη (Palestine) for the land of the Israelites or of the Jews (*Ant.* I, 6 4 [§ 145]; XX, 12 1 [§ 259]). But Philo puts Παλαιστίνη for Canaan, and similarly upon coins issued under the authority of Vespasian (70 A.D.) we read: *Palestina* (*Palæstina*) *in potestatem P. R. redacta.* For the terminology of Christian writers the usage of Jerome (*Com. on Ezk*, 27) was influential. By Palestine was understood the land inhabited by the Israelites, or Jews, with no definite determination of its boundaries. This territory belonged, according to the O T, to the land of Canaan, but was not the whole of it. The Israelites well knew that they had not gained possession of all Canaan, for in Jos 11 17, 12 7, a distinction is made between the territory Israel had taken from Canaan and that which had not been conquered (Jos 13 2-6), and the well-known expression "all Israel from Dan even to Beersheba" (I S 3 20; II S 24 2, 15; I K 4 25 [5 5 in Heb.]) designated only the N. and S. limits of the territory actually possessed by Israel. In the O T Canaan does not represent a political unit but a geographical idea (like the term Germany), and never had fixed boundaries. This is the reason why the attempts in the O T to draw the boundaries of Canaan, especially on the N., differ so widely, as a comparison of Gn 10 15-19 with Dt 11 24; Gn 15 18 and Ex 23 31 with Ezk 47 15-20, 48 1 ff.; Nu 34 1-12 (cf. 13 21) will show. The E. Jordan land (*'ēbher hayyarden*) was never explicitly reckoned as belonging to Canaan, and later (from Ezekiel's time) was definitely distinguished from it. Canaan was called "the land of promise" (He 11 9; cf. Ac 7 5) or 'the promised land' after such passages as Gn 15 17; Dt 6 10; Ezk 20 42. On the contrary, other designations of the O T have a narrower sense. For example, such terms as "the land of Israel" (I S 13 9); "the land of the Hebrews" (Gn 40 15; Jos. *Ant.* VII, 9 6 [§ 219]; Pausanias, VI, 24); "Jehovah's land" (Hos 9 3; Jer 2 7); the "holy mountain" of J" (Is 11 9); "the holy land" (Zec 2 12 [in Heb.]; II Mac 1 7)—all mean only the land inhabited by Israel. It was "holy" for Israel, because it belonged to J" and He or His name dwelt therein; for Christians, because it was the theater of Jesus' activity or of sacred history in general.

The Egyptian inscriptions show acquaintance with the name Canaan, though they generally use the term *Ḫaru* (cf. in O T, the "Horites") for southern Syria. The term commonly employed by the Babylonians, *Amurru* (whence Amorites), signified generally Phœnicia and the Phœnicians. The Amarna letters limit this term to the Lebanon region and N. Phœnicia, and for the S. part of Syria use the term Canaan (*Kinaḫni, Kinaḫḫi*). Among the Assyrians, from the 8th cent. on, the term *mat Ḫatti*, 'land of the Hittites,' meant not only N. but also S. Syria. Later for this expression another is used, *ebir nāri* (Heb. *'ebher hannāhār*, Aram. *'ăbhar nahărā'*), *i.e.*, the land W. of ("beyond") the Euphrates, which term, from the time of Darius, was exactly the term used for the Persian satrapy of Syria (Neh 2 7, 9, 3 7; Ezr 5 3, 6, 6 6 ff.; cf. also II S 10 16; I K 4 24 [He 5 4]). To this correspond the expressions in I Mac 7 8, το πέραν τοῦ ποταμοῦ, and I Es 2 17, 24 f. ἡ κοίλη Συρία καὶ Φοινίκη (cf. Strabo, 16). Finally, Greek and Roman writers use the name Ἰουδαία, Judæa, in the sense of Palestine. Originally, this meant only the district about Jerusalem occupied by the post-exilic Jews; later, the kingdom of the Hasmoneans was so named (Jos. *Ant.* XIV, 11 2), then the kingdom of Herod (XVI, 2 1), then the Roman province under Vespasian (*Bell. Jud.* III, 7 3; VII, 6 1; cf. Ptol. V, 16 1, 15 6-8).

If one understands by the term Palestine the land of Biblical history, *i.e.*, of Israel's history, it will not be possible to think of fixed boundaries.

2. Boundaries. At the same time, the name indicates fairly well what might be spoken of as southern Syria, the natural boundaries of which are easy to determine. As on the W. it is limited by the sea, so it is on the S. and E. by the desert. But sea and desert, though often compared, have as boundaries very different meanings. The coast-line along the Mediterranean sea is sharp and changes little, but the transition from the cultivated land to the desert is gradual and the boundary-line changed according to the political conditions. Although deserts separated peoples from one another in those times, yet caravan routes were in existence still earlier as avenues of commerce to the open sea. Therefore it is more likely that foreign influences entered Palestine *via* the desert much earlier than they did from over the sea. On the N. the coast-plain comes to an end about 13 m. N. of *'Akkā*; *Rās en Nāḳūra* and *Rās 'ēl Abyaḍ* (6 m. farther N.), spurs of *Jebel 'el Umshaḳḳaḥ* (1,190 ft. high), rise abruptly from the sea and extend eastward to the W. mountain boundary of Upper Galilee, which is united to *Jebel eḍ-Ḍahr* (c. 2,000 ft. high) by *Jebel Hūnīn* (3,000 ft.). *Jebel eḍ-Ḍahr* forms the watershed between the *Nahr el-Liṭānī* (the Litany) and the Jordan and leads on to the foot of Hermon, which, situated above the sources of the Jordan, stands out distinctly as a natural boundary for the land from the S. To the SE. begins the level territory of ancient Bashan, the most northern portion of the E. Jordan land with which the history of Israel was concerned.

The area enclosed by these natural boundaries is not large.

3. Area. The sources of the Jordan at the foot of Hermon (at *Tell el-Ḳāḍi*) are distant in a straight line from Beersheba 143 m., from Kadesh-barnea, 187 m. The breadth narrows continually from S. to N. Through *Tell Reḥaḥ*—Beersheba—*el-Kerak* it is 112 m.; through *Nebi Yūnus*—Jerusalem—Meshetta 81 m.; through Carmel—Tiberias 62 m.; through *Rās el-'Ain*—*Bāniās* 47 m.—if 36° E. long. from Greenwich be taken as the E. limit toward the desert. Taking the breadth at *Tell el-Ḳāḍi* as the northern boundary and that at Beersheba as the southern, we have a total area of c. 10,000 sq. m. (26,108 sq. km.). Of this, according to the English survey (1872–77), c. 5,940 sq. m. (15,643 sq. km.) belong to W. Palestine, leaving a little over 4,000 sq. m. for E. Palestine, which has not yet been surveyed completely.

II. Topography.

Palestine, like the rest of Syria, is primarily the western coast-frontier of the Syro-Arabian Desert, which extends as a plateau, with an

4. Horizontal and Vertical Lines of Division. average elevation of 2,400–3,000 ft., as far as the Euphrates and the Persian Gulf. The coast-line is remarkably unbroken. Only in one place does it show any deviation worth mentioning, namely, between Carmel and the cliffs of Acco (*'Akkā*) lying opposite. Here it bends to the E., forming a circular bay 6 m. long and 2 m. wide. On the S. side of the old city Acco there was an excellent natural harbor which was of greatest importance during the period from the Persian supremacy to the crusades. It is now neglected and filled up with sand brought by the Mediterranean current from Gibraltar and the Nile delta. The Turkish Government is now attempting to construct an artificial harbor at *Ḥaifā*, opposite Acco to the S., in order to give the railway to Mecca a secure connection with the sea. The rocky islands also that lie off the coast, under whose shelter the Phœnician harbors arose, appear on the S. coast only in the form of small rocky reefs which make the shore dangerous, *e.g.*, at Joppa (*Yāfā*). The coast is mainly flat and sandy; in only a few places does it rise in cliffs from the sea (at Askalon, *Yāfā*, *Tanṭūra*, *'Atlīt*, and Acco).

The vertical division of Palestine is more complicated. It arises from the great natural cleft or fault which begins at *'el 'Aḳaba*, is widest and deepest in the Dead Sea and extends beyond Hermon through the Orontes Valley as far as Antioch. The deepest portion, *i.e.*, the Jordan Valley and the Dead Sea, separates the general frontier of the Arabian Desert into two parts, usually termed the E. and W. Jordan land. This fact has been of greatest significance for the history of the W. Jordan land, as it was thereby released from its immediate connection with the desert and given the opportunity for its own historical development.

These fundamental topographical lines that run from S. to N. show themselves principally on the W. slope of the highlands and in the course of the coast-line, to a lesser extent also within the highland region itself (cf. § 7, below). In only one place are these lines apparently broken, viz., by the low-lying Plain of Jezreel (Esdraelon), which broadens out from the northern foot of Carmel toward the sea and also issues on the E. into the upper Jordan Valley through easily traversed passes on both sides of the isolated *Jebel eḍ-Ḍahī*. Here, from remote antiquity, important trade-routes have traversed the land from E. and W.; here also has often been the battle-ground for the control of Palestine. To the S. of this plain the mountain system is very simple. In the interior the central ridge, on which most of the main road runs naturally from N. to S., frequently widens out into smaller plains or valleys which are of great importance for the settlement and cultivation of the land. At the same time the watershed, while it descends rapidly toward the Jordan, on the W., slopes much more gradually toward the sea. N. of the Plain of Jezreel the watershed draws nearer the western side of the Jordan Valley and makes possible a somewhat isolated highland region toward the sea, which may be taken as the transition to the Lebanon and Antilebanon ranges.

The surface of the E. Jordan territory is of a much more simple character. To the E. it extends to the desert highland, in a gradual rise or in rounded hills, furrowed by broad and deep watercourses. To the W. it breaks itself into countless spurs between which brooks and rivers have cut deep ravines. The descent to the Jordan is often very abrupt. While the average height of the E. Jordan plateau is somewhat higher than that of the W. Jordan land, still they run parallel to each other. Both are highest in the N. (in Galilee and *Dschōlān*, *i.e.*, Golan). In the central

region (Samaria and Gilead) there is a depression, and in the S. (in Judah and Moab) again an elevation. These topographical differences find mention also in the O T, where the different parts of the land are enumerated according to their natural characteristics: *ḥōf hayyām*, 'the seacoast'; *hash-shĕphēlāh* (in I Mac 12 38 Σεφηλά), 'the underland,' "the lowland" EV, the hilly region between the coast-plain and the mountains proper (often used to include the coast-plain also); *hāhār*, 'the mountain-land'; *hā'ărābhāh*, the Jordan Valley; *hammīshōr*, 'the plateau' (of Moab) (cf. Dt 1 7; Jos 9 1; Jg 1 9; Dt 3 10; II Ch 26 10).

5. The Accessibility and Isolation of Palestine.

In connection with the consideration of the topography of Palestine, questions arise as to the relative accessibility and isolation of the land and its suitability for the intercourse of its people with other lands. What the great geographer Carl Ritter wrote in 1852 (cf. Ritter, *Ein Blick auf Pal. u. seine christl. Bevölkerung*, 1852; *Allgemeine Erdkunde*, Bd. XV, i., p. 8 f.) concerning the general situation of Palestine, viz., that it was distinguished by its isolation from the rest of the civilized world and, at the same time, by its central position in the midst of that world, can be maintained to-day only with great reservations. It is true that Palestine lay midway between Babylonia and Egypt, the two most important seats of ancient civilization (cf. Ezk 5 8, 38 12). But its natural relation to both was different. Palestine is most closely connected with the Euphrates and Tigris region through N. Syria, while it is separated from the delta of the Nile by a broad stretch of desert.

The very ancient trade-route from the Euphrates (at Carchemish) to the Nile traversed the land from N. to S. It reached the Sea of Gennesaret either from the Orontes Valley over the *Jebel ed-Dahr* and the highland of Galilee, or it drew near the upper course of the Jordan *via* Damascus, crossed this and united itself with the former branch on the W. shore of the Sea of G. Thence the road ascended the ridge of Tabor and then descended into the Plain of Esdraelon. At Megiddo, the mod. *Tell-el-Matsellim*, it left this to find its way to the coast-plain between the hills S. of Carmel through the *Wādy 'Ara*. Here it skirted the foot of the hills, drawing near the coast at Lydda (Heb. *Lōdh*), Ekron, and Ashdod, and passed on by Gaza and Raphia through the desert to the Nile delta. Even to-day this road is much used by caravans and for the herds which are driven to Egypt for sale, although nothing is done for its maintenance. Its tributaries will be mentioned later. A land traversed by such ancient trade-routes is not isolated; it is open to travel and constantly under the influence of outside civilization.

This old trade-route shows that Palestine in the N. and S. offered no serious hindrances to commerce, while at other places it presented attractive openings (cf. Jer 15 7). The Bedawin of the eastern desert, the "children of the east" (*bᵉnē kedhem*) of the O T, could without difficulty press forward to the W. Indeed, the Jordan Valley and River, S. of the Sea of Gennesaret as far as the Jabbok, can be crossed in many places without danger. In its southern portion, between the Jabbok and the Dead Sea, it is deeper and broader and the fords are much fewer, so that here intercourse between the two sides is relatively restricted. In the S. the ascent from Beersheba is at first easy, but the mountains themselves offer difficulties to passage. Here is the region to which Ritter's term "isolation" is in truth applicable, viz., the southern part of the mountain range of W. Palestine. As far as the neighborhood of *Nābulus* (Shechem) we can travel from N., W., and E. through open roads furnished by Nature herself; but the entire southern mountain-land is like a natural fortress. The heights have, in places, an elevation of nearly 3,600 ft. Only narrow, tortuous valleys shut in by steep, overhanging cliffs form the watercourses. The country as a whole is much more poorly supplied with water than is its northern part; consequently it is less fertile. The inhabitants of this mountain region were little affected by either the warlike or peaceful movements on the roads to the west. Large cities which depend on commerce for their prosperity were never found here, as the land has no commercial possibilities. It is certainly no accident that the most important history of the land took place in this southern part. The single open door to the sea (at Carmel) has been mentioned (§ 4). But this was of consequence only for the later history of the land, after seamen had learned to venture on the open sea instead of clinging to the coasts.

In concluding this sketch we shall speak of the natural characteristics of each section of the land.

6. The Negeb or "the South."

The Negeb or "the South" was the most southern part of Canaan according to the O T (Jg 1 9; Dt 1 7; Jos 10 40, 15 1 ff., etc.; Ezk 47 18 f.). The name (generally in the O T with the article) denoted (according to the Aramaic) probably 'the dry, barren land.' Since the LXX. in some places rendered the word by νότος and λίψ ('South'), and the Vulgate followed it by using *meridies* or *terra australis* (and *austrum*), so the misleading expressions "South," "south-land" passed over into many modern versions. The Negeb comprised a territory which began at Beersheba, where the mountainous region ends, and stretched southward for about 55–60 m. On the E. and SE. it was bounded by the *Wādy el-Fiḳra*[1] and its upper branch the *Wādy el-Marra*. On the W. and SW. it falls away to the lower level portion of the *Wādy el-'Arīsh*. Its form was, therefore, that of a triangle with the apex turned toward the S. The *Wādy el-Fiḳra* (with *el-Marra*) was the natural boundary toward Edom (Jos 15 1, 21-32), and by the *Wādy el-'Arīsh*, the O T "brook of Egypt," the S. border of Israel (and Canaan) was extended to the Mediterranean (Jos 15 3 f.; Ezk 47 19; Nu 34 5). It is true that in this flat waste region no fixed boundary-line can be drawn, yet the lower *Wādy el-'Arīsh* does mark a definite line between the Egyptian desert to the W. and the arable region of Palestine to the S., as has been stated by Th. Kotschy and W. Barbey. On the African side the formation is that of a gravel bed overlaid with sand, while on the Asiatic side it is that of a hard clay subsoil under a thin covering of the same (cf. *ZDPV*, 1882, p. 220 f.).

[1] As the form *Wādy* is that preferred by the author it is so printed in this article.

The Negeb is a plateau, with its greatest elevation in the S. (3,000–3,500 ft.), seamed with countless *wādys* that carry off the waters of the winter rains; on the SE. and E. through the *Wādy el-'Araba* into the Dead Sea; on the SW. and W. through the *Wādy el-'Arīsh* into the Mediterranean; on the N. and NW. through the *Wādy Bīr es-Seba'* into the sea S. of Gaza. Only on the W. slope are any springs to be found, viz., *'Ain Ḳadīs*, *'Ain el-Ḳadērāt*, *'Ain el-Ḳusēme*, and *'Ain el-Muwēliḥ*. These constitute the most valuable asset in the whole region. The southernmost, *'Ain Ḳadīs*, is the "Kadesh-barnea" of the O T, where the Israelites under Moses sojourned for a long period (Dt 1 19, 46; Jg 11 16 f.). It is on this side of the plateau that the traces of ancient civilization are most abundant, such as terraced hills, wells, and other structures for water, ruins of cities and castles, though the land has always been more a land of shepherds than of farmers and cities. To the N. the mountain-land ends in a well-formed low-lying plain (800–1,200 ft. above the sea) toward which the waters from S., E., and N. descend, and at *Tell el-Fārī'* pass on to the sea. In this lowland lie the ruins *Khirbet el-Milḥ* (or *Meleḥ*) and *Khirbet Bīr es-Seba'*. The former corresponds to the city of Salt (II S 8 13; II K 14 7), the latter to Beer-sheba, famous as a shrine, and for its wells (Am 5 5, 8 14; Gn 21 33, 26 23-33, 46 1). Three of the wells are again in use to-day. The watershed of the mountain region at first runs from S. to N., then from SW. to NE., to the Mt. *Rās ez-Zuwēra*, near the Dead Sea. Its ridge crossed an important road toward Elath on the Arabian Gulf of the Red Sea. Here we are to look for the "ascent of Akrabbim" (Nu 34 4; Jos 15 3), also Tamar, the fortress built by Solomon (I K 9 18 [Kethib]; cf. Ezk 47 19, 48 28 and *Thamaro* on the *Peutinger Tables*), the ruins of which have been identified with the modern *Kornūb* in the upper *Wādy el-Jemen*. It was during the control of the Romans here, who built two roads across the land to Petra and Aila, that the Negeb saw its best days. Recently Professor Dr. Al. Musil, of Olmütz in Vienna, has made a journey, rich in important results, through this little-known land. His map of Arabia Petra (Vienna, 1907) gives a radically new representation of the region.

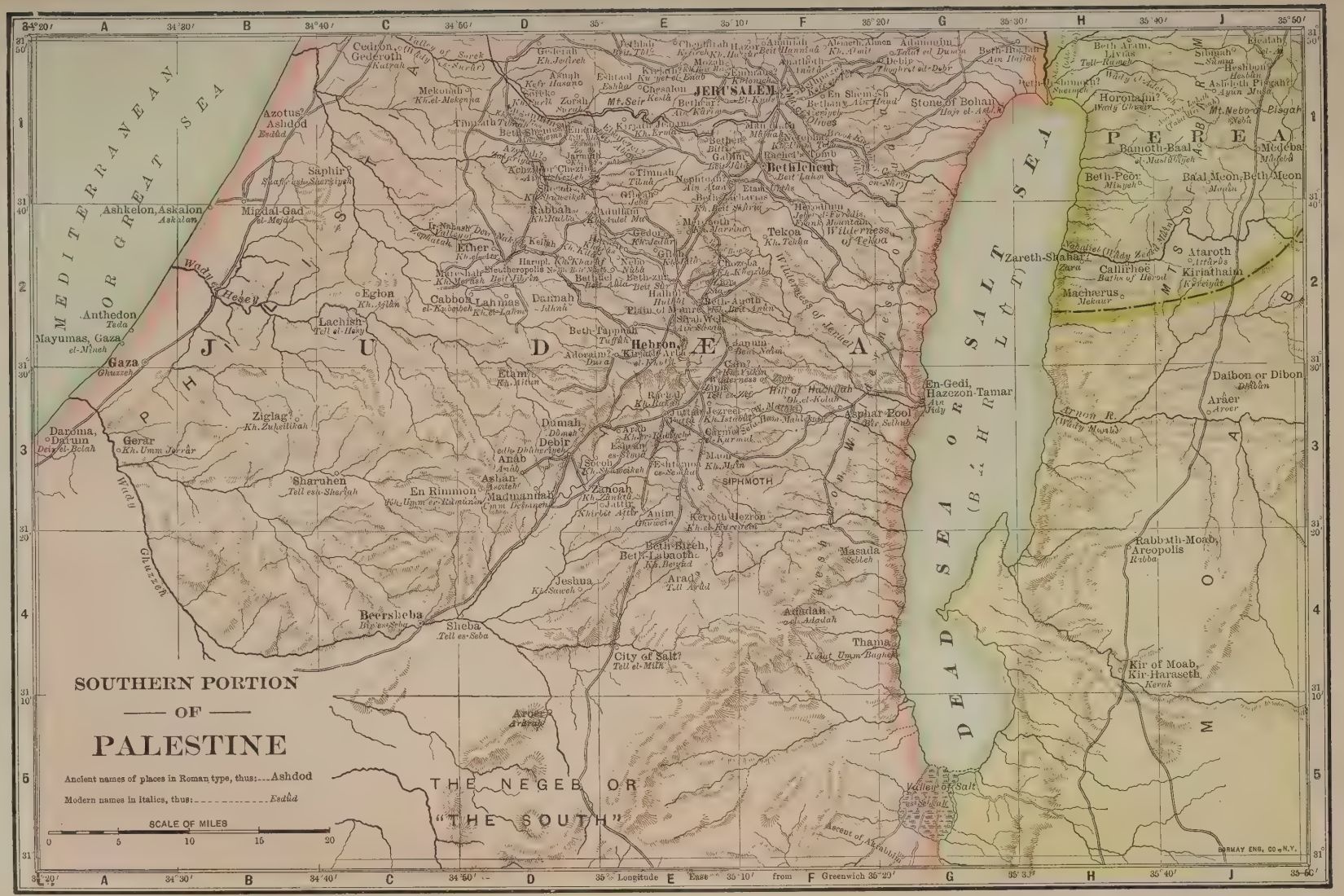
7. The Mountain Range from the Negeb to Shechem.

Because of the general sameness in the natural character of this whole region (to which attention has been called, § 5, above) we should avoid dividing it, on the basis of merely historical considerations, into districts such as the hill-country of Judæa, Samaria, etc.

(a) We may begin our description with the S., on the border of the Negeb, with whose hills the mountain range of Pal. is connected through its watershed. This watershed extends westward from *Rās ez-Zuwēra* (§ 6, above) about 8 m. to *Tell 'Arad* and thence follows a northern direction parallel to the line of the great cleft (of the Jordan Valley). Its southern part is cut up into three successive terraces, forming acute angles with the main line of watershed, by three chains of hills which lift themselves out of the lowland near *Khirbet el-Milḥ* and Beer-sheba. These run from SW. to NE., in the general direction of the watershed of the Negeb. The result is that between these hills the land slopes to the S., *e.g.*, in the case of the tortuous *Wādy el-Khalīl*, from Hebron to the neighborhood of Beer-sheba. Furthermore, where these lines of hills cross the watershed, they form upland plains of different size which are remarkable for their fertility. Consequently, the slope from the crest of the range to the E. is broken into three great terraces. The southernmost of these plains is that of Hebron (Gn 37 14), which is shut in on the E. and N. by the crest of the range (here c. 3,300 ft. high). Hebron was considered a very old city (Nu 13 22; cf. Jos. *BJ*, IV, 9 7), which is quite credible when we consider its situation; for its upland plain is the point where four old roads unite, viz., from the N. (Shechem), from the W. (Gaza), from the SW. (Egypt *via* Beer-sheba), and from the SE. (Edom *via* Tamar). It furnished also the last resting-place before a long desert journey, or the first after such. The second upland plain lay, not on the W., but on the E. side of the watershed, between Halhul (Jos 15 58), *Khirbet Teḳū'a* (Tekoa, Am 1 1), and Bethlehem, and is famous for the abundant waters of the *Wādy el-'Arrūb*, which were brought probably by Herod's engineers through the (still extant and used) conduit to the so-called Solomon's Pools (in the springy region S. of Bethlehem), and thence to Jerusalem.

The third upland plain is also situated mainly to the W. of the watershed. In reality, it consists of a number of small plains that extend from Bethlehem as far as *El-Bīre* and *Rāmallāh*, c. 10 m. N. of Jerusalem. The portion SW. of Jerusalem is called *El-Baḳ'a* or *El-Bukē'a*, probably identical with the Valley of Rephaim of the O T (Is 17 5; Jos 15 8; II S 5 18, 22). These plains have their outlet to the W. through the *Wādy bēt Ḥanīnā* (N. of Jerusalem) or through the *Wādy el-Werd* (S. of Jerusalem) into the *Wādy eṣ-Ṣārār*, *i.e.*, the Valley of Sorek (Jg 16 4). Through this alteration in the surface the main line of the watershed becomes less marked, is in the main somewhat flattened, so that one often crosses it without noticing it. Consequently, for purposes of cultivation and for residence, this part of the crest of the ridge possesses great advantages over the lofty chains of the Lebanons. While in the S., at *Tell Zīf*, SE. of Hebron, the elevation reaches 2,700 ft. and 3,340 ft. at *Sīrat el-Bellā'* (N. of Hebron), at Jerusalem it sinks to c. 2,650 ft., but rises again at Bethel to c. 2,890 ft.

(b) The main western slope is separated distinctly from the Shephelah range of hills (see § 4, above) by a depression running N. and S. A number of side valleys lead almost at right angles into the main valleys that run toward the W., and these taken together form a depression parallel to the great line of cleavage (N. and S.) which determines the formation of the present surface of the land. On the E. side of this depression the hills slope toward it quite gradually; the W. side is mostly shut in by barren heights. This depression begins at the *Wādy Malāḳe* about 5 m. NW. of the village *Bēt 'Ūr et-Taḥtā* (Beth-horon the lower), where the *Wādy el-Muṣlib* empties from the S. It is continued southward in the *Wādy el-Miḳtelī*, and then broadens out


SOUTHERN PORTION
— OF —
PALESTINE
Ancient names of places in Roman type, thus:—Ashdod
Modern names in italics, thus:—Esdûd
SCALE OF MILES
0 5 10 15 20
MEDITERRANEAN SEA
GREAT SEA
PHILISTIA
JUDÆA
DEAD SEA
(BAHR LUT)
SALT SEA
MOAB
PEREA
THE NEGEB OR "THE SOUTH"
Wilderness of Judea
Wilderness of Kedemoth
Wilderness of Tekoa
Hill of Hachilah
Valley of Salt
Ascent of Akrabbim
Jerusalem
Bethlehem
Hebron
Gaza
Ashkelon, Askalon
Azotus? Ashdod
Ekron
Jabneh
Ashdod
Gedor
Gederoth
Kefar
Saphir
Migdal-Gad
Ether
Eglon
Cabbon
Lahmas
Anthedon
Mayumas, Gaza
Lachish
Ziklag?
Daroma, Darum
Gerar
Sharuhen
Beersheba
Sheba
Arad?
Jeshua
Beth-Birch, Beth-Lebaoth
Masada
Asadah
Thama
City of Salt?
Aroer
Debir
Anab
Ashan
Madmannah
En Rimmon
Zanoah
Anim
Keroth Hezron
Siphmoth
Jezreel
Carmel
Maon
Eshtemoa
Eshtaol
Zorah
Timnah
Gibeah
Nebbai
Kirjath-Jearim
Mizpah
Chephirah
Ataroth
Almon
Anathoth
Nob
Geba
Michmash
Bethel
Ai
Ophrah
Gilgal
Jericho
Plain of Jericho
Jordan R.
Dead Sea
Zareth-Shahar
Callirhoe
Machærus
Kiriathaim
Beth-Peor
Baal-Meon, Beth-Meon
Ramoth-Baal
Medeba
Heshbon
Horonaim?
Stone of Bohan
Beth-Jeshimoth
Abel-Shittim
Mt. Nebo
Pisgah
Daibon or Dibon
Aroer
Arnon R.
Rabbath-Moab, Areopolis
Kir of Moab, Kir-Haraseth
En-Gedi, Hazezon-Tamar
Asphar Pool
Beth-Tappuah
Adoraim?
Etam
Tekoa
Bethlehem
Gaza
Ghuzzeh
Wadi el Hesy
Wadi Ghuzzeh
Wadi el Arish
Mt. Seir
Mt. of Olives
Brook Kidron
Valley of Rephaim
Valley of Sorek
Plain of Sharon
Plain of Philistia
Beth Aram, Livias
Shimah?
Ashtoth Pisgah?
Wady Ghuweir
Wady el Ahsy
Wady Zerka Main
Wady Zerka Ma'in
Wady el Mojib
Wady el Hesa
Wady el Jeib
Wady el Kerak
Wady el Ahsa
Wady el Fikreh
Wady el Jurein
Wady el Ghuweir
Wady el Arabah
Wady el Jeib
Wady el Ghuweir
Wady el Arabah

at the *Wādy Selmān* into the Plain of *Yālō* (Aijalon, Jg 1 35; Jos 10 10 ff.; II Ch 11 10). This has an elevation of 650–800 ft., and is called to-day *Merj ibn 'Omēr*. In its midst lay the village *Bēt Nūbā*. The places *'Ashuwa'* (Eshtaol) and *'Artūf* indicate the line to the *Wādy eṣ-Ṣarār*. It continues southward thence in the *Wādy en-Najīl* and, S. of the *Wādy eṣ-Sauṭ* (cf. I S 17 2, 19), in the *Wādy eṣ-Ṣūr* (near Adullam and Keilah). This brings us to the large *Wādy el-'Afranj*, which leads from Hebron to *Bēt Jibrīn*, the ancient Eleutheropolis. From this point, in the direction of Beer-sheba, only a few traces of this elevated eastern edge of the Shephelah can be detected.

From the northern part of the crest of the mountains some spurs run out toward the W. which were used in olden times, especially by the Romans, as

The Wilderness of Judah.

main routes of travel; since the valleys, owing to their narrowness, their many windings, and the numerous boulders in their upper courses, are unsuitable for roads. Thus, from *El-Khaḍr*, near Bethlehem, a spur branches out, on which the road runs that leads down to *'Ain Shems*, the Beth-shemesh of Jos 15 10; I S 6 12. Another, from *Nebi Samwīl* (2,900 ft. high), NW. of Jerusalem—probably the Mt. Ephron of Jos 15 9—connects the villages *Biddū*, *Ḳarjet el-'Ineb*, and *Sārīs*, from which a road leads down into the plain and comes out finally at Joppa. A third spur extends from *El-Jīb*, the ancient Gibeon (Jos 9 8; II S 21 2; I K 3 4 ff.) to the upper and lower Beth-horon, along which in ancient times the most important road from the neighborhood of Jerusalem led down into the plain, and which was therefore the scene of many conflicts (Jos 10 10-14; I S 13 8; I Mac 3 15 ff.).

(c) The E. slope descends, as has been said, in three terraces (in two near Bethel), and is, in general, very steep. This makes necessary a brief notice of the differences of elevation. The crest of the central ridge is, on the average, about 3,000 ft. above the sea. The surface of the Dead Sea is 1,292 ft. below sea-level. Since these two are distant from each other in a straight line only about 15½ m., the descent averages about 286 ft. to a mile. Except in the case of the few sharply sloping plains near the watershed, the rains contribute nothing to the fertilizing of the soil. The water simply rushes on from stone to stone in its unchecked descent. This region is, therefore, generally speaking, uncultivable and desolate; its better parts only are visited in the spring by shepherds with their flocks. There was indeed a time when this wilderness from Tekoa to Bethel was inhabited by many thousands of men. From the 4th to the 7th cent. A.D., it was the favorite abode of recluses and monks who here, either in caves in complete isolation from others or under a communal leadership in the so-called lauras, or, later, in separate buildings, *cœnobia* or monasteries, dedicated themselves to prayer, meditation, and labor. We know the names of 50–60 lauras and *cœnobia* which stood some on the almost inaccessible cliffs of the deep valleys and others on the small level places of the steep slopes. The *Mughārat Kharētūn* near Tekoa, once identified with the Cave of Adullam, has preserved the name of the earliest founder of such establishments, Chariton (320–350). Of all these foundations, which have faded away since the conquest by the Arabs, but one remains, the monastery *Mār Sābā*, founded by Sabas in 478, in the awful solitude of the barren slope of the middle Kedron (*Wādy en-Nār*).

This whole region is called in the O T the **Wilderness of Judah** (**Wilderness of Judæa** in the N T)—a comprehensive expression indicative of many different things: pasture-land (I S 17 28, 25 1 ff.) for the protection of which towns and cisterns were con-

structed; also caves which served as hiding-places for fugitives and marauders (I S ch. 24; I Mac 2 28 ff., 9 33, 62 ff.). Cities, also, in the wilderness are mentioned in Jos 15 61 f., among them En-gedi, 'the goats' spring,' the modern *'Ain Jidī*, 400 ft. above the Dead Sea N. of the mouth of the *Wādy el-'Arēje*; finally, absolutely barren mountains, valleys, and level surfaces. The different parts were named after near-by places, as the Wilderness of Maon (I S 23 24 f.), of Tekoa (II Ch 20 20), etc. For the northern part toward Bethel we know the names of specific localities, as the Wilderness of Gibeah (Jg 20 42 ff.), of Michmash (I S 13 8), of Ai (Jos 8 15), etc.

(d) We come back now to the highland which we have followed northward as far as *el-Bīre*. The upland plain now becomes smaller and completely disappears N. of Bethel between the heights which are crowded close together and surrounded by steep and deep valleys. We have here the most broken and consequently the most intricate part of the highland. The watershed verges in a somewhat tortuous way toward the E., approaching to within 9–12 m. of the Jordan Valley, as far as the height of *et-Tuwānīk* (SE. of Shechem). Consequently, the old road toward Shechem leaves the crest of the ridge, and making use of several long valleys, especially the *Wādy el-Jīb*, finds its way along the western slope. Its course northward takes it by *Sinjil* and Lebonah, leaving the old town of Shiloh (the mod. *Khirbet Seilūn*), in its quiet seclusion, about 3 m. to the E. The short distance between the watershed and the Jordan Valley makes the descent to the E. very abrupt. There are declivities from 2,000 to 2,400 ft. in depth. Among the tangled areas of mountains and valleys to the W. a long ridge is prominent that stretches westward from *'Ain Sinjā* (the Jeshanah of II Ch 13 19) and *Jifnā* (the Gophnah of Jos. *BJ*, III, 3 3). On this lay the Roman road from Jerusalem to Cæsarea. Six m. N., near the village *Sinjil*, another long ridge appears. Between these two ridges the deep *Wādy dēr Ballūṭ* winds its way to the lowland. In its upper course, where the *Wādy el-Jīb* joins it from the N., it is flanked by precipitous hills, *Burdsch Bardawīl*, *i.e.*, Baldwin (2,570 ft.), and *Burdsch el-Lisāne* (3,130 ft.). These, with the crowning hill to the E., *Tell 'Aṣūr*, lend a picturesque aspect to the region which is only enhanced by the fact that the slopes are often covered with olive-groves and other green trees. The road to Shechem again strikes the watershed, because this bends to the W. at almost a right angle from the peak of *Tuwānīk*, but in a deep low-lying saddle (1,800 ft.) that offers an open way to travel from S. to N. The same phenomenon repeats itself some miles farther N. between Mts. Gerizim (Jg 9 7; Dt 11 29 f.) and Ebal (Dt 27 12 f.; Jos 8 33). There the watershed ascends to the peak of Gerizim (2,849 ft.), then sinks into the little valley in which *Nābulus* (1,660 ft.) lies, thence ascends again to the top of Ebal (3,077 ft.)—plain indications that a more open and less bold type of mountain is at hand. The city *Nābulus* (Neapolis) is the successor of the more ancient Shechem, which lay, according to Eus. (*Onom.*), some distance farther E., near the modern village *Balaṭa*, where, in fact, we find the actual 'back' (*sh·khem*), *i.e.*, the watershed, of the land. This trough between Gerizim and Ebal is remarkable for its abundance of springs, and was certainly one of the earliest centers of population in the land. It widens out to the E. in the fruitful plain *el-Makhna* (1,800–2,000 ft. above the sea), famed for its wheat, which extends S. along the E. side of Gerizim about 6 m. and to the E. about 5 m. Two important roads lead hence westward to the sea, one of which, to Joppa, begins on the heights, but later makes use of the *Wādy 'Azzūn*, the other, to Cæsarea and Dor through the well-watered *Wādy esh-Sha'īr*. The N. foot of Gerizim is well covered with vegetation, but the peak is bare. Ebal has practically no vegetation. These facts serve to explain Dt 27 12 f., where Gerizim is designated as the mount of blessing and Ebal as the mount of cursing.

(5) Shechem, Shiloh, and Bethel, which are mentioned in the oldest narratives of the O T, remind us that this region came into the permanent possession of Israel very early. It is frequently mentioned under the name "Mt. Ephraim." To what part of the land did this designation originally apply? Ephraim is, strictly speaking, the name of the district occupied by that part of the tribe of Joseph which from it received its particular name. As this tribe expanded, the name "Mt. Ephraim" also went southward, so that even places in Benjamin were reckoned to "Mt. Ephraim" (Jg 4 5; I S 14 22; II S 20 21). But the most ancient sense of the term must not be determined by this later usage. Since Ephraim means 'fruitful land,' the name could not have referred originally to the rough and quite stony region near Bethel and *Tell 'Aṣūr*, and since, in later times, the southern part of the territory of Joseph was called Ephraim, it is not probable that the name originally designated the northern part, *i.e.*, that which bordered on the Plain of Esdraelon. This region also is not such that the designation "mount" would be applied to it throughout. Consequently, it is likely that by "Mount Ephraim" was meant originally the less rough and stony region extending from Lebonah (*el-Lubbān*) to *Yāṣīd* (4 m. N. of Mt. Ebal). On this supposition the old account in Jos 17 14-18 becomes intelligible; Joseph enlarged his original possession, Mt. Ephraim (ver. 15), by first clearing away the forest on the hill (ver. 17 f.) and then settling there. The lay of the land shows that the higher-situated wood can be thought of only as S. of the territory already possessed, that is, in the wilder part of the hill-country.

8. The Highland N. of Shechem.

To the N. and NW. of Ebal the above-mentioned breaking up of the mountain range becomes very perceptible. The hills are lower, the slopes more gentle, and the valleys broader. Indeed, the openings between the chains of hills are often so broad that fairly large plains spread out, *e.g.*, the plain (*sāhil*) near the village *'Arrābe* with *Tell Dōtān*, which corresponds to the place Dothan or Dothaim (Gn 37 14-17). To-day a road still leads from *Dschenīn*, at the S. angle of the Plain of Esdraelon to the great highway along the foot of the hill region. The rain-water runs more slowly over the less precipitous slopes and sinks deeper into the soil. On the watershed N. of

Yāṣīd there is a basin surrounded by hills, the bed of which in the spring after heavy rains becomes a lake, the *Merj el-Gharaḳ*. The highest elevation of the W. slope is at *Shēkh Beyāzīd* (2,375 ft.), on the range extending W. of *Yāṣīd*. The hilly region *Bilād er-Rōḥa* (in some places c. 1,600 ft.) makes the connection with the Carmel range, which extends almost to the water's edge, with a height of 1,600 to 1,800 ft. In ancient times Carmel was famed for its caves (Am 9 3) and for the beauty of its verdure (Is 35 2; Song 7 5). To-day it is but sparsely wooded.

The watershed holds its course N. from Ebal to *Yāṣīd* (2,225 ft.), and then draws nearer the Jordan. The heights of *Ibzīḳ* (2,404 ft.) and *Fuḳū'a* (1,502 ft.) are distant from it only a little over 9 m. in a straight line. The E. slope of the hill region toward the Jordan is here of a very different character from what we find farther S. Between the valleys which run from NW. to SE. there are a number of ridges, all having the same general direction and about 12 m. long, which approach near the Jordan in single peaks, *e.g.*, *Ḳarn Sarṭabe* (1,244 ft.), *Ras Umm el-Kharrūbe* (690 ft.), and *Ras Umm Zōka* (830 ft.). The valleys between these ridges are quite broad and open, especially the southernmost, the *Wādy Fār'a*, the upper arms of which extend far up into the watershed, from the plain *el-Makhna* near *Nābulus* to *Ṭūbās* (Thebez) to the N. The road from Shechem to Bethshan on the Jordan runs past Thebez; another leads down the *Wādy Fār'a* to the Jordan at the ford *eḍ-Dāmiye* and thence into the E. Jordan land.

9. The Plain of Esdraelon.

Between the mountain region to the N. and S. in form like a right-angled triangle, lies the Plain of Esdraelon. The right angle touches the foot of Mt. Tabor (1,843 ft.), which with *Jebel ed-Daḥī* (1,700 ft.) and *Jebel Fuḳū'a* (1,710 ft.) forms the E. side as far as En-gannim (*Jenin*). The latter mountain forms the continuation of the watershed between the Jordan and the Mediterranean. It is the Mt. Gilboa (mod. *Jelbōn*), famed as the place of the defeat and death of Saul (II S 1 21). *Jebel eḍ-Ḍaḥī* is a small isolated mountain with several peaks, among which *Nebi ed-Daḥī* (1,700 ft.) is the highest. Through the broad, fertile valley to the S. runs the *Nahr Jālūd*, which has its origin near the village *Zer'īn*, near the ancient Jezreel (I K ch. 21), and flows on to the Jordan near Bethshan (*Beisan*). Along its short course there runs an ancient and important road to the E. Jordan land. The northern narrower valley is drained by the *Wādy el-Bīre*, which descends from Tabor to the Jordan. The long side of the triangle corresponds to a line drawn from *Jenin* on the S. to the N. slope of Carmel. The plain lies 200–300 ft. above sea-level, with its slope to the W. in the direction of the bay between *Ḥaifā* and Acco. It has always been inhabited only on the edges, since the central part is marshy and in winter impassable. The volcanic deposit which was poured into this plain for thousands of years from the volcano *Jebel ed-Daḥī*, together with the basaltic subsoil, which appears on the surface here and there on the edges of the plain, has, through its decomposition, given the plain its marvelous fertility. Through the western outlet flows the *Nahr el-Muqaṭṭa'*, the Kishon of the O T (Jg 5 19-21; I K 18 40), in the spring often raging and dangerous, in the summer a sluggish brook.

10. The Highlands of Galilee.

The mountainous region N. of the Plain of Esdraelon divides itself naturally into two parts: Lower Galilee and Upper Galilee. The boundary between these is formed by a range of hills that begins some little distance from Acco and extends N. from Ramah (*er-Rāme*), including *Nebi Heider* (3,410 ft.), *Jebelet el-'Arūs* (3,480 ft.), and *Ṣafed* (2,790 ft.). Lower Galilee is divided by three parallel chains of hills, running from W. to E., between which lie small plains. The heights along the N. edge of the Plain of Esdraelon form the first chain. Among them are the hills near Nazareth and Tabor (1,843 ft.). Its crest is isolated on all sides and is noticeable, especially from the E. Jordan land, because of its well-rounded summit. Only on the NE. is the mountain, here covered with basalt, connected with the main highland. The second chain is of smaller extent. To it belong *Jebel Ṭur'ān* (1,770 ft.) and the basaltic *Ḳarn Ḥaṭṭīn* (1,038 ft.), which overlooks the Sea of Galilee. To the S. lies the small Plain of *Ṭur'ān*, to the N. the larger *Sāhel el-Baṭṭōf*, called by Josephus (*Vita*, 45) Asochis, and in the O T (probably) *Yiphṭaḥ-'ēl*, ("Iphtah-el," Jos 19 14, 27). The third chain is the longest. It begins at the village *Shefā 'Amr* to the W., grows higher and broader toward the E. (*Jebel ed-Dēdebe* [1,790 ft.], *Ras Krūmān* [1,900 ft.]), and ends in the steep hills overlooking the *Wādy el-Ḥammām* at the Sea of Gennesaret. Its caves, difficult of access, were the hiding-places of the "robbers" against whom Herod had to wage a hard struggle (Jos. *BJ*, I, 16 2, 4). The fastnesses (I Mac 9 2; read Μεσαδώθ = Heb. *meṣādhōth*) against which the Syrian general Bacchides operated in 145 B.C. are found here. To the N. of the chain extends the Plain of *er-Rāme*.

The watershed continues N. from Tabor with many turnings to W. and E. On the whole, it gradually draws near to the Jordan Valley, and at *Hūnīn* (2,950 ft.), not far from the sources of the Jordan, identifies itself with the bordering range of Upper Galilee. It ends in the *Jebel eḍ-Ḍaḥī*, which separates the *Liṭānī* on the W. from the *Nahr el-Ḥāṣbānī* to the E. To the W. of the watershed stretches the highland of Upper Galilee, an irregular quadrangle, wider in the S. than in the N. *Jebelet el-'Arūs*, W. of *Ṣafed*, forms the SE. corner. The western edge runs from the village *Kisrā* (2,520 ft.), over *Tell Belāṭ* (2,020 ft.) and *Khirbet Belāṭ* (2,467 ft.) to *Jebel Jamle* (2,624 ft.), N. of the medieval fortress *Tibnin* (2,412 ft.). The eastern line is somewhat broad in the S., viz., from *Jebel Jermaḳ* (3,922 ft.), the highest mountain of Galilee, to the heights of *Ṣafed*, known also as *Jebel Ṣafed*, and famous for its abundance of water (here lies the *Mērōn* [Merom] of Jos 11 5, 7), as also for its fertile upland plain. Several old roads lead from this place in different directions—one through the *Wādy el-'Amūd* S. to the Sea of Gennesaret, another through the *Wādy el-Ḳarn* W. to the coast at *ez-Zīb* (Achzib, Jg 1 31), and another through the *Wādy ed-Dubbe* and the *Wādy Selūḳiye* N. to *Nahr el-Ḳāsimīye* and the

region of Sidon. The inner part of the quadrangle is traversed by two chains of mountains. One extends from *Jebel el-Ghābiye*, SW. of *Ḳades* (the Kadesh of Jos 20 7) to the NW. to *Khirbet el-Yādūn*, near *Tibnīn*; the other from *Jebel Jermaḳ* also toward the NW. to *Khirbet Belāṭ*. Between both these lie several fertile, well-cultivated, also wooded, upland plains. SW. of the second range the land is barren and waste, except the small depression *el-Buḳē'a*, near the village of the same name.

11. The Plains Between the Mountains and the Coast.

It is characteristic of Pal. and of southern Syria that plains, smaller or larger in size, extend between the mountains and the coast. Due to the convergence of the coast-line from W. to E. toward the mountains, they are of triangular shape, with the apexes toward the N. The Plain of Acco extends from the promontory *Rās en-Nāḳūra* (see § 2, above) to the N. foot of Carmel, 12 m. long from N. to S., and 4 m. broad at the S. end. The northern part is fertile and occupied by peaceful villages. The middle part is crossed by the *Nahr Na'amān* (the *Belus* of antiquity) and is marshy, because the sand-dunes at the shore choke the outlet of the stream. The southern part, near the lower Kishon, is also marshy, yet covered with a richer growth of grass, and on the coast near *Ḥaifā* a small grove of palms beautifies the landscape. The second plain consists of the narrow strip between Carmel and the coast, about 18 m. long and not more than 2–3 m. wide. Its S. boundary is formed by the *Nahr ez-Zerḳā* (the Crocodile river of Pliny, *HN*, V, 17), in the marshes of which, not far from its mouth, crocodiles are still to be found. The heights of *Bilād er-Rōḥa* (see § 8) extend in a spur, *el-Khashm* (554 ft.) to the plain. It is to these heights, perhaps, that the expression *nāphath*, or *nāphōth dōr*, refers—a region which in Jos 11 2, 12 23 is distinguished from the Shephelah and other parts of Pal., and is probably the same as the "heights of Dor" (mod. *Tanṭūra* on the sea-coast). S. of the *Nahr ez-Zerḳā* the level landscape becomes much broader. This region is known in the O T as Sharon (Heb. *hash-shārōn*), which probably means 'the plain,' and was famed for its abundance of water and luxuriant vegetation (Is 33 9, 35 2, 65 10 [here the text is corrupt]; Song 2 1). It was consequently well known for its excellent pasturage (I Ch 27 29). The water that drains down from the mountains is checked near the coast by a line of sandy or rocky hills, so that, in addition to the streams, there are a number of marshes and pools, water being easily reached also by digging. In some places these natural dikes have been opened by man to take away the excess of water. In this way, *e.g.*, the *Nahr el-Fālik*, N. of *Arsūf*, arose. The landscape is not destitute of isolated hills or chains of hills; *e.g.*, near *Kerkūr* E. of Cæsarea, and again SW. of *Kalansawe* and to the NE. of Joppa. In Israel's time these were probably covered with forests, since as late as the crusades mention is made of woods in the Plain of Sharon. To-day only insignificant remnants remain. On the average the plain is about 230 ft. higher in the E. than in the W. At Cæsarea it is about 7½ m. wide, at Joppa about 12½ m. Its S. boundary runs from the mouth of *Nahr Rūbīn* (Map III, C 5), past the hill near *er-Ramle* (3 m. SE. of Lydda), to *Laṭrūn* (near *'Amwās* [Emmaus, Map III, D 5]). During the past thirty years the cultivation of this plain has made great progress. Near Joppa the beautiful orange-groves have become very extensive. The German Templars, the Syrian Orphan-house at Jerusalem, and some Jewish societies have settled agricultural colonies near Joppa and Lydda, and these have made a decided impression on the native farmers.

S. of *er-Ramle* the Shephelah begins, regarding the E. border of which, near the central mountain range, mention has already been made (§ 7, above). The Heb. *hash-shᵉphēlāh* is generally rendered in the LXX. by ἡ (γὴ) πεδινή, more rarely by τὸ πεδίον, or transliterated by ἡ σεφηλά. The Vulgate renders it *planities* or *campestria*, "lowland" ARV. One must not think of the Shephelah as one great plain. On the contrary, this region, once the home of the Philistines, is divided into several plains separated by chains of hills. One is near *'Ākir* (Ekron) and *Yebnā* (Jabneh), on the lower course of the *Wādy eṣ-Ṣarār*, called at its mouth *Nahr Rubīn*. Another is near *Esdūd* (Ashdod) and *'Arāḳ el-Menshīye*, on the lower course of the *Wādy el-Afranj*, which unites with the *Wādy eṣ-Sanṭ* (the "Valley of Elah," IS 17 2), and is called, at its mouth, *Nahr Sukrēr*. The chains of hills generally run E. and W., *e.g.*, the one from *Bēt Nettīf* (1,515 ft.) past *Shēkh Dā'ūd* (590 ft.), *el-Khēme* (298 ft.), and *Beshīt* (197 ft.) to Jabneh (83 ft.). Or the second one from *Bet'Auwā* (1,495 ft.) 8 m. W. of Hebron, near *ed-Dawā'ime* and past *Shēkh 'Alī* (1,367 ft.), *Tell Ibdis* (452 ft.), *Chirbet 'Ejjis er-Rās* (331 ft.) to *Khirbet Yāsīn* (114 ft.) near Ashdod. Another line of hills runs from Ashdod parallel to the coast to *Sumsum* and *Der Esnēd*, near Gaza. In the vicinity of the *Wādy el-Ḥesī* the hills extend W. for about 12 m. The most important are *Tell en-Nejīle* (541 ft.) and *Tell el-Ḥesī* (341 ft.). Near the *Wādy esh-Sherī'a* the Shephelah gradually blends with the level plain of the Western Negeb (see § 6, above). From this brief description it follows that the expression "plain of the Philistines" (Ob ver. 19), which is often used to-day, does not correspond to the character of the Shephelah. The O T understands by the term 'Shephelah' the whole hilly region as far as the sand-dunes and the rocky heights of the coast; so also the *Onomasticon* of Eusebius and of Jerome (296, 154; ed. De Lagarde). In Is 11 14 "shoulder [*kāthēph*] of the Philistines" stands for the Shephelah. In Jos 10 40, 12 8, *'ăshēdhōth*, "slopes," means not the hills of the Shephelah, but the lower slopes at the foot of the mountain region. The expression in Jos 11 16, 'the Shephelah of the hill-country of Israel,' as though in contrast to a Shephelah of the Judæan hill-country, has no basis in the natural characteristics of the land. There is no Shephelah N. of *Wādy Malāke* (§ 7, above).

(a) Here the Jordan cleft will be discussed only in general and mainly from the point of view of its relation to the surrounding country. The depression begins on the W. side of Mt. Hermon in the *Wādy et-Teim*, through which the most northern of the sources of the Jordan, the *Nahr el-Ḥaṣbānī* (so named from the city *Hāṣbēyā*, on Mt. Hermon, near which the largest spring breaks forth from a basalt cliff, 705 ft. above the sea), flows in a southerly direction.

12. The Jordan Valley and the Dead Sea.

After traversing the high Plain of *Merj 'Ayūn* (Ijon; cf. I K 15 20; II K 15 29) E. of the watershed, it rushes with rapid descent into the ravine of the Jordan, which takes its rise on the southern foot of Hermon, near the largest of the springs that form the source of the river. At *Tell el-Ḳāḍī* (Dan, Jg 18 28 ff.), an extinct crater, there are two springs whose waters flow into the *Nahr el-Leddān*, the "little Jordan" of Josephus (*BJ*, IV, 1 1). Further to the E., overlooking the village *Bāniyās* (Paneas, Jos. *BJ*, II, 9 1), several springs unite to form the third source of the Jordan, the *Nahr Bāniyās*. Here is to be found the deep grotto, sacred to Pan, from which, according to Josephus, the visible course of the Jordan has its beginning (*Ant.* XV, 10 3; *BJ*, I, 21 3; III, 10 7). The condition of the cave is much altered now, since, in all probability, an earthquake has broken the rocks of the roof and filled the cave to a large extent with the fallen blocks of stone. The three streams above mentioned unite about 5 m. S. of *Tell el-Ḳāḍī* at an elevation of 141 ft. above the sea. The descent of the *Nahr el-Leddān* averages 74 ft. to a mile, that of the *Nahr Bāniyās* 240 ft. The small plain through which the Jordan now rushes is called *Ard el-Ḥūle* (Οὐλάθα, Jos. *Ant.* XV, 10 3; XVII, 2 1; *Ḥūlʿtā* in the Talmud; cf. Neubauer, *La Géographie du Talmud*, p. 27). This name originated before the beginning of the Christian Era. It is found also in other parts of Syria, *e.g.*, between the *Nuṣairier* Mts. and the Orontes, W. of *Ḥamā*, and probably signifies 'a depression' or 'basin' (cf. Eli Smith in Robinson, *Bibl. Researches*, III, Append., pp. 139–179). This basin is about 15 m. long and 6 m. wide, is well watered, since many small streams empty into it from both E. and W., and consequently is very fertile, although covered with impenetrable thickets of reeds and papyrus. The S. end of this marshy tract is covered with water, forming a small lake, the *Baḥrat el-Ḥūle*, in shape like a pear, as the S. end is narrow owing to the encroaching hills. English scholars speak of its elevation as being 7 ft. above the sea, but this figure is somewhat uncertain (cf. *Survey of W. Pal. Memoirs*, I, 195). Its depth is from 10 to 17 ft., varying with the time of the year. On the whole, it is gradually growing less, as a comparison of its present circumference (from 3.6 to 3.2 m.) with the statements of Josephus (*BJ*, IV, 1 1) clearly shows. This author calls it the Sea of the Semechonites (the inhabitants of Semecho). Among the different names current in later Jewish tradition, one (סמכו) agrees with this name. (Cf. *Monatsschrift für Gesch. u. Wissenschaft d. Judenthums*, 1860, iii.) To-day the whole region is too swampy to be inhabited and is not traversed by any road. In the N. part of its course, the Jordan is crossed by only two old roads: near its source by one that comes from Tyre through northern Galilee and goes on by the S. foot of Hermon to Damascus, by the second, between the *Baḥrat el-Ḥūle* and the Sea of Gennesaret which, coming from Damascus, crossed the Jordan near the present bridge, *Jisr Benāt Jaʿḳūb*, descended into the Plain of Gennesaret, and thence led up from the seashore through the *Wādy el-Ḥammām* to the Horn of *Ḥaṭṭīn*, and reached the sea, either *via* the Plain *el-Baṭṭōf* or over *Ṭurʿān*, at Acco. This was called "the way of the sea" (Is 9 1; by the Crusaders *via maris*). The *Baḥrat el-Ḥūle* is 9 m. distant from the Sea of Gennesaret, and, as the latter lies 692 ft. below sea-level, the fall of the Jordan between the two seas averages about 75 ft. to a mile. Its bed is narrow and shut in by basalt cliffs. There are but five fords between *Baḥrat el-Ḥūle* and the Sea of Gennesaret.

(b) Both the course of the Jordan and the surrounding country S. of the Sea of Gennesaret take on an altogether different character. The banks of the river consist mainly of loose marl or clay, through which, in the spring, the stream often makes for itself new channels. Consequently, the river water becomes an increasingly dirty yellow as it flows on its course. On both sides the river-bottom is quite wide and correctly described in the common Arabic speech as consisting of two parts: (*α*) That immediately near the Jordan is called *ez-Zōr*. It includes the bed of the river, but applies particularly to the rank growth of trees, shrubs, and reeds along the banks, inhabited by wild beasts, and called "the pride of the Jordan" (Zec 11 3; Jer 49 19, 50 44). The stream is usually hidden from the view even of one close at hand by this dense growth, also by its high banks. But after the rainy season it rises so high that even the trees along its banks are under water. On the E. side, this green strip along the river-bank is often broader and more level than it is on the W. side. (*β*) The broader region making up the whole river-bottom, together with the deep depression covered by the water of the Dead Sea, the immense cleft extending from the Sea of Gennesaret to the Dead Sea and beyond is called *el-Ghōr*, *i.e.*, 'the depression.' In the O T there is no similar name for this general region. The common term *hā-ʿărābhāh* (Jos 18 18, etc.) denotes the dry, mostly barren tracts that prevail near the Dead Sea and about the lower course of the Jordan. The level, low-lying districts receive the name *hāʿēmeq* (Jos 13 27) and *biqʿāh* (Dt 34 3). Greek writers were the first to use the term *αὐλών*, 'ravine,' 'valley,' 'hollow,' corresponding to the common Arabic term (Diodor. II, 48 9; XIX, 98 4; Jos. *Ant.* XVI, 5 2; *BJ*, I, 21 9; Eus. *Onom.* 214 f.). The W. part of the Jordan Valley is now accurately known through the map published by the English surveyors. The E. side, as far as the Jabbok, has been surveyed by the German Pal. Verein, but the map is not yet published; consequently exact information regarding this part of the valley is not available at present. S. of the Sea of Gennesaret the region around the Jordan is very well watered and cultivated, especially on the E. side. Here the *Yarmūk* (so named as early as the Talmud [*Para* 8 9], the *Hieromices* of Pliny, V, 18) carries into the valley as large a volume of water as the Jordan itself. There is an important passage of the Jordan 6 m. S. of the Sea of Gennesaret (823 ft. below the sea), the "bridge of the junctions," *Jisr el-Mejamiʿ*, so called because here the roads from Tiberias, *Bēsān* (Beth-shan), and from the E. Jordan land come together. Near the old bridge a new one has been built over which the railroad from *Ḥaifā* to Damascus crosses the Jordan. On the W. side there is a very fertile and well-watered region in the neighborhood of *Bēsān*. It consists of a plain, part of which slopes

down to the Jordan, which is traversed by the *Nahr Dschālūd* (§ 9), and by many small brooks that flow down from *Jebel Fuḳū'a*, which lies to the W. It is in the form of a triangle, its N. side being 12–15 m. long, its E. side, as far as the mouth of the *Wādy el-Māleḥ*, 11 m. In I Mac 5 22 and Jos. *Ant.* XII, 8 5, it is called "the great Plain," a name elsewhere applied to the Plain of Esdraelon (§ 9, above).

From the mouth of the *Nahr Dschālūd* downward the river-bed is shut in by steep cliffs of marl, the layers of which are easily undermined and fall into the river, at times damming it up and stopping its flow. It is due to this that the course of the river changes so often and is so tortuous. Between the *Wādy el-Māleḥ* and the *Wādy Abu Sidre* the spurs of the western mountains approach so near to the Jordan that there is no room for a level bottom and, of course, no cultivation of the barren soil. Only the broad valleys of *Karn Sarṭabe*, especially the *Wādy Fār'a* (§ 8), had in ancient times well-watered settlements. On the E. side also the soil is barren and uncultivated. On this side the *Nahr ez-Zerḳā*, the Jabbok of the O T (Dt 2 37, 3 16), brings down a large quantity of water from the heights of the E. Jordan land, but only its edges are covered with a thick growth of vegetation. From *Karn Sarṭabe* the bed of the valley widens considerably, but does not become more fertile. Only in the neighborhood of Jericho, mod. *Erīḥā* (820 ft. below the sea), do we find a more attractive region, though its cultivation to-day is far behind that which it was in the time of Herod (cf. Jos. *Ant.* XV, 4 2; *BJ*, I, 18 5). The E. side, opposite Jericho, is now covered with vegetation and well cultivated. It corresponds to the *hash-Shiṭṭīm* of the O T (Nu 25 1), the "Abila of Peræa" of Josephus (*BJ*, II, 13 2). Here are to be found the ruins *Tell Kefrēn* (Abel-shittim, Nu 33 49) and *Tell Rāme* (Beth-haram). But these green spots are really oases, surrounded by barren country. Consequently, the all-inclusive name for this region in the O T is *'arbhōth*, *i.e.*, 'steppes'; 'steppes ("plains" RV) of Jericho' for the western part (Jos 5 10), and 'steppes of Moab' for the eastern part (Nu 22 1). The nearer the Dead Sea, the more salty and barren the soil becomes, due to the alkali of the sea, which has an effect some distance inland. In the O T, therefore, the name of the most southern district W. of the Jordan, the "Valley of Achor," is the proverbial expression for a cheerless waste (Hos 2 15; Is 65 10). About 4 m. from the mouth of the Jordan the marl cliffs recede from its banks toward the base of the mountains, so that the N. end of the Dead Sea is surrounded by a level shore.

If we now raise the question whether the Jordan Valley is conducive to or hinders intercourse between the two sides of the country through which it runs, the answer must be different for different parts of the long stretch from the Sea of Gennesaret to the Dead Sea, which is about 68 m., with a descent from 682 below the sea at Gennesaret to 1,292 ft. at the Dead Sea. The upper part of the course, near Bethshan, offers no serious hindrance to such intercourse. The fords are here very numerous. It is otherwise, however, with the lower part of the course. At the mouth of the *Nahr ez-Zerḳā* there is the important old ford *ed-Dāmiye*, the O T *ma'ăbhar hā-'ădhāmāh* (I K 7 46; II Ch 4 17 f.; corrected text), in the place of which, during and after the rainy season, a ferry-boat is used. The bridge *Jisr ed-Dāmiye*, built in the 13th cent., is no longer used, as both the Jordan and *Nahr ez-Zerḳā* have changed their courses. Here the depth of the valley (1,144 ft. below the sea) and its width (8–9 m.) make the crossing a somewhat laborious undertaking. This is even more the case below the *Zerḳā*; for the valley grows continually lower and wider, and, in addition, there are no fords except near Jericho, where there are five. Ten years ago the Turkish Government built here a small bridge, which has made the crossing easier for riders and for beasts of burden.

(c) The Dead Sea is but the continuation of the Jordan cleft, in fact, its deepest part. The water of this solitary inland sea is deep blue and its surface lies 1,292 ft. below the level of the Mediterranean. Its depth varies greatly. N. of the low peninsula, *el-Lisān*, it reaches 1,308 ft. (2,600 ft. below the surface of the Mediterranean), but in the smaller southern part it is only from 3 to 20 ft. The level of the water in the sea varies, not only during the year (to the extent of 6–7 ft. according to the rainfall), but also during longer periods. To-day it seems to be rising, since in 1820 the southern extremity could be crossed on foot, which is now impossible, and a small island not far off the NW. shore has become invisible during the past few years. The shore of both the N. and S. ends is low and level. In the S. it is a briny marsh (*es-Sabkha*), only passable in midsummer. On the E. and W. shores, however, high and steep mountains reach close to the water. These must be considered as the fragments of the original surface, which stood on the edges of the cleft. What was between them sank and now lies under the sea.

Here we touch upon the question of the origin of the Dead Sea, to which scientific investigation gives an answer altogether different from that furnished by the hints we find in the O T. According to Gn 13 10, 19 25, the Dead Sea originated simultaneously with the overthrow of Sodom and Gomorrah. In fact, in Gn 14 3 the plain, which is now covered by the waters of the salt sea, is called "Siddim" (perhaps originally *hash-shēdhīm*, 'plain of the demons'). These stories are remains of old Canaanite legends which were taken over by Israel and survived until a late period (Wis 10 6 f.; Jos. *BJ*, IV, 8 4). The theory has been advanced that the Dead Sea is an isolated remnant of the ocean that once rolled its waves into the Jordan Valley from the S. and after its subsidence left this salt sea in the midst of the mainland. But this theory is contrary to the fact that across the *Wādy el-'Araba*, the southern extension of the Jordan cleft, as far as the Red Sea, there lies a watershed (*er-Rīshe*) composed of chalkstone, 820 ft. above the sea-level, which has never been crossed by ocean waves. As a matter of fact, the Dead Sea originated simultaneously with the fault that formed the Jordan depression, and is to be viewed as the deepest part of this cleft.

The geologist who has recently investigated this question most thoroughly, Dr. M. Blanckenhorn, puts the disturbance that formed the Jordan Valley at the close of the Tertiary period. According to him, there was originally, on the site of the Dead Sea,

An Eastern Jordan Wady, or Brook-ravine (by Some Identified with the Brook Cherith, I K 17 3,5)

a deep basin into which the water from all the surrounding country flowed. This somewhat shallow body of water became strongly impregnated with mineral salts from the hot springs which broke forth when the Jordan cleft was formed. At that time this sea covered the whole region from the height of *er-Rīshe*, in the *Wādy el-'Araba*, to near the Sea of Gennesaret. The basis of this theory is the fact that deposits from water much fresher than that of the present sea are found on the slopes of the *Wādy el-'Araba*, about 1,400 ft. above the present surface of the Dead Sea. Dr. Blanckenhorn distinguishes three rainy periods and three dry periods in the formation of the Dead Sea, which have left their traces in the deposits at different elevations around the edge of the sea. Through successive geological disturbances the basin gradually sank to its present depth. During the sixth period (the third dry period) the sea came to its present condition. This took place at the beginning of the alluvial period, as is evident from the disintegration of the diluvial material in the southern part of the old sea-bed, which came about when the crust that formed the bottom of the valley gave way under the force of earthquakes. In this way, it is thought, the shallow southern part of the sea was formed, while at the same time there was cut, in the Jordan cleft, the present river-channel with its surrounding territory, called *ez-Zōr* by the Arabs (see above). In this later period of the history of the Dead Sea Dr. Blanckenhorn places the overthrow of Sodom and Gomorrah. That these lay, not at the N., but at the S. end of the sea is certain, since Zoar (Gn 19 20 ff.) was near Sodom, and was situated to the SE. of the Dead Sea (cf. Jos. *BJ*, IV, 8 4; *Onom.* ed. De Lagarde, 261, 139; Muḳaddasi, in *ZDPV*, 1884, VII, 171; Fulcherius, in Bongars, *Gesta Dei*, I, 405), so that the old legend agrees with the conclusion of geology to this extent, that both indicate that the S. end of the sea was the scene of violent physical disturbances which might have deeply impressed themselves on the memory of early generations. The petrified wife of Lot, the "pillar of salt" of Gn 19 26, Wis 10 6 f., belongs to the formations which are continually making and disappearing in the neighborhood of *Jebel Usdum* ('Mt. Sodom'), the salt mountain at the SW. corner of the sea, 590 ft. above the surface. From the mass of the mountain sections break off, in form like prisms, which, after being worn away, become isolated pillars of salt, and easily take on the appearance of human beings, especially that of women. Similar rock pillars, though existent for a much longer time, are to be found in the dolomite and sandstone formations near the Dead Sea. One sandstone rock on the E. shore S. of the mouth of the *Wādy el-Mōjib* is to-day called by the Arabs *Bint Shēkh Lūṭ* ('daughter of Sheikh Lot').

13. The E. Jordan Land.

The E. Jordan plateau, which extends to the border of the desert (§ 4, above), is divided, in its W. part, into four main regions. (a) The district N. of the *Yarmūk*. This extends much farther E. than the other divisions of the E. Jordan land, namely, from 18 to 30 m. E. of 36° E. long., which (§ 3, above) has been accepted as the E. boundary of Palestine. It has never received an all-inclusive name, because its individual districts show too distinctive characteristics and have never been firmly united politically.

Above the upper course of the Jordan and the Sea of Gennesaret rises the plateau of *Jōlān*, which has received its name from the city called in the O. T Golan (Jos 20 8, 21 27). In the N. the foot of Hermon gives a fixed boundary, but there is none to the NE. and E. The valleys are broad and shallow. In the N. the watershed flows toward the *Wādy el-'Ajam*, S. of Damascus, and in the E. toward the region known as *Jēdūr*. If one should follow the line of extinct volcanoes which extend in a wide circle from the foot of Hermon to the SE., he would come to the *Nahr el-'Allān*, which is considered to-day as the E. boundary of the *Jōlān*. In fact, it indicates a significant change in the surface of the country, since E. of it the volcanic hills and great blocks of lava disappear and a broad, stoneless, level plain begins.

The S. and W. boundaries of the *Jōlān* are fixed—the *Yarmūk*, the Sea of Gennesaret, and, above this, the Jordan. In the O T the names given to this country are (Beth) Maacha and Geshur (Dt 3 14; Jos 13 11-13). To-day it is customary to distinguish between the rocky and the level *Jōlān*. The former is the N. half, a plateau with numerous craters in the NE. part, and covered with huge blocks and fragments of lava, abounding in springs and highly valued for its excellent pasture. The craters attain a height of 4,000 ft. or more (*Tell esh-Shēkha*, 4,243 ft.; *Tell Abu en-Nʿdā*, 4,123 ft.), and are still partly covered with oaks or scrub-oaks. Formerly, the region was heavily wooded, and a century ago was called *Tulūl el-Hish*, 'forest heights.' The level *Jōlān*, the southern half, begins with an elevation of about 2,300 ft., is less rich in springs, but is covered with a dark-brown volcanic soil of great productivity, although little used for agriculture. The ground slopes rapidly toward the Sea of Gennesaret on one side and toward the *Yarmūk* on the other. The territory in the angle formed by the *Nahr el-'Allān*, the *Yarmūk*, and the Sea of Gennesaret is called to-day *ez-Zāwiye*, 'the corner,' which corresponds to the Gr. name γωνία τῆς Βαταναίας, given to it by Eusebius (*Onom.* 242).

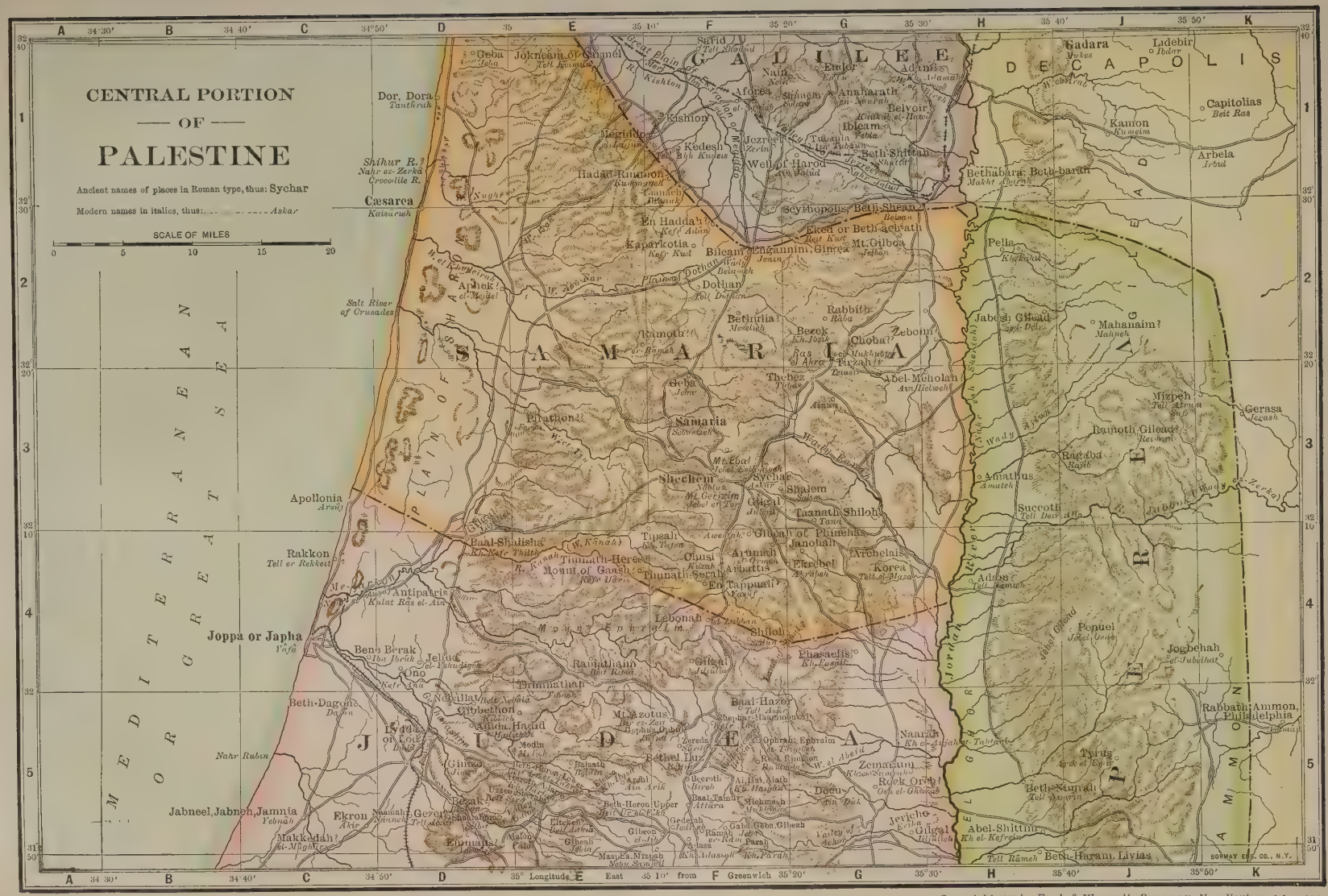
E. of *Nahr el-'Allān* there begins a stoneless plain in which there are a few small artificial mounds and volcanic hills, where are found villages or ruins of earlier habitations. The soil is reddish-brown, composed of disintegrated lava from the craters of the mountains to the E., *Jebel Ḥaurān* or *Jebel ed-Drūz*, mixed with volcanic ashes and sand. It is easily worked and holds the moisture of the rainfalls tenaciously—a fact of great importance for its cultivation, since the country is destitute of springs. The wheat produced here, with its translucent kernels, is a choice article of commerce. Trees are rare. In view of the fact that the plain is somewhat lower in the center than on the edges, it is called by the Bedawin *en-Nuḳra*, 'depression' (a word used of the hearth which the Bedawin dig in the center of the guest-tent). The name *Ḥaurān* is also common. From N. to S. this plain has an average elevation of 2,130 ft. It slopes to the W. and the *wādis ed-Dahab* and *ez-Zādi* carry the water in the rainy season to the *Yarmūk*. To the NE. the *Nuḳra* borders on the

Lejāh, a remarkably rough and impassable region (see TRACHONITIS) and to the E. on the *Jebel Ḥaurān*, which in modern times, because of its occupancy by the Druses, is also called *Jebel ed-Drūz*, 'Mt. of the Druses.' Here is the source of the lava-beds of the *Nuḳra*; for the cone- or gable-shaped heights of the mountain are all extinct volcanoes and rise to a height of 5,900 ft., while the plain at their feet begins with an elevation of but 2,624 ft. This mountain, rising gradually from the W. to E., is probably mentioned in the Bible, as F. G. Wetzstein has noted (*Das Batanäische Giebelgebirge*, 1884). He compared the name "Zalmon" (Ps 68 14) with the *mons Asalmanos* (Ptol. V, 15) and the *har gabh-nunnīm*, 'mountain of gables' ("high mountain," Ps 68 15, "mountain of summits" RVmg.), he identified with the gable-like peaks and volcanic cones of the *Ḥaurān* range. These "mountains of Bashan" (Ps 68 15) were never in the possession of Israel, but the plain was; for this corresponds to the Bashan of the O T (usually *ha-bāshān*), Gr. Βασανῖτις, Βαταναία. The region seems then to have possessed other characteristics than it does now. We hear nothing of the rich produce of agriculture which is now reaped yearly, but, on the contrary, of strong, fat cattle (Am 4 1; Dt 32 14; Ps 22 12), and of the beautiful oaks (Is 2 13; Ezk 27 6), and even of lions and leopards which had their haunts in Bashan (Dt 33 22; Song 4 8). The wild beasts have long since disappeared from this region, and unfortunately the forests also, remnants only of which exist now in upper *Jōlān*. While in the O T Bashan is usually associated with pasture-lands (Jer 50 19; Mic 7 14), to-day it is mostly under the plow. This change is due to the fact that in ancient times the disintegration of the lava had not as yet made much progress, and the country was less passable, like the rocky *Jōlān* is at present. In the O T, Bashan denotes a region larger than the modern *Nuḳra*. It lay between Hermon on the N. and Gilead on the S. and between Edrei (mod. *Der'ā*) and Salcha (*Salkhad*) on the E. (Dt 3 8 ff.), yet so that the districts Geshur and Maacha lay W. of Bashan, between it and the Sea of Gennesaret (Jos 13 11-13). To the E. and S. the limits of the level volcanic region are, of course, unchangeable. To the E. were the "mountains of Bashan" (Ps 68 15, mod. *Jebel Ḥaurān*), and to the S. began the steppe (mod. *el-Ḥamād*) sharply distinguished from the volcanic region by its bright yellow soil. But to the N. and W. the Bashan of the O T covered more territory than the mod. *Nuḳra*.

(b) S. of the *Yarmūk* lies the second part of the E. Jordan land, the *'Ajlūn*, approximately bounded on the E. by the 36th parallel E. long., and reaching S. as far as the *Nahr ez-Zerḳā*, the Jabbok of the O T. In the first place, something must be said of the *Yarmūk*, the large river to the N. It drains a very large territory. From *el-Jedūr* in the NE. to the *Lejāh* and *Jebel Ḥaurān* in the E. and as far as the steppe *el-Ḥamād* and the district *eṣ-Ṣuwēt* in the SE., all watercourses unite in this river, which swells to a great stream after a rainy winter, though in summer it is nothing remarkable. From *Jōlān* come the *Wādy er-Ruḳḳād* and the *Nahr el-'Allān*. The *Wādy el-Ehrēr*, forming the upper course of the *Yarmūk*, takes its rise in *Jēdūr*. The *Wādy el-Bajje* gives an outlet to the *Baḥrat el-Bajje*, an old sea of small area with a cultivated island in it, near *el-Muzērīb*, and unites with the *Wādy ed-Dahab* near *Tell esh-Shihāb*. From the SE. the deep and imposing *Wādy esh-Shellāle* winds with many turns through the plateau, taking the name *Wādy el-Warrān* in its lower course. On the lower course of the *Yarmūk*, about 7 to 10 m. from its junction with the Jordan, lies the remarkable little plain of *el-Ḥammī* (577 ft. below the sea), mostly on the right bank, in which there are six hot springs, each different from the other in the character and temperature of its water (*ZDPV*, 1887, X, 59 ff.).

The ridge of the plateau lies some distance to the E. It rises from *el-Ḥuṣn* (2,204 ft.) southward, and the heights of *Rās Imnīf*, *Rās el-Fanadīk*, and *el-Menāra* indicate the line of watershed between the valleys that slope toward the Jordan and the tributaries of the *Yarmūk* that flow northward. This range, called *Jebel 'Ajlūn*, is still well wooded, the thick growth of oaks and firs being in some places impenetrable, while the soil is covered with moss. To the E. lies an undulating hilly region 7–9 m. in breadth, which slopes away from *Tell el-Khanāṣire* and the more southerly *Riḥāb* (the Rehob of II S 10 6, 8) toward the steppe *el-Ḥamād* on the one side, and on the other from *Kafkafa* to the Jabbok. This district is called *Bilād eṣ-Ṣuwēt* and is to-day still in the possession of the Bedawin (the *Beni Ḥasan*), but in the time of the Romans and in the first centuries of Mohammedan rule it was a seat of high civilization, well protected by roads and fortifications. The western foothills of *Jebel 'Ajlūn* sink, at first gradually, toward the Jordan and comprise many fertile, well-cultivated districts, *e.g.*, at *'Ajlūn* on the *Wādy 'Ajlūn*, where the olive thrives remarkably and where there are also many small clumps of wood. The slopes near the Jordan are mostly treeless, in some spots (as near *Mukēs* [Gadara]) well cultivated, in others steep and rocky. The streams that here empty into the Jordan are short and insignificant (in the *wādys el-'Arab*, *Yābis*, *'Ajlūn*, and *Rājib*). From *Sākib* onward the above-mentioned ridge runs SW. and W. under the name *Jebel Mi'rāḍ*. To the S. it falls precipitously toward the Jabbok and to the W. toward the Jordan. On its N. side, 2 m. SE. of *Rajīb* (Ragaba), are the remains of old iron-works (*Mughārat el-Warda*), which remind one of the Iron Mountain of Josephus (*BJ*, IV, 8 2).

(c) The third part of the E. Jordan land is the *Belḳā*, between the Jabbok and the *Wādy el-Mōjib* (the Arnon) to the S. (d) A fourth part (the modern administrative district *el-Kerak*) lies between the Arnon and the *Wādy el-Aḥsā* (*Ḥasā*) in the S. The northern part of the *Belḳā* is taken up by *Jebel Jil'ād*, the Mt. Gilead of the O T. It rises precipitously out of the Valley of the Jabbok and over the Jordan Valley, and contains a number of fertile plateaux, partly covered with woods, partly with fields and vineyards. Its highest point is *Jebel Osha'* (Hosea; cf. Map III, J 4), near the Jordan Valley, from whose peak one may enjoy an instructive view of the western range and its slope to the Jordan. To the E. of it is a small plain, *el-Buḳē'a* (2,000 ft. above the sea), nestled in the mountain region, which is drained into the Jabbok by deep


CENTRAL PORTION
— OF —
PALESTINE
Ancient names of places in Roman type, thus: Sychar
Modern names in italics, thus: Askar
SCALE OF MILES
0 5 10 15 20
GALILEE
SAMARIA
JUDEA
PLAIN OF SHARON
PLAIN OF ESDRAELON
DECAPOLIS
PEREA
MEDITERRANEAN SEA
Great Plain or Esdraelon
Plain of Sharon
Salt River of Crusades
Nahr Rubin
Shihur R.?
Nahr el-Zerka
Crocodile R.
Jordan River
Dead Sea
Mt. Hermon
Mt. Ephraim
Mt. Gerizim
Mt. Ebal
Mt. Gilboa
Mt. Carmel
Mt. Tabor
Mt. Azotus
Mt. Gilead
Mt. Ammon
Dor, Dora
Tantûrah
Cæsarea
Kaisariah
Apollonia
Arsûf
Joppa or Japha
Yafa
Jabneel, Jabneh, Jamnia
Yebnah
Ekron
Akir
Makkâdah?
el-Mughâr
Rakkon
Tell er Rekkeit
Antipatris
Kulat Ras el-Ain
Aphek?
el-Mejdel
Jokneam of Carmel
Tell Kaimûn
Megiddo
el-Lejjûn
Kedesh
Tell Abu Kudeis
Hadad-Rimmon
Rummaneh
Kaparkotia
Kefr Kud
En Haddah
Kefr Adan
Scythopolis, Beth Shean
Beisan
Ekeb or Beth-acubah
Tell Kurdâ
Bileam
Ibleam
Jenin
Engannim, Ginea
Dothan
Tell Dothan
Samaria
Sebastieh
Shechem
Nablus
Sychar
Askar
Shalem
Salim
Gerizim
Jebel et-Tur
Tirzah
Tell el-Farah
Thebez
Tubas
Abel-Meholah
Ain Helweh
Gebal
Jebel Slemeh
Ebal
Jezreel
Zerin
Tabun
Beth-Shittah
Shunem
Solam
Nain
Endor
Afarca
Simeon
Anaharath
en-Nimrah
Belvoir
Kaukab el-Hawa
Kishion
Well of Harod
Ain Jalud
Jalud
Rabbith
Raba
Berek
Kh. Jezik
Choba?
Zeboim
Ras Abu Shushmeh
el Akra
Pirathon?
Fer'ata
Raanah?
er-Ramah
Bethulia?
Meselieh
Tappuah
Kefr Kûd
Timnath-Heres
Mount of Gaash
Kefr Ishu'a
Timnath-Serah
Kefr Haris
Tipsah
Thapsacus
Ghusi
Kuzah
Aruman
Arumah
Aruttis
Ain Arrabeh
Gilgal
Jiljulieh
Gilgal of Phinehas
Janohah
Taanath Shiloh
Ta'anuk
Archelais
Ekrebel
Korea
Tell el-Ghazza
En Tappuah
Yasûf
Lebonah
Lubban
Shiloh
Seilun
Phasaelis
Kh. Fasâil
Ramathaim
Beit Rima
Timnathah
Tibneh
Beth-Dagon
Dumeh
Gibbethon
Kibbieh
Aijalon, Hadid
Yalo
Modin
Midieh
Ludd
Lod
Gimzo
Jimzu
Balash
Beit Nuba
Arâk el-Menshiyeh
Arâk
Ain Arik
Beth-Horon Upper
Beit Ur el Foka
Beth-Horon Nether
Beit Ur el Tahta
Gezer
Tell el-Jezer
Neballat
Beit Nebâla
Ramleh
Ramleh
Ekron
Akir
Naamah
Nanneh
Ashdod
Esdud
Ashdod-Yam
Minet el-Kasmieh
Ekron
Akir
Eltekeh
Beit Likia
Gibeon
el-Jib
Gibeah
Jeba
Emmaus
Kalonieh
Gedor
Jedur
Gaba, Gibeah
Jeba
Ramah
er-Ram
Parah
Kh. Farah
Kelasa
Kh. Kesla
Masphah, Mizpah
Neby Samwil
Baal-Hazor
Tell Asûr
Ophrah, Ephraim
et-Taiyibeh
Bethel, Luz
Beitin
Beeroth
Birah
Ai, Hai, Aiath
Kh. Haiyan
Baal-Tamar
Attara
Michmash
Mukhmas
Geba, Gibeah
Jeba
Gilgal
Kh. el-Mefjir
Jericho
Riha
Valley of Achor
Naarah
Kh. el-Aujeh et-Tahtaniyeh
Naaran
Zemaraim
Kefr Ormeh
Ain Sâmieh
Docus
Ain Dûk
Beth-Nimrah
Tell Nimrin
Abel-Shittim
Kh. el-Kefrein
Beth-Haran, Livias
Tell Râmeh
Gadara
Umkeis
Ludebir
Dabr
Capitolias
Beit Ras
Kamon
Kumeim
Arbela
Irbid
Bethabara, Beth-barah
Makhadet Abarah
Pella
Khirbet
Jabesh Gilead
Wady Yabis
Mahanaim?
Mahneh
Mizpeh
Tell Arrum
Gerasa
Jerash
Ramoth Gilead
Reimun
Ragaba
Rajib
Amathus
Amateh
Succoth
Tell Deir Alla
Adasa
Tell Kamon
Ponuel
Tell Jemeil
Jogbehah
el-Jubeihat
Rabbath-Ammon, Philadelphia
Amman
Tyrus
Kh. el-Eyûn
Beth-Nimrah
Tell Nimrin
Jericho
Riha
Abel-Shittim
Kh. el-Kefrein
Beth-Haran, Livias
Tell Râmeh
Jordan River
Wady el-Kefrein
Wady Ajlun
Wady Yabis
Wady el-Hesban
Wady Shaib
Wady Heshbon
Wady Nimrin
Wady Kefrein
Wady

valleys. To the SE., Mt. Gilead is identical with the high watershed on which the springs of the Jabbok are found. It runs by the ruins *Agbêhêt* (Jogbeha, Jg 8 11, 3,443 ft.) through the old Ammonite territory from N. to S. This ridge sends its brooks to the Jordan, partly through the *Wâdy Shu'êb*, which leads down from *Jebel Ôsha'*, and partly through the *Wâdy Ṣîr*, which unites with the *Wâdy Ḥesbân* (Heshbon) and enters the Jordan at *Tell Kefrēn*, opposite Jericho. The ridge continues S. to *Ma'în* (Baal Meon, Nu 32 38) and then, when it has sunk to a level of 2,853 ft., it divides between the short valleys, which run directly W. with a steep incline to the Jordan, and the longer valleys, which at first begin in broad troughs leading southward, and then unite in the *Wâdy Zerḳâ Ma'în*, which cuts through the plateau with a deep gorge and breaks down into the Dead Sea at the hot springs *Ḥammam ez-Zerḳa* (the Callirhoë of Jos. *BJ*, I, 33 5). S. of *Wâdy Zerḳâ Ma'în* we lose trace of the ridge which we have followed in its tortuous course between the Jordan and the desert to the E., and to which the landscape owes its peculiar character. The plateau now has a different and much simpler aspect. It rises to the E. and forms a watershed on the other side of which the Arabian Desert begins—about 6 m. E. of the 36th parallel. It is cut up by a large number of small *wâdys* that soon unite to form larger valleys and finally meet in one main valley which leads through a deep gorge to the Dead Sea. The first of these main valleys in the *Belḳâ*, like the *Yarmûk* and Jabbok in the N., is the *Wâdy el-Moǰîb*, the Arnon of the O T. With its large northern tributary, the *Wâdy Heidân*, or *el-Wâle*, it gathers the waters of the plateau W. of the desert from a region extending 50 m. along the edge of the desert.

The slope of the highlands toward the Dead Sea is extraordinarily steep along the northern half of the eastern shore. Between the rocks and the water there is not room for even a small foot-path. Since the crest of the range attains an elevation of from 2,600 to 3,300 ft., the difference between it and the surface of the sea is anywhere from 3,900 to 4,600 ft. Near the low peninsula *el-Lisân* the shore is wider. A road descends from the heights through a valley and leads along the beach, thence southward into the *Wâdy el-'Araba*. The character of the plateau remains the same.

Of the valleys which cut across it on their way to the salt sea, the most important are the *Wâdy el-Kerak*, the *Wâdy Numêra*, and the *Wâdy el-Ḥasâ*, or *Aḥsâ*, which in its lower course is called *Wâdy el-Ḳurâḥî*. The last-named is to-day the boundary between the administrative district *el-Kerak* and *Jibâl* to the S. It was probably in ancient times the boundary between Moab to the N. and Edom to the S., and so identical with the "brook Zered" (in its upper course, Dt 2 13 f.) and with the "brook of the willows" (in its lower course; cf. Is 15 7). To describe the territory of Edom lies outside the limits of this article.

III. Geology.

The rocks visible to-day belong generally to the upper chalk deposits, which are usually named Cenoman, Turon, and Senon. Some marbles are found, as the soft Rudist marble (Arab. *malake*) and harder Nerinean marble (Arab. *mizzi ḥelu*, the *Santa Croce* marble). The formation of this mountain region took place, therefore, in the chalk period in the Tertiary Era. Older strata are met with E. of the Dead Sea, where the original break of the Jordan cleft is visible. Here is found the so-called Nubian sandstone, and under it the permacarbonic chalk and sandstone, and under this the crystalline old volcanic mountain-base, with streaks of porphyry and diorite. The flinty character of the chalk was decomposed through the action of the water as early as the Tertiary Period, and cemented with a chalky shale. In this way the flinty breccia originated, which is frequently found as a surface formation near Jerusalem, in the Wilderness of Judah and in the *'Aǰlûn*, and is called *nârî* by the Arabs, because of its fireproof qualities. It was in the Tertiary Period also that those outpourings of basalt took place which spread themselves over the higher parts of the chalky plateau and on the many isolated table-mountains. This was also the origin of the basalt strata on the plateau E. of the Dead Sea, near Dibon and at *Jebel Shîḥân*, and of similar formations in the Plain of Esdraelon, and in Galilee, N. and NE. of Tabor, and in the neighborhood of *Ṣafed*. Of later origin were the lava streams which flowed down toward the Jordan and Dead Sea in the furrow-like valleys, and have become to-day partly eroded by the water, as, for example, in the bed of the *Yarmûk*. These furrow-like valleys are evidence of the stoppage of the lava in such places, which did not occur before the origin of the Dead Sea (cf. § 12, above). Such eruptions took place in the later part of the Diluvian Era, and therefore probably after the beginning of the human epoch. Whether any of the extinct volcanoes of the E. Jordan land were still active in historical times, in the narrower sense, can not be ascertained. The earthquakes of which we hear in the history of the land were not the result of volcanic eruptions, but were due to structural changes —that is, to vibrations which originated in the displacement of sections of the crust of the earth near faults. Several earthquakes are mentioned in the Bible (I S 14 15; Am 1 1; cf. Zec 14 5; Mt 27 51), and the prophets frequently made use of such occurrences in their representations of the Divine manifestations (Mic 1 3 f.; Is 13 13, 24 19 f.; cf. further C. Diener, *Libanon*, 1886, pp. 258 ff.).

14. The Rocks.

The old iron-works at *Râǰib* in the E. Jordan land (cf. § 13, above) show that iron was taken from this region in the early days. That mining was not unknown in Pal. is also evident from Dt 8 9 and Job 28 1-11, but that these passages have that specific locality in mind can not be proved. Whether it would be profitable at the present day to mine iron in this land has not been investigated. In recent years attention has been drawn to the mineral treasures of the Dead Sea and its neighborhood, and it has been questioned whether it might not be profitable to develop these. The water of the sea contains, besides common salt, chlorid of potash, chlorid of magnesia, magnesium bromid, and iodid of potash. Occasionally, large quantities of asphalt appear on

15. Minerals.

the surface. In the immediate neighborhood of the sea there are also found rock salt, chrome oxid, and pure sulphur; at some distance away, petroleum, pure asphalt, and asphalt-lime. The "slime pits" mentioned in Gn 14 10 are probably an indication that in early times, through the action of subterranean forces, the diluvian deposits were broken through and petroleum and asphalt springs, or wells, appeared in the neighborhood.

16. The Soil. The surface formation of limestone has long been subject to decomposition through the action of moisture and the atmosphere. The result is a red loamy soil, very rich and heavy. This is the specific virgin soil of the mountain-land. When it is adequately saturated with moisture, it gives a good yield in return for cultivation. In addition, there are a number of places (cf. §§ 9, 10, and 13, above) where the much richer volcanic soil occurs. Through the intense heat of midsummer the soil becomes very hard and cracked, and can be worked only after a thorough wetting. In the coast plain and the Jordan Valley there are considerable marl and sand. At the same time, the level districts of the coast are much more favorable for the production of humus than are the mountains. In the mountain region there is no great deposit of vegetable and animal material, which might be changed into humus through decomposition, and even if, in the autumn, some such material remains left upon the rocky surface, it is almost certain to be washed down in the winter by the heavy rains, to be deposited in part in the hollow places in the mountains, and in part in the deep valleys and low-lying plains. So it happens that in each year, with the wash from the mountain-sides, a great deal of fertile soil is brought down. In the E. Jordan land, in many places, conditions are more favorable for the formation of humus, as extensive wooded places still remain, and the surface rock is protected from erosion by the thick growth of the trees (cf. § 13 (b), above).

IV. The Climate.

Since Pal. is situated between 31° and 33° N. lat., it belongs in general to the N. subtropic zone. The year divides itself naturally into a rainless, hot half and a rainy, cold half. The climate differs greatly in the different parts of the land. Along the coast it is milder and more uniform; in the mountain-land it is more severe and changeable. In the Jordan Valley it is really tropical, while in the E. Jordan land the greater distance from the sea and the nearness of the desert are important factors. Since we possess satisfactory meteorological observations for Jerusalem alone, we can apply the results of these only provisionally to the whole land.

17. The Temperature. The mean annual temperature on the coast is 20.5° C. (68.9° F.), in Jerusalem only 17.1° C. (62.8° F.). The temperature rises in the mountain region from April to May very rapidly from 14.7° C. (58.5° F.) to 20.7° C. (69.3° F.). It attains its greatest height in August, at 24.5° C. (76.1° F.). It falls in November to 15.5° C. (59.9° F.) and is lowest in February at 8.8° C. (47.8° F.). The hottest days, usually in May, June, and September, reach a temperature in the shade of 37° C. (98.6° F.) to 44° C. (101.2° F.). The coldest, in January, have a temperature of −4° C. (24.8° F.). Frost and ice are seen every year in Jerusalem. The latter, however, rarely lasts the day through. The differences of temperature within a day are often considerable, greatest in the months May–October, 12.8° C. (55° F.) to 13.1° C. (55.6° F.); smallest in December–February, 7.7° C. (46° F.) to 7.4° C. (45.3° F.). The monthly mean is 22.2° C. (71.9° F.). The dangers arising from these changes are somewhat lessened by the fact that in the hottest months there is the least amount of moisture.

18. The Winds. In the summer, especially in July and August, the so-called *passat* wind (a northerly, sometimes NW., sometimes NE. wind) blows over Pal. It is a dry wind, as it comes from a cooler into a warmer latitude and tempers the heat. In September and October, also in the spring until May, heavy E. and SE. winds are frequent, which make the heat almost unbearable because of their lack of moisture. In October and November the so-called *antipassat* wind comes up from the S., usually bringing with it, in Pal., as well as in other Mediterranean lands, abundant rains (§ 19, below), as it comes from a warmer into a cooler region. It continues until April and May, when it retreats once more to the S. The *antipassat* is generally a W. or a SW. wind (cf. Lk 12 54). Of greatest importance for the W. Jordan land is the somewhat regular interchange between land and sea winds, which shows itself both in the yearly period and also in the course of each day. In the summer the hot air over the heated rocky land rises and flows into the upper regions of the atmosphere, toward the sea, while in its place comes the cooler air of the lower strata of the atmosphere from the sea to the land. In the winter, on the other hand, the sea sends to the land warm currents of air, the land sending its cooler air seaward. During each day also a similar exchange of atmospheric currents takes place. During the day warm currents flow seaward, while the cooler air of the sea comes over the land. In the night the reverse process takes place. In consequence of the meeting and interaction of these currents of air, at times violent whirlwinds arise. The E. and SE. winds are the ones most feared, since through their excessive dryness not only health is endangered and all growing things threatened (Ezk 17 10, 19 12), but also because of their violence, and in consequence of the dust and sand which they bring with them, they are actually destructive (Jer 18 17; Ezk 27 26; Job 1 19, 15 2; Heb. *rūaḥ, qādhīm*, "east wind"; the word *shirocco* [sirocco] is derived from the Arab. *esh-sharḳī*, 'easterly').

19. The Rainfall. The cooler rainy period of the year is that in which the *antipassat* wind prevails (§ 18). According to Biblical terminology, it is subdivided into three periods: (1) The "early rain," Heb. *yōreh* and *mōreh*, Gr. *πρόϊμος* (Ja 5 7), which, during October and November (December at the latest), makes the land moist, and thereby makes possible the beginning of the plowing. (2) The winter rain, Heb. *geshem*, heavy continuous rains, which soak the soil and fill the wells, cisterns, and pools. (3) The "latter rain,"

Heb. *malqōsh*, which falls during the latter half of March until the middle of May, fertilizes the summer crops, and causes the grain to ear. The average yearly rainfall in Jerusalem is 581.9 mm. (22.93 in.). On the other hand, at Nazareth, about 60 m. farther N. and nearer the sea, it is 611.7 mm. (24.10 in.). The rainy period is broken up by long seasons of drier weather, when, under the influence of the warm rays of the sun, everything starts to grow. The words in Song 2 11 have reference to the cessation of the winter rain. In Jerusalem the entire rainfall takes place in 52.4 days, 67.5 per cent. being in the months of December and January alone, while from May to September no rain falls at all. Consequently, after May the dry, hot season comes on which is so unfavorable for the growth of vegetation that in midsummer all the smaller plants wither away. Some compensation is afforded by the dew. The sea wind (cf. § 18, above) contains so much moisture that not only in the spring but also even in September and October a heavy dew falls each night (Song 5 2; Job 29 19). There is no dew, however, when the *shirocco* wind blows from the desert, as it dries up all the moisture in the atmosphere (I K 17 1; Hag 1 10). Thunder-storms do not occur when the *passat* winds blow, that is, in the summer-time. Thunder and rain during the wheat harvest, therefore, cause great terror (I S 12 17 f.). In the other months thunder-storms are not rare, frequently occurring in April and May. Snow (Heb. *sheleg*) is usual in winter among the mountains (II S 23 20). In the neighborhood of Jericho it is unknown. Hail (Heb. *bārādh*) (Job 38 22; Hag 2 17 f.) not unfrequently falls in the winter.

Whether the climate of Pal. has altered during historical times is a much-discussed question. The statements of the Bible, taken as a whole, harmonize with the climatic conditions that obtain at the present day. In one respect, however, a change has taken place. The forests in the W. Jordan land have about completely disappeared. In the earliest times, however, they were present here, as they are now in the E. Jordan land (cf. Jos 17 15; Jer 4 7, 29; Is 9 18; Ezk 20 46 f.; cf. also § 13, above). It is therefore probable that at the present time the variations of temperature are more extreme than was the case formerly.

20. Water-Supply.

The one large river of Pal., the Jordan, because of the depth of its river-bed (see § 12, above), is of no significance for the irrigation of the land. This, however, is not the case with the waters of its tributaries, where they come down from the mountains into the lower and more level parts of the Jordan Valley, *e.g.*, E. of Jordan, the *Yarmūk*, the *Nahr ez-Zerḳā*, and the *Wādy Kefrēn* (or *Ḥesbān*); and W. of the Jordan, the *Nahr Jālūd*. This was the case in ancient times to a much higher degree than it is at present, as is evidenced by the ruins of extensive water-works in Bethshan, in the *Wādy Fār'a*, and at Jericho. The practise of constructing dams and using the water for irrigation purposes is presupposed as well known even in the O T (Ezk 17 7, 31 4; Ps 1 3, 65 10, 104 10; Ec 2 6; Sir 24 42). The remaining rivers of Pal. traverse the coast-plain, the subsoil of which is filled with water and needs drainage rather than irrigation (cf. § 11, above). The highland is almost exclusively dependent upon the rainfall (cf. § 19, above), and on springs. The latter are not found distributed evenly over the mountain region. They are numerous in Upper Galilee, on the S. and SE. edges of the Plain of Esdraelon and near Shechem. The southern part of the mountain country is poor in springs of any size. Not until we reach Hebron do we find them becoming more general, whence they flow northward into the *Wādy el-'Arrūb* and into the *Wādy ed-Dilbe* to the SW. It is seldom that a spring is well walled up, *e.g.*, the one at Nazareth, although remains of old structures are frequently found near springs. At the present day they are also furnished with few conveniences, sometimes an old sarcophagus being used as a drinking-trough. Throughout the history of the land, both in peace and war, the springs have played an important rôle. Whoever had possession of them was master of the land. It is evident from what has been said that the water-supply from springs—that is to say, from the rainfall stored in underground recesses—is quite insufficient. Since at the present day practically no provision at all is made for collecting the rain-water on the surface, either by dams or in pools, the water for the most part runs away uncared for. Consequently, droughts and failures of the harvests are not rare in Pal., and if rain is delayed for a long period, many springs become dry. This explains why in the O T so much is said of drought and famine in the land of Israel (II S 21 1; I K 17 1 ff.; Am 4 7 ff.; Jer 14 2-6; Hag 1 6-9, 2 16 f.). The praise of the land as abundantly watered (Dt 8 7) is justified, when it is contrasted with the desert; nevertheless the characterization of it as entirely dependent on the rainfall (Dt 11 10-12) is altogether more correct. The well-known expression "a land flowing with milk and honey" (Ex 3 8, 17, 13 5; Nu 13 27, 14 8, etc.) does not signify the abundant return a land yields for its cultivation, for the honey spoken of is the honey of the wild bees (I S 14 25 f.; Dt 32 13; Mk 1 6), and milk is more closely connected with the pastoral pursuits. The expression probably refers to certain natural characteristics of the land, not to results brought about by the cultivation of the soil. It seems to have been used also of other lands (Nu 16 13), and probably was derived originally from a mythological source (cf. H. Usener in *Rheinisches Museum für Philologie*, 1902, Bd. 57, pp. 177–195).

V. Flora.

The great variations in the character of the soil, in the distribution of water, and in temperature result in a correspondingly great variety in the forms and kinds of flora. In the lower Jordan Valley and by the Dead Sea, along with the subtropical flora, tropical plants are also found, as well as plants that belong to the steppe and desert. The fact that the greater part of the rainfall is limited to a few months, mainly December and January, and that in the following period, from May to December, there is little rain and the heat is intense, is not at all favorable to the flourishing growth of vegetation. The green variegated verdure which covers the land in the spring months of February and March lasts but a

little while. For months the landscape is a monotonous gray, especially in the southern hill region of the W. Jordan land.

21. Trees and Shrubs.

The small **forests** that exist to-day W. of the Jordan, on Carmel and Tabor, and in Upper Galilee, give no sure ground for conclusions concerning the appearance and condition of the wooded regions in earlier times in this part of Pal. (see § 19, above). The wooded regions of the E. Jordan land (see § 13, above) are evidence of what the condition once was throughout the land. The individual trees of these forests are not very high or large, nor do they stand very close together. The leaf-bearing trees show little of their stems, since the leafy branches begin generally but a little way from the root. Where lofty trees are found, there is almost no low-growing copse or undergrowth. This is found most frequently on the edges of the forest, or in places where the trees are fewer and on the sides of ravines. The spiniferous trees have a visible stem with almost no lower branches. A forest of leaf-bearing trees consists of several kinds of oak, the **Prickly Evergreen,** or **Scarlet Oak** (*Quercus pseudococcifera*), Arab. *Sindjān*, and the **Valonia-oak** (*Quercus Ægilops*), Arab. *Mellūl*, also *Ballūṭ* (or *'Afs*); also of the **Terebinth** (*Pistacia Terebinthus*), Arab. *Buṭm*; the **Mastic-tree** (*Pistacia Lentiscus*); the **Strawberry-tree** (*Arbutus Unedo* and *Arbutus andrachne*), Arab. *Ḳēḳab*; the **Wild Locust-tree** (St.-John's-Bread) (*Ceratonia Siliqua*), Arab. *Kharrūb*; the **Nettle-** or **Lotus-tree** (*Celtis australis*), Arab. *Mēs*; the **Wild Oil-tree**—not the Olive, but the Oleaster—and the **Oil-willow** (*Elæagnus angustifolia*; cf. I K 6 23; Neh 8 15; Is 41 9). The spiniferous trees are represented by several varieties of Fir, Arab. *Snōbar* (*Pinus Halepensis*), especially the *Carica*. More rare is the **Cypress** (*Cupressus sempervirens*, or *horziontalis*). The leafy trees mentioned above are found most generally in stunted form, and often, as brushwood, cover wide stretches of territory, *e.g.*, on the upper *Wādy el-'Arrūb* N. of Hebron, and on Mounts Tabor and Carmel. It is not improbable that this brushwood is the survival of earlier forests. There are also found, besides the *Phillyrea media*, the **Storax** (*Styrax officinalis*), the **Blackthorn** and **Whitethorn,** the **Judas-tree** (*Cercis Siliquastrum*), the **Rock-rose** (*Cistus Creticus*), the **Furze** (*Genista*), the **Laurel,** the **Myrtle,** the **Caper-bush** (*Capparis spinosa*), and many kinds of **Willow,** Arab. *Ṣafṣāf*. Along the brooks the **Oleander** and the *Vitex Agnus-castus*—the **Abraham-tree**—are frequently found.

Of these trees and shrubs not many find mention in the O T. The names for oaks and terebinths occur frequently, but it is difficult to distinguish closely between them. Probably the words *'ēlāh* and *'allāh* generally signify **Terebinth,** while *'ēlōn* and *'allōn* mean the **Oak.** By *b'rōsh* the **Cypress** was meant. By *'ēts shemen* is meant the **Oil-willow** (see above). It is remarkable that we can not certainly identify the old names for the **Fir** or **Pine.** Probably the *tidhhār* (or *t'ashshūr*, Is 41 19) signifies these varieties. From this example it is evident how little we can learn from the O T itself of many things once existing in ancient Pal. *Libneh* signifies the **Poplar;** *'armōn* the **Plane-tree** (or **Maple?**). Of shrubs, the resinous varieties are mentioned in the O T. The **Balsam,** *ṣŏrī* (Gn 37 25), is probably to be identified with the *Pistacia Lentiscus* or the *Styrax officinalis*. The **Tragacanth** (Heb. *nĕkōth*) was the exudate of the many *Astragalus* varieties,

Terebinth-Tree.

and the *Ladanum* (Heb. *lōṭ*) the fragrant resin of the **Rock-rose** (*Cistus*).

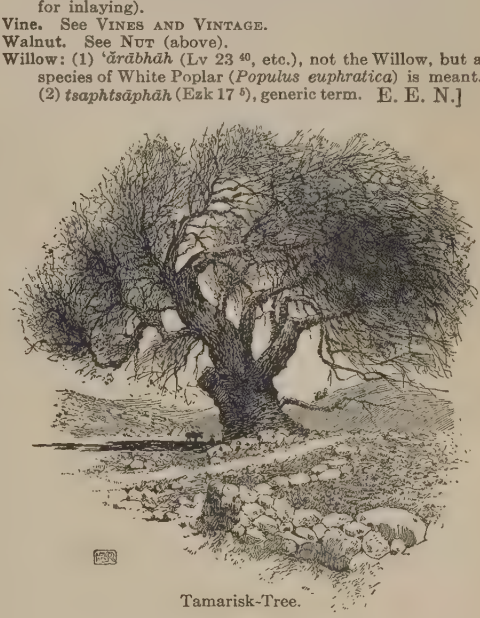
In the Lebanon and Antilebanon regions there are found several varieties of **Juniper,** while in the E. Jordan land and in Galilee the *Juniperus excelsa* and *Oxycedrus* are found. Of **Thorns** the O T gives us so many names that it is impossible to identify them certainly with any of the many varieties which are now found in the land.

The Jordan depression contains few trees, but shrubs are very numerous. The low thorny **Acacia** is represented by two varieties, the *Acacia tortilis*, Arab. *Es-Sanṭ*, and the *Ac. Seyal*, Arab. *Ac. Seyāl*. **Thorn-shrubs,** which grow as large as small trees, are represented by the *Zizyphus Spina-Christi*, the *Zizyphus Lotus*, Arab. *Sidr*, and by the *Cratægus Monogyna*, Arab. *Sarūr*. Both bear edible fruit. Another spiny shrub is the *Balanites Ægyptiaca*, Arab. *Zaḳḳūm*, from the walnut-like fruit of which the Arabs prepare the so-called Zacchæus-Oil, which they sell to travelers as Balsam of Jericho, hence the name **False Balsam-tree.** On the eastern side of the lower Jordan and near En-gedi, the **Apple of Sodom** grows—the *Solanum Sodomæum*, Arab. *'Oschr*—whose beautiful-appearing fruit breaks with slight pressure and, to one's surprise, is found to be entirely hollow (cf. Wis 10 6 and Jos. *BJ*, IV, 8 4). The **Juniper-bush** (I K 19 4) (*Retama Rætam*) attains a height of more than 10 ft. In the neighborhood of water one meets with beautiful **Tamarisks,** and the banks of the Jordan (*ez-Zōr*; cf. § 12, above) have a thick growth of **Poplar** (*Populus Euphratica*), Arab. *Gharab*, which grows only in a tropical climate, of Tamarisks, of the willow-like *Vitex Agnus-castus*, Arab. *Rishrāsh*, and of many varieties of **Reeds** (*Juncus* and *Arundo*). The vegetation of the steppes is found not only in the Jordan Valley, but

also in the Negeb (cf. § 6, above) and in the Desert of Judah (cf. § 7, above).

[The following list contains the names, Hebrew or Greek, and English, of all the trees and shrubs mentioned in the Bible. The botanical identifications are taken mainly from Tristram, *The Natural History of the Bible*, 1880⁶.

Acacia, *shiṭṭah* (Ex 25 ⁵, etc., "shittim" AV), *Acacia Seyal* (in the Arab. desert); *A. farnesiana, A. serissa*, and *A. tortilis* (in Palestine).
Almond: (1) *lūz* (Gn 30 ³⁷, "hazel" AV). Meaning uncertain. (2) *shaqēdh*. See Almond.
Almug and Algum, *'algūmīnīm* (I K 10 ¹¹ *f.*; II Ch 2 ⁸, 9 ¹⁰ *f.*). Uncertain, Sandalwood?
Aloes. See Aloes.
Apple, *tappūaḥ*, probably the Apricot.
Ash, *'ōren* (Is 44 ¹⁴, "fir" RV), species uncertain.
Balm, *tsŏrī* (Gn 37 ²⁵, etc.). The fragrant gum of perhaps several different trees.
Bay-tree. See Bay-tree.
Box, *te'ashshūr* (Is 41 ¹⁹, 60 ¹³; Ezk 27 ⁶). Some variety of Cedar or Cypress is probably meant, but the Box is possible.
Broom. See Juniper (below).
Camphire. See Henna (below).
Cassia: (1) *qiddāh*. See Ointments and Perfumes, § 1. (2) *qetsī'āh* (Ps 45 ⁸). The Arab. Cassia (*Laurus cassia*).
Cedar, *'erez*. See Cedar.
Chestnut. See Plane-tree (below).
Cinnamon, *qinnāmōn*. See Ointments and Perfumes, § 1.
Cypress: (1) *berōsh*. See Fir (below). (2) *tirzāh* (Is 44 ¹⁴, "holm-tree" RV), meaning uncertain.
Ebony, *hobhnīm* (Ezk 27 ¹⁵).
Elm. See Oak (below).
Fig, *te'ēnāh*, *σῦκον*, *Ficus carica*.
Fir: (1) *berōth* and *berōsh*. Probably the Cypress is meant. (2) *'ōren* (Is 44 ¹⁴, "ash" AV), meaning uncertain.
Frankincense, *lebhōnāh*. See Ointments and Perfumes, § 2.
Gopher-wood, *gōpher* (Gn 6 ¹⁴). Probably some variety of Pine or Fir.
Grape. See Vines and Vintage.
Hazel, *lūz* (Gn 30 ³⁷ AV); cf. Almond (above).
Heath, *'ar'ār* (Jer 17 ⁶, "tamarisk" RVmg. 48 ⁶). See Juniper (below); also see Heath.
Henna, *kōpher* (Song 1 ¹⁴, 4 ¹³; "camphire" AV), *Lawsonia inermis*.
Holm. See Cypress (above).
Husks, the pods of the Locust- or Carob-tree.
Juniper: (1) *rōthem* (I K 19 ⁴, etc., "broom," Job 30 ⁴ RV). (2) *'ar'ār*. See Heath.
Mulberry, *bākhā'* (*bekhā'īm*, pl. II S 5 ²³), meaning uncertain, perhaps the Trembling Poplar or Aspen.
Myrrh, *mōr* (Ps 45 ⁸; Pr 7 ¹⁷; Song 1 ¹³, etc.), *Balsamodendron Myrrha*. See Ointments and Perfumes, § 2.
Myrtle, *hadhas* (Neh 8 ¹⁵, etc.) *Myrtus communis*.
Nut: (1) *'ēgōz* (Song 6 ¹¹). The Walnut (*Juglans regia*). (2) *botnīm* (Gn 43 ¹¹). The Pistachio-nut.
Oak: (1) *'allāh*, *'ēlāh*, *'ēlōn*, and *'allōn*. Various species of Oak or Terebinth. (2) *'ēlāh* (Is 6 ¹³, "teil-tree" AV; Hos 4 ¹³, "elm" AV). The word may be used generically, but the Teil or Terebinth is probably meant.
Oil-tree, *'ēts shemen* (Is 41 ¹⁹, etc.; cf. Neh 8 ¹⁵ AV). Probably the Oleaster.
Olive, *zayith*, *Olea Europœa*.
Olive, Wild, *ἀγριέλαιος* (Ro 11 ¹⁷) The ungrafted Olive-tree.
Palm-tree, *tāmār*, *φοίνιξ*, *Phœnix dactylifera*.
Pine, *tidhhār* (Is 41 ¹⁹, 60 ¹³), meaning uncertain. Perhaps the Elm.
Plane-tree, *'armōn* (Gn 30 ³⁷; Ezk 31 ⁸, "chestnut" AV), *Platanus orientalis*.
Pomegranate, *rimmōn*, *Punica granatum*.
Poplar, *libhneh* (Gn 30 ³⁷; Hos 4 ¹³), *Styrax officinalis* (?).
Shittah-tree, *shiṭṭīm*. See Acacia.
Spice, Spicery: (1) *bāsām, besem, bōsem*. See Ointments and Perfumes, § 1. (2) *ṣammin*. See Ointments and Perfumes, § 1. (3) *nekhō'th* (Gn 37 ²⁵, etc.). The gum of the *Astragalus tragacantha* and perhaps of other varieties of *Astragalus*.
Stacte, *nāṭaph* (Ex 30 ³⁴). The gum of the Storax. See Ointments and Perfumes, § 2.
Sycamine, *συκάμινος* (Lk 17 ⁶), the Black Mulberry (*Morus nigra*).
Sycamore, *shiqmāh*, *συκομορέα*. *Ficus Sycomorus*.
Tamarisk, *'ēshel* (Gn 21 ³³, "grove" AV; I S 22 ⁶, 31 ¹³, "tree" AV). *Tamarix gallica* and *T. pallasii*.
Teil-tree. See Oak (above).
Terebinth (or Oak), *'ēlāh*. See Oak (above).
Thick trees, *'ēts 'ābhōth* (Lv 23 ⁴⁰, etc.), *i.e.*, 'trees with thick or abundant foliage.'
Thyme, *θύϊνος* (Rev 18 ¹²), called Citrus (*Citrinus*) by the Romans (used for incense on account of its odor, and also for inlaying).
Vine. See Vines and Vintage.
Walnut. See Nut (above).
Willow: (1) *'ărābhāh* (Lv 23 ⁴⁰, etc.), not the Willow, but a species of White Poplar (*Populus euphratica*) is meant. (2) *tsaphtsāphāh* (Ezk 17 ⁵), generic term. E. E. N.]



Tamarisk-Tree.

Meadows in the narrower sense of the word—that is, well-defined districts covered with grasses such as are found in more northern latitudes—

22. Grasses and Smaller Plants. are not met with in Pal. The nearest to anything of this kind is the district along the middle Kishon, at the western end of the Plain of Esdraelon (cf. § 9, above). Here every year grass is mowed for the use of the Turkish cavalry, but, on account of the marshy soil, the hay is of little worth. Smaller patches of meadow are given over to grazing, so that the grass does not attain its full growth. Many places of this sort are found in the Plain of Sharon. Near brooks, rivers, and marshes many varieties of Cane and Reeds are found. Particularly interesting is the *Papyrus antiquorum*, which still grows in Pal. near the Sea of Gennesaret and *Lake Ḥūle*, and in the Plain of Sharon, while it has completely disappeared from Egypt. Large areas of land, both in the plain as well as on the mountains W. and E. of the Jordan, are clothed in the spring with the beautiful green verdure of the perennial grasses. Many different varieties mingle together and are interwoven everywhere with the variegated colors of a large number of herbs and flowers. This is the glorious spring beauty of the land, which unfortunately lasts but a little while. In June, or in July at the latest, it fades away under the rays of the sun, or because of the hot desert winds. *Liliaceæ*, *Umbelliferæ*, *Leguminosæ*, and *Labiatæ* are represented by many varieties. Hyacinths, *Ranunculi*, Tulips,

Anemones (*Anemone coronaria*), and Adonis Roses (*Adonis palæstinæ*), Sword Lilies, Geraniums, and the Orchis mingle their various flowers in striking colors. The "rose" of Song 2 1, Heb. *ḥăbatstseleth*, is probably the *Colchicum autumnale* (according to some the *Narcissus Tazetta*). By the term *shōshannā* we should hardly understand the White Lily (*Lilium candidum*), rather the Iris, so common in Pal. (cf. *ZDPV*, xxi, 1 sq.). The Rose of Jericho (Sir 24 18 [14]) may possibly be the real rose, which was first introduced in Pal. probably during the Persian or Greek Era, but the Syriac translation reads instead the Oleander. What is called to-day 'Rose of Jericho' is a very homely crucifer, an *Anastatica hierochuntina*, which in a moist atmosphere opens the petals of its corona, in a dry atmosphere closes them. In the Middle Ages the *Asteriscus pygmæus* was probably considered the Rose of Jericho.

[The following list contains the names, Hebrew or Greek, and English, of all the smaller wild or uncultivated herbs and plants mentioned in the Bible. The botanical identifications are taken mainly from Tristram, *op. cit.*

Bramble. See Thorns and Thistles (1), below.
Brier. See Thorns and Thistles (8)–(10), below.
Bulrush, *gōme'*. See Reed (2), below.
Calamus, *qāneh* (*q. bōsem* or *ha-ṭōbh*), *Acorus calamus*. See Ointments and Perfumes, § 1.
Caper-berry, *'ābhiyyōnāh* (Ec 12 5 RVmg.). See Disease and Medicine, § 7 (2).
Cockle, *bā'shāh* (Job 31 40), generic term for weeds (so RVmg.).
Coriander, *gadh* (Ex 16 31), *Coriandrum sativum*.
Flag. See Reed (4), (5), below.
Galbanum, *ḥelbᵉnāh* (Ex 30 34). See Ointments and Perfumes, § 2.

The Mandrake.

Gall, *rō'sh*. See Gall.
Gourd, Wild, *paqqū'ōth* (II K 4 39). The Colocynth or perhaps the Squirting Cucumber.
Grass (Hay), *ḥāṣīr*. See Grass.
Hemlock. See Gall.
Hyssop, *'ēzōbh*, meaning uncertain; perhaps the Caper (*Capparis spinosa*). See Hyssop.
Ladanum. See Myrrh (below).
Lily, *shūshan, shōshannāh, κρίνον*; generic term for a number of flowers: Lilies, Irises, etc.
Mallows. See Saltwort (below).
Mandrake, *dūdhay, Mandragora officinalis*. See Disease and Medicine, § 7 (5).
Myrrh, *lōṭ* (Gn 37 25, 43 11). *Ladanum* (the exudation of the *Cistus villosus*). See also § 22 (above).
Nettles: (1) *qimmōsh* (Pr 24 30 f., "thorns"; Is 34 13; Hos 9 6). The Sting-nettle (*Urtica pilulifera*). (2) *ḥărūl* (Pr 24 31; Job 30 7; Zeph 2 9). The Prickly Acanthus (?). Wild Vetches (RVmg.).
Papyrus, *gōme'*. See Reed (2), below.
Reed: (1) *qāneh* ('stalk'), *κάλαμος* (I K 14 15, etc.). Generic term. (2) *gōme'* (Ex 2 3, "bulrushes"; Job 8 11 and Is 35 7, "rush"; Is 18 2, "papyrus" RV, "bulrush" AV). The papyrus. (3) *'ārāh* (Is 19 7, meadow[s], RV correctly). (4) *'āḥū* (Gn 41 2, 18, "reed-grass" RV, "meadow" AV; Job 8 11, "flag"). The Edible Rush or the Flowering Rush. (5) *sūph* (Ex 2 3, 5, etc., "flags"; Jon 2 5, "weeds," *i.e.*, Sea-weed). (6) *'agmōn* (Job 41 20; Is 9 14, 19 15 all "rush"; Is 58 5, "rush" RV, "bulrush" AV Jn 51 32). *Arundo Donax*.
Rose, *ḥăbhatstseleth* (Song 2 1; Is 35 1), meaning uncertain; perhaps the Sweet-scented Narcissus.
Rue, *πήγανον* (Lk 11 42). Generic term (*Rutaceæ*).

The Papyrus Plant. See Reed (2), above.

Rush. See Reed (2), (4), (6).
Saltwort, *mallūaḥ* (Job 30 4, "mallows" AV). *Atriplex halimus*.
Sodom, Vine of (Dt 32 12). Perhaps the Wild Gourd (see above) is meant.
Sweet Cane. See Calamus.
Tare(s), *ζιζάνιον*. Bearded Darnel.
Thorns and Thistles: (1) *'āṭādh* (Jg 9 14 f., "bramble"; Ps 58 9, "thorn"). *Rhamnus Europæum*. (2) *ḥōaḥ* (II K 14 9, etc., "thorn," or "thistle"; Is 34 13, "bramble" AV). Generic term for Thistle. (3) *dardar* (Gn 3 18; Hos 10 8, "thistle"), *τρίβολος* in Mt 7 16. Probably the Star-thistle. (4) *ḥēdheq* (Pr 15 19, "thorns"; Mic 7 4, "brier"), meaning uncertain; perhaps the *Solanum Sanctum*. (5) *qōts* (Gn 3 18, etc., "thorns"), *ἄκανθα* in N T. Generic term for Thorn-plants. (6) *shamīr* (Is 5 6, etc., "brier"). A generic term for Thorn-plants. (7) *na'ᵃtsūts* (Is 7 19, 55 13, "thorn-hedge"). The Thorn-tree or *Sidra*. (8) *barqānīm* (Jg 8 7, 16, "briers"), meaning uncertain. (9) *ṣillōn* (Ezk 2 6, 28 24, "briers"), meaning uncertain. (10) *ṣirpadh* (Is 55 13, "brier"), meaning uncertain. (11) *ṣīr*, "thorn" (Ec 7 6, etc.). (12) *tsēn*, "thorn" (Job 5 5; Pr 22 5).
Wormwood, *la'ᵃănāh, ἄψινθος*. Generic term (*Artemisia*). See Wormwood.

E. E. N.]

23. Fruits and Garden Products.

In almost all localities of Pal., whether in the mountains or on the coast-plain, one meets with gardens and groves of fruit-trees, although there is a great difference in the variety of plants and the general appearance between those on the coast and those on the mountains. The famous gardens of Joppa are mostly devoted to **Oranges, Citrons, Bitter-** and **Mandarin-oranges.** More rarely does one see **Almonds, Peaches, Bananas,** and **Dates.** Of the numerous varieties of *Agrumi*

which are met with to-day, even in the gardens of the mountain-land, few find mention in the Bible. It is only in the late Jewish tradition that the expression "the fruit of goodly trees" (Lv 23 40) is applied to the citron (*Citrus medica*, Heb. *etrōg*, Arab. *trunj*). The date attains its fullest maturity and beauty in the region of Gaza. It ripens indeed near Joppa and *Ḥaifā*, but the quality is somewhat inferior. Josephus extols the dates of Jericho (*BJ*, IV, 8 2 f.). At present only a few comparatively young trees are found there, which were planted about thirty years ago by the Russians in the garden of their hospice. On the other hand, palms are frequently met with along the E. bank of the Dead Sea at the mouths of streams. On the mountains the **Palm** is only for ornamental purposes, as its fruit does not ripen, although Josephus speaks of palms as common in the Plain of Gennesaret (*BJ*, III, 10 8). Of late years the interior of the country E. of *Ḥaifā* on the road to Nazareth has been largely planted with **Mulberry-trees** (*Morus alba*) for the purposes of silk culture. The blood-red juice of the fruit of the *Morus nigra* is mentioned in I Mac 6 34; but this tree is now represented only by individual specimens here and there. The **Mulberry Fig**—the **Sycamore**—was common in ancient Israel, not only in the Shephelah (I K 10 27), but also among the mountains (Am 7 14; Is 9 10). To-day it is more rare, though not entirely absent in the mountain region. Its wood rather than its fruit is prized, as is the case also with the St. John's-tree (Lk 15 16).

In the mountains the **Olive-tree** is the prevailing tree (*e.g.*, the Mount of Olives near Jerusalem). Exceptionally extensive groves are found near Hebron, *Bet Jālā* and Bethlehem, in the neighborhood of Jerusalem, near *'Ain Kārim* and *Bēt Ḥanīna*, near *Jifnā* and *Sinjil*, near *Nābulus*, and in the region of *Ḥaifā*. The most beautiful olive-trees to be seen are in the E. Jordan land near *'Ajlūn*. In Pal. the cultivation of this tree is very remunerative, and Syria is probably the home of the olive. The **Fig-tree** is also found more frequently in the mountains than in the plains. It is not usually found in great numbers in any one place, though this is the case between Bethel and *Nābulus*, also near Bethlehem and Siloah. Usually single trees of this variety are found in the garden or near the house (cf. I K 4 25 [5 5]). It is remarkable for its vitality. With these trees it is usual also to find **Pomegranates** (Heb. *rimmōn*, Arab. *rummān*), the fruit of which attains in Syria an extraordinary size. Near *Kefr Kennā*, NE. of Nazareth, there is a beautiful orchard consisting entirely of pomegranate-trees. The **Walnut-tree** is found particularly near Hebron and *Nābulus*, the **Quince** near Hebron, Jerusalem, and Nazareth. The **Apricot** is not common, and our more common fruits, **Apples, Pears, Cherries,** and **Plums,** are also rare, though the pear is found near *Arṭās* and Mount Carmel.

A characteristic of the borders of the gardens, especially in the plains, is the **Cactus Fig** (*Cactus opuntia*), a native of America. This plant forms an impenetrable hedge with its broad, prickly leaves and branches, and from July to September it bears a quantity of sweet and nourishing fruit. Vegetables can be grown in gardens only in case they are frequently watered during the hot summer. This has been the custom in Pal. from earliest times (cf. § 20, above) not only with gardens, but also with fields. The most common garden vegetables are the following: **Watermelons** (Arab. *baṭṭīkh;* cf. Nu 11 5), which are profitably cultivated in the German colony at Sorona and to the N. at *El-Mukhālid*; **Cucumbers,** both the larger and smaller varieties, are grown in great quantities. The smaller ones (Arab. *khiyār*), eaten raw, are great favorites with the Arabs. **Paradise Apples** (Arab. *bandōra*), **Mallows** (Arab. *bāmiye, Hibiscus esculentus*), the **Eggplant** (*Melongena*, Arab. *badinjān*), **Onions,** and **Garlic** are very common. **Cauliflower, Lettuce,** and **Radishes** do well. More rare are **Turnips** (Arab. *lift*), **Carrots** (*jezar*), **Rutabagas** (*shamander*), **Kohlrabi,** and **Spinach.** The green **Wild Asparagus** receives only slight attention. **Anise, Mustard, Flax, Hemp, Sumach** (*Rhus Coriaria*), and **Cotton,** as well as various grains, which belong properly to the subject of agriculture, need not be discussed here.

[The following list contains the names, Hebrew or Greek, and English, of all the cultivated plants, including grains and fruits, mentioned in the Bible. The botanical identifications are taken mainly from Tristram, *op. cit.*

Anise, *ἄνηθον* (Mt 23 23). The Dill or *Anethum graveolens*
Barley, *se'ōrīm*. The most common grain in Palestine.
Beans, *pōl*. *Vicia Faba*.
Bitter Herbs, *merōrīm*. See Bitter Herbs.
Corn. The Eng. rendering of a number of words meaning 'grain,' *i.e.*, wheat, rye, or barley.
Cucumber: (1) *qishshu'āh* (Nu 11 5). *Cucumis Chate* and *C. sativus*. (2) *miqshāh* (Is 1 8, "garden of cucumbers").
Cummin, *kāmmōn*, *κυμῖνον* (Is 28 25; Mt 23 23), *Cuminum sativum*.
Cummin, Black. See Fitches.
Fitches. See Fitches.
Flax, *pesheth* (pl. *pishtīm*). See Linen.
Garlic, *shūm* (Nu 11 5). *Allium sativum*.
Gourd, *qīqāyōn* (Jon 4 6; cf. RVmg.). *Ricinus communis*, or perhaps the Bottle-gourd (*Cucurbita pepo*).
Herb(s). See Herb.
Herbs, Green, *yereq*. See Herb.
Leeks, *ḥātsīr* (Nu 11 5). *Allium porrum*.
Lentil, *'ādhāshāh* (Gn 25 34, etc.). *Ervum lens*.
Melon(s), *'ābhaṭṭiḥīm* (Nu 11 5). The Watermelon probably; perhaps also the Flesh or Musk Melon.
Millet, *dōḥan* (Ezk 4 9). *Panicum miliaceum* and the *Sorghum vulgare*.
Mint, *ἡδύοσμον* (Mt 23 23). *Mentha sylvestris*.
Mustard, *σίναπι* (Mt 13 21). *Sinapis nigra*.
Onion, *bātsāl* (Nu 11 5). *Allium Cepa*.
Pannag. *pannag* (Ezk 27 17), meaning uncertain. See Pannag.
Rye, *hussemeth*. See Spelt (below).
Saffron, *karkōm* (Song 4 14). *Crocus sativus*.
Spelt, *kussemeth* (Ex 9 32; Is 28 25, "rie" AV; Ezk 4 9, "fitches" AV). *Triticum Spelta*.
Spikenard. See Nard.
Wheat, *ḥiṭṭāh* several species, *Triticum compositum*, *T. Spelta*, *T. hyberuum*. E. E. N.]

VI. Fauna

In ancient Israel the animal world was more closely observed than the plant world. Evidence of this is found in the attempts to classify the animals, which was done more carefully than was the case with the subdivision of the plant world, as found in Gn 1 11 f. and Ps 104 14-17. In Gn 1 20-25 we have the classification into aquatic animals, birds, and land animals. The last are subdivided into wild beasts, domestic animals, and creeping creatures. Similar groups are found in Dt 4 17 f.; Ps 104 11-26; Ac 11 6,

10 12. In Gn ch. 2, the wild beasts and birds are viewed as the creatures standing in most intimate relations with man. In Gn 1 22 the aquatic animals and birds are distinguished especially as receiving the Divine blessing, while in Gn 1 24 ff. the land animals are represented as created on the same day with man. From the food law (Lv ch. 11; Dt ch. 14), as well as from the many exhortations to have compassion upon the animals, it may be inferred that the animal world was the object of close observation. An important difference between the fauna of modern Pal. and that of Biblical times is found in the fact that to-day wild animals are very much more rare than in early times, as might be inferred from passages like II K 17 25. The lion, the hart, and the larger varieties of antelopes have completely disappeared. **Bears** are found only in the mountain-fastnesses of Hermon and Lebanon. **Panthers** are seen but seldom near the Dead Sea and in the E. Jordan land, while their smaller cousins, the **Leopards,** are found, *e.g.*, on Mt. Carmel. The wild animals have been destroyed partly through hunting, partly because, with the destruction of the forests (§ 21, above), they have lost their hiding-places. Lions have not been found in Pal. since the crusades.

24. Mammals. Recent investigations have made it certain that in the little land of Pal. several zoological regions overlap. N. Pal., together with Syria, belongs in reality to the Palearctic region, while S. Pal., especially the district around the Dead Sea, must be counted altogether with the so-called Ethiopic region, to which also the Peninsula of Sinai, Egypt, and Nubia belong. In addition, there are some varieties of mammals in Pal. which belong to Arabia, Mesopotamia, or India. The boundary between the representatives of the two above-named regions is to be drawn, generally speaking, from the southern foot of Carmel across to the southern end of the Sea of Gennesaret. There is hardly another land on the earth of so small a compass as Pal. in which the *Mammalia* are so varied. The following mammals belong to the Palearctic region: The **Roe, Fallow Deer, Field-mouse** (*Arvicola*), **Dwarf Hamster, Dormouse, Squirrel, Zizel** (*Spermophilus*), **Mole, Hare** (*Lepus syriacus*), **Polecat, Stoat, Stonemarten, Fox** (*Vulpes syriacus*), **Wildcat** (*Felis chaus*), **Badger,** and **Bear.** The Ethiopic fauna are represented by the **Porcupine** (*Acomys*), **Jerboa, Fat Sand-rat** (*Psammomys obesus*), **Black-tailed Garden Sleeper** (*Eliomys melanurus*), **Hare** (*Lepus judææ,* and also *sinaiticus* and *ægypticus*), **Hedgehog, Cony** (*Hyrax syriacus,* Heb. *shāphān*), **Wild Goat** (*Capra beden,* Heb. *'aqqō yā'ēl*), **Gazelle** (*Gazella dorcas* and *arabica*), **Wildcat** (*Felis bubastis*), the **Desert Cat** (*Felis maniculata*), **Lynx** (*Felis caracal*), **Panther** (*Felis pardus*), **Nile Fox, Ichneumon, Genet** (*Genetta vulgaris*), and **Wild Boar.** Some of the mammals of Pal. must be reckoned probably as migrants from the eastern regions, namely, from India and Mesopotamia. Among these Nehring counts one of the varieties of the Field-mouse (*Nesokia*); the **Wolf,** since it is smaller than the European variety and is more like the graceful wolf of W. India; the **Hyena** and the **Jackal,** of which one variety with small ears seems related to the Indian, while the other with larger ears is like the Egyptian Jackal. Of **Bats** there are in Pal. several varieties.

For the breeding of animals the conditions in Pal. vary greatly. The reason is mainly that in the rainless period—about one-half of each year—there is a lack of green herbage throughout most of the country. On this account the breeder must be careful to arrange it so that the young are born in the spring, when throughout the land there is an abundance of green fodder. Since the climatic conditions were essentially the same in early times as they are now (cf. §§ 19–20, above), the care of animals then, as to-day, was regulated by these conditions. For a correct understanding of many of the cultus regulations, *e.g.*, in reference to the offering of firstlings, it is of great importance to have clearly in mind this limitation, which the nature of the land lays upon the breeding of animals. These conditions affect especially the breeding of those animals such as cattle, sheep, and goats whose well-being depends upon the consumption of green fodder. Horses, mules, asses, and camels can more easily dispense with green food, and their care is consequently less difficult and attended with more success. The horses belong either to the native breed or to that of Erzerum in Asia Minor. Full-blooded horses are not raised in Pal. **Mules** are used generally as the beasts of burden. The **Ass,** especially in the poorer parts of the country, is everywhere used and is indispensable for agricultural purposes. The **Camel,** sometimes of the Arabian variety, sometimes that of Asia Minor, is superior to the mule in its ability to carry heavy burdens, and is highly esteemed because of its extraordinary usefulness, in spite of its ugly form and its surly disposition. Conditions for the breeding of cattle in Pal. are of the poorest. **Buffaloes,** whose milk and butter are noted, are found only in the well-watered regions, *e.g.*, in the Jordan Valley. The native breed of cattle is small and ill-shaped. In the spring-time the quantity of milk produced is fairly large, but it is for the most part given to the calves, which are left with the cows a long time, frequently as long as eight months. After August the cows give but little milk. The breed found in the Lebanon region is better, and often used for cross-breeding with the native variety. The Mohammedans keep cattle for agricultural work, as well as for the sake of the milk. Christians and Jews reckon also on the sale of the flesh. The Turkish Government usually makes no count of cattle for purposes of taxation, only of sheep and goats. The breeding of these animals stands on a much higher plane in Pal. than does that of cattle, and results in much larger production. The **Sheep** found generally in S. Pal. are those of the large fat-tailed variety. In the northern districts there are other breeds which are somewhat smaller and more like the merino. The **Fat-tailed Sheep** is a good milk-producer, but its wool is not of great value. The **Goats** are generally black and remarkable for their long ears. There is also a variety with short ears. Their skin is of the greatest importance for the natives, especially near Hebron, since they make from it the vessels in which water, milk, wine, and oil are kept. Sheep and goats furnish the natives their supply of flesh, besides milk and cheese, and also clothing—so far

as this is not made of foreign material—and shoes. These animals always find some pasturage, even in the dry months, and therefore give milk for a longer time and in proportionately larger quantities than do the cows. In the spring-time the surplus quantity of milk is converted by the peasants into liquid butter and cheese, which serve as nourishment during the dry months of the year.

[The following list contains the names, Hebrew or Greek, and English, of all the mammals mentioned in the Bible. The identifications are taken mainly from Tristram, *op. cit.*

Antelope, *tᵉ'ō* and *tō'* (Dt 14 5, "wild ox" AV; Is 51 20, "wild bull" AV). Possibly the Oryx.
Ape, *qōph.* See Ape.
Ass, She-ass, Asses' Colt, Young Ass. See Ass.
Ass, Wild: (1) *'ārōdh.* (2) *pere'.* See Ass.
Badger, *taḥash.* See Sealskin.
Bat, *'ăṭallēph* (Lv 11 19, etc.). General term.
Bear, *dōbh* (I S 17 34, etc.). *Ursus syriacus.*
Beast of the field, *ḥayyath ha-sādheh* (Lv 26 22, etc., "wild beast" AV).
Behemoth, *bᵉhēmōth* (Job 40 15). Hippopotamus.
Boar, *ḥăzīr* (Ps 80 13). Wild Boar.
Bull, Bullock. See Cattle (below).
Bull, Wild. See Antelope (above).
Calf. See Cattle (below).
Camel, *gāmāl.* See Camel.
Cattle, *miqneh* ('property'). General term for cattle as property. (1) *'abhīr,* "bull." (2) *pār,* "bull," "bullock." (3) *bāqār,* "bullock," "cattle," "herd," "ox." (4) *'ēgel,* "calf." (5) *pār, shōr* and *bāqār* (in fem.), "cow." (6) *'eglāh,* "heifer." (7) (a) *shōr,* (b) *'eleph,* "ox."
Chamois, *zemer* (Dt 14 5). Probably the Wild Sheep.
Cony, *shāphān* (Lv 11 5, etc.). *Hyrax syriacus.* The Rock-badger.
Cow. See Cattle (5), above.
Doe, *ya'alah* (Pr 5 19, "roe" AV). The female Wild Goat (?).
Dog, *kelebh* (Ex 11 7, etc.). A species something like the Collie.
Dragon: (1) *tannīn.* See Monster. (2) *tan* (*tannīm*). See Jackal (below).
Dromedary: (1) *bēkher* (f. *bikhrāh*) (Is 60 6; Jer 2 23 AV). See Camel. (2) *rekhesh* (I K 4 28), "swift steeds" RV. See Horse (below). (3) *benē rakkammīm* (Est 8 10 AV, "bred of the stud" RV). Meaning uncertain, but probably swift horses of special breed are meant.
Ewe. See Sheep (below).
Fallow Deer, *yaḥmūr.* See Roebuck (below).
Ferret, *'ănāqāh.* See Gecko, § 26, (II) below.
Fox, *shū'āl* (Jg 15 4, etc.). Means both Fox and Jackal.
Gazelle, *tsᵉbhī* (Dt 12 15, 22, 14 5, 15 22; II S 2 18; I K 4 23, "roe," "roebuck" AV). *Gazella dorcas.*
Goat (and **kid**): (1) *'ēz* (Gn 27 9, etc.). Generic term. (2) *'attūdh* (Nu 7 17, etc.). (3) *sā'īr* (Lv 4 24, etc.). (4) *tayīsh,* "he-goat" (Gn 30 35, etc.). (5) Kid, *gᵉdhī* (Gn 27 9, etc.).
Goat, Wild: (1) *yā'ēl* (I S 24 2, etc.). The Ibex, *Capra beden.* (2) *'aqqō* (Dt 14 5). Species unknown.
Greyhound, *zarzīr mathnayim* (Pr 30 31). Meaning uncertain.
Hare, *'arnebheth* (Lv 11 6; Dt 14 7). *Lepus syriacus* and *L. judææ.*
Hart, *'ayyāl* (Dt 12 15, etc.). Generic term for Deer (?).
Heifer. See Cattle (6), above.
Herd. See Cattle (3), above.
Hind, *'ayyālāh, 'ayyeleth.* Fem. of Hart (see above).
Horse (q.v.): (1) *sūs* (Gn 47 17, etc.). Generally a chariot-horse. (2) *pārāsh* (Gn 50 9, etc.). Usually for a riding-horse. (3) *rekhesh.* A high-bred and swift horse. See Swift Steeds (below). (4) *rammakh.* A mare (?). See Dromedary (above).
Hyena. The "Valley of Zeboim" (I S 13 18) means probably the "valley of hyænas." See also Speckled Bird of Prey (§ 25, below).
Jackal: (1) *tan* (pl. *tannīm*) (Job 30 29, etc.). See also Dragon. (2) *shū'āl,* means also Fox. (3) *'iyyīm* (Is 13 22, 34 14; Jn 50 39), "wild beasts" AV, "wolves" RV. See Wolf below).
Kid. See Goat (above).
Lamb. See Sheep (below) and Lamb.
Leopard, *nāmēr* (Song 4 8, etc.), πάρδαλις (Rev 13 2). *Felis leopardus* and *F. jubata.* Also the Panther.
Lion: (1) *'ărī, 'aryeh* (Gn 49 9, etc.). Generic. (2) *kephīr* (Ps 35 17, etc.). Young Lion. (3) *lābhī'* (Dt 33 20, etc.). Generic. (4) *layish* (Pr 30 30). Generic. (5) λέων (Ps 5 8, etc.). Generic.
Mole: (1) *ḥăpharpārāh* (Is 2 20). Meaning uncertain. (2) *tinshemeth.* See Chameleon (§ 26, below).
Mouse, *'akhbār* (Lv 11 29, etc.). Generic term.
Mule: (1) *peredh, pirdāh.* See Mule. (2) *rekhesh.* See Dromedary and Horse (above), and Swift Steeds (below).
Ox. See Cattle (3), (7), above.
Ox, Wild. See Antelope (above).
Porcupine, *qippōdh* (Is 14 23, 34 11; Zeph 2 14, "bittern" AV). The meaning of the term is not certain. Perhaps Hedgehog.
Pygarg, *dīshōn* (Dt 14 5). Specific species uncertain.
Ram. See Sheep (below).
Roe, Roebuck: (1) *tsebhī.* See Gazelle (above). (2) *yaḥmūr* (Dt 14 5; I K 4 23, "fallow deer" AV). *Aleephalus bubalis.* (3) *ya'ălah.* See Doe (above).
Satyr, the rendering of *sā'īr* in Is 13 21, 34 14. See Goat (above), and Satyr.
Seal. See Sealskin.
Sheep (also Ewe, Goat, Lamb): (1) *seh,* individual term. (Goats, etc., small). (2) *tsō'n,* collective term, small cattle. (3) *rāḥēl,* "ewe." (q. v.) (4) *kebhes.* (5) *kesebh.* "Lamb," general terms. (q. v.) (6) *kar,* a lamb in the pasture or "stall." (7) *ṭālēh* (I S 7 9; Is 65 25), a "sucking" lamb. (8) *'ayīl.* (9) *tsāphīr,* "ram."
Swift Steeds, *rekhesh* (I K 4 28, "dromedary" AV; Est 8 10, "mule" AV). Swift horses.
Swine, *ḥăzīr* (Lv 11 7, etc.), χοῖρος (Mt 7 6, etc.). The Wild Boar.
Unicorn, *rᵉ'ēm.* See Wild Ox (below).
Weasel, *ḥōledh* (Lv 11 29). Some think the Blind Mole (*Spalax typhlus*) is meant.
Whales, *tannin* (Gn 1 21, "sea-monster" RV). See Monster.
Wild Goat. See Goat (above).
Wild Ox, *rᵉ'ēm* (Nu 23 22; Dt 33 17, etc.; "unicorn" AV). *Bos primigenius,* now extinct. The German *Auerochs.* It was still extant in Assyr. times and is represented on the inscriptions as once inhabiting the Mediterranean coast region. (Cf. Driver on Dt 33 17 in *Int. Crit. Com.*)
Wolf, *zᵉ'ēbh* (Gn 29 27, etc.), λύκος (Mt 7 15, etc.). *Canis lupus.* See Jackal (above). E. E. N.]

25. Birds. The birds of Pal., as the mammals, represent several zoological regions, although the exact classification of the varieties is attended with greater difficulties, and the results are more uncertain. The Palestinian birds mentioned in the Bible, apart from some names of doubtful significance, are found to be the same as those of to-day. Birds of prey are: the **Eagle, Vulture, Falcon, Sparrow-hawk, Kite,** and **Owl.** The **Raven** family is well represented. Of marsh- and water-fowl there are the **Heron,** the **White** and **Black Stork,** the **Pelican, Cormorant, Flamingo, Wild Goose, Swan, Marsh-hen, Snipe, Sandpiper, Crane, Bustard, Sea-gull, Storm-Petrel,** and **Grebe.**

On the E. borders of the district *el-Belḳā* there appears once in a while an **Ostrich** from the Arabian Desert. Of the hen family there are, besides the **Domestic Fowl,** the **Partridge** (the *Caccabis chukar,* which ranges from Asia Minor to India, the *Ammoperdix heyi,* and the *Frankolinus vulgaris*), the **Quail,** and the **Woodcock. Wild Pigeons** are found in great numbers; although most of these visit the land only in course of their migration, yet many remain through the winter. In regard to the **Turtle-dove,** whose appearance to-day, just as in the times of Song 2 12, is a sign of the beginning of the warmer period of the year, it may be remarked that, besides the European variety (*Turtur communis*), which is referred to in Song 2 12, there are two other varieties, the Ethiopic (*T. senegalensis*), and the Collared Turtle-dove (*T. risorius*), which is a native of India. **Night-hawks, Woodpeckers** (*Picus syriacus*), **Kingfishers, Hoopoes,** and **Cuckoos** are not wanting, nor

are varieties of **Starlings**, including the *Pastor roseus* and the *Amydrus tristrami*. Besides the common varieties of **Lark** there are also found the *Alauda isabellina* near the Dead Sea, and the **Desert Lark**, the *Ammomanes deserti*, and the *Amm. fraterculus*. Some varieties of **Swallow** remain in the land through the winter, particularly the **Oriental Swallow** (*Hirundo savignii*), also the *Cotyle rupestris* and *obsoleta*), and of **Swifts** the variety *Cypselus affinis*, while other varieties appear in the period from February to April, the *Cypselus apus*, probably the *ṣûṣ* of Jer 8 7, and the **Common Swallow** (*Hirundo rustica*). Garden warblers are present in great numbers, also the **Finch** and our **House-sparrow**, whose beautiful related variety, *Passer moabiticus*, deserves special mention. With these may be mentioned the **Titmouse**, the **Blue Woodpecker**, the **Wren**, the **Wagtail**, the **Oriole**, the **Butcher-bird**, and the Palestinian **Nightingale**, or **Bulbul**. The common **Nightingale** also visits Pal. and nests in April near the Jordan. The beautiful tropical bird *Cinnyris oseæ*, which is found on the Dead Sea, is also a representative of the fauna of India and Nubia. Of **Thrushes** there are several native varieties, and others which visit the land only in course of their migration.

The breeding of birds receives little attention. For water-fowls such as **Geese** and **Ducks** there is a lack of the necessary fresh water. **Hens** are common, but the variety is small. **Turkeys** are found among the Circassians and Christians. The breeding of **Doves** is carried on only in an indifferent way.

[The following list contains the names, Hebrew or Greek, and English, of all the birds mentioned in the Bible. The identifications are taken mainly from Tristram, *op. cit.*

Bird of Prey, *'ayyṭ* (Jer 12 9). Generic term.
Birds, Fowl(s), *'ôph, tsippôr*. Generic terms.
Bittern, *qippôdh* (Is 34 11; Zeph 2 13 f. AV). See Porcupine § 24 (above). But Bittern is probably right.
Cock, ἀλέκτωρ (Mt 26 34, etc.).
Cormorant: (1) *shâlâkh* (Lv 11 17; Dt 14 17). Exact meaning uncertain. (2) *qâ'âth* (Is 34 11; Zeph 2 14 AV). See Pelican (below).
Crane: (1) *'âgûr* (Jer 8 7, "swallow" AV). *Grus cinerea*. (2) *ṣîṣ*. See Swallow (below).
Cuckoo, *shaḥaph* (Lv 11 16; Dt 14 15, "sea-mew" RV). Meaning uncertain.
Dove, *yônâh*, περιστερά (Gn 8 8; Mt 3 16, etc.). Generic term, including both wild and domesticated pigeons. See Turtle-dove (below).
Eagle, *nesher*. Also means Vulture, probably the Griffin-Vulture. See Eagle.
Falcon, *'ayyâh* (Lv 11 14; Dt 14 13; Job 28 7; "kite" AV). Generic term, probably meaning Kite.
Gier-eagle: (1) *peres* (Lv 11 13; Dt 14 12; "ossifrage" AV). Uncertain; the Sea-eagle, according to some. (2) *râḥâm* (Lv 11 18, "vulture" RV). The Egyptian Vulture.
Glede, *ra'âh* (Dt 14 13). Meaning uncertain.
Hawk, *nêts* (Lv 11 16, etc.). Generic term or possibly the Falcon.
Hen, ὄρνις (Mt 23 37; Lk 13 34). A general term for 'bird,' 'fowl,' etc.
Heron, *'ânâphâh* (Lv 11 19; Dt 14 18). Generic term.
Hoopoe, *dûkhîphath* (Lv 11 19; Dt 14 18, "lapwing" AV).
Kite: (1) *dayyâh* (Dt 14 13; Is 34 15, "vulture" AV). Generic term. (2) *dâ'âh*, a variant form of (1) (Lv 11 14 AV). (3) *'ayyâh* (Lv 11 14; Dt 14 13 AV). See Falcon.
Lapwing, *dûkhîphath*. See Hoopoe (above).
Night-hawk, *tâḥmâs* (Lv 11 16; Dt 14 15). Perhaps a variety of Owl.
Osprey, *'ozniyyâh* (Lv 11 13; Dt 14 12). Meaning uncertain.
Ossifrage, *peres* (Lv 11 13; Dt 14 12, "gier-eagle" RV). Lammergeier or Bearded Vulture (*Gypaetus barbatus*). The largest of the Vultures.
Ostrich: (1) *ya'ănâh* (Lv 11 16, etc., "owl" AV). (2) *yâ'ên* (La 4 3). (3) *rânân* (*renânîm*, pl.) (Job 39 13, "peacocks" AV).
Owl, *ya'ănâh*. See Ostrich (above).
Owl, Great: (1) *yanshôph, yanshûph* (Lv 11 17; Dt 14 16; Is 34 11). Probably the *Bubo ascalaphus*. (2) *qippôz* (Is 34 15). See Dart-snake (§ 26, below).
Owl, Horned, *tinshemeth* (Lv 11 18; Dt 14 16, "swan" AV). Meaning uncertain.
Owl, Little, *kôs* (Lv 11 16, etc.). Generic term.
Owl, Screech-. See Night Monster.
Partridge, *qôrê'* (I S 26 20; Jer 17 11). The Greek Partridge (*Caccabis saxatilis*).
Peacock(s): (1) *tukkiyyîm* (pl.) (I K 10 22). An Indian (Malabar) word. See Peacocks. (2) *rânân*. See Ostrich (above).
Pelican, *qâ'âth* (Lv 11 18; Dt 14 17; in Is 34 11; Zeph 2 14, "cormorant" AV). *Pelecanus onocrotalus* and *P. crispus*.
Pigeon. See Dove (above).
Quail, *selâw* (Ex 16 13; Nu 11 31 f.). *Coturnix vulgaris*.
Raven, *'ôrêbh*. Generic term. Eight species are found in Palestine.
Screech-owl. See Night Monster.
Sea-mew, *shaḥaph* (Lv 11 16; Dt 14 16, "cuckoo" AV).
Sparrow, *tsippôr* (Ps 84 3, 102 7). Birds in general, and especially of small birds (Swallow, Lark, etc.).
Speckled Bird of Prey, *tsâbhûa'*. Meaning uncertain. See also Hyena, § 24 (above).
Stork, *ḥâsîdhâh* (Lv 11 19, etc.). *Ciconia alba*.
Swallow: (1) *dᵉrôr* (Ps 84 3, etc.). Generic term. (2) *ṣîṣ* and *ṣûṣ* (Jer 8 7, "crane" AV). The Swift (*Cypœlus*). (3) *'âgûr*. See Crane (above).
Swan, *tinshemeth* (Lv 11 18; Dt 14 16, "horned owl" RV). Meaning uncertain.
Turtle-dove, *tôr*, τρυγών (Gn 15 9, etc.; Lk 2 24). *Turtur auritus*.
Vulture: (1) *râḥâm* (Lv 11 18, "gier-eagle" AV). *Vultur percnopterus*. (2) *dayyâh*. See Kite (above).

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26. Fishes, Reptiles, and Insects.

The waters in and near the Jordan Valley, with the exception of the Dead Sea, abound in fish. This is especially true of the Sea of Gennesaret. Josephus' statement that the Nile fish, *Coracinus*, was found in the spring at Capernaum (*BJ*, III, 10 8) finds support in the fact that to-day the Sea of Gennesaret, and also the neighboring warm springs and Lake *Ḥûle*, contain fish which are also found in the Nile, especially in the upper Nile (*Clarias macracanthus*, of the variety *silurus*, *Chromis niloticus* and *C. tiberidis*, etc.). The streams and brooks emptying into the Mediterranean are less abundant in fish. Tristram in his *Fauna and Flora of Palestine* (1884) counts forty-three varieties of fish for southern and middle Syria, among which are the **Carp, Barb, Shote** or **Sheat-fish, and Blenny.** **Eels** are found in the Kishon, but apparently not in the Jordan region. Of **Serpents** and **Lizards** there are in Pal. a very large number, since the extensive uninhabited stretches of country and the numberless clefts and holes in the rocks offer them welcome places of refuge. Tristram counts thirty-three varieties of serpents, among which are many poisonous ones, such as the Egyptian *Naja haje* (Cobra), the *Vipera euphratica*, the *Daboia xanthina*, the *Echis arenicola* (elsewhere only in Egypt), and the *Cerastes hasselquistii*. Among the lizards, of which, according to Tristram, there are forty-four species, mention may be made of the African **Crocodile,** which is found even to-day in the marshes of the *Nahr ez-Zerḳâ*, S. of Carmel, which as early as Pliny (V, 17) was called the Crocodile river. Near the Dead Sea there is also the **Land-crocodile,** which Herodotus (IV, 192) mentions in Libya (Arab. *Waran*, or *Waral*), two species, *Psammosaurus*

scincus and *Monitor niloticus*. The most **Common Lizard** is the *Ḥirḏaun* of the Arabs, the **Horned Lizard** (*Stellio vulgaris*), of which there are several species. **Turtles** are found everywhere on land and in the water. Insects are extraordinarily numerous, as is the case in all warm regions. It is sufficient here to mention **Spiders, Scorpions, Wasps, Wild Bees, Flies, Gnats, Fleas,** and **Locusts.** Of the sixty species many are harmless and hence little noticed. Greatly feared to-day, as in Bible times, is the migratory **Locust** (*Œdipoda migratoria*), which comes out from the interior of Arabia, and because of its voracity inflicts fearful destruction. The peasants of Pal. do not eat the locust, as the Bedawin do in case of necessity, and John the Baptist did out of voluntary asceticism (Mk 1 6). Pal. is well suited to the culture of **Bees.** For hives, the peasants make use of jars of baked or sun-dried brick, about 18 in. long and 6–9 in. in diameter. The German colonists cultivate bees after European methods. Concerning Mollusks, cf. Tristram, *op. cit.*, pp. 178–204.

[The following list contains the names, Hebrew or Greek, and English, of all the *Invertebrata*, reptiles, etc., mentioned in the Bible. The identifications are taken mainly from Tristram, *op. cit.*

(1)

Ant, *nᵉmālāh* (Pr 6 [6], 30 [25]). Generic term.
Bee, *dᵉbhōrāh* Dt 1 [44], etc.). Wild bees are usually meant.
Beetle. See Cricket (below).
Canker-worm. See Locust.
Caterpillar. See Locust.
Cricket, *ḥargōl* (Lv 11 [22], "beetle" AV). Some variety of Locust is meant.
Flea, *parʿōsh* (I S 24 [15], 26 [20]). General term, or the *Pulex irritans*.
Fly, Flies: (1) *zᵉbhūbh* (Ec 10 [1]; Is 7 [18]). Some species of Gadfly. (2) *ʿārōbh* (Ex 8 [21], etc.). Generic term.
Gnat, κώνωψ (Mt 23 [24]). Possibly the same as the Mosquito.
Grasshopper. See Locust.
Hornet (or Wasp), *tsirʿāh* (Ex 23 [28], etc.). Generic term.
Horse-leach, *ʿᵃlūqāh*. See Horse-leach.
Lice, *kinnām, kinnīm* (Ex 8 [16 ff.], etc.). *Pediculi.*
Locusts, Grasshoppers, etc. See Locust.
Moth: (1) *ʿāsh* (Job 4 [19], etc.). The Clothes Moth (*Tineidæ*). (2) *ṣaṣ* (σής in N T) (Is 51 [8]). The Caterpillar of (1).
Palmer-worm. See Locust.
Scorpion, *ʿaqrābh* (Dt 8 [15], etc.). σκορπίος in N T
Snail: (1) *shabḥᵉlūl* (Ps 58 [8]). Generic term. (2) *ḥōmeṭ* (Lv 11 [30]). See Sand-lizard (below).
Spider: (1) *ʿakkābhīsh* (Job 8 [14], etc.). (2) *sᵉmānīth* (Ps 30 [28], etc.). See Lizard (below).
Worm: (1) *tōlāʿ, tōlᵉʿāh* (Dt 28 [39], etc.). Generic term. See also Colors, § 2. (2) *rimmāh* (Ex 16 [24], etc.). General term. (3) *ṣaṣ* (Is 51 [8] AV). See Moth (above).

(2)

Arrow-snake. See Dart-snake (below).
Adder. See Serpent (3)–(6), below.
Asp. See Serpent (3), below.
Basilisk. See Serpent (6), below.
Chameleon: (1) *tinshemeth* (Lv 11 [30], "mole" AV). Meaning uncertain. (2) *kōaḥ* (Lv 11 [30] AV). See Land-crocodile (below).
Cockatrice. See Serpent (6), below.
Creeping things: (1) *sheres* (Gn 7 [21], etc.; "swarms" Gn 1 [20] RV). (2) *remes* (Gn 1 [24], etc.). General term for fish, reptiles, etc. See Creeping Things.
Crocodile, *liwyāthān* (Job 41 [1]).
Dart-snake, *kippōz* (Is 34 [15]; "arrow-snake" ERV; "great owl" AV). *Serpens jaculus.*
Dragon. See Dragon.
Frogs, *tsᵉphardēaʿ* (Ex 8 [2], etc.). *Rana esculenta.*
Gecko, *ʾānāqāh* (Lv 11 [30], "ferret" AV). A species of lizard.
Land-crocodile, *kōaḥ* (Lv 11 [30], "chameleon" AV). The Monitor Lizard.
Leviathan, *liwyāthān*. See Crocodile (above) and Serpent (below). See also Leviathan.
Lizard: (1) *tsābh* (Lv 11 [29], "great lizard" RV; "tortoise" AV). *Uromastix spineps.* (2) *kōaḥ* (Lv 11 [30], "land-crocodile" RV; "chameleon" AV). The Monitor Lizard. (3) *leṭāʾāh* (Lv 11 [30]). Generic term. (4) *ḥōmeṭ* (Lv 11 [30]) "snail" AV. Probably a species of sand lizard (so RV).
Serpent: (1) *nāḥāsh*. Generic term. (2) *tannīn* (Ex 7 [9 ff.]). Generic term. Also see Dragon. (3) *pethen* (Dt 32 [33], etc., "asp"; Ps 58 [4], "adder"). Some species of poisonous serpent. (4) *shephīphōn* (Gn 49 [17], "adder"). The Horned Snake (*Cerastes hasselquistii*). (5) *ʿakshūbh* (Ps 140 [3], "adder"). Some species of viper. (6) *tsiphʿōnī* and *tsephʿa* (Pr 23 [32], "adder"; in Is 11 [8], 14 [29] ["basilisk" ERV], 59 [5]; Jer 8 [17], "adder" RV, "cockatrice" AV). Perhaps the great Yellow Viper (*Daboia xanthina*). (7) *ʾephʿeh* (Job 20 [16], etc.), "viper." Species unknown. (8) *sārāph* (Nu 21 [6, 8]; Dt 8 [15], "fiery serpent"). Species unknown. See also Seraphim. The ref. in Is 14 [29] is figurative, and that in 30 [6] is mythological in character. See Serpent. (9) *liwyāthān*, "leviathan." See Serpent and Leviathan. (10) ἔχιδνα (Mt 3 [7], 12 [34], etc.). The same as (7). (11) ἀσπίς (Ro 3 [13]). The same as (3).
Tortoise. See Lizard (above).
Viper. See Serpent (7), above.

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VII. Historical Geography.

27. Earliest Civilization of Canaan.

While it is possible to-day to trace the history of civilization in Egypt and Babylonia—at least in general outline—as far back as the fourth millennium B.C., as to the state of affairs in Syria during the third and fourth millenniums we are almost entirely ignorant. To only a small extent has the darkness been illuminated through investigations by geologists and archeologists during the past few decades. We know now that Pal., as well as all Syria, like other parts of the earth, had its Stone Age, on which followed a Bronze Age and an Iron Age. The monuments of the Stone Age consist of numerous articles made of flint, bone implements, polished axes and knives, rude pottery shaped without the use of the wheel, caves which served both as dwelling-places and as places of burial, the first attempts at stone structures, pillars, dolmens and cairns (megalithic monuments), and cup-shaped depressions hollowed out of the rock. To what peoples these belonged it is impossible to say. From certain indications it would seem that they should not be counted as Semites. Whether the O T statements regarding the legendary Rephaim and Anakim (Dt 2 11) have reference to these people is uncertain. Proofs of a Bronze Age in Pal. have been brought to light chiefly through the excavations of the past fifteen years. Implements have been found made of bronze, copper, bone, and stone, red pottery with the surface scraped with a comb and in some cases painted, and pillars set up in rows. The cultivation of the olive and the vine was known. Human sacrifices were common. Plain indications of the influence of the Egyptian, Babylonian, and Ægean civilizations are evident. The population of the land during this period—which can be fixed as from 2500 to 1300 B.C.—was Semitic. The use of iron was known at the time of the incoming of the Philistines and of the Israelitic tribes, yet at the beginning of this period the use of bronze and flint was more common. The Iron Age is synchronous with the beginning of the historical period of the land. Our knowledge of the events of the Bronze Age is limited mainly to the notices that we find in the so-called Amarna letters, which are related to the Egyptian control of Canaan.

The Egyptian supremacy which Thothmes III established about 1500 B.C. seems to have been on

the wane about 1400, the time of the Amarna letters. The Hittites had pressed forward from the northern limits of Syria toward the S. and were

28. Period of Egyptian Supremacy.

ruling over a mighty kingdom, which extended from the Euphrates to the middle Orontes. In central and southern Syria there were only small kingdoms and federations of cities. The 'kings' ruled over their own city, and the territory immediately adjacent (cf. Jg 1 5-7; Jos 12 7-24). According to Jos 9 17, 10 2, Gibeon, Chephirah, Beeroth, and Kiriath-jearim were not under kings, but formed a sort of confederation. Without doubt, the natural characteristics of the land conditioned the historical circumstances of the inhabitants. The small stretch of territory between the desert and the sea was unfavorable to the development of a united national life, because of the great variation in the character of the soil (cf. § 4 f., above), because of the numerous mountains, low-lying plains, and deep-cut watercourses. Larger kingdoms had only a very limited duration. The inhabitants always found it convenient to break up again into smaller groups.

The O T calls the pre-Israelitic inhabitants of the mountains partly Canaanites (so J), partly Amorites (so E). Since, according to the Amarna letters, the Amorites were still located in the Lebanon region, it is fair to infer that after about 1400 B.C. they advanced southward both into the W. Jordan as well as into the E. Jordan region, where they were found at the time of the Israelitic invasion. The name "Canaanite" is derived from the name of the land, and means the 'inhabitant of the land of Canaan.' Consequently, it has no ethnographical significance, although such is the impression produced by the orderly lists of the people of the land which the Israelites were said to have conquered or driven out. The formal list reckons six peoples (Ex 3 8, 17, etc.—eleven times in all), the secondary forms of the same list, seven (Jos 3 10), or ten (Gn 15 19-21), or only five or less (Ex 9 1, 13 5, 23 8). We see in this list not the traces of an old tradition, but rather the work of the learned historian. We do not know when these Semitic peoples came into Pal. It was probably a gradual process of immigration, which took place during the period from 2800 to 1600 B.C.

The advance of the Israelitic tribes against Canaan was prepared for and made more easy through a series of historical events. The Egyptian control continued to weaken after 1250, until finally it was only nominal. The native princes carried on wars and marauding expeditions against one another. The Hittite kingdom broke up about 1200 into a number of smaller dominions. After 1400 the Chabiri, whose name is probably to be identified with that of the Hebrews, made their appearance in the W. Jordan land, partly as soldiers in the service of the native princes, partly because they were seeking in a cultivated land better circumstances than the desert afforded them. They were not only the predecessors of the Israelitic tribes, but served to weaken the unity and resistance power of the native population.

The possession of the W. Jordan land by the tribes which later were united under the name "people of Israel" did not take place by means of one great victorious campaign, as is represented in the Book of Joshua, but gradually (see JOSHUA, BOOK OF). From the South there was

29. Invasion by the Israelites.

an open way of entrance into the land (cf. § 6 f., above), which was made use of by the powerful clans of Caleb and Othniel, or the Kenizzites, which took possession of the cities Hebron, Debir, or Kiriath-sepher, Kiriath-sanna (mod. *ed-Ḍaharīye*, Jg 1 12-15; Jos 15 13-19), and thereby became masters of the most southern portion of the mountain-land. For the Calebite cities cf. I Ch 2 42-49; I S 30 26-31; also ch. 25; and for "the South" (the Negeb), cf. I S 30 14, 27 10. All the tribes, or clans, of this region remained independent up to the times of David. Probably at intervals they were compelled to pay tribute to the Philistines. Even at a much later period they still formed a special group in Judah (Jos 15 13). They occupied themselves mainly with the breeding of sheep and goats (I S 25 2).

The Israelitic (in the narrow sense) tribes entered the W. Jordan land from the E. by means of the fords of the Jordan (cf. § 12, above). The invasion took place in successive stages, two of which we can distinguish with some certainty. Simeon, Levi, and Judah, according to Gn ch. 34, made an advance on the territory near Shechem, where, in the later history, we find only the tribe of Joseph. But Levi and Simeon were defeated and scattered (Gn 49 5-7). Judah was then forced toward the southern mountain-land, where it united itself with the Canaanite clan of Tamar near Timnah (mod. *Tibne*), about 8 m. W. of Bethlehem, and at Adullam (Gn ch. 38). Some remnants of Simeon were found later in the neighborhood of Beer-sheba (Jos 19 2-8; I Ch 4 28-33).

The most important step in the conquest was taken by the Rachel tribe Joseph. It crossed the Jordan near Gilgal (*Tell Jeljūl*), captured Jericho (*Erīḥā*), Ai (probably *Tell el-Ḥajar*), and Bethel (*Bētīn*; Jos chs. 2–8; Jg 1 22-26). The cities of Gibeon, Chephirah, Beeroth (which probably lay to the W. of Gibeon and is not to be identified with *el-Bīre*, near Bethel), and Kiriath-jearim (which probably corresponds to the mod. *Ḳarjet el-'Ined*) procured freedom and independence by means of a formal treaty with Israel (Jos ch. 9; II S 4 2 f., 21 2). By means of the victory at Beth-horon (*Bēṭ'ūr*), between Gibeon and the Plain of Aijalon (cf. § 7, above), the tribe of Joseph became master of important parts of the crest of the range in the S. and of its western slopes. Its sacred symbol, the holy Ark, was placed in Shiloh (*Seilūn*, I S chs. 1–3). From Mt. Ephraim, in the original sense of the term, they spread to the S. and SW. into the forest-covered heights, which they cleared of wood and brought under cultivation (Jos 17 14-18; cf. § 7, above). In consequence of the wide extension of the territory belonging to the tribe, a division took place. The clans which inherited the more southern portion, that had as neighbors the Jebusites of Jerusalem, received the name Benjamin. The middle clans were known as the people of Ephraim, or simply Ephraim, while the Northern clans at first were known as Machir (Jg 5 14), later as Manasseh.

In the Plain of Esdraelon (cf. § 9, above) the power of the Canaanites was broken through the

victory which the Israelite tribes won at Taanach (Jg ch. 5). The leader of the Canaanites was King Sisera of Harosheth, which has been identified with the small village *el-Ḥārithīye*. This victory strengthened the position of the Israelite tribes near the Plain of Esdraelon, namely, Issachar, Zebulun, and Machir; although the well-known Canaanite cities Bethshan, Ibleam, Taanach, Megiddo, and Dor (on the seacoast) remained independent for some time after (Jg 1 27; Jos 17 11-13). Regarding the settlement of the Northern tribes Issachar and Zebulun, as well as the formation of the mixed tribes Naphtali and Asher, we know nothing. Of great importance was the victory over King Jabin of Hazor (cf. the mod. *Jebel-* and *Merj el-Ḥaḍīre*) near the springs S. of *Mērōm* (Jg ch. 4; Jos 11 1-15). The genuine Israelite population of that country remained somewhat small. Consequently, it received the designation *gᵉlīl ha-gōyīm*, 'district of the nations' (Is 9 1; I K 9 11; II K 15 29). A portion of the tribe of Dan which did not succeed in locating on the western slope of the highland gained possession of the city of Laish, near the middle source of the Jordan, which then received the name Dan (cf. *Tell el-Ḳāḍī*, § 12, above). The neighboring places Abel-beth-maachah (mod. *Abil el-Ḳamḥ*) and Ijon (cf. *Merj ʿAyūn*, § 10), in the course of time identified themselves with this tribe.

30. Union of the Tribes into One People.

The place where the Israelite occupation first became most securely established was doubtless the territory N. and S. of Shechem. Here we find the beginnings of an Israelite dominion something after the form of a tribal kingdom founded by Gideon, or Jerubbaal, whose home, Ophrah, must have been situated between Shechem and the Plain of Esdraelon, although it remains still unidentified. Through his sudden and victorious attack on the Midianites at the spring of Harod (probably the mod. *ʿAin Jālūd*, SE. of *Zerʿīn*), he drove back these invaders into the E. Jordan land. His son Abimelech, who finally united Shechem with Israel, lost his life in the siege of the Canaanite city Thebez (the mod. *Ṭūbās*), on the road from Shechem to Bethshan. It was the foreign control of the Philistines that first united the Israelite tribes more closely. Their attempt to take possession of the interior, lying back of their own coast-plain, brought the Philistines into conflict with the Israelite tribes somewhere near the mod. *Wādy Ḳana* or the *Wādy dēr Ballūṭ*. The places Aphek and Eben-ezer (I S 4 1 f.) can no longer be identified. After repeated victories, about 1100 B.C. the people of the middle highland region, and somewhat later the territory of Judah, were compelled to pay tribute. In this extremity, Samuel succeeded in inspiring the distinguished Benjamite Saul to make the attempt to unify the Israelite tribes in a common war against their despotic masters. The home of Samuel is given as Ramah, or Ramathaim, in the land of Zuph, on Mount Ephraim (I S 1 1), which in the *Onomasticon* (ed. De Lagarde, 225 f. 96, 288.146) is identified with Ῥεμφίς (the mod. *Rentīs*), NE. of Lydda. After his fortunate deliverance of the city of Jabesh, probably near the mod. *Wādy Yabīs*, E. of the Jordan, Saul was proclaimed king by his army at Gilgal (I S ch. 11). From Gibeah (*Jebaʿ*) on the S. side of *Wādy es-Suwēnīṭ*, Jonathan passed over and surprised the camp of the Philistines at Michmash (*Makhmās*), on the N. side of the same ravine, and Saul completed the victory by pursuing the Philistines down through the *Wādy Selmān* as far as Aijalon (I S ch. 13 f.).

Saul's kingdom became the magnet which drew to itself the remaining Israelite tribes to the S., N., and E. His campaign against the Amalekites (I S ch. 15) shows that even in the territory of the Calebites people began to place their hope in him. With David, the son of Jesse of Bethlehem in Judah, the Judæan clans appear for the first time in close relationship to the Israelite kingdom. In the E. Saul warred successfully with the Moabites, Ammonites, and Aramæans (I S 14 47 f.; read *ʾArām* instead of *ʾEdhōm*). But his defeat at the foot of Mt. Gilboa (mod. *Jebel Fuḳūʿa*, § 8, above) rendered all his previous successes against the Philistines of no account. The latter now took possession of the cities of the Plain of Esdraelon, and therewith the control of the trade-route as far as Tabor (§ 10, above).

The work of Saul, which had apparently been in vain, was brought to a successful issue by David. The Kingdom of Judah which he founded at Hebron marked the beginning of a new stage in the history of the tribe of Judah, which had been pursuing its own way undisturbed upon its isolated mountains throughout the previous 200 years. David brought into union with this tribe a territory three or four times as large as its original possession, and gradually extended it to the SE. as far as the territory of the Edomites, to the S. as far as Kadesh in the Negeb (cf. § 6, above), and to the SW. as far as the territory of the Philistines. This whole region became known as Judah (*e.g.*, Jos 15 1), but it included tribes which up to that time had been sharply distinguished from Judah, such as the Kenizzites, Kenites, and Jerahmeelites. Therewith David laid the foundation for the rivalry between Judah and Israel, which took the place of the old rivalry between Leah and Rachel, although his real purpose was to unite the tribes about his own person. He attained his end through the death of Ishbosheth at Mahanaim (perhaps *el-Mahne*), E. of the Jordan, and through the capture of the Jebusite stronghold Zion, together with his decisive victories over the Philistines. The general character of the mountain-land, its narrow valleys and numberless hiding-places, made it possible for David to take the offensive against the Philistines, who had once more advanced into the highlands. Of the numerous conflicts (cf. II S 21 15-22, 23 9-17) only two are recounted with any exactness, namely, that at Baal-perazim and at Gibeon (II S 5 17-25). The first-mentioned place must be sought for in the upper *Wādy eṣ-Ṣarār* not far from the Valley of Rephaim (§ 7, above). The second is the well-known *el-Jīb*.

This union of the Israelite tribes lasted about two generations. The same general course of events was taking place throughout the whole land. Israel absorbed the Canaanite clans, which had not been destroyed and could not be extinguished, and gave them equal rights with her own people. So it happened with the Jebusites in Jerusalem (II S 24 16 ff.; Zec 9 7), likewise with the Aramæans in the

E. Jordan land, as we learn from the case of Barzillai (II S 17 27, 19 31 ff.). In Solomon's time there still remained some independent Canaanites in Israel (I K 9 20 f.). In this period we should probably place the return on the part of certain clans of the tribe of Manasseh to the E. Jordan region, where Machir settled in Gilead (§ 13, above); Jair occupied the so-called "villages" of Jair, more exactly 'encampments' of Jair, and Nobah occupied the city of Kenath (Nu 32 39, 41 f.). The 'encampments' of Jair (which were nomadic) should not be confused with the thirty cities of Jair mentioned in Jg 10 4—which should be located, in view of the mention of Kamon, mod. *Kamm* and *Kumēm* (Jg 10 5), W. of Irbid in N. Gilead—but are to be placed probably E. of this place toward the desert. The city Kenath is probably the mod. *Kerak* in the *Nuḳra*, the ancient Bashan (§ 13, above). The Aramæan districts Geshur, Maachah, N. of the *Yarmūk*, remained independent, although the city of Golan in their vicinity seems to have belonged to Israel (Jos 13 13; Dt 4 43). The Israelite territory—not identical with the kingdom of David—was usually designated by the brief formula "Israel from Dan to Beer-sheba" (II S 24 2). The account of the census of Israel and Judah which Joab undertook for David (II S 24 1-8) mentions the most important points on the border: Aroer on the Arnon (mod. *'Arā'ir*, on the *Wādy el-Mōjib*); the territory of Gad, which is here the most southern part of the Israelite territory E. of the Jordan; the region of the city Jazer (mod. *Khirbet Ṣār* on the *Wādy Ṣīr*); the region of Gilead, which is here the northern part of the Israelite E. Jordan territory; then the territory of Naphtali, W. of the Jordan, with its city Kadesh (mod. *Ḳedes* above *Lake Hūle*); the city of Dan (mod. *Tell el-Ḳāḍī*); the city of Ijon (cf. the mod. *Merj 'Ayūn*, § 10, above); then to the W. the boundary toward the territory of Sidon and Tyre; and finally, in a southerly direction, the cities of the Hivites and Canaanites as far as the Negeb of Judah to Beer-sheba. The boundary-line toward the W. is presupposed as well known. The Davidic kingdom included but one small portion of the Mediterranean coast, namely, that from Carmel (cf. I K 18 30) to the city of Dor (Jos 17 11; Jg 1 27 f.). In other places the territory of Israel ended with the western slope of the mountain-land, and the Shephelah was divided between Israel and the Philistines. These limits of the kingdom remained practically unchanged during the reign of Solomon.

31. The Boundary Between the Kingdoms of Israel and Judah.

The disruption of the kingdom brought about no change in the boundary between the Israelite territory and that belonging to other peoples, but it drew a new one between the two kingdoms which was not identical with the old tribal boundary. The Southern Kingdom included the whole tribe of Judah, with all its dependents, which we have already noted (§ 30, above), and in addition, the southern part of the tribe of Benjamin, not the whole tribe as was the view in later times (cf. I K 11 32, 36, 12 17, with 12 21, 23=II Ch 11 1, 3). The portion of the tribe of Benjamin which was reckoned to the Kingdom of Judah did not always remain the same. King Abijah of Judah is said to have defeated Jeroboam I at Mt. Zemaraim, probably in the neighborhood of Bethel, and then united the district including Bethel, Jeshanah (mod. *'Ain Sīnjā*, 3½ m. N. of Bethel), and Ephron (cf. mod. *eṭ-Ṭaiyibe*, 4½ m. N. of Bethel), with Judah (II Ch 13 3-20). He had some agreement with the Aramæans of Damascus, to the disadvantage of Israel (I K 15 19). But King Baasha came to such an understanding with the Aramæans that he was able undisturbed by them to push back the Judæans as far as the neighborhood of Jerusalem and to fortify Ramah (mod. *Er-rām*, 5 m. N. of Jerusalem), as a frontier fortress on the main thoroughfare upon the crest of the highland. King Asa of Judah, son of Abijah, felt himself too weak to put an end to this oppressive situation. Only after he had hired Ben-hadad I of Damascus for a large sum to again attack Israel was he able to dismantle Ramah. He then built up and fortified Gibeah (mod. *Dscheba'*) and also Mizpah (mod. *Nebi Samwīl*) as frontier fortresses of his kingdom (I K 15 16-23). This boundary-line continued unchanged until the 7th cent. From the crest of the highland it ran eastward, probably through the precipitous *Wādy es-Suwēnīṭ*, while to the W. it touched upon the territory of the city of Aijalon, which had been fortified by Rehoboam (II Ch 11 10), probably not including Beth-horon. In the second half of the 7th cent. the boundary-line was again pushed northward. Such passages as Is 10 28, II K 23 4, 15 can be understood only on the supposition that the boundary of the Judæan kingdom was near Aiath or Bethel. Such a change seems possible only in the time when the authority of the Assyrian kingdom on its frontiers had weakened; that is, after 645 B.C. It is this boundary-line that the author of Jos 18 12 f. has in mind when he places the northern limit of the tribe of Benjamin at Bethel, and to this same time belong the expressions which speak of the house of David as ruling over two tribes, namely, over Judah and Benjamin (I K 12 21, 23; II Ch 11 1, 3, 34 32). It is true that after 722 there was no such thing as a boundary between the kingdoms of Judah and Israel, but between the Kingdom of Judah and the Assyrian provinces to the N. These same observations hold true for the extension of the dominion of King Josiah as far as the Plain of Esdraelon, which is to be inferred from II K 23 19 f., 29 ff.

32. The Tribal Boundaries in Jos chs. 13-19.

The description of the tribal boundaries which we find in Jos chs. 13–19 gives rise to many discussions of Israel's pre-exilic period. The multitude of details which here come in view can not be discussed in this place. Only some general observations concerning the age, the value, and practical use of these notices can be offered. These notices belong to different times and different documentary sources, from JE to PC, and have been worked over to a great extent, in some cases supplemented, in others abbreviated. The material which they contain is pre-exilic, and the authors down to the last redactor were conscious that they were dealing with pre-exilic conditions. But the traditional materials which they brought together were neither contemporaneous nor similar in character. The redactors also have here and there united theoretical considerations along with the

material which they found at hand concerning the boundaries of Israel or of the individual tribes. The most instructive as well as most detailed notices are those concerning the territory of Judah and Benjamin, as they are also most complete. The northern limit of Judah (Jos 15 5-11; cf. the S. boundary of Benjamin, Jos 18 15-19) can be understood only as the boundary of the tribe of Judah in the pre-exilic time. The southern limit, on the other hand (Jos 15 1-4), is not the boundary of the tribe, but of the Kingdom of Judah, to which the inhabitants of the Negeb were frequently compelled to pay tribute. The tribe of Judah extended southward only as far as the neighborhood of Beth-zur, where the territory of the Calebites began (cf. § 29, above), which after David's time belonged actually to the Kingdom of Judah. Therefore, the notices here brought together vary greatly in character. The localities Zorah and Eshtaol are reckoned to the tribe of Dan in Jos 19 41, but in 15 33 to Judah, although, according to Jg 13 2f. and 18 11, they are closely connected with the history of the Danites. The same thing is found in connection with Ir-shemesh; that is, Beth-shemesh (Jos 15 10; II K 14 11, 13; II Ch 28 18) and Aijalon (Jg 1 35; II Ch 11 10, 28 18). Each statement represented correctly the conditions of the time to which it originally belonged, but it is clear that they come severally from different periods. The W. boundary of Judah in Jos 15 11f. is the Mediterranean (cf. Dt 34 2, 11 24); consequently, the well-known Philistine cities of Ekron, Ashdod, and Gaza are listed as belonging to Judah (Jos 15 45-47). The writer knew nothing of the fact that under Alexander Jannæus (104–78 B.C.) and Herod the Great a small strip of the coast belonged to the Jewish kingdom. He probably based his statements on the fact that David had conquered the Philistines and reduced them to subjection, and consequently counted all their territory as belonging to the Kingdom of Judah; that is, he claimed it for Judah. Here the author did not deal in facts, as we might expect from the whole context, but represented the case according to his theory of what ought to have taken place (cf. Am 9 12). The same peculiarities are found in the notices of the boundary of the tribe of Benjamin (Jos 18 11-20). The northern limit is determined with reference to the conditions that held after the dissolution of the Northern Kingdom (cf. § 31, above). The assignment of the city of Jerusalem to Benjamin is correct only in so far as it did not belong to Judah, but in fact still less did it actually belong to Benjamin. Here also apparently theoretical considerations influenced the writer. When we test these most exact statements of the tribal boundaries we see that they have been brought together through learned and painstaking efforts indeed, although from our point of view in a very unscientific way, since materials varying greatly in character have been used indiscriminately. We by no means get from them those holy inviolable bounds and limits which were supposed to have been set by Joshua in the olden time, and which sharply divided the territory of one tribe from that of another. It would be only a false appreciation of these notices to assign them any high historical value. Besides, we are unable, even with the help of the good modern maps which we now possess, to draw these boundary-lines according to the points noted. We find, for example, for the northern boundary of Judah (Jos 15 5 ff.) twelve localities which can be identified are given, yet it is clear that a boundary-line drawn according to these places would rest only upon supposition. Further, the northern limit of the tribe of Dan coincides with the western part of the southern limit of the tribe of Ephraim. For this we have the points (Jos 16 3) lower Beth-horon, Gezer, and the sea, but how could any one draw a boundary-line on the basis of such information? For most of the other tribes we have fewer notices than for Judah and Benjamin. The tribal boundaries of Dan and Simeon are missing altogether. The text of the notices touching Asher and Zebulon is very corrupt, and the majority of the places mentioned are unknown. The notices regarding the boundaries of Issachar, Gad, Reuben, and Naphtali are very incomplete, probably abbreviated. The dividing-line between Issachar, Manasseh, and Ephraim is not definite, and the same was the case regarding Reuben and Gad; so that if any one should, in spite of all these difficulties, represent the territory of the tribes of Israel upon a map, he sets forth things that were never actual historical conditions, but only creations of the imagination.

33. The Jewish Territory About Jerusalem After the Exile.

From Neh ch. 3 we learn what the territory was which the families of Judah and Benjamin inhabited after the Exile, and which was at one time administered by that remarkable governor Nehemiah. It included six larger towns or communities: Jerusalem, Jericho, Tekoah, Zanoah (mod. *Tell Zānū'a*), Gibeon, and Mizpah, and nine administrative divisions: the double districts of Jerusalem, Beth-zur, and Keilah (probably *Kh. Kīlā* near *Zarea*), together with the single districts Beth-haccherem (mod. *'Ain Kārim*), Mizpah, and the Plain of the Jordan. The list is not entirely complete, although it includes most of the Jewish territory of the year 445 B.C. It is in a measure confirmed by the catalogue of Neh ch. 7 (=Ezr ch. 2), which originally was a list of the families and communities that, about 430, identified themselves with the religious community founded by Nehemiah and Ezra. Its territory was, as a whole, somewhat smaller than that indicated in Neh ch. 3, since all the families dwelling in the neighborhood of Jerusalem did not at first identify themselves with the covenant community. To the W. it extended somewhat further, as we find mention of the localities Lod (Lydda), Hadid (*Ḥadīthe*), and Ono (*Kafr 'Anā*). Probably, these places lay outside of the territory occupied exclusively by the Jews, which is intended by the statements in Neh ch. 3. This difference, however, soon passed away through the growing power of the Jewish Church-state. We discover this from the notices in I and II Mac. Here the limits of Jewish territory—that is, of the Jewish Church-state—are, in the S., Beth-zur (I Mac 4 29, 61), in the N., Beth-horon (I Mac 3 16), and in the W., Emmaus, *i.e.*, *'Amwās* (I Mac 3 40, 42). Corresponding to such boundaries we have the fortifications which Bacchides, c. 160 B.C., erected "in Judæa": Jericho in the E., Beth-zur in the S., Emmaus and Gazara (Gezer) in the W., and Beth-

horon and Bethel in the N. (I Mac 9 50 ff.). The remaining three places, Himnath, Pharathon, and Tephon, can not be identified.

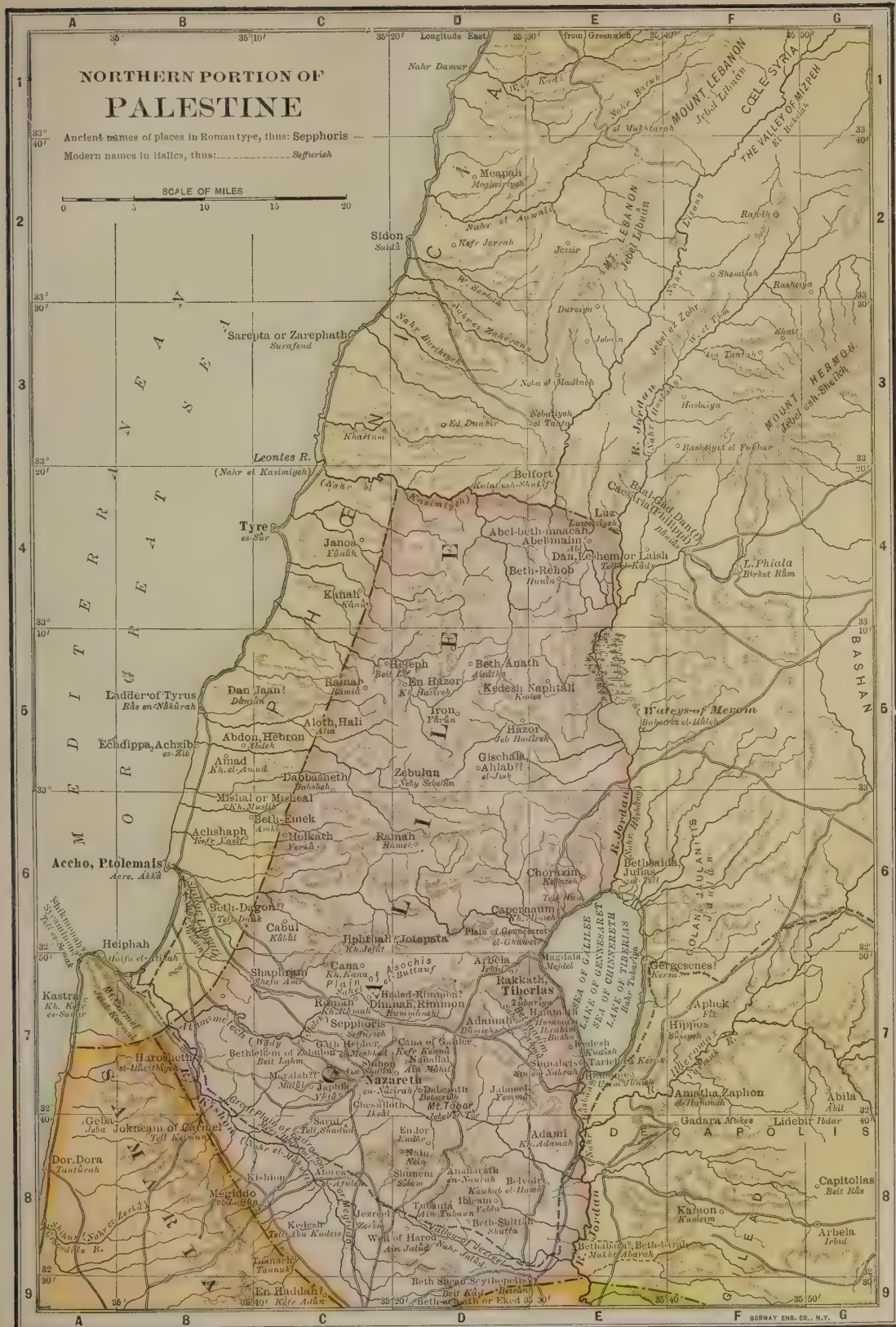
This small region was not inhabited throughout its territory exclusively by genuine Judæans or Benjamites. During the Exile, certainly before the time of Nehemiah, the Edomites had pushed northward into the territory of the Calebites (cf. § 29, above), and had driven the latter, at least in part, from their possessions. The Calebites moved northward into the region of Ephrath, as we actually learn from I Ch 2 18 f., 50-55, where in the district depopulated by Nebuchadrezzar they found suitable homes. Kiriath-jearim, Bethlehem, Tekoah, Zorah, Eshtaol, Netopha (between Bethlehem and Anathoth), and other places are given in I Ch 2 24, 50 ff. as Calebite. When these identified themselves with the Jewish Church-state, the distinction between Caleb and Judah completely disappeared. The territory occupied by the Edomites was later known under the Greek name Idumæa, Hebron remaining the central city. The hate existing between the Jews and the Idumæans led to open hostilities as early as the time of Judas Maccabæus (I Mac 4 61, 5 65).

34. Judæa.

Under the term Ἰουδα, or Ἰουδαία, in I Mac, the territory described in § 33, above, as belonging to the Jewish Church-state is meant, but with the growing power of the Maccabees the name took on a wider sense. Jonathan obtained (147 B.C.) the city of Ekron with its surrounding territory, and in 145 from Demetrius II three districts touching on the Jewish territory in the N. and W., which previously had belonged to Samaria (I Mac 11 28, 34; cf. § 35, below), so that now altogether four new Jewish districts were counted (I Mac 11 57). The three districts ceded by Demetrius II were named from their chief cities, Aphærima, Lydda, and Ramathaim. Aphærima can be compared with the large village Ἐφραείμ, which, according to *Onom.* ed. De Lagarde, 254, 118; 257, 121, was 20 Rom. m. N. of Jerusalem, consequently in the region of *Sinjil* and *el-Lubbān*. Lydda corresponds to the O T Lod (§ 33, above), and Ramathaim (Arimathæa, Mk 15 43) is the mod. *Rentis* 7½ m. N. of Lydda, which in *Onom.* 225, 96; 288, 146 is called Ρεμφίς, *Remphis*. After Beth-zur on the S. boundary had been captured from the Seleucids (I Mac 11 66), Joppa was taken possession of and Judaized about 142 B.C. (I Mac 12 33, 13 11), likewise Gazara, or Gezer (I Mac 13 43 ff.). The three districts just mentioned remained even in later times politically united to Jerusalem, since the majority of their inhabitants were Jews. According to these facts, the boundaries of Judæa, over against Samaria, were determined after the beginning of the last century B.C. For the extent of Judæa in later times, the list of toparchies, or administration districts, which Josephus gives (*BJ*, III, 3 5) is instructive, namely: (1) Jerusalem, (2) Gophna (*Jifnā*, NW. of Bethel), (3) Akrabata (*'Aḳrabe*, N. of Shiloh), (4) Thamna (*Tibne*, N. of Beth-horon), (5) Lydda, (6) Ammaus (*'Amwās*), (7) Bethletepha (*Bēt-nettīf*), (8) Engaddai (Engedi), (9) Herodium (*Jebel el-Furēdīs*), (10) Jericho (*er-Riha*). To these as (11) Idumæa (§ 33, above), S. of Beth-zur, is to be added, which was conquered and Judaized by John Hyrcanus (135–105 B.C.), and is not seldom mentioned by itself along with Judæa (*e.g.*, Mk 3 7 f.). With the foregoing agree the boundaries which are found, partly in Josephus, and partly in the Talmud. In *Ant.* XIV, 3 4, Korea (*Ḳarāwā*, in the lower *Wādy Fār'a*) is given as the most northern city of Judah, and in *BJ*, III, 3 5, Annath Borkaios is named as the outpost against Samaria, with which we may compare *Khirbet Berkīt*, 2 m. NE. of *el-Lubbān* (cf. Ad. Neubauer, *La Géographie du Talmud*, 57, and *Onom.* 214). Further to the W. the Talmud (cf. Neubauer, p. 86) mentions Antipatris (*Ḳal'at Rās el-'Ain*, N. of Lydda), which was built by Herod the Great as the boundary in that direction. Accordingly, the northern limit seems to have followed the modern *Wādy dēr Ballūṭ*. The boundary toward the W. varied. The Jewish population was in the majority, but the land was not old Jewish territory. For Joppa and Samaria, cf. Jos. *BJ*, III, 3 5; for Cæsarea, cf. Ac 12 19, 21 10. Ekron and Ashdod were controlled by the Hasmoneans, Gaza also by Herod. On the other hand, Ashkelon was never under the control of the Jews. The term "Judæa" was also used in a popular sense to mean a larger extent of territory, the ground of which usage is to be found in the conquests of the Maccabees. The meaning of the term varied at different times. It was used for the kingdom of the Maccabees under Alexander Jannæus (Jos. *Ant.* XIV, 5 2), for the territory of the high priest Hyrcanus (*Ant.* XIV, 11 2), for the kingdom of Herod (XVI, 2 1), for the territory ruled over by the Roman procurators (XVIII, 1 1; Lk 3 1), for the Roman province of Judæa (*BJ*, VII, 6 1), and for the portion of Syria inhabited by Jews (Ac 1 8, 2 9). It is therefore not surprising that Josephus occasionally uses "Judæa" in the sense of the old Canaan (*Ant.* I, 6 2, 7 2).

35. Samaria.

In spite of the fact that the last remnant of the Kingdom of Israel was inhabited by a mixed population with a mixed religion (II K 17 24 ff.), the haughty attitude toward Judah remained the same as in the earlier time, especially as the territory of the latter continually grew larger (cf. § 33, above, and Neh 3 33-37). Beth-horon was the home of the powerful Sanballat, who gave Nehemiah so much trouble. It was the Maccabees who brought about a change in the external conditions, since the gaining of the three territories Apherima, Lydda, and Ramathaim, 145 B.C., advanced the territory of Judah a considerable distance northward (cf. § 34, above). In 128 B.C. John Hyrcanus conquered Shechem together with the whole of Samaria, and united it to the Judæan kingdom. Pompey, on the other hand, freed the city of Samaria and the territory belonging to it between Judæa (§ 34, above) and the Plain of Esdraelon from the dominion of the Jews, and allowed it to manage its own internal affairs (63 B.C.); nevertheless it had to pay tribute to the province of Syria and furnish its contingent of soldiers to the governor of the same. Scythopolis, as Bethshan was now called, was united with the Decapolis (§ 38, above), while Carmel (cf. § 8, above) had probably belonged to the city of Tyre since the fall of the Kingdom of Israel (*BJ*, III, 3 1 and I, 2 7). Somewhere between these two points, according to Jo-


NORTHERN PORTION OF
PALESTINE
Ancient names of places in Roman type, thus: Sepphoris
Modern names in italics, thus: Saffurieh
SCALE OF MILES
0 5 10 15 20
Longitude East from Greenwich
MEDITERRANEAN SEA
PHŒNICIA
GALILEE
SAMARIA
PERÆA
DECAPOLIS
GOLAN
BASHAN
Sidon
Saida
Sarepta or Zarephath
Surafend
Tyre
es-Sûr
Leontes R.
(Nahr el Kasimiyeh)
Belfort
Kal'at esh-Shukif
Luz
Abel-beth-maacah
Abelmaim
Dan, Leshem or Laish
Tell el Kâdy
Beth-Rehob
Hunin
Kanah
Kana
Ladder of Tyrus
Râs en-Nâkûrah
Dan Jaan?
Dan
Echdippa, Achzib
ez-Zîb
Abdon, Hebron
Abdeh
Alloth, Hali
Alia
Ahlab
Dabbasheth
Dabsheh
Misheal or Misheal
Kh. Mushil
Beth-Emek
Amka
Achshaph
Kefr Lasif
Accho, Ptolemais
Acre, Akka
Helkath
Yerka
Ramah
Hamel
Beth-Dagon??
Tell Dûk
Cabul
Kabul
Heiphah
Haifa el-Mefâah
Shaphram
Shefa Amr
Kastra
Kh. Kasr es-Sumar
Iphtha-el
Jotapata
Kh. Jefat
Cana
Kh. Kana el-Jelil
Rimmah
Kh. Rumah
Sepphoris
Saffurieh
Nazareth
en-Nasirah
Japhia
Yafa
Chesulloth
Iksal
Jokneam of Carmel
Tell Kaimun
Gebu
Jeba
Dor, Dora
Tantûrah
Kishion
Megiddo
el-Lejjûn
Taanach
Tannuk
En Haddah
Kefr Adan
Sarid
Tell Shadud
Endor
Endûr
Nain
Nein
Shunem
Solam
Jezreel
Zer'în
Well of Harod
Ain Jalûd
Kedesh
Tell Abu Kudeis
Iphtah
Yafa
Arbela
Irbid
Magdala
Mejdel
Chorazin
Kerâzeh
Capernaum
Tell Hûm
Plain of Gennesaret
el-Ghuweir
Bethsaida Julias
et-Tell
Gergesenes?
Kersa
Kakkath, Tiberias
Tubarîyeh
Hammath
Hammam Ibrahim el-Bosha
Adamah
Dhumieh
Kedesh
Kadish
Tarichea
Kerâk
Hippos
Susiyeh
Aphek
Fîk
Amathia Zaphon
el-Hammeh
Abila
Abil
Gadara
Mukes
Lidebir
Ibdar
Capitolias
Beit Râs
Karnon
Karnein
Arbela
Irbid
Beth-Shittah
Shutta
Bethshean?, Beth-barah
Makhâdet Abarah
Beth Shean, Scythopolis
Beit Kâd
Betsan
Beth-anath or Eked
Sepphoris
Saffurieh
Cana of Galilee
Kefr Kenna
Nimphal
Ain Mahil
Dabbasith
Deberîyeh
Mt. Tabor
Jebel Tûr
Jabneel
Yemma
Shihabiri
en Nabrah
Adami
Kh. Adamah
Iblam
Ibleam
Taanath
Ain Tabaun
Zelta
Jezreel
Zer'în
Harosheth
el-Hûsheh
Bethlehem of Zebulon
Beit Lahm
Maalah??
Malûl
Shimron
Simûnieh
Ramah
Rummaneh
Hadad-Rimmon?
Dimnah, Rimmon
Rummaneh
Aloth
Kh. Hazireh
Iron
Yarûn
Hazor
Jeb Hadireh
Kedesh Naphtali
Kades
Gischala
Ahlab??
el-Jish
Zebulun
Neby Sebulûn
Waters of Merom
Bahr el-Hûleh
Jordan
Belvoir
Kaukab el-Hawa
Ain Tabaun
Ain Jalûd
Nahr Jalûd
Nahr Jordan
Nahr Damur
Nahr Barîghût
Nahr el Auwali
Nahr Sarîfand
Nahr Zahrâny
Nahr Kishon
Nahr el Mukatta
Nahr Iskanderûneh
Nahr Belus
Nahr Kurn
Nahr Mefjir
Nahr Zerka
Nahr Jalûd
Nahr Jordan
Wâdy Bîreh
Wâdy Kurn
Wâdy Mefjir
Wâdy Zerka
Wâdy Jalûd
Wâdy Jordan
Kishon R.
Jordan R.
Sea of Galilee
Lake of Gennesaret
Lake of Tiberias
Bahr Tubarîya
Mt. Lebanon
Jebel Libnân
Mount Lebanon
Jebel Libnân
Cœle Syria
The Valley of Mizpeh
Bk. Bukeiâ
Mt. Hermon
Jebel esh-Sheikh
Jebel ez Zoîr
Little Hermon
Jebel ed Dahy
Jebel Tûr
Jebel Fukû'a
Jebel Gilboa
Jebel Duhy
Jebel Kuleib
Jebel Sûsîyeh
Jebel Kûkeb
Jebel Kuleib
Jebel Sûsîyeh
Jebel Kûkeb
Jebel Duhy
Jebel Fukû'a
Jebel Gilboa
Jebel Tûr
Jebel Jermak

sephus (*BJ*, III, 3 4), lay the northern boundary of Samaria, namely, near the village of Ginnai (mod. *Jīnīn*), on the edge of the Plain of Esdraelon. The southern boundary has already been described in § 34, above. To the E. the Jordan Valley was the limit, and on the W. indefinitely the foothills of the highland. The city of Samaria attained to new prosperity through Herod, who rebuilt it (27 B.C.) and named it Sebaste. In 72 A.D. the old Shechem was replaced by Flavia Neapolis (mod. *Nābulus*), founded by Vespasian. On the coast, in 22 B.C., Herod the Great founded the famous seaport *Cæsarea Palestina*, or *ad Mare*, which was later the headquarters of the Roman procurator of Judæa.

After 734 B.C., the old *Gālīl* (§ 29, above) was altogether under the dominion of foreigners. From I Ch 30 10 f. it may be inferred that

36. Galilee. about 300 B.C. a number of families in Galilee felt themselves to be in some relationship to Jerusalem, but their position among the heathen was not secure. Consequently, about 165 B.C. Simon the Maccabee ordered them to remove with their possessions to Judæa (I Mac 5 14-23). Through the victories of Aristobulus I (104–103 B.C.) the whole population was compelled to accept Judaism, a population that consisted of remnants of Canaanites and Israelites, with additions of Aramæans, Ituræans (from the Lebanons), and Greeks. It was due to this fact that the Galileans were somewhat despised by the Judæans (Jn 1 46, 7 52). Nevertheless, Josephus praises their bravery and love of freedom, which showed itself just before and after the beginning of the Christian era in their frequent revolutions, partly in favor of the fallen Maccabee house, and partly against the Romans. The boundaries of the territory Galilee (Γαλιλαία, the Gr. form of the Heb. *gᵉlīlāh* or *gālīl*) we learn in general through Josephus (*BJ*, III, 3 1 ff.). They began N. of Scythopolis and the Plain of Esdraelon, extended eastward as far as the Jordan and to the Sea of Gennesaret, and, on the N., bordered on a district belonging to the old city Kadesh (mod. *Kedes*, in Jos. *Kedasa*, or *Kydyssa*), which belonged to Tyre (*Ant.* XIII, 5 6; *BJ*, II, 18 1; IV, 2 3). The western boundary can not be defined exactly. A distinction was made between Lower and Upper Galilee, the dividing-line being fixed by the Mishna as near *Kephar-Ḥananja* (mod. *Kafr 'Anān*), by Jos. as at Bersabe (perhaps the same as *Heptapegon*, between *Khān Minje* and *eṭ-Tābigha*). Quite remarkably, a place like Gamala (Jos. *BJ*, II, 20 4; cf. Ac 5 37) was reckoned to Galilee, though it really belonged to Gaulanitis (*Jōlān*), E. of the Sea of Gennesaret. The region near the sources of the Jordan, Ulatha and Paneas (§ 12, above), were not added to the kingdom of Herod until 20 B.C., when he was presented with the tetrarchy of Zenodorus by Augustus. The capital of Galilee was Sepphoris (*Sefūrije*). Under Herod Antipas (4 B.C. to 39 A.D.) for a long time the capital was at Tiberias, a city founded by him (cf. § 10, above).

The name "Peræa" represents the Hebrew expression *'ebher ha-yardēn*, meaning 'the E. Jordan land.' The connection of Peræa with Jerusalem came about in the same way as did that of Galilee (§ 36, above). At first, Judas Maccabæus removed the Jewish population living there to Jerusalem (I Mac 5 9-54), but fifty years later, John Hyrcanus (134–104 B.C.) began the conquest of the

37. Peræa. E. Jordan land, which was completed by Alexander Jannæus (102–76 B.C.). Philadelphia alone, the old Rabbath-Ammon, resisted him. Since the conquered people were compelled to accept the Jewish religion, it is not surprising if, from the time of Pompey (cf. § 38, below), we find mention of a Jewish territory Peræa E. of the Jordan. This territory, according to Jos. *BJ*, III, 3 3, was S. of the district of the city Pella, somewhere near the *Wādy Yābis*, and included, to the S., the district of the city Machærus (*Kh. Mukaur*). Its western boundary was the Jordan, while to the E. it extended as far as the territory of the Arabian Nabatæans, Heshbon, and the cities of Philadelphia and Gerasa. Its eastern boundary would have been represented by a line drawn a little E. of *es-Salṭ*. Its capital was Gedor (the Γαδαρά of Ptolemy, V, 15), of which name we have a trace in the mod. *'Ain Jādūr*, S. of *es-Salṭ*. The rest of the E. Jordan land belonged to the territory of those cities which were united in the league of the Decapolis (q.v.).

When Pompey organized the Roman province of Syria, 63 B.C., he left the specific Jewish region—that is, Judæa (with Idumæa), Galilee, and

38. The Roman Administration. Peræa—under the control of the Maccabæan high priest Hyrcanus, who, however, was subject to the Roman governor of Syria. The non-Jewish cities on the coast and in the E. Jordan land were 'freed' from the dominion of the Jews. The latter formed themselves into the league of the Decapolis, which in the time of its greatest prosperity included Philadelphia on the S. and Damascus on the N., and for a long time formed an efficient bulwark for the well-populated and civilized E. Jordan region against the Bedawin, who were continually pressing in from the desert. In consequence of a revolt against the Romans, Gabinius, the Roman governor (57 B.C.), divided up the Jewish territory into five districts, Jerusalem, Jericho, Gazara, Amathus, and Sepphoris, exclusive of Idumæa, which remained in the control of the wily Antipater. The first three of these territories constituted Judæa proper. Amathus (*Tell 'Amate*) was made the capital of Peræa, as Sepphoris was of Galilee. But in 55 B.C. Gabinius restored the old conditions, and in 47 B.C. Cæsar enlarged the territory of Hyrcanus by the addition of the Plain of Esdraelon and the seaport Joppa. Although after a long struggle the Maccabæan Antigonus with the help of the Parthians again became king of the Jews (40–37 B.C.), Herod the son of Antipater succeeded in having himself named by the Roman senate as king (40 B.C.), and having defeated Antigonus ruled from 37 to 4 B.C. He rendered the land a great service in that he subdued the Arabian Bedawin in the Trachonitis (*el-Lejā*), and brought this region, together with the adjacent districts Batanæa and Auranitis, to a state of settled, peaceful civilization (23 and 7 B.C.). He succeeded in adding Gaulanitis also, together with the district about the sources of the Jordan, to his kingdom. After his death, Augustus decided that Archelaus as ethnarch should have Idumæa, Judæa,

and Samaria, that Antipas should have Galilee and Peræa, and Philip receive Batanæa (with Gaulanitis), Trachonitis, and Auranitis, the two latter with the title tetrarch. But as early as 6 B.C. the territory of Archelaus was united with the province of Syria, although under special administration of a procurator (6–41 A.D.). Philip, who built the city of Cæsarea Philippi near the old Paneion at the sources of the Jordan (§ 12, above), and Julias on the site of Bethsaida, ruled until 33–34 A.D. His territory was united with the province of Syria until 37, then was given to King Agrippa I, who, in 39–40, also received the territory of Antipas, and in 41, Judæa and Samaria. After his death (44 A.D.) the Emperor Claudius placed the whole region under procurators (44–65). For the suppression of the Jewish revolt (66–70) Nero appointed Flavius Vespasianus to the Jewish territory as a special province. It remained as the private property of the Emperor Vespasian after his son Titus had put down the revolt. The province of Judæa was administered from *Cæsarea Palestina* through imperial governors; that is, pretorian legates. After the suppression of the last revolt of the Jews (132–135 A.D.) by Hadrian, the province was named *Syria Palestina*, with a consular legate at its head. After the time of Septimius Severus (193–211 A.D.), the simple name "Palestine" was the usual designation (cf. § 1, above).

LITERATURE: Reland, *Palæstina*, 1714; Ritter, *Allgemeine Erdkunde*, XIV–XVII, 1848–54²; Robinson, *Biblical Researches* (and other works), 1841–65; the publications of the Palestine Exploration Fund, 1865–1908; Baedeker-Socin, *Palästina und Syrien*⁴ (Eng. transl., 1897); G. A. Smith, *Hist. Geog. of the Holy Land* (1894); F. Buhl, *Geographie des alten Palästina* (1896), with full bibliography.
H. G.

PALLU, pal'lū (פַּלּוּא, *pallū'*): The ancestral head of the **Palluites** (Nu 26 5), one of the clans of Reuben (Gn 46 9; Ex 6 14, etc.). E. E. N.

PALMER-WORM. See LOCUST.

PALM-TREE. See PALESTINE, § 21.

PALSY. See DISEASE AND MEDICINE, § 5 (8).

PALTI, pal'tai (פַּלְטִי, *palṭī*): 1. One of the spies (Nu 13 9). 2. The person to whom Saul gave his daughter Michal, David's wife, in marriage, after David had fled from the court (I S 25 44, **Phalti** AV; II S 3 15, **Paltiel** RVmg.). E. E. N.

PALTIEL, pal'ti-el (פַּלְטִיאֵל, *palṭī'ēl*), 'God delivers': 1. A "prince" of Issachar (Nu 34 26). 2. See PALTI, 2. E. E. N.

PALTITE, pal'tait (הַפַּלְטִי, *ha-palṭī*), 'the man of Beth-palet' (q.v.): The designation of Helez, one of David's heroes (II S 23 26). **Pelonite** (I Ch 11 27) is probably a textual corruption of 'Paltite.'
E. E. N.

PAMPHYLIA, pam-fil'i-a. See ASIA MINOR, § 11.

PAN: (1) *ḥăbhittīm* (I Ch 9 31), from *ḥābhath*, 'to broil' or 'roast,' is of uncertain meaning, though probably it indicates some sort of a baking-dish. (2) *maḥăbhath* (Lv 2 5, 6 21, 7 9; I Ch 23 29), from the same root as (1), must be some kind of a flat broiling- or baking-dish, but exactly what is intended is uncertain (cf. the same word in Ezk 4 3). (3) *masrēth* (II S 13 9); as the Jewish-Aramaic equivalent of this word means 'pan,' the same meaning is probably to be assigned to the Heb. word. On other terms rendered "pan" (*kiyyōr*, *ṣīr*, *pārūr*, and *tsallaḥath*) see FOOD AND FOOD UTENSILS, § 11, and Plate I of HOUSEHOLD UTENSILS, Fig. 4.
E. E. N.

PANNAG, pan'nag (פַּנַּג, *pannagh*): An otherwise unknown word, which AV gives as a place, RV as some kind of confection (Ezk 27 17). Cornill and others emend to *dhōnagh*, 'wax' (of bees), which goes well with "honey" that follows. C. S. T.

PAPER. See BOOKS AND WRITING, § 2.

PAPHOS, pē'fes (Πάφος): A town on the promontory of Zephyrium near the SW. end of the island of Cyprus, founded by the Phœnicians under Cinyras. Old Paphos lay near the sea with its harbor at the mouth of the Bocarus. New Paphos lay 10 m. inland in a fertile plain. P. was famous for the impure worship of Astarte (Aphrodite), who sprang from the sea here (hence the Paphian Aphrodite), where she was worshiped in the shape of a conical meteoric stone (*baetylus*, ξόανον); an oracle was connected with her famous, wealthy temple, whose priest exercised spiritual supremacy over Cyprus. P. was destroyed by an earthquake in 14 B.C.; when rebuilt, it was named *Augusta* in honor of Augustus, but this name failed to persist. In imperial times it was the residence of the proconsul of Cyprus. Many ruins of it remain. J. R. S. S.

PAPYRUS, pə-pai'rus *or* -pī'rus. See PALESTINE, § 22; also BOOKS AND WRITING, § 2; and SHIPS AND NAVIGATION, § 2.

PARABLE: A short account of something which might occur, but has not necessarily occurred, in nature or life, designed to convey some moral or spiritual lesson. The essence of the parable (Heb. *māshāl*, Gr. παραβολή, from παρά βάλλειν, 'to set side by side') is the idea of comparison. It aims to make use of the underlying analogies or resemblances between the natural and spiritual spheres. The Biblical usage of the term "parable," however, is not exact. In particular, in the O T *māshāl* stands for a wide variety of figurative forms of expression. Occasionally, the nearest English equivalent term would be 'argument,' used in a very general sense (Job 27 1, 29 1). Again, the word means a poetic oracle (Nu 23 7, 18; Hab 2 6) or an obscure and enigmatic utterance, perhaps because couched in symbolic terms (Ezk 20 49). In the N T παραβολή is applied to certain proverbial or metaphorical expressions which are not in the form of a narrative, *e.g.*, "If the blind lead the blind, both shall fall into the ditch" (cf. also Mt 15 14, 16; Lk 4 23, 6 39). In the Fourth Gospel "parable" is used to render παροιμία (10 6), which is more strictly 'proverb' (so RVmg.). But the post-Biblical and modern usage of the term has tended to narrow its meaning and, in general, to limit it to similitudes cast into narrative form. Simpler figurative speech is now included in the category of proverb or of simple metaphor; and for

1. Nature of Parables.

associated and similar figures it makes use of such terms as fable, myth, and allegory. Parable is thus to be distinguished from myth, which is also in the form of fictitious narrative capable of conveying moral and spiritual instruction, and is found in two forms. The first of these results from the unconscious clustering of imagined events about imaginary persons in the course of the formation of folk-lore. When folk-lore contains a kernel of historical fact, it becomes legend; when it embodies some truth of natural religion, it is called myth. Or, a myth may also be an artificially constructed story. In either case it embodies and expresses truth, not as a matter of practical life, but of speculative thought. In this, its first form, it lacks the element of exact parallelism between the narrative and the truth conveyed through it. In its second form (cf. Plato, *Gorg.* 523a; *Phæd.* 61a), while it approaches most nearly to the form of the Biblical parable, it is not limited to the expression of spiritual or moral lessons; it is concerned with intellectual truth oftener than with ethical principles. The fable differs from the parable, first, in not aiming to represent action possible in nature. It draws its characters from the lower brute creation and even from the inanimate world. It represents these as possessing and using faculties of mind and heart peculiar to man alone. Foxes and wolves, eagles and tortoises, trees and flowers pots and pans, converse with one another like human beings. But a more important difference between fable and parable is that the former is associated with instruction of a type lower than the spiritual. At the highest, its object is the cultivation of mere worldly wisdom or prudence. Quite often a fable is designed for no other end than the entertainment or amusement of the reader, while a parable is always meant to teach some truth of the spiritual or eternal order. Finally, parable differs from allegory in that the latter is more elaborate. It involves the possibility of being lengthened out indefinitely. It parallelizes the developments and sinuosities of an inner or ideal transaction by corresponding terms in the figure. The former is characterized by brevity and simplicity. Figure and idea touch each other at one principal point. In form, also, parable and allegory differ as simile and metaphor (cf. "The kingdom of heaven is like unto," etc., Mt 13 24, 31 33, etc., with "I am the true vine," Jn 15 1 or "I am the door," Jn ch. 10).

2. Parables in the O T.

Of parables in the strictest sense, the O T contains only two. The first of these is the story through which the prophet Nathan awakened in the consciousness of David a sense of his guilt in the matter of Bath-sheba (II S 21 1 ff.), and the second, the similitude of the vineyard used by Isaiah (5 1 ff.) to arouse loyalty to Jehovah on the part of Israel. Other stories, such as that of the trees assembled to elect a king (Jg 9 8) and of the thistle and cedar (II K 14 9), are more strictly fables. Still others, such as Ezekiel's account of the two eagles and the vine (17 2 ff.) and of the caldron (24 3 ff.), are allegories. The small number of parabolic narratives to be found in the O T must not, however, be taken as an indication of indifference toward this literary form as suitable for moral instruction. The number is only apparently small. In reality, similitudes, which, though not explicitly couched in the terms of fictitious narrative, suggest and furnish the materials for such narrative, are abundant.

3. Rabbinical Use of Parables.

The parable has been a favorite method of teaching with the sages of Oriental countries in general. Especially did eminent rabbis (Gamaliel, Hillel) before and in the time of Jesus Christ use it freely. Some of the productions of these men possess much beauty and point. One, for instance, aims to impress on the mind the Divine origin and value of the Law in the following story: A certain king had an only daughter. Another young king asked and obtained her in marriage. As he was about to return to his own country with his bride, the father said to him: "She whom I have given to thee is my only daughter. I can not bear to part from her; yet I can not say unto thee, Take her not, for she is thy wife. But show me this kindness; wherever thou goest prepare me a chamber that I may dwell with you, for I can not bear to be separated from my daughter." Thus where the Law is, God is. (Weber, *Jüd. Theol.* 1897², p. 17.) But, as a general thing, the parables of rabbinical literature are artificial, unnatural, and fantastic (cf. Trench, *Notes on Parables*).

4. The Parables of Jesus.

Jesus used the parable form so often and with such effect as to raise it to preeminence among literary vehicles of truth, and, at the same time, in a certain sense to identify it with His own personality as a teacher, though it is not true to say, as Steinmeyer does, that it is a form peculiar to Jesus. In all probability, the evangelic records do not contain all the parables which He formulated. As to those which they do bring down to us, their exact number will vary according as one adopts a broader or a narrower definition of the term "parable." Some limit the number to twenty-seven, while others make out as many as fifty-nine. It is enough to say that these numbers, far apart as they are, still convey an idea of the relative frequency of this mode of instruction in the teaching of Jesus. In remarkable contrast to this is the fact that the Epistles of the N T contain nothing resembling the parables. This is also true of the apocryphal gospels. The Fourth Gospel stands midway between the Synoptics and the Epistles in this particular. While it records no parables in the strict sense of the word, it does contain figurative teaching of Jesus falling under the general name of allegory (Jn 10 7 ff., 15 1 ff.). Within the smaller group constituted by the Synoptics the distribution of parables is again closely connected with the main characteristics peculiar to the separate documents. Mark, whose obvious aim is to tell of the works of Jesus, contains the smallest number, giving only one not paralleled in the other two Synoptics. Luke, who aims to be full and complete, gives the largest number. Mt stands between these two, with a collection fairly representative of all Jesus' parables. One striking characteristic of Jesus' handling of parables is His use of them in pairs. The similitude of the Mustard-seed and that of the Leaven (Mt 13 33; Lk 13 20) convey essentially the same teaching. This is true also of the parables of the Hidden

Treasure, and the Pearl of Great Price (Mt 13 31 f.; Mk 4 30; Mt 13 44 f.), and of those of the Talents and Pounds. In one case, three parables appear to contain the same general lesson: the Lost Coin, the Lost Sheep, and the Lost Son (Lk ch. 15). The design of this repetition was evidently to present more clearly and forcibly truth already once expressed by showing it from another point of view. But both the grouping and the verbal form in which the parables are now extant have been to some degree influenced by the medium of the personalities through which they have been transmitted, *i.e.*, the consciousness of the evangelists. In respect to the literary form, according to Jülicher, a strong tendency to develop the parables into allegories is to be discerned in the Synoptic records (*Gleichnissreden*, I, pp. 183–202). It is, however, quite possible to exaggerate this feature of the records.

5. Interpretation of Parables. The object of parabolic teaching was undoubtedly to set forth clearly and impressively the inner realities of the kingdom of God. Yet in the very nature of things, to many minds unprepared for this type of teaching they incidentally proved a source of mystification and apparent concealment of the meaning of the teacher. With the lapse of time and the change of conditions and forms of thought, and more especially of forms of expression, the tendency to misconstrue and misinterpret the parables grew. In modern times this tendency has often assumed the proportions of complete allegorization. The interpreters of the Tübingen school, for instance, found in the parables allegories of the contests between the Judaizing and Pauline parties in the Apostolic Church. In more recent days, a group of writers including such men as Tolstoy (*Teaching of Jesus*), Kirchbach (*Was lehrte Jesus?*[3] 1903), and Kalthoff (*Das Christus Problem*, 1902) read the parables as allegories of social and industrial conditions and movements. Such allegorizing is based in some instances upon accidental resemblances and suggestions, as when in the Lost Coin (Lk 15 8) one sees a symbol of the lost soul, because just as the coin bears the image of a king, the soul bears the image of God. In other instances, allegorizing is based on the use and interpretation of certain specific symbols in Scripture, upon the assumption that such interpretation of them gives them the stamp of authority. As, for instance, because in Mt 21 33, the leaders of Israel are portrayed as vine-dressers, the vine-dresser in Lk 13 6-9 (the parable of the Fruitless Fig-tree) must be taken as meaning a leader of Israel; but as the interpretation obviously does not fit the character of the person, the allegorist is compelled to explain that in this case the vine-dresser represents the leaders of Israel "as they were not." Again, in some instances, allegorizing is nothing more than the introduction of the theological and philosophical presuppositions of the interpreter. This was the case with the Tübingen exegetes, who found in the four kinds of ground in the Parable of the Sower the four parties or sects of the early Christian Church. In all cases this type of interpretation violates fundamental principles, and vitiates the teaching of Jesus. A parable from its nature presents a single thought in a figurative form. The thought may be simple as well as single, and in such a case, with the discovery and exposition of this thought the interpretation is complete. All else in the form of the figure must be regarded as background or drapery. But the thought may also be complex (*e.g.*, that in the Parable of the Sower), and then the subordinate features may, by their coincident resemblances in the parabolic figure, throw auxiliary light upon it. Naturally, this principle leaves it to be determined what in each parable is the main thought and whether it admits of or demands auxiliary illustration.

Literature: Jülicher, *Die Gleichnissreden Jesu* (1899); Fiebig, *Altjüdische Gleichnisse und die Gleichnisse Jesu* (1904); Trench, *Notes on the Parables*[14] (1880); Goebel, *The Parables of Jesus* (1883); Bruce, *The Parabolic Teaching of Christ*[3] (1886); Weinel, *Die Gleichnisse Jesu* (1905); Dods, *The Parables of the Lord*[2] (1900). A. C. Z.

PARACLETE, par'a-clît. See Holy Spirit, § 2.

PARADISE. See Eschatology, § 31, and Eden.

PARAH, pê'rā (הַפָּרָה, *ha-pārāh*), 'the cow': A city of Benjamin (Jos 18 23). Map III, F 5. E. E. N.

PARAN, pê'ran (פָּארָן, *pā'rān*): **1.** A wilderness between Midian and Egypt (I K 11 18), and defined more narrowly as including Kadesh (Nu 20 1), and, by inference, also the wilderness of Zin and beyond to the S. (Nu 27 14; Dt 32 51); but still more narrowly as exclusive of Zin, which lies to the N. (Nu 13 21 and 33 36 LXX.). It is the modern *et Tih*, a table-land abounding in limestone formation. It served as the refuge of Ishmael when expelled from the camp of Abraham (Gn 21 21). It was one of the stations of the wilderness journey (Nu 10 12, 12 16 [P]). From it the spies were sent out, and thither they returned to make their report (Nu 13 2, 26). **2.** A mountain, named with Sinai, Seir, and Teman (Dt 33 2; Hab 3 3). But as these passages are poetical, the intention to name an exact spot is doubtful. It may be *Jebel Makra*. **3.** El-Paran, the 'terebinth of Paran' (Gn 14 6), a landmark near Kadesh, but possibly the same as Elath (q.v.). A. C. Z.

PARBAR, pār'bar (פַּרְבָּר, *pārbār*): The Hebraized form of a Persian word, meaning 'summer-house' or 'colonnade.' It is the designation of a building connected with Solomon's Temple on the W., where six Levites were stationed as guards, four at the causeway and two inside the Parbar (I Ch 26 18). The word is used in its original Persian form *parwārīm* of one of the courts of the Temple (II K 23 11, "precincts" RV, "suburbs" AV). J. A. K.

PARCHED CORN. See Food and Food Utensils, § 1.

PARCHMENT: The rendering of the Gr. *μεμβράνας* in II Ti 4 13. It probably denotes books made of the material just coming into use, and therefore reserved for more important writings. See also Books and Writing, § 3 and Pergamum (end). A. C. Z.

PARDON. See Forgiveness.

PARLOR. See House, § 6.

PARMASHTA, pär-mash'tȧ (פַּרְמַשְׁתָּא, *parmashtā'*), Persian for 'chief': One of the sons of Haman (Est 9 9). E. E. N.

PARMENAS, pär'mē-nas (Παρμενᾶς): One of the "seven" chosen to administer the charities of the Jerusalem Church (Ac 6 5). Nothing further is known of him. See CHURCH, § 3. E. E. N.

PARNACH, pär'nac (פַּרְנָךְ, *parnākh*): A "prince" of Zebulun (Nu 34 25). E. E. N.

PAROSH, pē'rosh (פַּרְעֹשׁ, *par'ōsh*), 'flea': The ancestral head of a great post-exilic family of the same name (Ezr 2 3, 8 3 [**Pharosh** AV], 10 25; Neh 3 25, 7 8, 10 14). E. E. N.

PAROUSIA, pär-ū'shi-ȧ *or* -si-ȧ. See ESCHATOLOGY, §§ 34 ff.

PARSHANDATHA, pär-shan'dȧ-thȧ *or* pär''shan-dē'thȧ (פַּרְשַׁנְדָּתָא, *parshandāthā'*), a Persian word, 'given by prayer' (?): One of the sons of Haman (Est 9 7). E. E. N.

PARTHIANS, pär'thi-ȧnz (Πάρθοι, Ac 2 9): Men of Jewish descent who made their permanent home in Parthia and were found, like many others of the Dispersion, at Jerusalem, probably as pilgrims celebrating the festival. Parthians, in a strict sense, are nowhere mentioned in the Bible. Parthia was a mountainous land to the S. of the Caspian Sea, bounded by Hyrcania on the N., Ariana on the E., Media on the W., and Carmania on the S. In its earliest known history this territory was a part of Persia, constituting, according to Herodotus (III, 93), a portion of the 16th satrapy under Darius. It remained under Persian control as late as the conquest of Persia by Alexander the Great. When the land passed into the hands of the Seleucids, the Parthians revolted under Arsaces and became an independent state (c. 250 B.C.). But once independent and under the lead of the Arsacids, Parthia rapidly grew into an empire extending to the Euphrates and the Indus. The Parthian power proved one of the most difficult for the Romans to deal with, and, in fact, was never subjugated, though desperate struggles in the effort to do so were made under Crassus and Trajan. It finally succumbed to internecine strife, and the accession of the Persian dynasty of the Sassanids in 226 A.D. put an end to it. The Parthians made a destructive invasion of Judæa in 39 A.D. A. C. Z.

PARTITION, MIDDLE WALL OF: An expression used by Paul (Eph 2 14) in a passage in which he asserts the abolition of all distinction between Jew and Gentile. It is probable that he had in mind the barrier (*sōrēg*) in Herod's Temple that separated the outer court of the Gentiles from the inner courts accessible to Jews alone (Jos. *Ant.* XV, 2; *BJ*, V, 5). See TEMPLE, § 28. S. D.

PARTRIDGE (*qōrē'*, 'caller'): A bird common in Palestine, but regarded as insignificant in contrast with larger game (I S 26 20). In Jer 17 11 its alleged habit of stealing a nest and hatching young not of its own serves as the basis of a figurative usage. But as the partridge does not do this, the prophet is evidently using a current notion as the ground of his simile. See also PALESTINE, § 25. A. C. Z.

PARUAH, pȧ-rū'ȧ *or* par'u-ȧ (פָּרוּחַ, *pārūaḥ*): The father of Solomon's officer Jehoshaphat (I K 4 17). E. E. N.

PARVAIM, pär-vē'im *or* pär'vȧ-im (פַּרְוָיִם, *parwāyim*): Probably the designation of a region where gold was mined (II Ch 3 6). Two possible identifications, one in southern, the other in central Arabia have been proposed. E. E. N.

PASACH, pē'sac (פָּסַךְ, *pāṣakh*): The head of a family of Asher (I Ch 7 33). E. E. N.

PAS-DAMMIM, pas''-dam'mim. See EPHES-DAMMIM.

PASEAH, pȧ-sī'ȧ (פָּסֵחַ, *pāṣēaḥ*), 'limping': **1.** The head of a Judahite family (I Ch 4 12, or here a place-name?). **2.** The ancestral head of a family of the Nethinim (Ezr 2 49; Neh 7 51, **Phaseah** AV, Neh 3 6). E. E. N.

PASHHUR, pash'hūr, **PASHUR** (פַּשְׁחוּר, *pashḥūr*): **1.** The son of Malchijah. With Zephaniah, the priest, he was sent by King Zedekiah (c. 588) to Jeremiah to inquire concerning the outcome of Nebuchadrezzar's attack on Jerusalem (Jer 21 1 f.). Later, he was one of those (Jer 38 1 f.) who were responsible for putting Jeremiah in the miry dungeon (I Ch 9 12; Neh 11 12). **2.** The son of Immer, and chief overseer in the Temple under Jehoiachin. He smote Jeremiah and had him put in the stocks, from which he freed him the next day. Jeremiah gave him the name Magor-Missabib (q.v.), and prophesied that he would go into exile to Babylon (Jer 20 1 ff.). As Zephaniah, son of Maaseiah, evidently was overseer of the Temple under Zedekiah, Pashhur probably was taken to Babylon with Jehoiakim (597 B.C.). **3.** A priestly family which returned with Zerubbabel (Ezr 2 38; Neh 7 41). Six of the family had married foreign wives (Ezr 10 22), and a representative of the family sealed the covenant (Neh 10 3 [4]). **4.** The father of Gedaliah (Jer 38 1), perhaps the same as **2** above. C. S. T.

PASSAGE (*ma'ăbhar*, *ma'bārāh*), 'pass,' 'ford': This term is found in the AV of Jg 12 5, 6; I S 13 23, 14 4; Is 10 29; Jer 22 20, 51 32; but the same Heb. word is rendered "fords" in Jos 2 7; Jg 3 28; Is 16 2. The RV more accurately renders by "fords" in Jg 12 5, and Jer 51 32 mg. (but "passages" in the text); also by "pass" ("passes") in I S 13 23, 14 4; Is 10 29, and "Abarim" in Jer 22 20. (Cf. ABARIM.) A. C. Z.

PASSENGER: A word found in Pr 9 15; Ezk 39 11, 14, 15 AV in the obsolete sense of 'one who is passing by' or 'through' a place. The RV has the more modern "they [them] that pass by [through]." A. C. Z.

PASSION: (1) In Ac 1 3, "after his passion" is literally 'after He suffered,' *μετὰ τὸ παθεῖν αὐτόν.* (2) The expression "like passions" (Ac 14 15; Ja 5 17) is the rendering of the compound adj. *ὁμοιοπαθής*, 'of like feeling,' and means, in these two instances, 'of like nature,' 'with the same natural limitations.' E. E. N.

PASSOVER. See FASTS AND FEASTS, § 7.

PASS THROUGH FIRE, CAUSE TO. See SEMITIC RELIGION, § 27.

PASTOR: The original terms *rōēh*, *ποιμήν*, 'shepherd,' rendered by "pastor" in Jer 2 8, 3 15, etc., and in Eph 4 11 AV, are in these instances used neither in their literal sense nor in the modern ecclesiastical sense of the Eng. word, but as the equivalent of 'ruler.' In Jer 2 8 the RV renders by "ruler," elsewhere by "shepherd." See also CHURCH LIFE, § 8.

A. C. Z.

PASTORAL EPISTLES. See TIMOTHY, EPISTLES TO, and TITUS, EPISTLE TO.

PATARA, pat'a-ra (*Πάταρα*): A seaport of Lycia E. of the mouth of the Xanthus. It was one of the twenty-three Lycian republics which formed a confederacy of seventy cities, at whose head stood the Lyciarch; the six chief cities (Xanthus, Patara, Pinara, Olympus, Myra, Tlos) had two votes each. P. was the seat of the worship, and a famous oracle, of Apollo Patareus. It was enlarged and embellished by Ptolemæus Philadelphus, who renamed it *Arsinoë* (this name did not persist). There remain of it considerable ruins in the form of walls, temples, theaters, an aqueduct, baths (built by Vespasian), sarcophagi, and a triumphal arch. The ancient harbor is now a swamp. J. R. S. S.

PATER NOSTER. See LORD'S PRAYER.

PATH, PATHWAY: These words render the following original terms: (1) *'ōraḥ*, 'path,' 'customary road' (Job 19 8; Is 2 3, etc.). (2) *m'sillāh*, 'highway' (Is 59 7; Jl 2 8). (3) *ma'gāl*, *ma'gālāh*, 'wheel-road' (Ps 17 5, 23 3; Pr 2 9, etc.). (4) *mish'ōl*, a pass 'hemmed in' on each side, or made by hollowing (Nu 22 24). (5) *nāthībh*, *n'thībhāh*, a 'raised road,' 'highway'; in the literal sense (Job 18 10), and figuratively for the course of life (Job 19 8; Ps 119 105; Pr 1 15, etc.). (6) *sh'bhīl*, *sh'bhūl*, a 'way that stretches out' (Ps 77 20; Jer 18 15). (7) *τρίβος*, a 'path made by attrition' (Mk 1 3, and ‖s). (8) *τροχιά*, a 'circuit,' 'wheel,' *i.e.*, a road that returns upon itself (He 12 13).

A. C. Z.

PATHROS, path'rŏs, **PATHRUSIM,** path-rū'sim. See EGYPT, § 1, and ETHNOGRAPHY AND ETHNOLOGY, § 11.

PATIENCE. See GOD, § 2.

PATMOS, pat'mŏs (*Πάτμος*): A volcanic island of the Sporades group, now nearly treeless. It is characterized by an indented coast and has a safe harbor. By the Romans it was made a place of exile for the lower class of criminals. John, the author of Rev, was banished thither by Domitian 94 A.D. According to tradition, he lived there at hard labor for eighteen months, had his revelations (95 A.D.) in the "cave of the Apocalypse," now connected with the monastery of St. John, which was founded in 1088 A.D. by the monk Christodulus, on the authority of a bull (still extant) of the emperor Alexius Comnenus. The embalmed body of John is still shown. J. R. S. S.

PATRIARCHS: As the etymology implies, a patriarch (*πατριάρχης*) is one who rules a clan or tribe by paternal right. The word is used several times in the LXX. (*e.g.*, I Ch 24 31; "heads of the fathers' houses" RV); but does not occur in the English O T. In the N T the title "patriarch" is applied to Abraham (He 7 4), David (Ac 2 29), and the sons of Jacob (Ac 7 8 f.). Specifically, the word has come to indicate one of the early progenitors of the human race, or, more narrowly, of the tribes of Israel. The Biblical patriarchs thus fall into three groups: (1) The antediluvians, (2) the names in the genealogical list from Shem to Terah, (3) Abraham, Isaac, and Jacob. For these last, see articles under the respective titles; only the first two groups will be considered in this article.

There are two lists of the antediluvian patriarchs. The earlier narrative (Gn 4 16-24, J) traces the descent of Lamech from Cain through four generations, and frequently couples some interesting event with the name mentioned. The second genealogy (Gn 5 3-31, P) makes Seth the ancestor of Lamech, inserts this author's customary chronological data, and adds two more names, so that there are in all ten generations from Adam to Noah. The difference in the spelling of the two lists is not so great as appears in the English translation. From Shem to Terah (Gn ch. 11, P) only nine names appear in the Heb. text; but the LXX., followed by Lk 3 36, inserts "Cainan" between "Arpachshad" and "Shelah," thus making ten generations here also. The different versions vary widely as to the longevity of the patriarchs. Thus from the Flood to Abraham was 290 years according to the present Heb. text, but is given by the LXX. as 1,070 years! This gives some idea of the extent to which the figures were manipulated by the ancient authorities, usually in the interest of some ideal chronological symmetry. (See CHRONOLOGY OF THE O T.) But according to all the accounts, the length of life ascribed is incredibly high.

It is difficult to determine just what historic facts underlie the various genealogies of Genesis. The ten antediluvian patriarchs, with their enormous ages, may have some connection with the ten dynasties which, according to Berossus, ruled Babylonia for 432,000 years before the Flood. The descendants of Noah (Gn ch. 10 f.) are apparently personifications of homonymous tribes or localities, *e.g.*, Canaan, Zidon, Ophir, Elam. (See GENEALOGY.) Even in the later chapters of Genesis we are often in doubt as to whether the narratives describe the actions of individuals or of tribes. (See LOT.) We may safely say, however, that there is a strong presumption against the historic personality of any of the patriarchs before Abraham. Nevertheless, the Biblical writers may have believed that these names belonged to actual individuals. The inspired wisdom and restraint of the Scriptural account are shown in the representation of these typical ancestors of Israel as mere men, and not as wonder-working demigods, which is in striking contrast with the primitive hero legends of other races, as well as with the later rabbinical traditions concerning these same patriarchs.

LITERATURE: Driver, *Genesis*; Ryle, *Early Narratives of Genesis*; Lenormant, *Les origines de l'histoire*; Worcester, *Genesis in the Light of Modern Knowledge*. L. B. Paton, The Oral Sources of the Patriarchal Narratives, in *AJT* (October, 1904).

L. G. L.

PATRIMONY. See Family and Family Law, § 8.

PATROBAS, pat'ro-bas *or* -bas (Πατρόβας): A member of the early Roman Church (Ro 16 14), otherwise unknown. E. E. N.

PATTERN: This term renders the following Heb. and Gr. words: (1) *tabhnīth,* 'model' (Ex 25 9, 40; Jos 22 28, etc.). (2) *tokhnīth,* 'measure,' or 'standard,' of the ideal temple (Ezk 43 10; cf. 28 12 RVmg.). (3) *mar'eh,* 'appearance,' used of Moses' vision of the Tabernacle (Nu 8 4). (4) ὑποτύπωσις, an 'outline,' which serves as a model (I Ti 1 16 AV; "ensample" RV; II Ti 1 13, "form" AV). (5) τύπος, 'model' (Tit 2 7 AV; He 8 5). (6) ὑπόδειγματα, 'copies' (He 9 23 AV). J. M. T.

PAU, pê'u (פָּעוּ, *pā'ū*): A city of Edom (Gn 36 39; **Pai** in I Ch 1 50). The LXX. reads "Peor." The site is doubtful. E. E. N.

PAUL

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I. Paul's Life Up to His Conversion.

1. Birth and Early Training.

Paul, Παῦλος (originally Saul, Σαῦλος or Σαούλ = Heb. שָׁאוּל, *shā'ūl*), was born in Tarsus, a Cilician city of note, intellectually as well as politically (Ac 21 39, 22 3). Against this express statement the story of Jerome—*De Viris illustribus,* 5—which makes Gischala of Galilee his birthplace can not count. Tarsus had a strong colony of patriotic Jews, who sent reenforcements to Jerusalem during its last siege, and among whom Paul was brought up. Whatever influence the Greek environment had on him must have been mainly unconscious. It was to Jewish influences he gave up his mind. Not only his father but remoter ancestors were Pharisees (Ac 23 6), and he became a devoted Pharisee himself. Yet though Aramaic was his mother tongue (Ac 9 4, 21 40)—from which it has been inferred that his parents had not been long in the Dispersion—and though he knew the Hebrew O T, he usually quotes the LXX., and is to be regarded rather as a Greek than a Hebrew Rabbi. He was by birth a Roman citizen (Ac 22 28), and Ramsay has the merit of showing how the imperial idea influenced his mind and imagination, and even his policy as an evangelist. Attempts to trace in Paul other Greek influences which might have reached him in Tarsus—*e.g.,* that of the Stoic philosophy, which had there its native seat, or of the Greek mysteries—are quite inconclusive (cf. Clemen, *Paulus,* 1904, vol. ii, p. 65). When Paul says himself (Gal 1 15) that God set him apart from birth, it means that all the influences about him from the beginning—Jewish, Greek, Roman—contributed, apart from any consciousness or intention on his part, to fit him for the work of his life. There was a predestination in them which made him a "chosen vessel" (σκεῦος ἐκλογῆς, Ac 9 15), but which he only came to see later.

Of Paul's family relations little is known. Later, he had a married sister in Jerusalem whose son was old enough to act in a delicate situation (Ac 23 16 f.). He himself seems never to have married. The gift for celibacy was part of his endowment for the homeless Apostolic life. As Appeals to Rome were costly, it has been inferred that in his later days he must have fallen heir to some family property. He must have had a strong physique to be able to survive what we read in II Co 11 23-29, but his presence was not imposing (Ac 14 12). He mentions one distressing and repulsive illness (Gal 4 13), the one apparently from which he suffered chronically or intermittently, and which he elsewhere describes as "a thorn in the flesh," "a messenger of Satan," who buffeted him to keep him humble amid the extraordinary revelations he had had. Of the various guesses at this (ophthalmia, Farrar; malarial fever, Ramsay; *crampe de prédicateur,* Godet; and epilepsy), there is most to be said for the last, or for some form of hysteria. At Tarsus Paul learned the trade of σκηνοποιός (Ac 18 3), which was connected with the local manufacture of *cilicium* (goatshair cloth), but it is not certain what modern word gives the best suggestion of the kind of work he did—weaver, sailmaker, saddler, or what. Its value to him as an Apostle was that it enabled him to make the gospel "without charge," ἀδάπανον (I Co 9 18), and to maintain his character for disinterestedness (I Th 2 9; II Th 3 8; I Co 9 12; II Co 12 14; Ac 20 34). He worked at his trade in Thessalonica, Corinth, and Ephesus.

2. Education in Jerusalem.

From Tarsus Paul went to Jerusalem to be educated as a Rabbi in the school of Gamaliel (Ac 22 3). He became a 'zealot' for God, or for his ancestral traditions (Gal 1 14). Many strains of interest united here: national, for devotion to the Law meant devotion to Israel; intellectual, for a great Rabbi was to the Jews what a great philosopher was to the Greeks (Jn 3 10); personal, for in his zeal for the Law Paul was conscious that he had rivals whom he had to surpass, if he was to secure his own future (Gal 1 14 and Ph 3 7); and, finally, religious. Paul was a profoundly serious and pious man: he hungered and thirsted after righteousness, and he sought it devotedly along this line. To be righteous meant to keep the Law, and he strove with all his strength to keep it. One of the most important questions to be considered in the study of Paul's life is, What kind of experience did he have, spiritually, during this period? To this the Epp. make various references. In Ph 3 6 he says that he was, "as touching the righteousness which is in the law, found blameless," κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος, which must mean that no one could censure him from the Pharisaic point of view. (In the same sense, cf. Ac 23 1.) In Gal 1 14 it is implied that so

long as he was in this Pharisaic life he had a complacent consciousness of some kind: he was not only getting on, but getting on better than others. It is not certain how far we can use Ro 7 7 to answer our question (cf. *HDB*, III, 79). What we have here is rather ideal than literal autobiography. Still, it can hardly be doubted that experience reaching back into the Pharisaic days underlies this passage, and that Paul, with all his sincerity, had misgivings as to whether the way he was walking really led to righteousness (see ROMANS, § 2).

3. First Contact with Christianity.

We do not know when he came to Jerusalem. He never saw Jesus in the days of His flesh. Apparently he came into contact with the new movement in some connection with Stephen. The Cilicians (Ac 6 9) had or frequented a particular synagogue in Jerusalem and were Stephen's opponents. Hence Paul probably encountered Christianity first in the form in which it threatened Judaism; Stephen had recalled the words of Jesus which threatened the destruction of the Temple and, therefore, to a great extent the superseding of the Law (Ac 6 14). But apart from definite dogmatic differences, a man so deeply in earnest with his own religion as Paul would soon feel that in the new society there was an attitude of the soul to God which was not his attitude, and which, if it were justifiable, made his religion vain. Two ideals and experiences of religion confronted each other in the Pharisee and the Christian, and this ardent Pharisee was conscious at once that in Christianity he encountered the enemy. It was not a Sadducean police regulation, in the interest of the public order, which he assisted to enforce; it was a genuine religious persecution of which he became a leading agent. He often refers to this. Sometimes he speaks of the severity of the persecution (Ac 22 4, 19 f.), sometimes of the good conscience with which he acted (Ac 26 9); sometimes he expresses deep contrition (Gal 1 13; I Co 15 9; cf. I Ti 1 13, where remorse is lightened by the reflection that he had acted "ignorantly in unbelief," *ἀγνοῶν . . . ἐν ἀπιστίᾳ*). These references by Paul himself are of interest in that they agree with the representation in Ac 9 1, that up to the moment of his conversion Paul was persecuting with a good conscience. The "kicking against the goad" (Ac 26 14) does not mean that he was stifling nascent Christian convictions. He was to the last moment of his prechristian life in the tragic situation described by Jesus; he thought that his persecution of the disciples was service rendered to God (Jn 16 2).

II. PAUL'S CONVERSION.

Paul's conversion is in its issues the greatest event of early Christian history. As such, it is three times told in Ac (chs. 9, 22, and 26), and there are incidental allusions to it in Gal 1 12; I Co 9 1; II Co 4 6; Ph 3 12; I Ti 1 13. It raises three main questions:

(1) What were its antecedents, in the sense of events and experiences leading up to it? In the line of what has been said above, some would deny that there were any: only thus, it is argued, can the supernatural character of Paul's conversion be maintained. But the supernatural is not maintained by being made blankly unintelligible, and if a supernatural event—say the manifestation of Jesus—is to have one result and not another, it must be made to a mind in one condition and not another—that is, to a mind prepared for it. Paul's state of mind had no power to produce the manifestation, but it made it possible for him to understand and appreciate it. As influences contributing to such a state of mind reference has been made to the death of Stephen, to the conduct of Christians under persecution, to ideas suggested in the course of controversy with Christians (*e.g.*, the idea with which the Christians, basing on Is ch. 53, countered Paul's efforts to make them blaspheme—the idea, namely, that Jesus, instead of being accursed of God, as Dt 21 23 teaches, had in the love of God become curse for us), and, in particular, to the spiritual experience of Paul under the Law, as read in Ro 7 7 ff. This experience was the "goad" (Ac 26 14), which, though like a stupid or frantic animal he did not know it, was driving him into the arms of Jesus (cf. Findlay in *HDB*, III, 702 n.).

4. Influences Preparatory to Conversion.

(2) What was it that took place on the way to Damascus? The answer Paul himself gives us is that the Lord 'appeared to him' (I Co 15 8), or that 'he saw the Lord' (9 1).

5. Character of the Event.

In I Co ch. 15 he explains his agreement with the Twelve on the fundamental facts of Christianity, the death, burial, and resurrection of Jesus. As an Apostle he is a qualified witness of the resurrection, but resurrection is relative to burial; there is no such thing as the resurrection of the spirit. What Paul believed he saw—and what he believed the Twelve saw—was Christ in what he calls "the body of his glory" (Ph 3 21). That this had a relation to the body which had been laid in the grave is certain, but it had been changed as "we shall be changed" (I Co 15 51). It is useless to ask how such a body can be seen; it can not be seen at all unless Jesus (as the Fourth Gospel puts it, 21 1) 'manifests himself'; but assuming that He can manifest Himself, the question whether Paul's seeing of the Risen Savior was objective or subjective falls to the ground. It was both. It was subjective in that it was accessible to Paul only, and not to all who were physically in the same situation as he, but it was objective in that it was no hallucination, but a real self-manifestation of the glorified Jesus. All the accounts of Paul's conversion in Ac represent Jesus as not only appearing to the persecutor, but speaking to him; and though in ch. 9 and ch. 22 a message is given through Ananias which in ch. 26 is put into the lips of Jesus Himself, yet all three narratives agree with Paul himself in Gal 1 16 in connecting with his conversion his vocation to preach the gospel *to all men*.

(3) This anticipates our third question: To what extent was Paul's gospel immediately given or involved in this experience? There was something which he called "my gospel" (Ro 2 16, 16 25; II Ti 2 8); not Christianity simply, but, in a nature so strong with an experience so distinct, Pauline Christianity. What part of this peculiar phenome-

non can be traced to this hour? The following points seem tolerably certain: (a) This experience fixed Paul's Christology. Christ to him

6. Relation to Paul's Theology.

is predominantly the Risen One, the Lord of Glory. It is not the incarnation which rules his thoughts, as in the Fourth Gospel, but the resurrection. His Christ is one in whom all carnal limitations disappear (II Co 5 16), one who shares the Father's throne, and has been declared Son of God in power, in virtue of the resurrection from the dead (Ro 1 4). In the splendor in which He appeared to Paul He is the "image" (*εἰκών*, II Co 4 4; Col 1 15) of God; it is the "glory of God" which shines in the face of Jesus Christ (II Co 4 4-6). (b) It fixed his eschatology. Paul saw the Lord, and the world in which the Lord lived was henceforth for him the real world. Immortality and glory were not indeterminate conceptions for Paul, half real or less. There was nothing so real to him as the Lord and His glory. But the Lord of glory was the Son of God, the firstborn among many brethren, and Paul's whole hope was to be conformed to the image of God's Son (Ro 8 29). It is a mistake to interpret this only ethically; the image includes all Paul saw at his conversion; the ethical and the incorruptible are blended in it in the Divine. The whole of Paul's Christianity can be put into the eschatological proposition, "We shall bear the image of the heavenly" (I Co 15 49), if we understand "image" in the full Pauline sense (II Co 4 4-6). (c) It fixed his soteriology, perhaps not in all the dogmatic or controversial or apologetic forms he afterward gave it in Gal or Ro, but in substance and effect. He knew from this time on with absolute certainty that salvation is of the Lord. It begins on God's side and with a gracious act of God in Christ which man has done nothing to merit. Paul was going madly on the wrong road when he obtained mercy (I Ti 1 13), was apprehended or arrested (Ph 3 12), turned, and put right.

Define this experience by relation to God, and it takes the form of a doctrine of Divine sovereign grace—God out of His pure mercy saves whom He will. This is the fundamental doctrine of redemption as a doctrine of God, and all the gospel is in it. Define this same experience by relation to man, and it takes the negative form of a doctrine excluding all human rights or titles to salvation. God did not appear to Paul in Christ because of what he had done or was doing. It was not his devotion to the Law which was rewarded with salvation. All he had ever done, or tried to do, faded into nothingness, or only rose to impeach him; salvation was in Christ alone and in surrender to Him, not in anything Paul could do apart from Him, or antecedent to Him. This again is the fundamental doctrine of redemption as a doctrine of man, and all the gospel is in it—righteousness by faith alone, apart from works of law. Paul knew now that nothing statutory contributes anything to salvation; it is *all* in Christ, crucified and exalted, and in the free response which Christ evokes in the heart. (d) Finally, it fixed his vocation as Apostle of the Gentiles. (See 2, above.) This does not depend on the fact that the Christ who appeared to Paul was not the Jewish national Messiah, but the heavenly Messiah, who was to have rule over all (cf. Brückner, *Paul. Christologie*, p. 29); it depends on Paul's instinctive perception that he was being saved by Christ not as a Jew and a Pharisee, but as a man and a sinner. Absolute grace has in it the promise of universality; in the relation of absolute debt to God, all distinctions of men disappear.

III. Paul's Apostolic Life.

We have two accounts in the N T of what immediately followed Paul's conversion (Gal 1 16 ff.; Ac 9 19 ff.). We may assume that his

7. Early Ministry.

intercourse with Ananias (Ac 9 9-18) meant something for him, and that he either knew beforehand, or received from him, the tradition of the Christian fundamentals to which he refers in I Co 15 3. Paul there represents himself as a link in the chain of tradition (cf. 11 23, *παρέδωκα . . . ὃ καὶ παρέλαβον*), but in Gal ch. 1 he insists that he owed to men neither his gospel nor his apostleship. From Damascus he went to Arabia (the Haurân? or Sinai?), but apparently not for any length of time. The three years of Gal 1 18, mentioned after his return to Damascus, where he preached as a Christian (Ac 9 20) and made disciples of his own (ver. 25), seem to have been spent more in that city than in Arabia. His escape from Damascus at the risk of his life is referred to in Ac 9 23 ff.; II Co 11 32. He went up to Jerusalem, to make acquaintance with the great man of the Church (Gal 1 18), and stayed with him a fortnight. No doubt from him he would hear much of Jesus. Otherwise, we should infer from his own account in Gal that the visit was one of much privacy. The narrative in Ac 9 26 ff. gives a different complexion to this visit, and seems to imply more (ver. 28 f.) than can easily be put into a fortnight, but both accounts end consistently. In Ac 9 30 Paul is sent *via* Cæsarea to Tarsus; in Gal 1 21 he comes into the regions of Syria and Cilicia (the latter usually a kind of annex, politically, to the great province of Syria). Paul himself mentions these facts as proof that he did not owe his gospel or his Apostolic commission to the Twelve. How could he, if he had exercised a Christian ministry which God had blessed both before he had seen any of them and in entire independence of the fugitive contact he had later had with one of them?

This brings us to the obscure period of Paul's life, which, though the chronology is uncertain, was of considerable duration. Between his

8. Period of Obscurity.

first visit to Jerusalem (Ac 9 26) and his second (Ac 11 30, 12 25), Lightfoot and Turner reckon eight years, Ramsay ten, Harnack eleven (?). (For a full examination of all the evidence, cf. Turner in *HDB*, art. Chronology. See also Chronology of the N T, § 7.) What did he do all this time? In Gal 1 24 he says that the Christian churches in Judæa heard from time to time that their former persecutor was preaching the faith he once attacked. No doubt the existence of churches in Cilicia, which numbered Gentiles among their members (Ac 15 23), was due in part to his work at this time. It was apparently toward the close of this period that Barnabas, who, according to Ac 9 27, had stood sponsor for Paul at Jerusalem,

acted a second time as his good genius and brought him to Antioch. A great church had grown up there, which, though in its beginnings it may have been Jewish only (cf. Chase, *Hulsean Lecture*, 1901, pp. 81 ff.), now contained both Jewish and Gentile members; and Barnabas, who had thrown himself heartily into the work, felt that this was the place for Paul. He went to Tarsus to seek him out (Ac 11 25), and when he returned with Paul, they were for a whole year hospitably entertained by the church (*συναχθῆναι*, Ac 11 26, as in Mt 25 35; Dt 22 2; Jg 19 18; cf. Bartlet, *Com. on Acts*, 1902, *ad loc.*). It was this flourishing and generous church which, when a famine came soon afterward (44 or 45? A.D.), sent help to the poor saints of the mother church at Jerusalem by the hands of Barnabas and Paul (Ac 11 30, 12 25). For discussions of this journey and its relation to that described in Gal 2 1 see Commentaries of Lightfoot, and Sieffert (Meyer series) and, opposed to them, Ramsay in his *Church in the Roman Empire* and his *St. Paul the Traveler*.

9. Missionary Journeys.

With the return of Paul and Barnabas to Antioch we enter on that part of the Apostle's career on which we have the fullest information. In the church of Antioch there was organized the first distinctive mission. The story of it is told in Ac chs. 13 and 14.

There is a formal propriety in laying out the life of Paul from this point according to the program in Ac. In harmony with this we have (1) the first missionary journey, through Cyprus and certain cities in Pisidia and Lycaonia, in Ac 13 1–14 28; (2) the second, which, traversing part of the same ground in reverse order, carried the Apostle eventually to Philippi, Thessalonica, and Corinth, and thence once more to Antioch *via* Jerusalem (if this is implied in 'having gone up and saluted the church,' Ac 18 22), in Ac 15 40–18 22; (3) the third, which, after passing from Antioch through the Galatian country and Phrygia and through the upper inland parts of Asia, led to a long sojourn in Ephesus. This may have been broken by visits to places within reach, and was terminated when Paul went *via* Troas to Macedonia, and thence to Corinth, returning once more by the route described in Ac chs. 20 and 21 to Jerusalem—all this in Ac 18 23–21 15. At the same time, there is much to be said for the view of von Dobschütz (*Probleme des apostolischen Zeitalters*, 1904, p. 58), that if we wish to have a really illuminating view of Paul's work it is better to distribute it into two areas than into three periods, in accordance with which scheme he worked first in the regions of Syria and Cilicia, his headquarters being Tarsus and Antioch. Here he had a colleague, perhaps at first something approaching a patron, in Barnabas, and was apparently on some kind of terms with the Jerusalem church. His later sphere of work was in the regions of the Ægean, his headquarters being Ephesus and Corinth. Here he had assistants, but no colleague in the sense in which Barnabas had been a colleague. He was absolutely his own master, and though he had the most intense desire to keep on terms with Jerusalem and maintain the unity of the body of Christ, he was jealous of his Apostolic independence and resented Jewish Christian intrusion into his churches. When his work in the Ægean regions was done, his mind turned to Spain (Ro 15 23). He would not build on another man's foundation (Ro 15 21; II Co 10 16), and evidently, as Zahn suggests, Egypt and Rome were already occupied.

10. Controversy over Admission of Gentiles.

It is impossible to enter into the details of a life so rich, but some features in each period of it must be noted. The churches of Antioch, Iconium, Lystra, and Derbe, founded during the first journey, are identified by many scholars—most vehemently of late by Ramsay—with the churches of Galatia to which the Epistle is addressed. It is a serious argument against this that Paul addresses the churches in question as if they owed their being solely to him (Gal 4 13-20), whereas Barnabas was at this time his colleague and not his inferior. He could hardly have been mentioned in the Epistle only to be censured for "dissimulation," *ὑπόκρισις* (2 13). (But see Acts, § 8, and Galatians, § 4.) However, whether they were or were not the churches of Galatia, it was in connection with them that the controversy broke out which was the subject of the Epistle to the Galatians. While he preached in Pisidia and Lycaonia—which were included in the Roman province of Galatia—Paul had been harassed by unbelieving Jews; after his return, his gospel was challenged by Jewish Christians, who found it not false, but imperfect. They said "it is needful to circumcise them" (the Gentile converts) "and to charge them to keep the law of Moses" (Ac 15 5). Paul had evidently preached the gospel implied in his conversion, that Christ crucified and exalted, and the soul's response to Him in faith, are the whole of Christianity; and to him it was as much treason to Christ to supplement this gospel as to supplant it. To condition the Christian standing of the Gentiles by anything statutory was to give it up altogether, and though Paul was quite willing to be a Jew to Jews (Ac 9 20), he would resist to the uttermost any suggestion that the Gentile must become a Jew in order to be in the full sense a Christian. This would not only mean that he himself had run in vain (*εἰς κενόν*, Gal 2 2), but that Christ had died for nothing (*δωρεάν*, ver. 21).

11. The Council Decree.

The provisional settlement of this question is recorded in Ac ch. 15; Gal ch. 2. It was entirely in Paul's favor. Nothing was added to his gospel; he was recognized as the Apostle of the Gentiles, whose ministry to them had been sealed by God as effectively as that of Peter to the Jews. There is no sufficient reason to question the genuineness of the 'apostolic decree' in Ac 15 23[1]. If the concessions required of the Gentile Christians had been required as conditions of salvation, Paul could not have accepted them; but as 'articles of peace,' concessions made in love to brethren whose

[1] Cf. Lightfoot on *Gal*, *ad loc.*; Chase, *Hulsean Lecture*, pp. 93 ff.; von Dobschütz, *Probleme*, p. 86, thinks the decree misplaced in Acts. Paul, he argues, clearly hears of it for the first time on a later visit to Jerusalem at 21 25; it was a measure adopted in the regions of Syria and Cilicia after he had left them for good, and was at work in the Asian-European field. (But see Acts, § 8.) For the non-canonical text and interpretation of the decree cf. Harnack, *Die Apostelgeschichte*, pp. 188 ff.

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Jewish habits gave them a natural horror of certain things they are quite in the spirit of I Co chs. 8–10.

The decree, however, assuming its genuineness, did not settle everything. By the concessions it required from Gentiles it secured to an appreciable extent the peace of mixed congregations and the unity of the Church, but it said nothing about the relation to the Mosaic law of Christians who were born Jews. The Pharisees might still say it was religiously binding on such, and therefore, for example, on Paul; whereas the logic of Paul's gospel—as malignity enabled his enemies to see (Ac 21 21)—pointed unambiguously to the conclusion that the Law had now as little importance for the Jew as for the Gentile. It was in principle abolished by Christianity. Christ was the end of it to every believer (Ro 10 4). In this there were possibilities of future strife and bitterness which time did not fail to develop.

12. The Galatia of Acts 16 6.

The second missionary journey, however, does not seem to have been much troubled by them. Paul, who had parted unhappily from Barnabas, seemingly over John Mark (Ac 15 37), perhaps for deeper reasons (though Gal 2 13 was yet to come. But see GALATIANS, § 3), had taken Silas for his companion, and at Lystra added Timothy as his assistant (Ac 16 3). He carried conciliation to the very verge of his principles when he circumcised Timothy. The text and meaning of Ac 16 6 are both in dispute; the writer agrees with those who hold that Paul now passed through the Phrygian and Galatic country *after* and *because* he was hindered by the Holy Spirit from going W. into Asia to Ephesus. This would be the occasion on which he first visited Galatia, and the Galatia now visited would be the part of Asia Minor ethnographically as well as politically entitled to the name. (But see ACTS, § 8; GALATIANS, § 4.) Sickness had delayed him, and the Galatians gave him and his message an enthusiastic welcome (Gal 4 13). He had delivered the Apostolic decrees to the churches he founded in common with Barnabas (Ac 16 4), but in this independent mission there is no mention of them, and this may be why they are not alluded to in the account given in Gal of the controversy at Jerusalem.

13. First European Work.

Still Divinely guided and controlled, the Apostle reaches the other side of the Ægean, and plants Christianity in the great provinces of Macedonia and Achaia. In the former, he had the churches he loved best (Thessalonica, Philippi); in the latter, his most successful, or at least his best-known foundation (Corinth).

It was from Corinth, during his stay of eighteen months, that he wrote the Epistles to the Thessalonians. In I Th 1 10 (monotheism and the second advent); I Co 2 2, 15 3; Gal 3 1 (Christ crucified, an atonement for sins), we see the substance of his preaching during this journey; in I Co 9 19-23 the principles on which he acted. In Thessalonica and Corinth he worked at his trade and burdened no one; but twice in Thessalonica he consented to accept help from his friends in Philippi (Ph 4 6). When Paul bade farewell to the brethren in Greece, he was accompanied by two new and devoted friends, Aquila and Prisca (Ac 18 2; Ro 16 3). The ship in which he sailed from Cenchreæ touched at Ephesus, and he had time to enter the synagogue and talk with the Jews, but, though he promised to return, he could not stay (Ac 18 19).

14. Further Asia Minor Work.

Of the visit to Jerusalem and to the church there which closed this journey, Luke tells nothing (Ac 18 22). Perhaps there was nothing pleasing to tell. Paul may have become aware now of the opposition which was being organized against his work by Jewish Christians, and which came out soon after at Antioch in the hostile pressure brought to bear upon Peter by "certain from James" (Gal 2 12). The "epistles of commendation" (II Co 3 1) may have already been given to the men whom in the course of his third journey we find in Galatia preaching another gospel (Gal 1 6), in Corinth assailing his apostleship, and claiming on "carnal" grounds a relation to Christ which he could not claim (I Co ch. 9; II Co chs. 3, 10, 11 22), and, worst of all, preaching "another Jesus" whom Paul did not preach—*i.e.*, a Jesus in the sense of Jewish nationalism and its hopes (II Co 11 4), not "the Son of God who was preached among you by us," as he writes to the Corinthians (II Co 1 19), "by me and Silvanus and Timothy." The atmosphere in which all this was organized can not have been pleasant for Paul, and very likely his stay was short. At Antioch he lingered longer, making his way *via* the Galatic country and Phrygia to Ephesus. During this second visit to Galatia (implied in τὸ πρότερον, Gal 4 13; the first is alluded to in Ac 16 6), he was able to warn the disciples (Gal 1 9) against the new gospel which was no gospel, but which was so soon to bewitch them. Ephesus was now for three years Paul's center: "All they that dwelt in [Roman] Asia heard the word of the Lord, both Jews and Greeks" (Ac 19 10), partly by Paul's voice, partly through Pauline Christians like Epaphras (Col 1 7), who introduced the gospel to Colossæ, and possibly to places like Hierapolis and Laodicea (Col 2 1, 4 13; Rev ch. 2 f.), where the disciples had not seen Paul's face in the flesh.

15. Troubles in the Corinthian Church.

Into the complicated questions connected with Paul's relation to Corinth while at Ephesus it is impossible to enter here. We know that I Co was written from Ephesus, near the end of his stay (16 5-9); that he had written an earlier letter now lost (I Co 5 9); that he had paid a visit to Corinth (his second) in distressing circumstances (II Co 2 1, 12 14, 13 1); that he had written in connection with this another letter, probably lost (though some seek it in II Co 10 1–13 10. See CORINTHIANS, EPISTLES TO THE, § 11), "out of much affliction and anguish of heart, and with many tears" (II Co 2 4); and that what we call II Co, assuming its unity, was written from Macedonia, to which province he proceeded when he was expelled from Ephesus. The distressing circumstances referred to, which were connected with a personal injury of some kind, had been overcome by the letter written "out of much affliction," and are finally disposed of in II Co chs. 1–7; chs. 8 and 9 deal with the collection he is making for the poor at Jerusalem (Gal 2 10), and chs. 10–13, on this view,

deal with the general condition of the Corinthian church—especially the opposition in it to Paul's apostleship and gospel, and the survivals in the community of pagan immorality (but see CORINTHIANS, EPISTLES TO THE, §§ 8–11). He followed his letter quickly, and in the three winter months which he spent in Corinth wrote the Epistle to the Romans, and in all probability that to the Galatians (but see GALATIANS, §§ 2, 5). All the Epistles of this period deal with the gospel as a doctrine of redemption. They argue, as against men who would introduce a statutory element into Christianity, that it is entirely an affair of grace and of inspiration; that the security in it for holiness is not any system of commands or prohibitions, but union with Christ, the sense of debt to Him, and the indwelling of His spirit; and that apostleship does not depend on historical relation to Jesus, which is in itself of no value, but on the revelation of the Risen Lord (Gal 1 16), the comprehension of the new covenant (II Co ch. 3), a life of devoted service and suffering (II Co chs. 6 and 11), and the Divine attestation of success in evangelic work (I Co 9 2; II Co 3 2 ff.).

16. Final Jerusalem Journey.

When Paul left Corinth in the spring for Jerusalem he was attended by delegates from most of his churches (Ac 20 4; II Co 8 19; I Co 16 3), in joint charge of "the collection" (I Co 16 1). He hoped this great proof of Gentile love would unite the churches and conciliate good-will at Jerusalem to himself and his gospel, but he was very anxious and uncertain (Ro 15 30 f.), and against all omens pressed on under some Divine compulsion (Ac 20 23, 21 4, 11-14). The event justified his fears. The N T tells nothing of the way in which the collection was accepted, but we see from Ac 21 20 that the Pharisaic party had entire ascendency in the church, and though Paul, to conciliate them, carried compliance to an extreme which it is hard to justify on his own principles (Ac 21 23-26), yet when he fell into the hands of his Jewish enemies, the church does not appear to have done anything to help him.

17. Voyage to Rome.

After appearing before the Sanhedrin at Jerusalem, and before Felix and Festus at Cæsarea, he was compelled to protest against injustice and delay (he had been a prisoner fully two years, Ac 24 27) by exercising his right as a Roman citizen to appeal to the emperor. The voyage to Rome is told by an eye-witness (Ac 27 1–28 16). Paul was probably handed over at its close to the *princeps peregrinorum* (officer in charge of the foreigners), in a kind of military custody. He rented a house in which for two years he carried on his work unimpeded. The Epistles of his imprisonment belong to this period, and Philippians, which was certainly written in Rome (Colossians [q.v.] and Philemon [q.v.] are by some referred to the Cæsarean imprisonment), throws some light on the situation. The gospel had adherents in the palace (Ph 4 22), but there were much dissension and ill feeling among Christians themselves, even among those engaged in evangelizing (1 15. See PHILIPPIANS, § 1). Loyal and disinterested men, with no by-ends in their Christian work, were rare (2 21). The Pharisaic-Christian propaganda against Paul's work was still going on, and the Apostle warns his beloved Philippians against it in one of his most passionate and scornful outbursts (3 2). (But see PHILIPPIANS, § 1.) The great characteristic of the prison Epistles, however, is their Christology. It is perhaps incorrect, in view of I Co 8 6, II Co 8 9, to speak of an advance or development in Paul's thought; everything is latent in these passages which is unfolded in Col 1 13 ff.; Ph 2 5 ff. But whereas in the controversial Epistles of the third journey (I and II Co, Gal, Ro) Christianity is presented as a doctrine of redemption having the Son of God indeed as its center (Ro 1 4; II Co 1 19), it is in the Epistles of the imprisonment presented more directly as a doctrine of Christ. If this needs to be supplemented, we may add—and of the Church as the body of Christ. Christ is in the forefront in Col, the body of Christ in Eph. The sum of both may be given in the words of Col 2 9: "In him dwelleth all the fulness of the godhead bodily, and in him ye are made full." Christ has absolute significance for the Apostle; all things have to be defined by relation to Him. God is revealed in Him alone; creation is constituted in Him alone; the Church is brought into being, and has its being, in Him alone. No one knows what God is, or the universe, or the Church, or redemption, apart from Him; but in Him the full and final meaning of all is disclosed. The Apostle, so to speak, takes the metaphysical responsibilities of his doctrine of redemption, and sets the example to believers of Christianizing all their ideas of God, man, and the universe. Christ is held up not only as a historical person, with whom the Twelve had associated—not only as a representative or a universal person, the second Adam—but unequivocally as an eternal and Divine person. The occasion for this, no doubt, lay in external circumstances; but the possibility of it and the impulse to it could only lie within, in the Christian experience of the Apostle himself (see COLOSSIANS, § 2, and EPHESIANS, § 4).

18. Release and Second Imprisonment.

The life of Paul can not be clearly traced beyond Ac 28 31. If the imprisonment at Rome here recorded ended in condemnation and his death, the author of Ac must have known, and it is difficult to say why he not only did not tell, but actually suggests (as ver. 30 f. do) the opposite. A favorable issue to his trial was also confidently expected by Paul himself; see Phm ver. 22; Ph 1 24 ff., 2 24, from which it appears that he meant after his long confinement to visit his churches in Macedonia and Asia. Further, the Pastoral Epistles, whether genuine or not, show that this view was prevalent in the early Church. They represent an Apostolic or organizing work of Paul for which Acts has no room; and it is more than difficult to dispose of the persons, places, and situations which they introduce, without admitting that Paul's appeal to Cæsar was successful; that he obtained his liberty and revisited many of the scenes of his former activity (Ephesus, Macedonia, Troas, Corinth, Miletus), besides breaking new ground (Crete, Nicopolis in Epirus). Whether he succeeded in his plan of advancing to Spain is not certain: the reference to "the limit of the West" (*τὸ τέρμα τῆς δύσεως*) in Clement of Rome is an argument that he did. If

the combination thus suggested is correct, Paul was acquitted on his first trial before the Neronian persecution broke out in 64 A.D.; but as all tradition ascribes his martyrdom to Nero, he must have been rearrested, and have undergone the imprisonment referred to in the Pastorals, before that emperor died in 68. (See CHRONOLOGY OF THE N T, § 7.)

LITERATURE: The best short introduction to St. Paul's life and work is Sabatier's *L'Apôtre Paul* (Eng. transl. edited by Findlay, 1896); Lewin's *Life and Epp. of St. Paul*[3] (1875), Ramsay's *St. Paul the Traveler* (1896), and *The Church in the Roman Empire* (1893), do most to illustrate the outward conditions which affected Paul's work. Of Introductions to the Epistles Holtzmann's[3](1892) on the critical and Zahn's[3] (1906, Eng. transl. 1908) on the conservative side are unrivaled; but Jülicher's[6] (1906, Eng. transl. 1904) and Godet's (1893, Eng. transl. 1894) are infinitely more readable, and for most readers very serviceable. Of the numerous commentaries, the best in English are those by Lightfoot (Galatians[9] 1887, Colossians and Philemon 1879, Philippians[8] 1888, and *Notes on Epp. of St. Paul*, 1895); Gifford (1906); Sanday and Headlam on Romans (1895); Edwards on I Co (1885); and Findlay on I Co (1900). Paul's theology can be studied in Bruce, *St. Paul's Conception of Christianity* (1894); Stevens, *N T Theology* (1899); Somerville, *St. Paul's Conception of Christ* (1897); Pfleiderer's first book on the subject, *Der Paulinismus*[2] (1890, Eng. transl. of 1st ed., 1877), is better than any of his later ones. Holtzmann's *Lehrbuch der neut. Theologie* (1897) and Weizsäcker's *Das apostolische Zeitalter*[2] (1892, Eng. transl. 1894–95) are indispensable to students.

J. D.

PAULUS, pô'lus, SERGIUS (Σέργιος Παῦλος): The proconsul of Cyprus when Paul visited the island on his first missionary journey. In 22 B.C Cyprus became a senatorial province and was henceforth governed by a proconsul, or a propretor with title and rank of proconsul. Luke's accuracy (once doubted) in giving Sergius Paulus the title of proconsul in Ac 13 7 is vindicated not only by the above-named facts, but also by an inscription at *Karavastasi* (ancient Soli, on the N. coast of Cyprus), in which Paulus is mentioned as proconsul. Of the twenty known governors of Cyprus, Sergius Paulus (45 A.D.) is known solely from Luke and the inscription of Soli. J. R. S. S.

PAVEMENT: The terms *martsepheth* (II K 16 17) and *ritspāh* (II Ch 7 3; Est 1 6; Ezk 40 17 *f.*, 42 3), both from *rātsaph*, 'to arrange in layers, or rows,' refer to stone carefully laid in order, probably in plaster. Such stonework constituted the border of the floor of the Temple court and of the banqueting hall of the Persian king. On the occurrence of the term in Jn 19 13, see JERUSALEM, § 44. E. E. N.

PAVILION: The rendering of *ṣōkh*, *ṣukkāh*, 'booth,' 'tabernacle,' or 'tent-like dwelling.' The word is used in the literal sense in Is 4 6, "tabernacle" AV; Nu 25 8, "tent" AV; I K 20 12, 16, "huts" RVmg., and also figuratively in poetry designating the mystery which surrounds the person of God (Ps 27 5, 31 20). A. C. Z.

PEACE: The two words translated "peace" in EV have a greater range of meaning than is at first apparent to the English reader.[1]

(1) The Heb. *shᵉlōm* (primarily 'completeness,' 'soundness') comprehends (a) cessation from war (Jos 9 15; Ec 3 8); (b) friendship between individuals (Gn 26 29; Ps 28 3) or with God, especially in the covenant relations (Nu 25 12; Is 54 10); (c) tranquillity or contentment (Is 32 17 *f.*); and (d) in varying degrees of emphasis, almost everything which makes for safety, welfare, and happiness. "Peace" is thus the most comprehensive and highly prized gift of God, and is promised as the crowning blessing of the Messianic Age (*e.g.*, in Is 9 6 *f.*; Mic 5 5). (2) These conceptions were all carried over into the N T εἰρήνη, which appropriated even greater breadth and depth of meaning, culminating specifically in that peace which is the gift of Christ (Jn 14 27, 16 33; Ro 5 1; Ph 4 7). This peculiarly Christian blessing may be defined as "the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God, and content with its earthly lot, of whatever sort that is" (Thayer, *Gr. Lex. of the N T*). "Peace" is the favorite Biblical greeting (often, however, translated "well" in EV, *e.g.*, Gn 29 6; II K 4 26), both oral (I S 1 17; II K 9 22; Lk 24 36) and written (Ezr 4 17; Dn 4 1; every N T Epistle except Ja and I Jn), and to this day is one of the most common words upon Semitic lips. See SALUTATION.

For the peace-offering (*shelem*), which may have been considered as solemnizing an alliance of peace, see SACRIFICE AND OFFERINGS, § 10. L. G. L.

PEACE-OFFERING. See SACRIFICE AND OFFERINGS, § 10.

PEACOCKS (תֻּכִּיִּים, *tukkīyyīm*): These fowls are mentioned as imported by Solomon in connection with his trade with S. Arabia and the East (I K 10 22; II Ch 9 21). Some modern scholars doubt the correctness of the reading. In Job 39 13 the Heb. *rᵉnānīm* means 'female ostriches' (cf. RV).

E. E. N.

PEARL (μαργαρίτης): A gem very much prized in N T times and used as an ornament (Mt 7 6, 13 45; I Ti 2 9; Rev 17 4, 21 21). Its use among the ancient Hebrews, however, is extremely doubtful. The word so translated in Job 28 18 AV (*gābhīsh*) occurs but this once in the O T, and its cognates in Assyr. and Eth. show that the RV "crystal" is more correct (cf. *Oxf. Heb. Lex.*). A. C. Z.

PECULIAR PEOPLE (TREASURE): A phrase in the AV which renders certain expressions that denote the conception of proprietorship in its most intense form. The Heb. term lying at the basis of them all (*ṣᵉgullāh*, 'possession') was evidently at first applied to treasure cherished and kept in reserve for oneself as a source of exceptional pleasure and value, possibly also held dear because it cost special effort in the acquisition (I Ch 29 3; Ec 2 8). Afterward, and as attached to the word "people," it signified God's special and exclusive relation to Israel (*'am ṣᵉgullāth*, 'people of possession'), and might be paraphrased: 'people jealously cherished and guarded as a treasure' (Dt 7 6, 14 2, 26 18). But even with the word "people" omitted, the term still designated Israel as J"'s own treasure (Ex 19 5; Ps 135 4, "peculiar treasure" AV). The thought is the same as in Dt 32 9, "J"'s portion is his people." In the N T the phrase is merely reproduced in citations from the O T (λαὸς περιούσιος, Tit 2 14;

[1] "To hold one's peace" is, of course, merely an idiomatic English rendering of Heb. and Gr. expressions meaning 'to be silent.' There is no reference to "peace" in the original.

λαὸς εἰς περιποίησιν, I P 2 9; cf. Eph 1 14), the difference in translation being due to the strongly idiomatic nature of the original Heb. The RV consistently carries through the accurate, though paraphrastic, rendering, "people for God's [my, his] own possession." A. C. Z.

PEDAHEL, ped'a-hel (פְּדַהְאֵל, *p'dhāh'ēl*), 'God has redeemed': A "prince" of Naphtali (Nu 34 28). E. E. N.

PEDAHZUR, pę-dā'zūr *or* ped'a-zūr (פְּדָהצוּר, *p'dhāhtsūr*), 'the Rock has redeemed': The father of Gamaliel, "chief" of Manasseh (Nu 1 10, 2 20, etc.). E. E. N.

PEDAIAH, pę-dê'yā (פְּדָיָה, *p'dhāyāh*, פְּדָיָהוּ, *p'dhāyāhū*, in I Ch 27 20), 'J" hath ransomed': **1.** The great-grandfather of King Jehoiakim (II K 23 36). **2.** The third son (I Ch 3 18) of King Jehoiachin (Jeconiah), and probably born in Babylon, as his father was under nineteen when taken into exile (II K 24 8 f.). According to I Ch 3 19, he was the father of Zerubbabel, who elsewhere is called son of Shealtiel, brother of P. **3.** The father of Joel, ruler under David of Manasseh, W. of the Jordan (I Ch 27 20). **4.** A son of Parosh, and a helper in repairing the wall (Neh 3 25). **5.** One who stood at the left of Ezra when he read the Law (Neh 8 4). **6.** A Levite, appointed by Nehemiah on his second visit to Jerusalem, as one of the treasurers in charge of receiving and distributing the tithes (Neh 13 13). **7.** A Benjamite, the ancestor, in the third generation, of Sallu, a post-exilic inhabitant of Jerusalem (Neh 11 7; cf. I Ch 9 7). C. S. T.

PEEL: This term is the AV translation of *māraṭ*, 'to pull out, or off [feathers, or hair].' In Is 18 2, 7, in a description of the Ethiopians, we read, "a nation scattered and peeled" (AV), "tall and smooth" (RV), "dragged away and peeled" (RVmg.). "Smooth" or "polished" would seem to be the best rendering, and in keeping with the primary meaning of the Heb. For "peeled" (Ezk 29 18 AV) ARV has "worn" (by the chafing of burdens). In Gn 30 37, 38, "peeled" RV is the correct translation of *pātsal* (instead of the archaic "pilled" of AV). C. S. T.

PEEP. See MAGIC AND DIVINATION, § 4.

PEKAH, pî'kā (פֶּקַח, *peqaḥ*): The son of Remaliah, and king of Israel (736–733 B.C.). Under Pekahiah, son of Menahem, P. was general-in-chief of the armies of Israel. He did not, however, share his master's disposition to trust in Assyria. Pekahiah, on his side, was by inheritance and choice a pro-Assyrian. Accordingly P., growing impatient, broke into the palace of Samaria with a band of 150 Gileadites, slew Pekahiah, and took the reins of government into his own hands. He then assisted in organizing an anti-Assyrian league, with Rezin of Damascus and the kings of Arvad, Gaza, Ashkelon, Moab, Ammon, Edom, and the Arabian queen Shamsie. Judah declined to join the alliance, and a special coalition was formed between Rezin and Pekah with the object of attacking Jerusalem, dethroning Ahaz, and placing Tabeel in his stead (Is 7 6). The war which ensued, commonly called the Syro-Ephraimitish war, lasted only a few months. Jerusalem was attacked by a large army; Edom took occasion to seize upon Elath on the Red Sea, and general havoc was wrought throughout Judah. The numbers (120,000 slain and 200,000 captives taken by the allies) given by the Chronicler are incredibly large. But evidently Ahaz was driven to extremities. Contrary to the advice of the prophet Isaiah, he appealed for help to Tiglath-pileser III. Upon the arrival of the Assyrians the allies hastily abandoned the siege of Jerusalem and found themselves compelled to protect their own territories. Tiglath-pileser III carried on a campaign of devastation in the Northern Kingdom, subjugated the territory as far as the Sea of Gennesaret and deported the leading citizens of the country (II K 15 29). P.'s policy was thus proved to be a failure. His opponents seized the opportunity of forming a conspiracy by which he was deposed and slain, and Hoshea, the leader of the pro-Assyrian faction, was elevated to the throne. A. C. Z.

PEKAHIAH, pek"a-hai'ā (פְּקַחְיָה, *peqaḥyāh*), 'J" opens': The son of Menahem, King of Israel (II K 15 22-26; 737–736 B.C.). His father had declared himself in favor of political friendship with the great Assyrian Empire. Pekahiah seems to have been unable to maintain this pro-Assyrian policy. In less than two years from his accession he fell a victim to a political and military conspiracy. The troubles of the times are pictured in the prophecies of Hosea. A. C. Z.

PEKOD, pî'kod (פְּקוֹד, *p'qōdh*): A Chaldean people in the Babylonian army (Ezk 23 23; cf. Jer 50 21), the *Puḳûdu* of the Assyr. inscriptions, a tribe in SE. Babylonia, adjoining Elam. Some find in Jer 50 21 (cf. mg. "visitation") a symbolic name for "Babylon." C. S. T.

PELAIAH, pę-lê'yā or pel"a-ai'ā (פְּלָאְיָה, *p'lā'yāh*, and פְּלָלְיָה, *p'lālyāh*), 'God has done a wonder': **1.** A descendant of David (I Ch 3 24). **2.** One of Ezra's assistants (Neh 8 7). **3.** A prominent Levite (Neh 10 10). E. E. N.

PELALIAH, pel"a-lai'ā (פְּלַלְיָה, *p'lalyāh*), 'J" judges': A priest (Neh 11 12). E. E. N.

PELATIAH, pel"a-tai'ā (פְּלַטְיָה, *p'laṭyāh* [also *p'laṭyāhū*]), 'J" delivers': **1.** A Simeonite leader (I Ch 4 42). **2.** A prince of Judah, in Jerusalem, seen in a vision by Ezekiel in Babylonia as guilty of death (Ezk 11 1 ff.). The death of P., which followed immediately, was also, apparently, made known to the prophet in his vision (11 13), though, as in many other places in Ezekiel, it is difficult to distinguish between the symbolic and the actual. **3.** A grandson of Zerubbabel (I Ch 3 21). **4.** The name of a post-exilic family (Neh 10 22). E. E. N.

PELEG, pî'leg. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

PELET, pî'let (פֶּלֶט, *peleṭ*): **1.** A Calebite clan (I Ch 2 47). **2.** A Benjamite who attached himself to David (I Ch 12 3). E. E. N.

PELETH, pî'leth (פֶּלֶת, *peleth*): **1.** The name of a family of Reuben (Nu 16 1), perhaps the same as

Pallu (q.v.). 2. A descendant of Jerahmeel (I Ch 2 33). E. E. N.

PELETHITE, pel'ē-thait *or* pī'leth-ait. See CHERETHITES AND PELETHITES.

PELICAN. See PALESTINE, § 26.

PELONITE, pel'o-nait (פְּלֹנִי, *pᵉlōnī*): The designation of two individuals in I Ch 11 27, 27 10, and 11 36. But the text should be corrected according to the ‖s in II S ch. 23—in the first instance to "Paltite" (II S 23 36), in the second, to "Gilonite" (II S 23 34). E. E. N.

PEN. See BOOKS AND WRITING, § 4.

PENCE. See MONEY, § 6.

PENCIL (עֶרֶד, *seredh*, "line" AV): An instrument used for marking on wood, preparatory to carving (only Is 44 13). Some would translate "red chalk" (cf. RVmg.), others "stylus." C. S. T.

PENDANT. See DRESS AND ORNAMENTS, II, § 2.

PENIEL, pē-nai'el. See PENUEL.

PENINNAH, pē-nin'ā (פְּנִנָּה, *pᵉninnāh*): One of the wives of Elkanah (I S 1 2, 4). E. E. N.

PENKNIFE: The term renders the Heb. *ṭa'ar ṣōphēr*, 'the knife of the scribe,' *i.e.*, the small knife used in making and keeping in order reed pens (Jer 36 23). See also BOOKS AND WRITING, § 4. E. E. N.

PENNY, PENNYWORTH. See MONEY, § 6.

PEN OF THE WRITER: An expression found in Jg 5 14 AV. The passage is well rendered by Moore (*Int. Crit. Com.*, Judges), "those who carry the muster-master's staff." E. E. N.

PENTATEUCH, pen'ta-tiūc. See HEXATEUCH, § 1.

PENTECOST, pen'tē-cost (πεντηκοστή, scil. ἡμέρα), 'the fiftieth [day]': This term is used in II Mac 12 32; To 2 1; Philo, *De Septen.*, § 21, for the second of the great annual feasts (q.v.) of the Hebrews, which fell fifty days after the beginning of the harvest (Lv 23 15, 16). In the later literature it is sometimes designated by the Aramaic name *'atsarto*, 'closing' (cf. Jos. *Ant.* III, 10 6).

1. In the O T.

In Ex 23 16 (E) the second of the annual feasts is called the "feast of the harvest," which is more specifically described as "the first-fruits of thy labors, which thou sowest in the field." In Ex 34 22 (J) it is called the "feast of weeks," where the time is more definitely specified as the beginning of the wheat harvest. In Dt 16 9 the latter term is explained as derived from the length of the interval (seven weeks) between the beginning and end of the harvest, *i.e.*, the wheat harvest. It followed the Feast of Unleavened Bread, which marked the beginning of the harvest. No regulations are given in the legislation of Dt for the observance of the feast. It simply emphasizes the joyfulness which is to characterize its observance, the free-will character of its offerings, and its nature as a tribute to J". On the other hand, in the Holiness Code (Lv 23 15 f.) the time of the feast is set at 'fifty days after the morrow of the Sabbath following the presentation of the first-fruits' (vs. 15-16a), and specific sacrifices are prescribed (vs. 16b-20). The day is to be observed with a convocation, and no servile work is to be done (ver. 21). The Priestly Code (P) (Nu 28 26 f.) does not specify the date of the feast, this being naturally determined by the date of the Passover, which falls on the 15th of Nisan. In addition to the offerings prescribed in the Holiness Code, the regular offerings of the Passover Feast are required (vs. 26-31; cf. Nu 28 19 f.). The briefer and less specific prescriptions for this feast in the Priestly Code as compared with those for the Passover and Tabernacles indicate that, at the time of the compilation of this legislation, it was of relatively less importance than the other feasts, while its purely agricultural character in all the codes and the absence of any attempt to connect it with events in the national history (as, *e.g.*, in the case of the Passover, Ex ch. 12; Dt 16 3) indicate that it originated after the settlement of the Hebrew tribes, being borrowed probably from the Canaanites.

2. In Philo, Josephus, and Later Jewish Literature.

Later references to the feast in Philo and Josephus show little change in its character. Philo (*De Sec.*, § 30; cf. *De Septen.*, § 21) simply interprets allegorically the O T regulations, emphasizing especially their Sabbatical character. Josephus mentions ministrations in the Temple by the priests at night (*BJ*, VI, 5 3), and a sacrificial meal participated in by the priests alone (*Ant.* II, 10 6). At a later period, however (cf. Talmudic tractate *Pesach* 68b), it was celebrated as the feast of the giving of the Law, because of the general coincidence of its date with that of the promulgation of the Sinaitic law (Ex 19 1 ff.). This is strikingly brought out in the Book of Jubilees, where a number of Divine revelations are said to have been given on the day of the Feast of Pentecost (1 1, 6 1, 14 1, 15 1).

3. In the Early Church.

Paul's desire to be at Jerusalem at P. (I Co 16 8; Ac 20 16) indicates that on the occasion of this feast Jerusalem was visited by Jews from abroad (cf. Jos. *Ant.* XIV, 13 4; XVII, 10 2). This may account in part for the choice of this time for the first great Apostolic proclamation of the Gospel (Ac 2 14). Moreover, the close association of the outpouring of the Spirit with the day of Pentecost in Ac 2 1 (especially according to the text of D) is in line with the tendency already noted (§ 2, above) to change the feast from one of thanksgiving to a memorial of Divine revelation. This association is even more strongly brought out in early Christian literature (cf. especially Augustine, *Epis.* 54 *ad Jan.*).

It is to be observed that in early Christian custom the celebration of P. occupied the whole period between Easter and the outpouring of the Spirit (cf. Tert. *De Bapt.*, 19; Orig. *Contra Celsum*, 8, 22; *Const. Apos.*, 5, 20), not being limited to one day until the Council of Elvira in 305. See also FASTS AND FEASTS, § 7.

LITERATURE: Nowack, *Heb. Arch.*, pp. 138 ff.; articles on Pentecost by Benzinger in *EB* and by Eisenstein in *JE*. For the date of its Christian observance consult Wieseler, *Chron. d. Apos. Zeitalter*, p. 16 f. J. M. T.

PENUEL, pę-nū'el, or **PENIEL,** pę-nai'el (פְּנוּאֵל, *pᵉnū'ēl,* and פְּנִיאֵל, *pᵉnī'ēl*), 'the face of God': **I.** The name of the place near which Jacob crossed the river Jabbok (Gn 32 30 f.) after his "wrestling" with the angel. The Heb. tradition sought thus to explain the name, but it may have been originally due to the face-like contour of some mount or cliff. It is mentioned later as a fortified place (Jg 8 8-17), and still later as "built," *i.e.,* strengthened by Jeroboam I (I K 12 25). Site unknown. **II.** The name of two individuals. **1.** The "father" of Gedor (I Ch 4 4). **2.** A descendant of Benjamin (I Ch 8 25). E. E. N.

PEOPLE: Of the various Heb. terms rendered "people," the one most distinctive and used in the vast majority (about 95 per cent.) of instances is *'am,* from a root (II, עם in Ges.-Buhl) meaning 'to build together,' and thus primarily a body of people bound together by some bond, probably used in the first place of a tribe or clan in which the bond was kinship. It is used of a people as a political entity, while *gōy,* 'nation,' emphasized the racial distinctions. Israel was an *'am,* and, particularly, the "people" of J". Naturally, the word is often used in a general sense. In late O T times the expression *'am hā'ārets,* "the people of the land," was used technically for the non-Jewish element in the land (Ezr 4 4, 10 2, etc.). In post-Biblical Judaism this expression came to mean the ignorant (Jews) in contrast to the learned. In the N T, the two main words are λαός, the equivalent of the O T *'am* and used in much the same way (Mt 1 21; Mk 11 32, etc.), and ὄχλος, 'crowd' or 'multitude,' but often used in a less specific sense for people in general (Mt 7 28, etc.). E. E. N.

PEOPLE OF THE EAST. See East, East Country, Children of the East.

PEOR, pī'ȯr (הַפְּעוֹר, *ha-pᵉ'ōr*), 'the Peor': A mountain of Moab, overlooking Jeshimon (q.v.) (Nu 23 28). According to Buhl, *Geog. Pal.,* p. 123, it lay to the N. of Nebo, but this identification is uncertain. It was probably the seat of the worship of Baal-peor (q.v.), which is meant by "Peor" in Nu 25 18, 31 16; Jos 22 17. E. E. N.

PERÆA, pę-rī'a (Περαία): The name given by Josephus to the portion of Palestine E. of the Jordan. In the O T this is called *'ēbher ha-yardēn,* 'the other side of the Jordan' (Gn 50 10 f.; Nu 22 1, etc.) and in the N T (where the word "Peræa" does not occur) *πέραν τοῦ Ιορδάνου,* "beyond the Jordan" (Mt 4 15, 19 1, etc.). In the time of Christ Peræa with Galilee was under the dominion of Herod Antipas. See Palestine, §§ 13 and 37. E. E. N.

PERAZIM, per'a-zim (פְּרָצִים, *pᵉrātsīm*), 'breaches': A mountain referred to in Is 28 21 as the scene of some well-known event, probably that of II S 5 20. See Baal-perazim. E. E. N.

PERDITION. See Eschatology, § 49.

PERES. See Mene, Mene, etc.

PERESH, pī'resh (פֶּרֶשׁ, *peresh*): A son of Machir (I Ch 7 16). E. E. N.

PEREZ, pī'rez (פֶּרֶץ, *perets*), 'a breach': **Pharez** AV in O T, except in I Ch 27 3 and Neh 11 4, 6; **Phares** in N T Mt 1 3; Lk 3 33: One of the twin sons of Judah and Tamar (Gn 38 29). The tribe of Judah was, accordingly, subdivided into the two branches of **Perezites** and Zerathites (**Pharzites** and Zarhites, Nu 26 20 AV). The Perezite branch was again subdivided into Hezronite, from Hezron, and the Hamulites, from Hamul. David was a Perezite, which fact gave the clan the preeminence after his days (Ru 4 18). It was also further glorified by Jashobeam, a general under David (I Ch 27 3). The name of Perez naturally occurs in the genealogy of Christ. A. C. Z.

PEREZ-UZZAH, -uz'ā (פֶּרֶץ עֻזָּה, *perets 'uzzāh*), 'the breach of Uzzah': The name given to the place where Uzzah was smitten for touching the Ark (II S 6 8; I Ch 13 11). E. E. N.

PERFECT, PERFECTION: Perfection is in the O T ascribed to God, to man, and to impersonal objects. (1) When applied to impersonal objects (*shālēm, e.g.,* "A perfect and just weight," Dt 25 15; *nākhōn,* 'established,' 'perfected,' the "perfect day," Pr 4 18, etc.), the word is the synonym of 'complete,' *i.e.,* full in measure, ideal in quality and with perfect harmony of parts. The notion does not, however, occur with an attempt at precision, but with the same freedom and approximation to exactness as outside the Bible. (2) When applied to the Divine character or works, from the nature of the case, the term must connote absolutely the best in all respects that it is possible for the speaker to think of (*tāmīm,* II S 22 31; Ps 18 30; Job 37 16; Dt 32 4). (3) When used of man it denotes, first of all, conformity to the ideal entertained at the time, and is therefore a relative and quite variable and expansive term. David claims to be perfect in this sense (Ps 18 23), though elsewhere confessing sinfulness (Ps 51 3 ff.). Asa was perfect because his attitude was right in all things, though his conduct in the matter of removing the high places did not conform to the law of J" (*shālēm,* I K 15 14). This kind of perfection was attained by many of the towering figures of Israel's history. Noah and Job were perfect (*tāmīm,* Gn 6 9; Job 1 1, 8, 2 3). It is a duty to attain such perfection (Dt 8 13).

In the N T use of the term the ethical element as distinguished from the statutory, the positive as distinguished from the negative, and the inward as distinguished from the outward become prominent in the idea of perfection. The notion thus becomes absolute. When Jesus holds up the ideal it is to show it as existing in God (Mt 5 48). Mere performance of duty does not make perfect (Lk 17 10). In the teaching of the Apostles the additional light which was shed by the life and example of Jesus is thrown on the idea (Ph 2 5; Eph 4 32). And this is finally worked out in the Ep. to the Hebrews into a "doctrine of perfection" (7 11, 12 23). A. C. Z.

PERFUME BOXES. See Dress and Ornaments, II, 2, and Ointments and Perfumes, § 3.

PERFUMER. See Ointments and Perfumes, § 2.

PERGA, pęr'ga (Πέργη): In Roman times the capital of Pamphylia (q.v.). It was situated not far from the mouth of the Cestrus river. P. was cap-

tured by Alexander on his eastward march, but played only an insignificant rôle in history. It was the seat of a famous cult of Artemis, who was akin to the "Diana of the Ephesians," and was called the "Queen of Perga." Her figure and temple appear on coins of P. The site of this temple, which was plundered by Verres (see Cicero), is not positively identified, but probably it was on the Acropolis, N. of the city. The ruins of P. show that it was a wealthy town. The well-preserved theater seated 13,000 people; the stadium is also well preserved. Besides these there are ruins of a palestra, baths, agora, covered market-porticoes, and a basilica. It was at P. that Paul first landed on the soil of Asia Minor, and here he was afflicted with a severe illness (malaria, the "thorn in the flesh" of II Co 12 7). See also Asia Minor, § 13. J. R. S. S.

PERGAMUM, pęr'ga-mum (*Πέργαμον*): A city of Mysia, situated 15 m. from the sea, at the confluence of two small rivers in the Caïcus valley. It lay at the foot of a lofty, steep, terraced, free-standing hill, towering 1,000 ft. above the plain and crowned by an acropolis, or natural fortress, the site of the earliest settlement, said to have been made by Arcadian colonists under Telephus, son of Heracles. The Greek element predominated as early as Persian times, but P. attained to no prominence until selected by Lysimachus as a strong fortress in which to deposit his treasure of 9,000 talents in the care of his chamberlain and treasurer Philetærus, who proved disloyal and thereby laid the foundation of the future greatness of P., which became the capital of the little principality founded by him after the fall of Lysimachus in 282 B.C. In spite of wars with the Seleucids, Bithynians, and Gauls, Philetærus succeeded in passing on his principality to Eumenes I (263–241), who fought many battles and made great conquests in Asia Minor. He was succeeded by his cousin Attalus I (241–197), who was the first to assume the title of king. He defeated the Gauls, about 235, and quartered them in that portion of Phrygia thenceforth known as Galatia (see Asia Minor, § 6). In commemoration of his victory, he erected as a votive monument the famous Gigantomachia at Athens, of which the 'Dying Gaul' (Gladiator) is a reminiscence. Attalus I consolidated his kingdom by a wise and fortunate alliance with Rome, which used P. as a 'buffer-state' between Macedonia and Syria. In his emulation of Alexandria and Rhodes, Attalus I proved himself a liberal patron of all industries, but especially of letters, learning (the school of rhetoric at P. greatly influenced Roman oratory and learning), and art (the Pergamenian school of sculpture). He was succeeded by his son Eumenes II (197–159), who continued the policy of alliance with the Romans in their wars with Antiochus and Perseus. He fought with Scipio at Magnesia (191), and on the fall of Antiochus (190) received as his reward the Thracian Chersonesus and the cis-Tauran domains of Antiochus. His kingdom was almost identical with the ancient kingdom of Crœsus (Phrygia, Lydia, Pisidia, Pamphylia, parts of Lycaonia, and perhaps Caria). He founded the famous library, which Antony afterward gave to Cleopatra (200,000 rolls), who incorporated it in the library of Alexandria. In commemoration of the Pergamenian victory over the Gauls, he built on the Acropolis a great altar (40 ft. high) to Zeus, the Savior, which he decorated with sculptures and a colossal frieze in very high relief, depicting the battle between gods (Pergamenians) and giants (defeated Gauls). This was one of the marvels of the age and now decorates the Berlin Museum. He was succeeded by his brother Attalus II (Philadelphus) (159–138), also a patron of art and letters and founder of Attalia and Philadelphia (q.v.). Attalus II was succeeded by his nephew Attalus III (Philometor) (son of Eumenes II), who at the close of his short reign (138–133) bequeathed his kingdom to Rome. The genuineness of the will was contested by his half-brother Aristonicus, an illegitimate son of Eumenes II, who attempted to make good his claim to the throne. He was suppressed and executed by the Romans (129), who entered upon their inheritance in 130, and at that time organized the kingdom of Pergamum into *Provincia Asia* (see Asia Minor, § 2) with Pergamum as capital (hence John's reference in Rev 2 12 to the "sword," the symbol of Roman authority), seat of a *coventus* (judicial district), and center from which radiated the Roman roads for western Asia Minor. Pergamum's persistent loyalty to Rome was shown later on by the erection of a temple to the god Augustus on the Acropolis ("the throne of Satan," Rev 2 13). During the reign of Eumenes II the librarians of Alexandria became jealous of Pergamum's library and induced Ptolemy to prohibit the exportation of papyrus (for bookmaking) from Egypt. This prohibition redounded to the good of mankind, for it led to the invention of parchment (corruption of *Pergamena*, short for *Pergamena charta*), a more enduring material for books, alluded to by St. John in Rev 2 17, "I will give him" (not your white parchment, but something even more durable) "a white stone" (or tessera, and I will imitate the example of Octavianus with his new imperial title Augustus, and will write upon the white stone) "a new name" (the name of God). The catalogue of the library of P., made by Crates, was of great value to writers on the history of literature. A globe of the earth stood in the front court of the king's palace. P. was the birthplace of the rhetor Apollodorus and of the physician Galenus. It was famous for the worship of Asclepios, to whose shrine outside the city ailing visitors flocked from everywhere. It early accepted Christianity and was one of the "Seven Churches" addressed by St. John in the Apocalypse (Rev 2 12-17). J. R. S. S.

PERIDA, pę-rai'da. See Peruda.

PERIZZITE, per'i-zait (פְּרִזִּי, *p'rizzī*): One of the races in Canaan which the Israelites were expected to displace (Ex 33 2; Dt 20 17). There is much uncertainty as to their character and affiliations. They were not a race of great importance like the Hittites and Amorites, or even the Canaanites. Their name is not given in Gn ch. 10 among the descendants of Canaan (peoples of the Canaanite group). It has therefore been suggested that they were the aborigines of Palestine whom the Canaanites dispossessed and enslaved (Dillmann, *Com. on*

Gn., ch. 10). According to a better theory, they were not a race at all, but a class or caste among the Canaanites, noted for dwelling in villages (cf. Moore, on Jg 1 5 in *Int. Crit. Com.*). A. C. Z.

PERPETUAL: This term is the rendering of three Heb. words: (1) *nētsaḥ* or *netsaḥ*, the root idea of which is 'brightness' or 'brilliancy' and then 'continuance' (Ps 9 6, 74 3; Jer 8 5 [the verbal form], 15 18). (2) *tāmīdh*, 'continuance' or 'continual,' in the sense of taking place day by day continually (Ex 30 8; Lv 6 20). (3) *'ōlām*, 'age' or 'age-long,' much like the Gr. *αἰών*, *αἰώνιος*, and used sometimes in a sense practically equivalent to 'eternal' (Jer 5 22; Hab 3 6, etc.), but generally in a less absolute sense (Gn 9 12; Ex 29 9, etc.). E. E. N.

PERSECUTION: All the words rendered "persecution" and "persecute," with the exception of *θλίψις* (Ac 11 19), etymologically lead back to the notion of pursuing. The persecutor is pictured as hunting and following after the persecuted. Persecution, however, as 'oppression for the sake of conscience,' is not an O T conception. It was first suggested by the experiences of the Maccabæan age, especially under Antiochus Epiphanes. In the N T it is always held in view as a possibility (Mt 13 21; Mk 10 30), and so made a matter of record when it occurs in fact (Ac 8 1). A. C. Z.

PERSEPOLIS, pẹr-sep'o-lis (*Περσέπολις*): The ancient capital of Persia proper, plundered by Alexander the Great. It is referred to in II Mac 9 2 as the city which was entered by Antiochus Epiphanes (*circa* 165 B.C.) for the purpose of robbing a temple (cf. I Mac 6 1). But it is improbable that a temple was then at Persepolis. E. E. N.

PERSIA, PERSIANS: Persia (פָּרַס, *pāraṣ*) is the name given in the O T to a country lying SE. of Susiana and NW. of Carmania with the Persian Gulf to the SW. and Arabia to the NE. Like Media, it was inhabited by people of Aryan (more precisely, Iranian) stock. P. sprang into sudden importance with the appearance of Cyrus the Great (529 B.C.), under whose leadership its people overthrew the Median supremacy, gained control of Media and thus established an empire of their own. Cyrus then proceeded to capture Babylon (538 B.C.), which was at the time in the hands of the weak successors of Nebuchadrezzar. The whole of the vast possessions of Babylon, including Judæa, were transferred to the new empire. Media, though subject to P., must, however, have occupied a privileged place, as its name is associated with that of Persia in the title of the controlling powers ("Persia and Media," Est 1 3, 10 2; cf. also the usual designation "Medo-Persian Empire"). The monarchy founded by Cyrus was ruled successively by Cambyses (529–521), Darius I, *Hystaspes* (521–486), Xerxes I (486–465), Artaxerxes I, *Longimanus* (465–424), Darius II, *Nothus* (424–405), Artaxerxes II, *Mnemon* (405–359), Artaxerxes III, *Ochus* (359–338), Arses (338–336), and Darius III, *Codomannus* (336–331). Of these the O T knows and names Cyrus (Is 45 1), Darius I (Hag 1 1, 2 10; Zec 1 1), Xerxes ("Ahasuerus," Est 1 1, etc.; Ezr 4 7), Artaxerxes I (Ezr ch. 7 *passim*; Neh ch. 2 *passim*), and possibly Darius III, Codomannus. With the conquest of P. by Alexander (333–331 B.C.) the empire came to an end. The subsequent return to power of a Persian dynasty (the Sassanids), at the end of the Parthian domination (226 A.D.), falls outside the limits of the Biblical period.

The religion of the ancient Persians was a dualistic system, either devised or perfected by Zoroaster (Zarathustra, c. 1000 B.C.?). Its sacred book was the Zend-Avesta and its two eternal principles Ahuramazda (Ormuzd) and Ahriman (Angra-Mainyu). In the main, this system appears to have been independent and of non-Semitic origin; but in its later forms it bore traces of Semitic influence, such as the worship of Mithra (the sun-god). In its turn, the Avestan system influenced at least the form of the Semitic religions and among them later Judaism. But the points of contact between the O T and N T on the one side and Zoroastrianism on the other are not numerous, being limited perhaps to angelology and demonology (but cf. Mills, *Avestan Eschatology*, 1908; also Stave, *Einfluss des Parsismus auf d. Juden*, 1898; and on the whole subject, A. V. W. Jackson, *Persia, Ancient and Modern*, 1905). A. C. Z.

PERSIS, pẹr'sis (*Περσίς*): A Christian woman at Rome to whom Paul sends a salutation in terms of warm commendation (Ro 16 12). E. E. N.

PERUDA, pẹ-rū'da (פְּרוּדָא, *p'rūdhā'*): The ancestral head of a family of "Solomon's servants" (Ezr 2 55; **Perida** in Neh 7 57). E. E. N.

PEST, PESTILENCE. See DISEASE AND MEDICINE, § 5 (9), and PLAGUE.

PESTLE: A short, thick instrument used for pounding or crushing material (grain, etc.) in a mortar (Pr 27 22). The Heb. term *'ēlī* is practically identical with the Assyr. word *elit* of similar meaning. In Pr 27 22 the words "along with bruised grain" are probably a late gloss (cf. Toy, *Int. Crit. Com., ad loc.*). See Plate II of HOUSEHOLD UTENSILS, Fig. 13. E. E. N.

PETER, SIMON, THE APOSTLE

ANALYSIS OF CONTENTS

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1. Name.

The original name of Simon Peter (*Σίμων Πέτρος*) was the Heb. name, שִׁמְעוֹן, *Shim'ōn*, Gr. *Συμεών*, which was easily shortened to conform to the Gr. *Σίμων*, Simon.

2. Early Life.

P. was the son of a certain Jona or John (Mt 16 17; cf. Jn 1 42, etc.) and was, according to Jn 1 45, a native of Bethsaida, though later he became a citizen of Capernaum, where he had a house, and with his brother Andrew was engaged in the fishing business in partnership with Zebedee and his two sons, James and John (Mk 1 16-31 = Mt 4 18-22; Mt 8 14-15 = Lk 5 1-11; Lk 4 38-39). He was married, and it is probable that in later years his

wife accompanied him on his missionary tours (cf. I Co 9 5). Though not wealthy, Simon was a man of some property, not a poor, grossly ignorant laborer. Of his early education and attainments we know nothing definite. Galilee, his home, was practically a bilingual country. A good degree of Greek culture was possessed by the Greek or Gentile elements of the population. Hence Simon had abundant opportunity of becoming well acquainted with colloquial Greek, though his mother tongue was, of course, Aramaic. In childhood he was probably taught, as many other Jewish children were, to read the Hebrew Scriptures, although in the rabbinical sense he was not learned (Ac 4 13).

3. First Contact with Jesus.

Among those who flocked to hear John the Baptist were Peter and his brother Andrew—an indication of their interest in the religious hopes of the times. John's words made such an impression that the brothers attached themselves to him as (at least temporary) disciples. Soon after, Andrew met Jesus and at once sought his brother Simon and brought him to Jesus, who even then foreshadowed his future career by saying that he should be called Cephas (Κηφᾶς, the Gr. form of the Aram. כֵּיפָא, *kēphā'*, 'rock,' of which the Gr. *πέτρος*, 'rock,' is the translation; cf. Jn 1 35-42). After continuing with Jesus for a while, they returned to their accustomed occupation. To what extent P. was with Jesus during the period covered by Jn chs. 2–4 is uncertain. When Jesus opened His public ministry in Galilee He summoned the brothers to a more permanent discipleship (Mk 1 16-20, and ||s). For this summons their previous acquaintance with Jesus had prepared them, and it was with enthusiastic self-sacrifice they left all and followed Him. As yet, however, P. was only one of many whom Jesus attracted to Himself during the early months of His work in Galilee. This was a testing-time for Simon. He was a whole-hearted, though often blundering, disciple. While he had much to learn, he was also willing to be taught, and this enabled him finally to grasp certain of the great essentials of Jesus' character, teaching, and mission. He showed such appreciation of Jesus' person and teaching that he was chosen by Jesus to be one of twelve, selected from the larger body of "disciples," who were to be "apostles," *i.e.*, intimately associated with Him to learn of Him and (ultimately) be sent out by Him to declare His message and carry on His work (Mk 3 14).

4. Peter One of Jesus' Most Intimate Disciples.

With the brothers James and John, P. made a group of three with whom Jesus was most intimate and who alone were associated with Him on such occasions as the Transfiguration and the Prayer in the Garden of Gethsemane. To P. and his companions Jesus' refusal to allow the enthusiastic crowds, after the feeding of the five thousand (Mk 6 31-44; Jn 6 14-15), to proclaim Him as Messiah must have been a great disappointment. But the Twelve remained steadfast even after Jesus' popularity began to wane, and it was P. who voiced their conviction later in response to Jesus' searching question that He was indeed the Messiah (Mk 8 29; cf. Jn 6 68). It was his confession that drew from Jesus the commendation "thou art Peter (*i.e.*, 'rock') and on this 'rock' I will build my church" (Mt 16 18). The true explanation of these and the immediately following words is somewhat uncertain. If they meant a *personal* primacy of P. over the Church, it is strange that the rest of the N T and the documents of early Christianity give not the slightest hint that P. ever claimed or exercised any such supremacy. It seems better, therefore, to take them as referring to the *truth* that P. uttered (*i.e.*, that Jesus was the Messiah) as the foundation of His Church. P. himself was still far from comprehending the real nature of Jesus' mission. When Jesus soon after declared that it was necessary for Him to go to Jerusalem and suffer, P. protested vehemently and was severely rebuked. The Transfiguration scene may have opened his eyes more fully to the significance of Jesus' person. Thus his education proceeded, new lessons being learned daily. The experiences of Passion Week were full of significance for P. He and John were sent into the city to prepare the Passover meal, which became the Lord's Supper (Mk 14 12 ff. and ||s). He was a witness of the Agony in the Garden (Mk 14 32 ff. and ||s). When Jesus was arrested, P. drew his short sword and struck off the ear of one Malchus (Jn 18 10). Though with the others he fled when Jesus was arrested (Mk 14 50), he followed the party into the city and through the influence of John gained admission into the palace where Jesus' trial was proceeding (Mk 14 54 and ||s; Jn 18 15 ff.). Here his fickleness and cowardice again overcame him, and when taunted by a servant-maid with an oath he denied that he knew Jesus (Mk 14 66 and ||s). Overcome by shame, he went outside and wept. He was also a witness of Jesus' sufferings on the cross if not of His trial before Pilate. These scenes were so indelibly stamped on his mind that years after the impression was still vivid (I P 2 23, 5 1). The despair that settled over his soul when he saw his beloved Master die was not lighted by any definite hope of a resurrection. But when the women who visited the sepulcher early Sunday morning came back with the news of an open and empty tomb, P. and John ran to investigate. They found the tomb empty and wondered, with an incipient faith, at the orderly appearance of the grave-clothes (Jn 20 3-10), and then returned to their company. Later in the day Jesus appeared to P., the first of the Twelve to whom He showed Himself after the Passion (Mk 16 1-8; Lk 24 35; Jn 20 1-10; I Co 15 5). To P. this was as a new birth, filled with a living hope (I P 1 3). He was present at most of the post-resurrection interviews between Jesus and His disciples, and to him in particular, probably because of his denial, Jesus very tenderly and suggestively reentrusted the Apostolic commission, intimating at the same time the self-denial and suffering involved in his future career (Jn ch. 21).

P. now took a leading part in the direction of the little band of disciples that was the nucleus of the Christian Church. It was he who proposed the election of a successor to Judas Iscariot (Ac 1 15 ff.) and on the day of Pentecost came forward to make the first statement of Christian doctrine to the world. The sermon as given in Ac 2 14-36 centers about the necessity of proving to the Jews that the crucified

but now risen Jesus was indeed God's Messiah. The line of argument followed, from the analogy between ancient prophecy and the recent events connected with Jesus, was a convincing one to many Jews, and large numbers confessed their faith in Jesus as Messiah (Ac 2 37 ff.). Up to the time of the persecution that followed the martyrdom of Stephen the new movement was confined almost exclusively to Jerusalem, and it was P. who had the chief share in the guidance of affairs. His associate was John. These two figure prominently in the accounts of the first conflicts with the Jerusalem authorities (Ac ch. 3 f.). It was P. who rebuked Ananias and Sapphira for their covetousness (Ac 5 1-11), who was spokesman for the Apostles in their formal trial before the Sanhedrin (Ac 5 17-42), and whose fame was such that later tradition said that even his shadow was able to perform miracles (Ac 5 12-16). After the martyrdom of Stephen the Christian movement took on larger proportions, spreading throughout Palestine and into the neighboring countries. To a certain extent it was supervised by the Apostles. Ac preserves a record of two visitations by P. in connection with this work. The first was when he and John were sent by the Apostles to oversee the evangelistic labors of Philip in Samaria. Here P. came in contact with the magician Simon and severely rebuked his cupidity and lack of spiritual perception (Ac 8 14-25). The second tour led him in the regions to the northwest of Jerusalem as far as Joppa (Ac 9 32 ff.). From Joppa he was summoned by a vision and by messengers from Cornelius, a centurion at Cæsarea, to preach the gospel to the latter (Ac ch. 10). This was the first recorded preaching of the gospel by Jewish Christians to Gentiles. In this matter P. was led to a result he had not anticipated. At the end he found himself doing what he had never done before, fellowshiping freely with Gentiles, recognizing them as Christian brethren, and eating with them. Naturally, such conduct provoked sharp criticism on the part of the stricter members of the Jerusalem church, and when P. returned to Jerusalem he was called upon to give an account of his doings. His defense, that he had been guided by the Holy Spirit and that the Spirit's presence had been manifested while he was preaching to the Gentiles (Ac 11 1-18) was accepted, though probably with misgivings by some persons.

5. Peter One of the Leaders of the Early Church.

Some time after this P. was arrested by order of Herod Agrippa I, and imprisoned in Jerusalem with a view to executing him on the following day. But he escaped and left Jerusalem immediately (Ac 12 1-17). Whither he went is not said, and for all further knowledge of P.'s movements we must trust to incidental statements in the N T or to the somewhat unreliable notices in early Christian literature. Since Herod Agrippa died in 44 A.D., the events narrated in Ac chs. 1–12, in case they are arranged in chronological sequence, must have covered a period of about fifteen years. We may say, then, that for that length of time P. was the foremost figure of the early Apostolic Church. It was during this period, three years after his conversion, that Paul visited Jerusalem to talk matters over with P. (Gal 1 18), staying with him fifteen days. This must have been c. 38 A.D. Paul's desire to have this personal interview with P. incidentally reveals the important place held by the latter in the Apostolic Church at that time. His subsequent career was just as important, but its details have not been preserved. About five years later (49 A.D.), P. was present at the Council in Jerusalem and took a leading part in its deliberations (Ac 15 6 ff.; Gal 2 1-10). By this time he had become recognized as the "Apostle of the Circumcision" (Gal 2 7), through whom God was working as effectually as He was through Paul for the "Uncircumcision" (*i.e.*, the Gentile world). These expressions suggest that P.'s activity was—like his own—largely missionary in character to the Jews of the dispersion as his was to the Gentiles. For this reason P. was in Jerusalem probably only occasionally after his escape from Herod Agrippa in 44 A.D. We learn further, from Gal 2 11-14, that at Antioch (either soon after the Council of 49, before Paul set out on his second missionary journey [49–52 A.D.], or at the close of that journey, when Paul was at Antioch for a while; cf. Ac 18 23), P. was sharply rebuked by Paul for weakly yielding to emissaries of the strict Judaistic party of Jerusalem and withdrawing from familiar fellowship with the uncircumcised Gentile members of the Church. It is of interest to note that Paul's own words in Gal imply that P., Barnabas, and others had been in the habit of thus freely mingling with Gentile Christians, which is only what we would infer from Ac ch. 10 f. Full fellowship with the Gentile converts was not discussed at the Council of 49, and P.'s withdrawal did not violate the terms of the agreement reached in the Council. It violated the principles there followed, however, and deserved Paul's rebuke (see also GALATIANS).

6. Later Career of Peter (After 50 A.D.).

Of the remainder of P.'s career we are in almost total ignorance. He appears to have continued his missionary labors. In these he was frequently accompanied by his wife (I Co 9 5). Early Christian tradition looked back to him as the first 'bishop' of the Church of Antioch. Whatever truth there may be in this tradition, it is certain that he did not organize that great Church. Other ancient traditions speak of his labors in Asia Minor, especially in the regions near the Black Sea. These may be no more than inferences based on the address of the First Epistle. At what point in this later period are we to place the two Epistles attributed to him? The authenticity of the first is more certain than that of the second. It was written from "Babylon" to the "dispersion" of northern Asia Minor. Both terms have been taken in a figurative sense, and most scholars hold that it was written from Rome to Gentile Christians in Asia Minor. Neither of these positions rests on any very substantial evidence, though it is just possible that the letter was sent from Rome. Mark was with the Apostle at the time (serving as his "interpreter" [ἑρμενευτής, so Papias; see MARK, GOSPEL OF, § 1 (h)] and gathering the material [in part] for his Gospel), also Silvanus, who appears to have penned the Epistle (5 12-13). Since Silvanus was Paul's companion as late as when he wrote II Cor (1 19),

P.'s letter must be dated after 55 A.D. And since Paul's later letters from Rome, Ph, Col, Eph, Phm (59–61 A.D.), betray no evidence of personal contact with P. in Rome, the probability is that P. was in Rome between 56 and 59 and thence sent his message to the churches of Asia Minor—not to the Pauline churches there, but to other communities that were less directly connected with Paul's work. To what place P. went after leaving Rome, whence he sent the second letter, in case it is his, and whether he returned to Rome—all these are points on which we possess no direct information. According to a wide-spread tradition, which has become generally accepted in Christendom, P. suffered martyrdom at Rome. It must be admitted, however, that the explicit evidence for this tradition can not be traced much further back than 180 A.D.

7. Uncertainty as to Our Knowledge of P.'s Last Years.

The earliest notice of P., outside of the N T, in early Christian literature (*I Clement*, V) is indecisive. The statement in the *Epistle of Ignatius to the Romans* (about 110 A.D.) merely implies the presence at some time of both Apostles in Rome. Later writers who say anything decisive almost without exception represent P. as having not only labored but suffered martyrdom in Rome. The most that can be said is that it is probable, but by no means certain, that P.'s later years were spent in the West and, in part, at the capital. The process once started, it was inevitable that many legendary details should be invented to fill out a complete story of P.'s career in the city. The exact place of his martyrdom (or burial), many minute details regarding the same, and the exact period of years (25) of his sojourn (as early as c. 170 A.D. he was spoken of as having founded the Church), the representation of him as first *bishop* of the Roman Church, the attribution to him of an apocryphal Gospel, an Apocalypse, and a "Preaching," the famous story of his controversy, in conjunction with Paul, with the magician Simon Magus before Nero, and the strange distortion of the same story in the pseudo-Clementine literature for the purpose of attacking Catholic Christianity—such was the result of combining floating tradition, uncertain legend, wilful invention, and extravagant imagination. None of these details, not even the widely accepted opinion that the Apostle was martyred under Nero about 64 A.D., can be considered to rest on a sure foundation. Apart from the two N T Epistles bearing his name (their genuineness presupposed), we know nothing of his activity after the events referred to by Paul in Gal 2 11-17.

8. Theological Teaching of Peter.

The position to be assigned P. in the development of N T doctrine is difficult to state. We have no direct sources for his earlier teaching. The discourses in the first chapter of Ac are of course not *verbatim* reports and, at least to some extent, represent the general views of primitive Christianity as much as those of any one Apostle. The Gospel of Mark, constructed mainly, according to early tradition, from P.'s teaching, may indirectly represent P.'s maturer views regarding Jesus' person and work. The doctrine of the Epistles of P. is easily ascertained, but here also we are confronted not only with the question of genuineness, especially of the Second Epistle, but also with the problem of the extent to which the doctrine shows the influence of Paulinism and thus represents a stage of P.'s thought when he had modified his earlier views under the influence of Paul.

We shall confine ourselves here mainly to the teaching of P. as found in Ac, referring the reader to the articles on the Epistles for a discussion of the teaching found in those documents.

A chief characteristic of P.'s teaching is that it appears to have been developed as occasion demanded. From Jesus P. with the other disciples had received much more than they had formulated into definite propositions. He had revealed the Father, the higher standards of life, certain great truths of the Kingdom, and He had also impressed the disciples with the great significance of His person and work, and had more than hinted at the necessity of His death and the certainty of His resurrection. But P. had not organized these facts into a system when Jesus' death and resurrection occurred, followed by His departure, and the disciples were left to organize and carry forward the new faith. The speech of P. at Pentecost shows what he first fixed upon as the salient facts of the new doctrine. Jesus of Nazareth, though crucified, was in truth the Messiah. His life showed that He was "approved" by God, His death was a part of God's plan, evidenced in O T prophecy, and His resurrection, also prophesied and now witnessed to as a fact by those who had seen Him, has been followed by His exaltation to (or by) God's right hand. He is now in heaven and is active among His followers by the Holy Spirit, whom He sends from the Father. The central thought here is the Messiahship of Jesus. This Messiahship was interpreted not altogether according to current Jewish ideas, but in the light of the facts they knew of Jesus as modifying those ideas. Jesus was all that the term 'Messiah' ought to mean. The blessings of the new age, of forgiveness of sin, of the Holy Spirit, were all assured in Him as Messiah and to reject Him was to reject the whole counsel and plan of God. Within this general scheme there were many points as yet undeveloped, such as the real relation between Jesus and the Father, the ultimate reason for His death and its relation to forgiveness, the way in which the salvation in Him was to become universal, etc. P. developed in his thinking along these lines, step by step, not always consistently (cf. Gal 2 11 ff.). His was not an original mind, rather a practical one. He probably received from, as much as he contributed to, the general body of doctrine held by the Apostolic Church. His first Epistle shows to what stage his thinking had advanced when it was written. But even in this he is still the practical Christian believer rather than the theologian. See Weiss, *Bib. Theol. of N T*, §§ 39–40, 44–51; Stevens, *Theol. of the N T*, pp. 258–324. E. E. N.

PETER, FIRST EPISTLE OF: This Epistle was universally received in the early Church as the work of the Apostle Peter. The suspicion which attached to II P makes this reception more significant. It is found both in the Syriac and Old Latin transla-

tions; and, although unaccountably omitted from the imperfect Muratorian Canon, it is fully used and ascribed to Peter by the great writers of the closing decades of the 2d cent., Irenæus, Origen, and Tertullian. In the Ep. of Polycarp (baptized in the year 69 A.D.) there are at least four unmistakable quotations from I P, although the Apostle is not mentioned as its author. And Eusebius (*HE*, iii, 39; iv, 14) tells us that it was used not only by Polycarp, but also by Papias. Probably II P, whether genuine or pseudonymous, is the earliest witness to its existence and authorship (cf. II P 3 1). The Epistle itself is confirmatory of this external testimony. Not only does the writer (5 1) claim to be "a witness of the sufferings of Christ," but in ch. 2 these sufferings are described in a singularly realistic manner. He seems again to hear the 'reviling,' to see the welts of the scourge, and the visible wood of the cross. A man of Peter's temperament is revealed in his never ceasing to marvel that "when reviled" our Lord "reviled not again," and "when he suffered, threatened not." Neither is it without significance that in this Epistle Christ is designated by a title nowhere else given to Him, "the Chief Shepherd" (5 4). It is used to strengthen the exhortation to the under-shepherds to "shepherd the sheep of God," an expression which inevitably recalls the parting injunction of the Lord to Peter (Jn 21 15-17). Nor is it without plausibility urged that when (5 5) the author bids his readers "gird" themselves with humility, he uses a rare word which literally means 'tie on' or 'knot on,' as a slave's apron is tied, a word which takes the mind back to the scene at the Last Supper when our Lord assumed the badge of a slave and set for all ages the crowning example of humility. To argue that the similarity of the expressions in the Epistle to those in the Petrine discourses reported in Acts is evidence of the presumed authorship is precarious; yet it is not without interest and suggestion that we compare I P 2 7, 1 3, 4, 8, 5 1 with Ac 4 11, 2 32, 3 15; nor is it without significance that both in these discourses and in this Epistle a word is used for the cross (ξύλον) which is never elsewhere so used in the N T save in quotation from the O T.

1. Authorship.

The Epistle is addressed to "the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." These names denote the Roman provinces into which Asia Minor, with the exception of the southern littoral (Lycia, Pamphylia and Cilicia), was divided in and after the reign of Tiberius. The reason of the order in which these provinces are named seems to have been divined by Ewald. Dr. Hort (*First Ep. of St. Peter*, p. 168), improving upon Ewald's suggestion, supposes that Silvanus, the bearer of the letter (cf. 5 12), landed at some port in Pontus, probably at Sinope, and thence proceeded S. and W. through the churches, and finally turned northward through Bithynia and reembarked. The route is partly illustrated, and its risks and hardships suggested, by the experiences in 1897 of the American commissioner sent by *The New York Herald* to ascertain, if possible, the truth about the Armenian massacres. He landed at Trebizond and thence traveled S. and W. (Cf. Hepworth's *Through Armenia*.) That there were many Jews in those provinces is well known. In Ac 18 2 we read that Paul's friend Aquila, the tent-maker, was a native of Pontus. His namesake, the translator of the O T, belonged to the same province. Other distinguished Christians came from Cappadocia; while the early diffusion of Christianity in Bithynia is apparent from the conspicuous place it occupies in the correspondence of its governor, Pliny. It might at first sight be supposed that by "sojourners of the Dispersion" Jews are meant. But as there must have been many Gentiles in these churches, it is not likely that Peter could have intended to send a letter which should exclude from its address a large part of the churches. Jülicher thinks that he addresses them as "the Dispersion" "simply because they were isolated, without country, few in number, and scattered among immense majorities of unbelievers." It must also be kept in view that it is characteristic of this Epistle thus to transfer to the Christian Church the titles and descriptions previously confined to the Jews (cf. ch. 2).

2. Recipients.

Both place and date have been much contested. In 5 13 we read, "She that is in Babylon, elect together with you"—who in 1 1 are addressed as "elect"—"saluteth you." But is "Babylon" here used as a pseudonym for Rome? Authorities are divided. In the Revelation of John (an apocalypse) and in the *Apocalypse* of Baruch it is not questioned that by "Babylon" Rome is meant; nor is it doubted that from the time of the Neronian persecution this usage was common. Accordingly, the Fathers in general adopted this view (cf. Eusebius, *HE*, ii, 15). On the other hand, it may be urged that a metaphorical name, though natural enough in apocalyptic writings, in which concealment and disguise are characteristic, is not to be expected in a letter and seems fantastic there. Some weight also must be allowed to the fact that among Peter's first audience (Ac 2 9) there were "Parthians, Medes, Elamites, and dwellers in Mesopotamia." No doubt, however, the route of Silvanus, if indicated in the address of the letter, makes it likely that it was sent from Rome. It has been supposed that "she that is in Babylon" refers to the Church (cf. II Jn 1 5, 13); and indeed ἐκκλησία is read in the Sinaitic MS., while the Vulgate renders *Salutat vos Ecclesia, quæ est in Babylone co-electa*. On the other hand, we know from I Co 9 5 that Peter was married and that his wife accompanied him on his missionary tours. She would therefore be known wherever he was known and might naturally wish to salute old friends. This individual interpretation is also favored by the added words "and Marcus my son."

3. Place and Date.

But it is the date which has been most vehemently contested. Those who deny the Petrine authorship, as McGiffert, von Soden, and Jülicher, place the Epistle in the last decade of the 1st cent. Ramsay, who accepts the Epistle as genuine, dates it about 80 A.D., and it is in his *Church in the Roman Empire* that the most interesting discussion of the date is found. The decision we arrive at depends largely upon the answer we give to the question, Was the

persecution which is referred to in the Epistle domestic or public? In favor of the latter alternative it is urged (1) that there was involved suffering to the death (3 14-16, 4 14-16); (2) that the asking for a reason of their hope was a judicial proceeding (3 15); (3) that the persecution was general throughout the world (5 9); (4) that the Christians were sought out by informers or officers of the state (5 8, 3 15); (5) that they suffer for the Name, pure and simple, not on account of actionable conduct alleged against them (4 14-16). None of these arguments save the last can be said to be cogent; and even the last is by no means conclusive, for the use of such an expression as "to bear reproach for Christ's name" is characteristic of no particular date. The use of the expression "as a Christian" (4 16) is more unusual, but can not but have been common at any date after 44 A.D. And were it state-persecution which was in the writer's mind, how could he have deferred so grave a matter to the discussion of what was of much less consequence? For undoubtedly the first mention of ill usage in the Epistle, 2 18, refers to domestic persecution. Slaves and wives (3 1) were liable to be abused by heathen masters and husbands, and it is in this connection that the exhortation is given to be ready to make answer to him that asks the reason of their hope. Bigg and Chase as well as Zahn agree that the references in the letter are to domestic and not to judicial proceedings, and Chase concludes "that the storm of the Neronian persecution had not as yet swept over the Church at Rome, and that no persecuting policy against the Church had been adopted by the Roman magistrates in Asia Minor. Not a word is found in the Epistle about men shedding their blood or laying down their lives for the gospel. None of the passages . . . contains any reference to or any hint of an organized persecution." The supposed acquaintance of the author with several of the Pauline Epp. must also be taken into account in the ascertainment of the date of this letter. But it remains doubtful whether the similarities cited as evidence of this acquaintance are not satisfactorily accounted for by the common Christian terminology which necessarily colored the writings of the period. That the Epistle was written between 58–64 A.D. is the conclusion of Dr. Bigg and seems to satisfy the requirements.

4. Object and Contents.

The object of the Epistle is to encourage ill-used persons to persevere in holiness and in hope. He writes to those who naturally resented the unjust treatment to which their loyalty to Christ exposed them. They feel keenly that by believing in God's Word they have separated themselves from their fellow citizens, become a people apart, and shut themselves off from many interests in life. They are no better than strangers, pilgrims passing through, seeing nothing they can call their own, nothing in which they can rest. The author reminds them that their inheritance awaits them and is altogether satisfying (1 4); that it was the lot of their Master to be rejected (2 7) and to be wronged (2 23), but that in His case this wrongful suffering was the prelude to perfect final victory (3 18-22). It is in consequence of this that we find in this Epistle such prominence given to the sufferings of Christ. They are exhibited as (1) exemplary (2 21, 3 18, 4 1). In this view certain characteristics of these sufferings are emphasized. Christ suffered wrongfully (2 22); meekly (2 23). To Peter, so swift to draw the sword and so hot to resent wrongful accusations, this remained as the most marvelous feature of his Master's suffering. He now saw what it was which enabled Jesus thus to suffer. "He committed himself to Him that judgeth righteously" (2 23). By the same means will His followers be enabled to endure (4 19). But (2) Christ's sufferings have a redemptive value. They are 'in our behalf' (2 21, 3 18). They emancipate us from moral bondage (1 18). Their purpose was 'that we might live to God' (2 24). But (3) the ransoming power of the sufferings and their impelling force are found in their expiatory character. This is declared in 1 18 f., 2 24, 3 18. In the first of these passages the blood of Christ is compared to that of a lamb without blemish, and it is called "precious," because it accomplishes perfectly, really, and eternally what the blood of the lamb symbolically effected. Ransoming with the blood of a lamb was a familiar idea to the Israelitic mind; and the truth which underlay it was that sin separates from God, or, in other words, is death; that forgiveness and restoration are possible; and that the condition or medium of return to God is the acknowledgment of sin's evil, *i.e.*, that it deserves death and is death. Transference of guilt, transference of the consciousness of being the person who has done this or that wrong is impossible; transference of punishment is possible, and whether justifiable or not depends on circumstances. The most explicit declaration of the expiatory character of Christ's sufferings is, however, to be found in 2 24, "who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." Pfleiderer is followed by many in his statement that the words can only be translated as meaning that Christ "carried up our sins in His body on to the tree," and that it is solely our moral deliverance that is in view. The meaning of the contested word *ἀνήνεγκεν* can best be ascertained from its usage in the O T. There it is used in two senses. (1) It means 'to offer.' It is the common word in Lv and elsewhere to express the offering of a sacrifice, and the same collocation of words as here is constantly found in the LXX. (cf. Lv 4 10, *ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον*), and these words are regularly rendered "the priest will offer upon the altar." This phraseology passed into the N T; cf. I P 2 5; Ja 2 21. But this precise meaning does not fit our passage; we can not say that Christ offered our sins in His body on the tree. Yet this meaning is interlaced with (2) the other common meaning in the O T. For the verb in question (*ἀναφέρειν*) has the sense of 'bearing' the punishment of sin. In Nu 14 33 we read, "Your children shall be wanderers in the wilderness forty years and shall bear [*ἀνοίσουσιν*] your whoredoms"; that is, they shall bear the punishment of your fornication (cf. He 9 28). And apparently the words of Peter are a reminiscence of those in Is ch. 53, and signify that on the cross Christ bore the punishment of our sins. The third passage in which Peter alludes to the vicarious expiatory character of Christ's

sufferings is 3 18, "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God." He suffered not for Himself, but because they had deserved it, and He suffered that they might now approach God without consciousness of guilt and without fear.

It is this statement which leads on to the affirmation of what is known as the *Descensus ad Inferos*.

5. The "Descent into Hades," 3 19 f.

The central thought of vs. 17 and 18, the comparison of the innocent suffering of Christ's people to the innocent suffering of their Lord, is thus expanded: As you suffer in the flesh, so also did Christ. But through this extreme and innocent suffering His Spirit remained untouched and potent. Nay, it was set free for a more immediately effective work and for a wider range of influence. In His emancipated and renewed spirit He entered the world of spirits as the herald of forgiveness and restoration to those who belonged to the generation which the Jews thought especially cursed. (Cf. *Pirke Aboth* V, 2.) And as after His death He "went" into the prison-house of disembodied spirits, so after His resurrection He 'went' into heaven and is now there triumphant and supreme over powers and authorities and angels.

Thus Christ is at once an illustration that suffering is the path to glory, and has through His suffering reached a position in which He is able to introduce you to glory and to God. The 'harrying [or 'harrowing,' from the old war-cry 'haro'] of hell' is introduced for the sake of showing that principalities and powers are subject to Christ, and that even those who presently blaspheme and persecute, like the overtaken generation of the Flood, may be restored, while the little band of presently believing Christians saved by baptism, *i.e.*, by the answer or agreement of a good conscience, may be likened to the little company in the ark saved by water. The *Descensus* has stimulated imaginative minds from the earliest times, and allusions to it are found in the *Gospel of Peter*, the *Gospel of Nicodemus*, Ignatius, *ad Magn.*; it formed the staple of some early English poems and has recently been daringly handled by Stephen Phillips in his *Christ in Hades*.

Literature: The best commentaries are those of F. J. A. Hort (1898, on 1 1 to 2 17); Bigg in *Int. Crit. Com.* (1901); Monnier, *La Première Epître de l'Apôtre Pierre* (1900); Masterman, *The First Ep. of S. Peter* (1900). The *Practical Commentary* of Archbishop Leighton (1748) is an immortal English classic. On the *Descensus* there is a large literature, especially Charles, *Eschatology* (1899); Plumptre's *Spirits in Prison* (1884); Bruston, *La Descente du Christ aux Enfers* (1897); Halliwell, *Harrowing of Hell*, a miracle-play (1840); Stopford Brooke, *English Lit. to Norman Conquest* (1898); Dods, *Forerunners of Dante* (1903). For the doctrinal aspects, see especially Pearson, *On the Creed*[2] (1662), and Swete, *The Apostle's Creed* (1905).

M. D.

PETER, SECOND EPISTLE OF: None of the N T writings has found it so difficult to justify its reception into the Canon as this Epistle.

1. Introduction.

Eusebius unhesitatingly and necessarily reckons it among the disputed writings (*HE*, iii, 25). And in an earlier chapter (iii, 3) he writes: "One Epistle, that called the first, is acknowledged as genuine. And this the ancient elders used freely as an undisputed book. But we have learned that his extant second Epistle does not belong to the Canon; yet, as it has appeared profitable to many, it has been used with the other Scriptures." He then goes on to mention other writings ascribed to Peter and concludes: "Such are the writings which bear the name of Peter, of which I know only one Epistle to be genuine." The same hesitation was manifested at the Reformation. Calvin says: "Certainly, since in all its parts the majesty of the Spirit of Christ emerges, I scruple quite to repudiate it, although I do not recognize in it the style of Peter." Critics so conservative as Lechler, Bleek, and Chase refuse to acknowledge it; while Holtzmann, Harnack, and Jülicher ridicule the idea of its being accepted as genuine. It still, however, finds defenders in Spitta, Kühl, Bigg, and Zahn. Those who most patiently examine the evidence will probably concur in the judgment of W. H. Simcox: "It may at least be said, on the one hand, that no one can pretend (except on *a priori* theological grounds) to be certain that the Second Epistle is genuine: on the other, that a superficial student is likelier than a thorough student to be certain that it is spurious" (*Writers of the N T*, p. 64).

The difficulties encountered by its claim to be from the hand of Peter are: 1st. The insufficiency of external attestation. 2d. The known tendency to issue pseudepigrapha under the name of Peter. 3d. Too obvious a desire on the writer's part to identify himself with Peter. 4th. Supposed borrowings from Jude. 5th. Anachronisms which betray a later date. 6th. Difference of style from that of I Peter. (Cf. Warfield, *S. Presb. Rev.*, January, 1882.) These must be examined in order.

2. Insufficient External Witness.

The references to II P in early Christian literature have been carefully collected and scrutinized by Warfield and Chase. But they reach very different conclusions. The former, after a detailed exhibition of the passages on which he bases his results, pronounces that "Clement has it in 97 at Rome; Barnabas in 106 at Alexandria; at the same time the Jewish-Christian author of the *Testaments of the Twelve Patriarchs* was reading it at Pella." But under the searching criticism of Chase (in *HDB*, s.v.) the appearance of reference or quotation almost entirely vanishes. After passing in review all the supposed testimonies of the 2d cent. he concludes: "If we put aside the passage from the Clementine *Recognitions* and that from the *Acts of Peter* as open to the suspicion of not accurately representing the original texts, there does not remain, it is believed, a single passage in which the coincidence with II P can with anything approaching confidence be said to imply literary obligation to that Epistle. The resemblances in thought or phrase are such as are constantly found in quite independent specimens of literature, when they belong to the same general period and deal with the same general subject." The question, therefore, arises, Are we justified in thus "putting aside" these two doubtful references? Salmon (*Introd.*, p. 615) says: "There is a passage in the Clementine *Recognitions* (V, 12) which I have not seen noticed. We have only the Latin of the *Recognitions*; but *unusquisque illius fit servus cui se ipse subjecerit*

looks very like the translation of ᾧ τις ἥττηται, τούτῳ καὶ δεδούλωται (II P 2 19). Rufinus is the translator, and in one of his translations from Origen (*In Exod.*, Hom. 12) we have *unusquisque a quo vincitur, huic et servus addicitur.* The difference of the Latin makes it likely that in both cases Rufinus is translating, not interpolating."

The allusion in the *Acts of Peter* to which Chase refers is as follows: *Dominus noster volens me majestatem suam videre in monte sancto . . . et vocem ejus audivi talem qualem referre non possum.* ("Our Lord desiring me to see His majesty in the sacred mountain . . . and I heard His voice—such a one as I can not report.") These words are found in a 7th-cent. MS. which contains a Latin version of the original Greek of the 2d cent. "And," gues Chase, "we have no right to *assume* that these phrases are not due to an editor or translator." But may a translation not be supposed to be a translation until it is proved not to be so? The conclusion of Chase seems, then, to be slightly overdone, and Salmon's judgment may seem more in accordance with the evidence: "With regard to 2d-cent. testimony, the maintainers and the opponents of the genuineness of the Epistle make it a drawn battle. There is no case of quotation so certain as to constrain the acknowledgment of an opponent; but there are probable instances of the use of the Epistle in sufficient number to invalidate any argument against the Epistle drawn from the silence of early writers. But on comparing the evidence for the First and Second Epistles we have to own, however we have to account for it, that for a considerable time the latter had a much narrower circulation than the former, and was much slower in obtaining general recognition."

At the close of the 2d cent., there is positive and incontrovertible evidence that the Epistle was in existence and was known as II P. Eusebius (*HE*, vi, 14) tells us that Clement of Alexandria (190–202 A.D.) knew and used it. His words are: "In the *Hypotyposes* he has produced abridged explanations of, speaking generally, all canonical Scripture, not omitting even the antilegomena, I mean Jude and the rest of the catholic Epistles, as well as *Barnabas* and the so-called *Apocalypse of Peter.*" Clement's successor, Origen, quoted by Eusebius (*HE*, vi, 25 8) says: "Peter . . . has left one acknowledged Epistle, and possibly also a second, for it is disputed." Several quotations from the Second Epistle are found in Origen, but as they all occur in works of which only Rufinus' Latin version is extant, some doubt is cast upon them. There is, at any rate, no doubt that at the close of the 2d cent. the Epistle was not only known and used, but was by many accepted as a genuine work of Peter. During the 3d cent. uncertainty regarding its claim to be canonical still existed. In the Western Church no sign of its existence appears. Neither Tertullian nor Cyprian quotes it; though allusion is made to it by Firmilian, Bishop of Cappadocian Cæsarea, in writing to Cyprian. It is included in the Egyptian versions of the 3d cent., while excluded from the earliest Syriac version. In fact, until the canonicity of II P was practically determined by Jerome's inclusion of it in the Vulgate, dubiety was expressed regarding it. Jerome himself alludes to the prevailing hesitation: *Scripsit duas epistolas, quæ Catholicæ nominantur: quarum secunda a plerisque ejus esse negatur, propter stili cum priore dissonantiam.* ("He wrote two Epistles, which are termed Catholic, the second of which is denied by most to be his, because of the disagreement of its style with that of the former Epistle") (*De Viris Illus.*).

3. Tendency to Forged Use of Peter's Name.

A tendency to use Peter's name in pseudepigrapha undoubtedly existed. The *Gospel of Peter*, the *Apocalypse of Peter*, the *Acts of Peter*, the *Tours of Peter*, and others sufficiently illustrate it. But would it have existed had Peter written nothing? In any case the fact of abundant forgery is at once an evidence that some genuine writings probably exist, and is a warning to use an alert caution in admitting the claims of any professed writings of Peter. And without forestalling what must afterward be said, it may at this point be asked whether it is likely that a forger, anxious to have this Epistle accepted along with the first, would have used a name of Peter—Simon—which does not occur in the first. It must also be considered that although several pseudonymous writings appear in early Christian literature, there is no Christian document *of value* written by a forger who uses the name of an Apostle.

4. Desire to Pose as Peter.

The desire on the writer's part to identify himself with Peter appears in his claiming to be Peter (1 1); to have been advised regarding his death by our Lord (1 14); to have been present at the Transfiguration (1 16-18); to have written a previous Epistle (3 1) (the claim to be an Apostle, which appears in 3 2 of the TR and AV, finds no countenance in the authoritative MSS.); to be on terms of intimacy with Paul (3 15). No doubt the authors of pseudonymous writings attempted to give color to their assumption of this or that great name. But Peter was a frank, outspoken man, and that he should, in writing to persons who had some knowledge of him, allude in the casual manner of this Epistle to incidents in his own career can not be considered surprising. Basing a charge of forgery on this ground comes perilously near to charging a man with being a forger himself. No one is so good an imitation of any man as the man himself. Are we to hold that a simple, open-hearted man like Peter was never to tell any one that he had witnessed the Transfiguration and was never to make use of what he had there seen as evidence of his Lord's majesty? Chase, indeed, says "the fact that the only allusions to incidents in the Lord's life found in the Epistle are such as would support the character of one writing as St. Peter does become, in view of the silence of the Epistle as to the Passion, the Resurrection, the Ascension, and of the absence from it of allusions to the Lord's teaching as recorded in the Gospels, a serious ground for questioning the Petrine authorship of the Epistle." The force of this objection is lessened, however, by the consideration that it is the writer's purpose to scatter rising doubts by the testimony of an eye-witness, and that in a short letter like this it is precarious to argue from omissions.

The similarity between the 2d ch. of the Epistle and the Epistle of Jude is so great as to compel the supposition that the one is indebted to the other or both to a common document. The similar passages arranged in parallel columns may be seen in Gloag's *Cath. Epp.*, p. 238 f. The whole of Jude from ver. 4 to ver. 18, with the exception of vs. 14 and 15, is represented in the 2d ch. and the first three verses of the 3d ch. of II P. The hypothesis of a common document is generally abandoned. To determine the relative priority of II P or Jude is no easy task. The idea of Kühl that the 2d ch. of the Epistle is a later interpolation is excluded by the fact that the Epistle is proved to be an integer by the linguistic peculiarities which prevail in all chapters. Chase concludes that the "various lines of argument converge, and, as far as demonstration is possible in literary questions, demonstrate the priority of Jude." Jülicher favors the same conclusion; as also do Holtzmann, Harnack, Weiss, and von Soden. The priority of II P is maintained by Spitta, Zahn, Lumby, and Bigg. The arguments in favor of the priority of Jude are: 1st. That if Jude were writing to the same persons as Peter, and in order to remind them of the Apostle's letter—and this is Spitta's idea—then it is strange that he should not have explicitly referred to that letter and that he should not have extended his reminiscences of it to more than one chapter. 2d. While Jude openly speaks of the heretics as of an existing danger, the author of II P tries to maintain the fiction that he is merely prophesying future events, but betrays the unreality of his attitude by constantly slipping back from the future (cf. 2 1 ff.) into the present (2 10, 12 ff.), and even into the past (2 15, 22). 3d. It is said that it would be a miracle of literary skill to produce out of the tortuous and difficult phrases of II P a letter "so forcible, so clearly and neatly expressed" as that of Jude.

5. Relation to Jude.

In favor of the priority of II P it may be argued: 1st. That *a priori* the probability is that Jude, who so freely borrowed from the Book of Enoch and *The Assumption of Moses*, should also use II P. 2d. That what is future in II P is present in Jude; cf. II P 2 1 with Jude ver. 4; and especially II P 3 3 with Jude vs. 17 and 18. 3d. In connection with the last-cited parallel, it is remarkable that Jude does not indicate, as P does, the subject of mockery, the *παρουσία*. Indeed, the *παρουσία*, though playing a conspicuous part in II P, is not alluded to at all in Jude. Does this not clearly indicate a later date for Jude, a date at which the characteristically Apostolic expectation was no longer so prominent? 4th. Add to this that while both Epistles reflect an immature and as yet unorganized ecclesiastical condition, the Epistle of Jude indicates a more advanced state. This is developed by Principal Falconer, of Toronto, in an unpublished paper. 5th. There seems sufficient evidence for believing that certain of Jude's expressions were suggested by II P. Thus (a) in 5, "I desire to put you in remembrance, though ye know all things once for all," is a phrase not suggested by what he was going to tell them, but by the words of II P 1 12: "I shall be ready always to put you in remembrance of these things [*i.e.*, the power of God, and His call to them to be partakers of the Divine nature], though ye know them." (b) Again in Jude ver. 4, the expression "written of beforehand unto this condemnation" (*προγεγραμμένοι εἰς τοῦτο τὸ κρίμα*) is vague, as no "condemnation" (*κρίμα*) has yet been mentioned, but is explained by II P 2 3, "whose sentence now from of old lingereth not" (*οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ*). (c) It is easy to understand why in ver. 6 Jude should use "bonds" (*δεσμοῖς*) instead of the "chains" (*σειραῖς*) or "pits" (*σειροῖς*) of II P 2 4; not at all easy to imagine the reverse process.

6. Alleged Anachronisms.

(a) Of alleged anachronisms, the first is found in 3 4, "Where is the promise of his coming? For from the day that the fathers fell asleep," etc. "Here," says Dr. Moffatt, "the early Christian age is far behind the writer and his readers, an era to be looked back upon." However, it is not the Christian age that is in view, but, as the writer himself says, the whole period 'from the beginning of creation'; and "the fathers" are not the Apostles and other primitive Christians, but, as in He 1 1, Ro 9 5, Ac 3 13, the ancestors of the Hebrews. There is no anachronism here. If it be said that the existence of such scoffers does not suit any date before 70 A.D., this constitutes a reasonable objection. But is it valid? This may well be doubted. Between the Resurrection and the Destruction of Jerusalem a whole generation of Christians expecting the Parousia had passed away. Was it in human nature not to doubt and not to scoff? (b) The other is more serious. In 3 16 the expression "as . . . also the other Scriptures" (*ὡς καὶ τὰς λοιπὰς γραφάς*) seems to indicate that the writer reckoned the Epp. of Paul among the *γραφαί* or sacred writings. But it is well known that the writings of Paul were not definitely admitted to this dignity until the 2d cent. Defenders of the genuineness of the Epistle have shown that it can not be assumed that *γραφάς* can refer only to the O T, and not to other letters or documents; nor that *λοιπάς* can imply only that Paul's letters were accounted sacred Scripture. (See Bigg, *Int. Crit. Com.*, pp. 240 and 301–302.) But the probability is that the writer did mean to class Paul's Epistles with Scripture. He knew these Epistles and saw in them evidence of the wisdom given to his "brother" Apostle; he knew they were read and highly esteemed; what should hinder that he should think of them as worthy of as much respect as the Hagiographa?

7. Difference in Style from That of I Peter.

The style of II P is undoubtedly a difficulty. It does not exhibit the same easy mastery of Hellenistic Greek as I P. Instead of the perspicuous and elegant constructions of the first Epistle, this presents us with harsh and awkward collocations of words. The writer's fondness for what is picturesque leads him to employ words which are either rare or are used in an unusual sense; and phrases occur which, if they can not be condemned as wholly without parallel, are yet inelegant. So that, even though we dismiss Dr. Abbott's comparison of the style to baboo English, it remains true that the writer is handling an instrument with which he is not thoroughly familiar.

There is a want of simplicity, a use of unusual words where ordinary words would better have expressed his meaning. If Peter was the author, he was not so happy in his interpreter as in the First Epistle. Thus Jerome concludes: *Ex quo intelligimus, pro necessitate rerum, diversis eum usum interpretibus.* "From which we perceive that, because of necessity, he used different interpreters (amanuenses?)." But here emerges another element in the problem; for, on examination, many unusual words are found to be common to the two Epistles. The favorite mannerism of the First Epistle, in giving both the negative and positive aspect of a thought, is found also in the Second Epistle (see 1 16, 2 4, 5, 3 9, 17). Lumby points out some interesting analogies between the language of this Epistle and that of Peter's speeches as reported in Ac. The analogies between the style of II P and that of Philo and of Josephus are not significant; and the conclusion to be drawn from the linguistic phenomena of the Epistle would seem to indicate that if it is authentic it was written either by a different amanuensis from the first or by Peter himself.

8. Petrine Authorship Possible, but Not Proved. Date.

From such evidence it is not easy to draw any certain conclusion. On the whole, it seems impossible dogmatically to affirm that the Epistle is not Petrine. Sanday (*Inspiration*, p. 384) says: "While it is difficult to resist a total impression which is against the genuineness of the Epistle, every *prima facie* view is not necessarily the true one; and if the writer of this were to commit himself definitely to the negative conclusion, he would feel that he was leaving behind arguments on the other side which he had not fully answered, and combinations which he could not say were impossible." He quotes also the reply of "perhaps the greatest critic whom our Church has produced" to the question what he thought of the Epistle. "He replied that if he were asked he should say that the balance of argument was against the Epistle—and the moment he had done so that he should begin to think that he might be wrong" (*ib.* 347). The date is determined by the authorship. If the Epistle is Peter's, then it probably belongs to the year 67 or 68 A.D. If it is pseudonymous, then it may be placed later.

9. Object and Contents.

The object of the author was not to initiate his readers into new truth, but to encourage them to take firmer hold of what they already knew. This purpose he explicitly announces in 1 13 and 3 1, 2. He desires them to "make their calling and election sure"; he incites them to endeavors which may win for them "an abundant entrance" into the Kingdom. Not without truth is "knowledge" (*ἐπίγνωσις*) said to be the key-note of the Epistle. "The knowledge of him that called you" lay at the foundation of their faith; and this knowledge, if maintained, will save their faith from decay. In view of their present condition, that which they especially need to retain in their knowledge is "the power and coming" of the Lord (cf. 1 16). It was the taunts of the scoffers which made it necessary to emphasize "the power and coming." Scoffers were saying, "Where is your Christ that was to come and do all these things for you?" The "power," says Peter, was manifested in the Transfiguration; the "coming" is certified by Divinely inspired prophecy. The exhortation runs on four main lines: 1st. The author's testimony as an eye-witness of the "majesty" (*μεγαλειότης*) of Christ (1 16) is to be accepted as the guaranty of the reality of what had been preached to them. 2d. They must also trust in "the word of prophecy" certified by partial fulfilment and proceeding from men under the influence of the Divine Spirit. This predicts the triumph of righteousness, the destruction of sin, and the appearance of a new heaven and a new earth wherein dwelleth righteousness. This prophetic word is therefore to be used as a lamp in a murky place. 3d. They must be deaf to ensnaring and insidious suggestions of immoral and godless men, who are denounced in vehement language. The habits and practises which they themselves in their better moments had abandoned as unwholesome they must not return to. 4th. They must give diligence to complete and confirm their Christian character, by adding eagerly and bountifully grace to grace.

LITERATURE: By far the most thorough investigation of all that concerns the genuineness of the Ep. is that undertaken by Chase in *HDB*. With this should be read Salmon's *Introd.*[7] (1894); Zahn's *Einleitung*[3] (Eng. transl. 1908); Bigg in *Int. Crit. Com.*, and Spitta's *Der zweite Brief d. Petrus* (1885), and his *Zur Geschichte und Literatur* (1901), II, 399–411. Lumby in the *Expositor's Bible* (1893) and in the *Speaker's Bible* (1878) offers much excellent material.

M. D.

PETHAHIAH, peth″a-hai′ā (פְּתַחְיָה, *pᵉthaḥyāh*), 'J" opens': **1.** The ancestral head of the nineteenth course of priests (I Ch 24 16). **2.** A Levite who had married a foreign wife (Ezr 10 23). **3.** A Levite who assisted Ezra (Neh 9 5). **4.** A Jew who was the deputy-governor for the district of Jerusalem (Neh 11 24). He was responsible to the governor of the whole province. E. E. N.

PETHOR, pî′thōr (פְּתוֹר, *pᵉthōr*): The home of Balaam in Mesopotamia near "the River," *i.e.*, the Euphrates (Nu 22 5; Dt 23 4[5]). It is usually identified with *Pitru*, mentioned by Shalmaneser II (860–825 B.C.), and with *Pe-d-rū* in a list of Thothmes III (c. 1500 B.C.). It is just S. of Carchemish, on the *Sājūr*, a few miles from its junction with the Euphrates. Some scholars, taking "the River" to mean the Nile, locate P. in Egypt. C. S. T.

PETHUEL, pę-thū′el (פְּתוּאֵל, *pᵉthū'ēl*): The father of the prophet Joel (Jl 1 1). E. E. N.

PEULLETHAI, pę-ul′e-thai (פְּעֻלְּתַי, *pᵉ'ullᵉthay*, **Peulthai** AV): The ancestral head of a family of Korahite temple-porters (I Ch 26 5). E. E. N.

PHALEC, fê′lec (Φαλέκ): An ancestor of Jesus (Lk 3 35 AV; the **Peleg** of the O T). E. E. N.

PHALLU, fal′u. See PALLU.

PHALTI, fal′tai, **PHALTIEL,** fal′ti-el. See PALTI.

PHANUEL, fa-niū′el *or* fan′yu-el (Φανουήλ): The father of the prophetess Anna (Lk 2 36). E. E. N.

PHARAOH, fê′rō (פַּרְעֹה, *parᶜōh*, Φαραώ, from Egyptian *prᶜo*, 'great house'): An honorific title (analogous to the modern 'Sublime Porte') given the Egyptian king during the Biblical period. It

appears sometimes in association with the personal name of the king (II K 23 29; Jer 44 30) and sometimes alone (Ex 1 11, 5 1; I K 11 18-20). In the inscriptions it occurs as far back as the fourth dynasty, but not as an equivalent to the term 'king,' as in the Hebrew Scriptures. This usage dates from the beginning of the New Empire and can have passed into Palestinian *modus loquendi* only after 1000 B.C. Accordingly, it is absent from the Tell-el-Amarna tablets (1400 B.C.). The Pharaohs were nominally absolute monarchs by virtue of divine origin, but in reality dependent on, and directed by, the hereditary nomarchs ('governors of provinces'). A sign of their sovereignty was the double crown of Upper and Lower Egypt.

The Pharaohs alluded to in the Bible are the following: (1) A contemporary of Abraham (Gn 12 14-20). But the name is here evidently made to conform with the later usage, since it is certain that in Abraham's time the kings of Egypt were not as yet called Pharaohs. Neither is the identification of the individual Pharaoh in this case possible, in view of the great uncertainty as to the exact dates of the time of Abraham. (2) The Pharaoh of Joseph. It is quite probable that this monarch was one of the Hyksos (15th or 16th dynasty), who reigned at On (Heliopolis). But here, too, the name Pharaoh is given by accommodation, and all further identification must be a matter of conjecture, as even the Egyptian names in the Joseph narrative (Potipherah, Asenath, Zaphnath-Panneah) do not occur in the Egyptian records earlier than the 25th dynasty, and the whole record as at present cast is expressed in terms of a later period than the events. (3) The Pharaoh of the oppression was probably **Rameses II.** Though this identification is not beyond question, the name Raamses (Ex 1 11), as a store city built by the Hebrews, and other considerations (cf. Driver in Hogarth, *Auth. and Arch.*, 52 ff.) render it more probable than the view that this Pharaoh was Amenophis III or IV. Rameses II reigned sixty-seven years and was succeeded by (4) the Pharaoh of the Exodus, or **Merenptah.** (5) Solomon's father-in-law (I K 2 46, 3 1), a Tanite king of the 21st dynasty. (6) **Shishak,** the founder of the 22d dynasty, and invader of Judah under Rehoboam (I K 14 25), is nowhere in the O T called Pharaoh, probably because he was definitely known as a contemporary personality and singled out from among the Pharaohs in general. See also EGYPT, § 10. (7) Pharaoh **Necho II** of the 26th dynasty (II K 23 29; cf. EGYPT, § 13). (8) **Hophra** (Jer 44 30), contemporary of the capture of Jerusalem by Nebuchadrezzar. Besides these, there are also allusions to (9) the unnamed brother-in-law of Tahpenes (I K 11 14-22); (10) a contemporary of Sennacherib and Hezekiah (II K 18 21); and (11) father of Bithiah, who married Mered (I Ch 4 18). A. C. Z.

Pharaoh with the Crown of Upper and Lower Egypt.

PHARES, fē'rîz, **PHAREZ,** fē'rez. See PEREZ.

PHARISEES, far'i-sîz: The word "Pharisee" is derived from the Heb. root *prsh.* There is, however, some difference of opinion as to

1. Name. the form of the verb from which it is derived, and the meaning of 'separatist' and 'separated' both have their champions. In the time of Jesus the Pharisees constituted a society known as 'neighbors,' which numbered about 6,000.

As in the case of the Sadducees and the Essenes, they are described by Josephus as the Jewish equivalent of one of the leading schools of

2. General Tenets. Greek philosophy. According to him, they occupied a middle ground between the necessitarian position of the Essenes and the belief in absolute free will of the Sadducees (*Ant.* XVIII, 1 3; *BJ*, II, 8 14). They believed that the souls of the righteous after death entered into new bodies, but that those of the wicked were left in Sheol suffering punishment (cf. Ac 23 6). They believed also in the existence of angels and spirits, both evil and good (cf. Ac 23 7-9). Their most pronounced opinions, however, have to do with the so-called 'oral law'—a mass of *halākhōth,* or authoritative interpretations of the Torah, out of which finally developed the Talmud (Mk 7 5-8; cf. also Mt ch. 23). On entering their societies they bound themselves to observe the regulations governing the Sabbath, tithing, and ceremonial purity. Indeed, their endeavor to distinguish between that which was 'clean' and that which was 'unclean,' and to keep themselves 'separate,' gave them their name. They were held in high esteem by the common people, who honored them for their knowledge of the Law. The synagogue was the peculiar institution of the Pharisees as the Temple was for the Sadducees. At the same time, the Pharisees insisted on the support of the Temple and seem to have introduced certain rites which the Sadducees finally adopted, such as the libation of water brought from the Pool of Siloam. Along with legalistic development there was in Pharisaism a strikingly idealistic Messianic hope. The Pharisees, through both their religious and political sympathies, were the one party to develop this hope, although in its transcendental rather than in its political aspects. To them rather than to the Essenes is to be attributed the apocalyptic literature (q.v.), with its passionate longing for the establishment of the Messianic kingdom and the punishment of the enemies of Israel.

The Pharisees, as they existed in N T times, were the outcome of that remarkable historical development which began with the Maccabees.

3. Origin. The persecution of Antiochus Epiphanes served to draw sharp lines of distinction between those Jews who had yielded to the Hellenistic drift, represented by the high priest and the wealthy class of Jerusalem, and those who were loyal to the conception of Judaism which had been inaugurated by Ezra. The latter were a party

—if it is proper to call them by that name—known as the *Chasidim*, or 'Pious'; also **Hasidæans or Assidæans.** We do not know much in detail concerning these people, but in general they seem to have been under the influence of the Scribes and to have occupied no prominent political or social position. In fact, the revolt under the Maccabees was in many respects like the revolt of the peasants during the German Reformation, except that the 'Pious' did not at the start seek social reorganization. The 'Pious' were subjected to persecution by the Syrians because of their devotion to the Law of Moses and their refusal to compromise in any way with the royal demand for conformity with the Greek religion. It would seem that the 'Pious' gradually broke into two groups during the period of the struggle for national independence prior to John Hyrcanus (135–105 B.C.). On one side were those who stood merely for the performance of Judaism as a cult; on the other side, those who, while equally loyal to their religion, were swept into the field of politics. The first group developed into the Essenes, the second into the Pharisees.

4. Development Under the Maccabees.

It is not easy to trace the process of development of this latter party, although there are certain outstanding facts which may serve to mark its progress. Jonathan (161–142) and Simon (142–135) counted upon the assistance of these political religionists and gave them prominence in the body known as the Gerousia (or Sanhedrin). During the latter part of Simon's reign there seems to have developed a certain degree of hostility toward the Maccabæan policy of making international treaties and a tendency to apply the principles of separation to politics as well as to personal religion. About the same time also there appeared the first of those great teachers who laid the foundations for later rabbinism. This process of differentiation within the religio-political group became very distinct in the time of John Hyrcanus, who carried the international and general political policy of the Maccabæan house into an attempt to build up a state of the ordinary Syrian type. It was apparently under John Hyrcanus that the party was first called 'Pharisees,' doubtless because their idea of separateness had been developed into something like a general policy governing all aspects of life. During the reign of John Hyrcanus a sharp break came between the Maccabæan house and the Pharisees, and the latter became the party of opposition rather than the party of government. The reason for this transformation of allegiance, according to Josephus, was the suspicion thrown by a prominent Pharisee upon the right of John Hyrcanus to hold the priesthood because his mother had been a captive. The real grounds were doubtless the general opposition between the policies of the Pharisees and the Maccabees, to which reference has been made. The son of John Hyrcanus, Alexander Jannæus (104–78), pursued an extreme monarchical policy. If Josephus with his Pharisaic sympathies is to be trusted, Alexander was essentially a military ruler, bent on conquering the surrounding territory, and, following the precedent set by his brother Aristobulus (105–104), called himself king. This step served to strengthen the Pharisees' opposition, and for a number of years Judæa was rent by civil war between the people and their sovereign. The outcome of this was to solidify the opposition of the Pharisaic party to the establishment of a monarchy in Judæa, yet, paradoxically, to develop its policy to such an extent that when at the death of Alexander his widow Alexandra took his place and ruled the country ten years, hers was in reality a Pharisaic administration, under the leadership of her brother Simon ben Shetach.

5. Development Under the Romans.

With the death of Alexandra Judæa was again swept by civil war, Hyrcanus I being supported by the Pharisees, and his brother Aristobulus by the Sadducees. As a result of this internecine conflict the state came under the control of the Romans (63 B.C.), and the Pharisees were left to become an influential party, primarily religious, but possessed of great political influence. During the reign of Herod I the Pharisees were in constant opposition to the monarch, but he was sagacious enough to recognize their power in the state and not to attempt any persecution, although he punished severely any attempts at revolt. While the political influence of the Pharisees increased among the people, the party especially developed along religious and academic lines, devoting itself to building up the oral law, which was to explain and protect the Law of Moses.

6. Pharisaic Tenets.

During the half century preceding the destruction of Jerusalem (70 A.D.) the Pharisees grew increasingly influential, both among the learned and among the unlearned. Under them the Mosaic legislation was so developed as to become at once a mass of detailed statutes governing every aspect of life, and a standard of virtue which the common people could never expect to attain. It would be a mistake, however, to think of the Pharisees as always hypocritical, or as lacking genuine religious sentiment. They recognized God not only as a lawgiver, but also as loving Israel, and along with their *halākhōth* they developed a theory of the "evil impulse" (*yetser ha-ra'*) and a code of morality, known as the 'Two Ways,' which appears later in the *Didache*. Personally, the Pharisees were inclined to be ascetic, and in the time of Jesus had begun to develop a system of fasting twice a week (cf. Lk 18 10 ff.; Mt 9 14). The criticism passed by Jesus upon them was not so much against their general moral precepts as against their general attitude toward God and religion (cf. Mt 23 1-3). With Him, God was the Father, to be obeyed through love; according to the Pharisees, God was primarily the Lawgiver, to be obeyed through fear (cf. Gal 2 3-5, 5 1, 6 13; Ro 8 14; II Jn 1 7). It should be noticed also that the Rabbis themselves divided the Pharisees into seven classes, considering five of them 'fools,' or 'hypocrites.' The highest type were called "God-loving." The Pharisees' attitude toward the revolution of 66 A.D. was one of hesitation. They finally undertook the management of the revolt, apparently with the hope of keeping it within moderate bounds. In this they were disappointed, as they were overpowered by the Zealots and other radicals. With the destruc-

tion of Jerusalem they were forced to make their home in other cities, particularly Tiberias, where their teachings were reduced by their successors into the *Mishna*, and the movement which they represented finally passed over into rabbinism.

S. M.

PHAROSH, fē'rŏsh. See PAROSH.

PHARPAR, fär'pär (פַּרְפַּר, *parpar*): One of the two "rivers of Damascus" (II K 5 12). It is one of the smaller tributaries of the Abana, and flows from Hermon eastward S. of Damascus, losing itself, like the Abana, in the desert. See ABANA, and Map I, H, J, 2.

E. E. N.

PHARZITE, fär'zait. See PEREZ.

PHEBE, fī'bē. See PHŒBE.

PHENICE, fē-nai'sē *or* fī'nis. See PHŒNIX and PHŒNICIA.

PHIBESETH, fai'bē-seth *or* fib'ē-seth. See PI-BESETH.

PHICOL, fai'cŏl (פִּיכֹל, *pīkhōl*, **Phichol** AV): The captain of the host of Abimelech, King of Gerar, in the days of Abraham (Gn 21 22, 32 [E]), and also in the days of Isaac (Gn 26 26 [J]), more than half a century later. The chronological difficulty disappears when we note that the two accounts of J and E were originally independent, and are but variant traditions of the same occurrence.

E. E. N.

PHILADELPHIA, fil"ă-del'fi-ă (Φιλαδελφία): A city in Lydia, at the northern foot of Mt. Tmolus, on a natural terrace overlooking the valley of Cogamus, a tributary of the Hermus. It was founded by Attalus II (see PERGAMUM). The valleys of the Mæander and Hermus form a loop round Tmolus, with a low watershed at the sources of the Cogamus. P. lies in this loop, and hence guarded the "door" or 'gateway' of the great trade-route between Sardes-Pergamum and the East, the entrance to which was "a door opened" to her as a missionary (Rev 3 8). Xerxes and Cyrus the Younger naturally passed by P., near which lay Callatebus (Herod. VII, 31), where Xerxes found the beautiful plane-tree. Plane-trees and tamarisks still flourish in the neighborhood. P. never attained the importance postulated by its strategical position. It is aptly characterized by the words "little power" of Rev 3 8. The surrounding country is very fertile, because of its volcanic character. The city is now called *Ala-shehir*, 'Red City,' because of the color of its soil. But its situation on the edge of a volcanic region has ever proved its bane and prevented its growth. Its people have preferred to live in safer quarters in the open country, because earthquakes ("the hour of trial," Rev 3 10) were so constant ("he shall go out thence no more," Rev 3 12) that Strabo wondered that any one should live in P. It was called "Little Athens," because paganism was especially vital there, and displayed its piety by numerous temples (cf. "I will make him a pillar in the temple of my God," Rev 3 12) and frequent religious festivals. P. changed its name twice; once to Neocæsarea (c. 17 A.D.) in honor of Germanicus, who had dispensed Tiberius' gift to the city when it was destroyed by an earthquake; another time (70–79 A.D.) to Flavia in honor of Vespasian (cf. Rev 3 12, "I will write upon him the name of my God, and the name of the city of my God, . . . and mine own new name"). P. was also a stronghold of a stubborn form of Judaism called the "synagogue of Satan" (Rev 3 9), because they hated the Christian Jews. It was Christianized at an early period, perhaps evangelized by Paul or his companions. It had its early martyrs (cf. "thou didst not deny my name," Rev 3 8), and eleven martyrs of P. suffered later with Polycarp (155–156 A.D.). P. suffered many sieges at the hands of the Byzantines, Crusaders, Barbarians, and was always sustained by the promises in the Apocalypse. It was captured in 1390 by the Turks after a siege of eight years; "patient" to the end, it was the last city in Asia Minor to fall into Turkish hands, and has also 'patiently' persisted in Christianity to this day.

J. R. S. S.

PHILEMON, fi-lī'mŏn (Φιλήμων): A prominent Christian of Colossæ, to whom the Apostle Paul wrote a brief Epistle. Nothing authentic is known of him, except what is to be gathered from the Epistle, which is that he was a citizen of Colossæ (ver. 1; cf. also Col 4 9); that he was wealthy, for he had slaves; that he had been converted to Christianity through the efforts of the Apostle himself (ver. 19); and that he was an active Christian, possibly an officer, in the Church ("fellow worker," ver. 1). It is also clear that he was the head of a household, two of whose members are mentioned by name (Apphia and Archippus, probably his wife and son respectively). To these items tradition has added that he was a bishop of Colossæ (*Apost. Const.* vii, 46), and that he suffered martyrdom by stoning during the reign of Nero, together with Apphia, Archippus, and Onesimus.

A. C. Z.

PHILEMON, EPISTLE TO: The briefest of Paul's Epistles and the only one apparently addressed exclusively to private individuals. Philemon is associated in the introductory salutation (vs. 1-3) with Apphia and Archippus, and "the church" in his house, a fact which deprives the letter of its merely individual character. Following the salutation, the Apostle gives expression to his thankfulness for the Christian faith and love of Philemon (vs. 4-7). This prepares the way for the main subject of the writing, which is (vs. 8-21) a request, couched in the most delicate and yet manly terms, that Philemon take back a runaway slave, Onesimus, whom Paul calls his "son" [in the spirit], doubtless because somehow during the course of his imprisonment he had come in contact with him and brought him to the knowledge of Jesus Christ. Resorting to a play on the meaning of the name "Onesimus" ('profitable'), the Apostle suggests, no doubt with reference to the unnamed wrong done by Onesimus (ver. 18), that the latter had indeed been unprofitable in the past, but would now be profitable both to his master and to the Apostle himself. He pleads with Philemon on the ground of the common faith of himself and Onesimus, which had reduced the relations of master and slave to one of brotherhood. He promises to make good whatever loss the slave had caused his master, either before or in the act of his escape.

Having made this request in as urgent and tender a manner as possible, he closes the letter with the usual salutation and benediction, adding an expression of his hope that he would speedily be free to visit Colossæ and asking Philemon to prepare a lodging for him (vs. 22-25).

The time of the writing of the Epistle was the imprisonment of the Apostle at Rome (61–63 A.D.); for it was only in such a populous center that a fugitive slave could have expected to find the conditions favorable for making his escape effective. Moreover, the letter was undoubtedly taken to Philemon at the same time as that to the Colossians by Tychicus, with whom Paul associated Onesimus as a co-bearer of the two Epistles (Col 4 7 f.). This fact also indicates more precisely that the letter was written in the earlier part of the Roman imprisonment. Its genuineness was called into question by the Tübingen critics, mainly on the ground of its close relation with Col. The motive for the composition of such a letter was alleged to be the presentation through an illustrative example of the bearings of the Christian religion on contemporary social life, and the characters were said to be allegorical. A more strictly historical method of study has put this theory aside as unfounded. More recently the writing has been treated by van Manen in his characteristic way along with the other Pauline Epistles (*Handl. d. Oudchrist. lett.* 1900, p. 59).

LITERATURE: Lightfoot, *Colos. and Philem.*[8] (1886); Vincent in *Int. Crit. Com.* (1897). A. C. Z.

PHILETUS, fi-lī'tus (Φιλητός): A certain errorist who held that the Resurrection was already past, mentioned in II Ti 2 17 in connection with Hymenæus (q.v.). J. M. T.

PHILIP (Φίλιππος), 'lover of horses': **1. Philip the Apostle,** who is mentioned in all the lists of the Apostles (Mt 10 3; Mk 3 18; Lk 6 14; Ac 1 13). Nothing further is said of him in the Synoptics, but he is frequently referred to in Jn (1 43 ff., 6 5 f., 12 21 f., 14 8 f.). At the close of the 2d cent. he is clearly identified with Philip the Evangelist (see **2,** below), and traces of this confusion are found even in the N T, so that independent data concerning the career of this Apostle are lacking.

Philip the Apostle is explicitly identified with Philip the Evangelist by Polycrates, Bishop of Antioch (about 190), quoted by Eus. *HE*, III, 31 3; V, 24. The same view is implied also by Clement of Alexandria (about 180), who in *Strom.* III, 30 says that Philip the Apostle gave his daughters in marriage (cf. Eus. *HE*, III, 31 3). Papias (about 140) quotes an incident on the authority of the daughters of Philip (*HE*, III, 39 4) without specifying whether the Apostle or Evangelist is meant; but inasmuch as the information collected by Papias in his book concerned the Apostles (*HE*, III, 39 4), and since the only daughters of Philip whom we know are those mentioned in Ac 21 9, it would seem as if the same identification were made by Papias also. Apparently, independent statements are made about Philip in the Johannine tradition, but careful examination and comparison with Ac inclines the present writer to the opinion that the two are confused even here (*e.g.*, compare the suggestion in Jn 6 5, 7 that Philip buy bread with the appointment of Philip to care for the widows, in Ac 6 5; but especially Philip's introduction of Greeks to Jesus in Jn 12 22 with Philip's missionary activities in Ac 8 5, 26 f. Cf. Bousset, *Theol. Rundschau*, July, 1905, p. 293 f.).

2. Philip the Evangelist is first mentioned in Ac 6 5 as one of those appointed to oversee the distribution of alms to widows. All the persons mentioned in this list have Greek names, which would seem to indicate Philip's Hellenistic origin. This would make all the more natural his activity among the Samaritans after the persecution occasioned by the work of Stephen (Ac 8 4 f.). It accounts also for his later residence in Cæsarea, which there is no reason to question (Ac 21 8). Like some of the other Apostles, Philip was married, and according to Ac 21 9, had four daughters, virgin prophetesses. Our later information concerning him and them is derived largely from the Montanists. Proclus, quoted by Caius (about 210), says (Eus. *HE*, III, 31 4) that "after him [some unknown prophet] there were four prophetesses, the daughters of Philip at Hierapolis in Asia. Their tomb is there and that of their father." Polycrates (Eus. *HE*, III, 31 3; V, 24) mentioned only three daughters of Philip, two buried at Hierapolis, and one in Ephesus. The fourth may have died before Philip's removal from Cæsarea. The later tradition, according to which this Philip was bishop of Tralles (*Menol.* Basil, in *Migne*, vol. cxvii, col. 104, 168), is plainly an attempt to distinguish again between this Philip and the Apostle. **3. Philip the Tetrarch.** One of the sons of Herod the Great by Cleopatra of Jerusalem (Jos. *Ant.* XVII, 1 3) and a stepbrother of Herod Antipas (q.v.). By his father's will he was assigned the territory of Gaulanitis, Trachonitis, Batanæa and Panias (Jos. *Ant.* XVII, 8 1; cf. Lk 3 1), with the title of tetrarch. The appointment was confirmed by Augustus (*Ant.* XVII, 11 4, Gaulanitis omitted and Auranitis added). Of Philip's visit to Rome at this time Lk 19 12 ff. may be a reminiscence. He married Salome, the daughter of Herodias, the wife first of his half-brother Herod and then of another half-brother (Herod Antipas), so that Herodias was really the stepmother of Philip, not his wife, as represented in Mk 6 17; Mt 14 3 [but the Philip here referred to may be the same as Herod, the first husband of Herodias, who may also have been surnamed Philip; cf. Swete, *Com. on Mk, in loc.*—EDS.]. His reign covered a period of nearly forty years (4 B.C. to 34 A.D.), after which his territory became a part of the province of Syria (Jos. *Ant.* XVIII, 4 6). Like his father, he was a great builder. He was a just man, on the whole the best of the Herods. See CÆSAREA PHILIPPI and HEROD, § 6.

LITERATURE: The fullest discussion of the relation between Philip the Apostle and Philip the Evangelist is that of Zahn in *Forschungen*, VI, pp. 158–175. Cf. also Schmiedel, *EB*, art. Philip. For Philip the Tetrarch consult Schürer, *GJV*,[3] I, 425 ff. J. M. T.

PHILIPPI, fi-lip'ai (Φίλιπποι): A city and fortress in Macedonia, near the Thracian frontier, situated on a steep hill overlooking the valley of the Angites (Gangites, Ganges) river, bordered on the N. by forests, on the S. by a marsh, beyond which is the sea. Its seaport was Neapolis. Its original name is said to have been Datus, then Crenides, so called from numerous springs (κρήνη) about the hill. It was the location of an Athenian colony after 360 B.C. Crenides was captured by Philip of Macedon in 358 and renamed Philippi after himself. Its chief importance for him consisted in the gold-mines,

called Asyla, in the neighboring hill of Dionysus, and P. was not far from the famous auriferous Mt. Pangæus. The only time P. emerged from obscurity was in 42 B.C., when it was the scene of the great battle between Octavius and Antony on the one side, and Brutus and Cassius on the other—each with nineteen legions. It was on the heights of P. that Cassius committed suicide after the battle, which cost him 8,000 men, while Octavius and Antony lost 16,000. Later, Augustus made P. a Roman colony with the name *Colonia Julia Philippensis*, which probably after the battle of Actium was changed to *Colonia Augusta Julia Philippensis*, when its citizens received the *ius italicum* (= *immunitas et libertas*). As a Roman colony, P. began to outstrip Amphipolis and to lay claim to the dignity and title of "first" city (Ac 16 12) when visited by Paul in 53 A.D.; Luke was probably a citizen of Philippi, and was the "man of Macedonia" who appeared to Paul in a vision (Ac 16 9-10; but see LUKE). P. was the scene of a great event in Paul's life (Ac 16 11 ff.) and the home of the first Christian church on European soil, to which ten years later (63 A.D.) Paul addressed an Epistle (see PHILIPPIANS, EPISTLE TO). The rôle of P. in late history is insignificant.

J. R. S. S.

PHILIPPIANS, fi-lip'i-anz, EPISTLE TO THE: One of Paul's Epistles, addressed "to the saints that are at Philippi with the bishops and

1. Contents. deacons." After the salutation (1 1, 2), in which Paul joins Timothy's name with his own, he proceeds, according to his custom in his letters, to an expression of thanksgiving. In this case, it is based upon his personal relations with those addressed, their fellowship in the furtherance of the gospel, and their general steadfastness in the spiritual life. The thanksgiving imperceptibly passes into a devout prayer for their spiritual progress and comfort (1 3-11). The Apostle then gives them an account of his own circumstances, including the progress of the gospel in Rome, and the results of his own efforts and those of some who preached not sincerely, but "of envy and strife" (1 12-26). This is followed by an exhortation to unity and lowliness of mind (self-forgetfulness in the service of others), taking Jesus Christ as their model (1 27–2 11) and, to stimulate them still further in this course, he appeals to them on the ground of his personal relation to them and the joy that he and they should have in one another (2 12-18). He then tells them of his intentions, the proposed visit of Timothy, and of the illness and recovery and mission of Epaphroditus (2 19-30). At this point there appears to be a rather abrupt turn from personal to more general affairs. The Apostle begins with the exhortation to "rejoice." As he has prefixed the word "finally" to the expression, it would be natural to suppose that he was about to close the letter; but either because, after an interruption involving an interval of time, he has seen the need for writing to them upon a new subject, or because, while even writing he has realized such a need, the Apostle breaks into a warning against the danger from the influence of Judaizing teaching among them. He illustrates by the contrast of the Jewish Law and the experience of grace in his own past life what he wishes them to take into account (3 1-16); but this easily leads to another implicit warning against the very opposite danger from the side of disregard of moral law as exemplified in the lives of some who observe no law but that of their fleshly natures (3 17–4 1). At this point the Apostle returns to his exhortation, asking two of the members of the Philippian Church (Euodia and Syntyche) to put their dissensions aside (4 2, 3). He exhorts all to joyfulness, to a sturdy resistance of the spirit of anxiety, and to the pursuit of all things good and noble (4 4-9). The last paragraph of the Epistle is reserved for an acknowledgment of the pecuniary contribution brought the Apostle through Epaphroditus, concluding with an expression of his assurance that the spirit of kindness which prompted his readers to this deed would have its adequate reward (4 10-20). The Epistle then ends with the usual salutations from "all the saints, especially them that are of Cæsar's household" (4 21) and the benediction (4 22).

That the Epistle was written during the period of Paul's imprisonment (59–63) is unquestionable, but

2. Date. which portion of the imprisonment? That at Cæsarea or that at Rome? Paulus (1799) attempted to prove that the Epistle was written at Cæsarea. But internal evidence points to a place where there were Christian representatives of the household of Cæsar (4 22), and it is not probable that these lived in such numbers in Cæsarea as to include among them converts to Christianity. It was also a place where many were active in the propagation of the gospel, though some were moved by love and others preached out of "faction, not sincerely" (1 14-18). The mention of the "pretorian guard" (1 13), too, together with the more general indications of environment, harmonizes better with the Roman imprisonment of the Apostle. Accordingly, a general consensus of more recent scholarship fixes on Rome as the place where it was written. But if Paul wrote it at Rome, did he do so during the earlier or the later portion of his imprisonment there? The differences in subject-matter and tone between it and the other 'Epistles of the imprisonment' (Eph, Col, and Phm) are such as to warrant the assumption of an interval between them. Ph, then, must either have preceded the group of three or followed it. From the affinities of thought and spirit between it and Ro on one side, and the other Epistles of the imprisonment on the other side, shading off as they do into the Pastorals, Lightfoot (*Philip.* pp. 30 ff.) argued for the earlier date. Ph would thus be a connecting-link between the four great doctrinal Epistles and the later writings of Paul. On the other side, in behalf of the lateness of Ph, it has been said that the Roman imprisonment is assumed in it to be a matter of some standing (1 7, 13 f., 17); that the Apostle is looking forward to his speedy liberation (1 25, 2 23 f.); that it presupposes at least four journeys between Philippi and Rome as having taken place since Paul's arrival at Rome; and finally, that at the time of the writing Paul's companions had left the city, since he does not mention them by name in his salutations, but, on the contrary, explicitly says that he was left alone (2 19, 20). Accordingly, the great majority of later inves-

tigators (Weiss, Godet, Holtzmann, Jülicher, Vincent, Zahn) have dated the Epistle from the last days of the imprisonment (63 A.D.).

3. Occasion, Object, Characteristics.

The special occasion of the Epistle was the arrival of Epaphroditus with a gift of money from the Philippian Christians (2 25, 4 18), and its object is to express Paul's gratification and gratitude for this kindness. Whatever else may be included in the writing, such as the exhortation to harmony and self-forgetful service of one another, the warnings against Judaistic teachings and licentious lives must be regarded as incidentally introduced on account of the Apostle's solicitude for the spiritual welfare of a community dear to him because he had founded it, rather than as causes sufficient in themselves to lead him to write. Hence the characteristic of the writing is predominantly that of joy ("*epistola de gaudio*," Bengel). The doctrinal element in it is comparatively small; but so much of it as the Apostle has felt called upon to allude to (2 5-9) has served as the basis of a most stimulating discussion on the method of the incarnation.

4. Genuineness and Unity.

That Paul wrote the Epistle was first questioned by Evanson (*Dissonance*, etc., 1792, p. 263), but the real discussion of the subject was not begun until Baur classified it with some of Paul's other writings in the group of "conciliatory tendency" documents, produced toward the end of the Judaistic controversy. But though those who adopted Baur's fundamental principles (Schwegler, Holsten, etc.) for a time persisted in the denial of the Pauline authorship of the Epistle, under the repeated searching investigations given the subject from a less biased point of view (Hilgenfeld, Pfleiderer, Jülicher) its genuineness has been brought more and more clearly into view. In more recent years, an argument in favor of its pseudonomy has been attempted by van Manen (*EB*, s.v.; also *Handl. d. Oudchrist. lett.*, 1900), but without any apparent impression on the majority of scholars.

But, assuming its genuineness, the further question of the unity of the writing has been raised. On the strength of an allusion by Polycarp to "epistles" by Paul to the Philippians, Le Moyne (*Varia Sacra*) propounded the view that the writing as extant consists of two Epistles fused into one in the process of transmission. This view has been made the basis of efforts to separate what precedes 3 1 and what follows, and to construct each into a distinct Epistle. But the language of Polycarp implies nothing more than that Paul had communicated with the Philippians by letter, the plural being, as is often the case, a more vivid form of the singular; and all efforts at the partition of the Epistle have been unsuccessful. This is also true of more recent attempts to disprove its integrity (Spitta, *Zur Geschichte u. Lit. d. Urchristenthums*, 1893; C. Clemen, *Die Einheit d. paulin Briefe*, 1894).

LITERATURE: Weiss, *Der Philipperbrief* (1859); Lightfoot, *St. Paul's Epistle to the Philippians* (1885); J. Agar Beet, *Commentary on Eph, Ph, Col, and Phm* (1891); Vincent, Ph and Phm in *Int. Crit. Com.* (1897). Cf. also Introductions to the N T by Zahn, Salmon, Weiss, Godet, Jülicher, etc.

A. C. Z.

PHILISTIA, fi-lis'ti-a *or* -list'ya, **PHILISTIM**, fi-lis'tim, **PHILISTINES**, fi-lis'tinz (פְּלֶשֶׁת, *pᵉlesheth*, פְּלִשְׁתִּי, *pᵉlishtī*): A strip of fertile land

1. Name.

including many towns between the Mediterranean and the Shephelah, beginning S. of Joppa and stretching indefinitely to the borders of Egypt. The name is the basis of the term 'Palestine,' which was later applied to the whole land. It was already given by the Assyrians as early as 800 B.C. (*Palastu*, *Pilistu*, Schrader) broadly to southern Palestine. By the Egyptians, however, only the Philistines are expressly named (*Pulasata*, in the monuments of the reign of Rameses III). The O T usage of the name Philistine is peculiar. In the singular it is given to individuals only (Goliath, I S 17 8, 18 6, etc.) and only in the plural to the people as a whole, differing in this from other gentilic adjectives (*e.g.*, Hittite, Hivite, Canaanite, etc.), which are used collectively. This usage points to a sense of difference between the Philistines and other non-Israelites, and is supported by the translation of the term in the LXX. into ἀλλόφυλοι (but sometimes Φυλιστιείμ), and also by the fact that the Philistines are preeminently "the uncircumcised."

2. Origin and Affiliations.

The foregoing considerations give good grounds for deriving the name from a Semitic root, *pālash*, 'to migrate' (Philistine = 'emigrant'). That those who bore the name were, like the Israelites, recent arrivals in the land is distinctly asserted by Amos (9 7; cf. Dt 2 23), and the place from which they had come is given as Caphtor. Moreover, from the fact that the Philistines are also called Cherethites (Zeph 2 5; Ezk 25 16; cf. also I S 30 14), it has been inferred that Caphtor is the island of Crete; but as Crete is known to have been populated in the earliest days by Greeks and Egyptians as well as Semites, the question still remains open whether the Philistines were originally of Semitic or non-Semitic stock. Practically, however, this question loses its importance, since even if originally Semites, on account of a long sojourn beyond the Mediterranean among non-Semites, they had become assimilated to these. At least, to the intense Hebrew they were more clearly "aliens" than any other people in the land as a whole.

3. Organized Life. Religion.

The organization of the Philistines was effected around the five principal cities of Philistia (Ashdod, Ashkelon, Ekron, Gaza, and Gath). Whatever primitive tribal distinctions may have existed among them (Caphtorim, Cherethim, Philistim) were completely displaced by this redistribution of the population according to which each principal city became the center of a circuit and gave its name to its inhabitants (Ashdodite, Gittite, etc.). These five circuits were ruled over by five **lords** (*ṣᵉrānīm*, always used in pl., Jg 3 3; Jos 13 3; I S 5 8, 6 18, etc.), and appear to have been independent of one another, though they commonly acted in concert, betraying the existence of a more centralized rule not specifically named. Whether the office of "lord" was hereditary or elective, and whether it involved military as well as civil functions, and, further, what was its exact relation to that of king (*e.g.*, Achish of Gath,

I S 21 11, etc.; Mittinti of Askelon, and Hanun of Gath, *Keilins. Bibl.* II, 20), does not appear clearly. Special commanders are, however, named "princes," *sārīm*, more correctly 'chieftains' (I S 18 30, 29 2), who evidently had charge of the armies (I S 23 3, 28 1). Their religion, which was probably either altogether or partly borrowed from the Canaanites (the Avvim) whom they conquered, shows Semitic characteristics such as the worship of divinities in pairs (Dagon and a fish-goddess, Marna and Derketo, *apud* Diod. II, 4) and Semitic divine names (the foregoing as well as Baalzebub). They had soothsayers (Is 2 6) and priests and diviners (I S 6 2) as well as temples (Jg 16 26).

4. History of the Philistines.

The Philistines make their appearance in history at nearly the same time with the Israelitic invasion of Canaan. By some they are supposed to have come by way of Egypt (G. A. Smith, *HGHL*, p. 175). The cities of Gaza, Ekron, and Ashkelon are included without mention of the Philistines (Jg 1 18) among the conquests of Judah. The assignment of this territory at the time of the settlement under Joshua is, however, to be regarded as an ideal to be realized in later days (Jos 13 3 ff., 15 45). Their prominence dates from the latter portion of the period of Judges. As they developed military strength they extended their rule over the coastland as far as Mt. Carmel and Esdraelon, and came into direct contact with Israel. In the first stage of the conflict which ensued their higher development as a military people gave them the decided advantage (Jg 10 7 ff.). In spite of temporary checks to their encroachments (Jg 3 31), they succeeded in bringing the Israelitic tribes under their yoke. The conquest was completed during the last years of Eli, when they captured and carried into their own territory the emblem of Israel's nascent national life, the Ark of the Covenant (I S chs. 4 ff.). The weakness of Israel, however, was only the result of inexperience and lack of organization, and when, under Saul, unity of action and strong leadership were attained, the Philistine yoke was shaken off, and under David the oppressors were even put under Israelitic suzerainty (II S 8 1, 21 15 ff.). For the rest of the period of their independent existence, Philistines and Israelites seem to have lived at peace with each other, except when Hezekiah led a successful campaign against Gaza (II K 18 8). The Assyrians in their invasions of Palestine found much in the Philistine cities to seize; and their monuments contain many accounts of attacks on them. In the Maccabæan age the Jews appear to be in possession of Philistia. The name Palestine was still, in the days of Josephus (*Ant.* I, 6 2), used mainly of Philistia, though the application of it to the whole land of Israel had already come into use (Jos. *Cont. Ap.* I, 22). (Cf. W. Max Müller, *Asien und Europa*, p. 387.)

A. C. Z.

PHILOLOGUS, fi-lel'o-gus (Φιλόλογος): A Christian in Rome to whom Paul sent a salutation (Ro 16 15).

E. E. N.

PHILOSOPHER (φιλόσοφος), **PHILOSOPHY**, φιλοσοφία, from φίλος, 'lover,' and σοφία, 'wisdom'): According to an ancient tradition (Cicero, *Tusc.* V, 3), the term was invented by Pythagoras; but there is no sufficient ground for accepting this as a fact. The earliest use of the word is in its strict etymological sense by Herodotus (1 3) in a passage where he represents Solon as traveling in search of wisdom ("philosophizing"). Plato understands by philosophy, first, the Socratic love of the truth as distinguished from and opposed to the Sophistic assertion of it (*Phædr.* 278, "Wisdom belongs only to God, man can be only a lover of wisdom" = 'philosopher.' Cf. also *Lysis*, 218). Thus at its beginning, the term was intended to point out the relativity of knowledge, and shows the existence of a consciousness of limitations in knowing. It was an expression of modesty. But as the object of the search for the truth can not be anything short of the ultimate reality, Plato goes further and defines those as philosophers who set their affections on that which in each case really exists (*Rep.* 480). In the Platonic system, accordingly, philosophy is identified with the more technical dialectics. With Aristotle, the first and most common sense of the word is left behind, but the technical sense develops into two branches according as the sphere of the search for wisdom is looked at narrowly or broadly. In the former case, there are many philosophies (*Met.* IV, 1, 1026, 18; Mathematics, Physics, Theology). In the latter sense, philosophy is the science of pure being (*Met.* VI, 1, 1026, 31; cf. XI, 3, 1060, 31), or as later renamed, metaphysics. The Stoics, consistently with their fundamental position that the essence of things is moral rather than intellectual, understood by philosophy a striving after virtue, which, however, they conceived broadly as including and dominating theoretical as well as practical affairs. Hence, according to them, philosophy is proficiency in physics, ethics, and logic (Seneca, *Epist.* 89, 3). It is distinguished from 'wisdom,' which is the science of divine and human things (Plut. *De Plac. Philos.* 1, Proem). The Epicurean idea is, like the Stoic, associated with the notion of the supreme good. Epicurus himself is said to have defined philosophy as 'the rational pursuit of happiness' (*Sext. Empir. Adv. Math.* XI, 169).

1. Origin of the Term.

2. Philosophy and Christianity.

Thus at the time of the first preaching of Christianity, philosophy had secured a recognized place as the mistress of that peculiar province of knowledge which is explored, not because of any practical need of outward life, but either from a simple desire for knowledge for its own sake, or as furnishing a unifying principle and goal for all action. As such it had been cultivated for over five centuries, and produced a number of concrete systems, each aiming to set forth the inner unity of the universe and to make ultimate reality an object of definite knowledge. The earlier of these systems (Ionic, Eleatic, Pythagorean, Anaxagorean, Atomistic, Sophistic, Socratic, Cyrenaic, and Cynic with minor varieties) had lost their hold as final and satisfactory solutions of the problem. The influence of Socrates was still perceptible through the systems of Plato and Aristotle, but these systems themselves were believed to need modification and development along certain lines.

Of the post-Aristotelian philosophies, the Stoic and Epicurean were most widely held, and it is with these that Christianity came in contact. Of the pre-Christian Greek systems, however, Platonism had already touched and measurably affected Jewish thought in Alexandria, and thus also later entered into the formulation of Christianity so far as its doctrinal content was concerned. In another way, too, Christianity and philosophy came in contact, *i.e.*, when adherents of the former assumed an aggressive attitude within heathendom.

3. Philosophy and the N T.

The explicit allusions to philosophy in the N T (Ac 17 18; Col 2 8) are naturally related to current forms, and indicate on the one side the recognition of common ground on which an understanding must be reached between the teachings of Christianity and those of philosophy; and on the other, irreconcilable differences on the ground of which the Christian teacher must warn his pupils against its illusive attractions. The philosophers of Ac 17 18 were evidently interested in Paul's preaching, a fact largely due to their having grappled with the same problems as were presented most prominently by the Apostle in his preaching. The earlier Stoicism was pantheistic; the earlier Epicureanism agnostic, if not positively atheistic. But in the days of Paul these two types had drawn closer to each other, the former becoming more and more theistical and the latter deistical. By Epictetus (*Diss.* i, 9) God, without being completely detached from the universe, is recognized as Creator and Guardian and is even spoken of as Father of men. Seneca goes further, and makes conduct depend on the realization of God's personal attention to human affairs. "So live among men as if the eye of God were upon you; and so address yourself to God as if men heard your prayer" (*Epist.* 10). And even Providence and immortality had come to be regarded as living issues in the realm of philosophy; and, what is more important from the practical point of view, the ruling place of philosophy in life was recognized. Cicero calls philosophy "the director of our lives, the friend of virtue and enemy of vice." So far as contemporary philosophy was busied about solving these problems, the first teachers of the gospel neither challenged it nor cast suspicion on its work and influence. Their attitude toward it was that of interested neutrality. The philosophers on their side, misled by the fact that the postulates and mediate aims of Christianity were so near akin to those of their own profession, regarded it as a species of philosophy, a view which gradually worked its way into Christian circles and became the dominant one in the 2d cent. under Justin Martyr and Tatian.

4. Abuse and Distrust of Philosophy.

But philosophy had its imitations and illegitimate outgrowths. On account of these, both in the N T allusions to it and in the literature of the general period, a certain undertone of distrust is perceptible and a certain tendency to caution and discrimination in dealing with it. First of all, its votaries cultivated a quasi-Pharisaic contempt for the outside world. This gave rise to a series of personal traits and habits by which the philosopher was distinguished from the non-philosophic layman. The former was known for his long and unkempt hair and beard, his generally slovenly dress, his scorn for luxuries, and his alleged abstemiousness and self-contentment. It is upon these grounds that the satirist Lucian makes his vigorous attack on the philosophic sects of his day (*Vitarum Auctio, Piscator, Hermotimus, Convivium, Nigrinus*, etc.). In the persons of such men philosophy was but the mask that concealed selfishness, vainglory, greed, and sensuality. In fact, the portraiture of Lucian is based upon the existence of shameless hypocrisy in the ranks of philosophy. In another way the name of philosophy was used by schemers who exploited the region of the occult, the border-land between religion and science; and made a source of gain of the natural hunger for a true knowledge of the inner meaning of the world and its Creator. A. C. Z.

PHINEHAS, fin'ẹ-has (פִּינְחָס, *pīnḥās*, probably an Egyptian name, *pe-neḥasi*; cf. Nestle, *Eigen.* 112): **1.** The son of Eleazar and grandson of Aaron, and high priest (Ex 6 25; Jg 20 28; I Ch 6 4, 50), distinguished for zeal in behalf of J", which he displayed by stepping forward at a critical time to punish an offender in Israel and thus stay a plague (Nu 25 7 ff.). This deed was always regarded as most deserving, and was celebrated both in poetic composition (Ps 106 30) and in the later historical records (Sir 45 23; I Mac 2 26, 54). It must be viewed not merely as an act of rebuke against mixed marriages, for such marriages were not in themselves offensive if the non-Israelite were willing to forsake idolatry and enter into the covenant of J". It was rather because in this particular case the alien insisted on bringing her religion as a seed of corruption into Israel. P. officiated as the priest in the war with the Midianites under Joshua (Nu 31 6), and was deputed to go into the land of Gilead to rebuke the tribes on the E. of the Jordan for building an altar, a step regarded as the possible beginning of disintegration for Israel (Jos 22 13). He was assigned an inheritance in the hill-country of Ephraim (Jos 24 33). **2.** A son of Eli, slain in the war with the Philistines (I S 1 3, 4 4 ff.). **3.** The father of Eleazar, a contemporary of Ezra (Ezr 8 33). A. C. Z.

PHLEGON, flī'gon (Φλέγων): A Christian of Rome to whom Paul sent a salutation (Ro 16 14). E. E. N.

PHŒBE, fī'bẹ (Φοίβη, **Phebe** AV): A "servant" ["deaconess" RVmg.] of the church at Cenchreæ, whom the Apostle Paul commends to the Roman Church (Ro 16 1). The additional item given in the description of her as "a helper" (**succourer** AV, προστάτις) is the feminine of a word meaning, in general, 'patron' or 'protector.' In Athens the office of patron involved the charge of the affairs of persons without civic rights. The Roman law recognized the *patronus* as the representative of the foreigner. Such patrons were not uncommon in Jewish communities (cf. Schürer, *Die Gemeindeverfassung d. Jud. in Rom*, p. 31). But Phœbe could have occupied such a place only informally and unofficially, and must have been a person of wealth and position to do so. A. C. Z.

PHŒNICIA

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Phœnicia, fĭ-nish'ĭ-ą (*Φοινίκη*), is the name given the territory on the E. coast of the Mediterranean, that anciently extended in general from

1. Country. the Orontes River on the N. to Mt. Carmel on the S. and from the shore-line of the sea E. to the backbone of the Lebanon range of mountains and its N. and S. projecting hills. This entire stretch of shore-line is somewhat more than 200 m. long from N. to S. The plains (for there are several of them between the rivers emptying into the Mediterranean) vary in width between one and ten m. Though the Phœnicians occupied cities throughout this entire stretch of land, P. proper may be limited on the N. by the river Eleutheros, and on the S. by the Ladder of Tyre. Within these limits we find the location of the chief cities of this people. Some of these were Sidon, Tyre, Sarepta, Gebal, Byblos, Lycus, Tripolis, and Arḳa.

The name is derived from a Greek word, *phœnix* (*φοίνιξ*), which was used as a proper name to in-

2. Name. dicate something that was of a red-dish hue. The Greeks are said to have named the Canaanite peoples who carried to them quantities of purple dye or purple-dyed materials, 'phœnix men.' Hence the designation fastened itself on the peoples who occupied this territory, and then was extended to the land occupied by them.

There is an abundance of inscriptions in the language of the Phœnicians. These inscriptions have been found in Phœnicia itself, and in

3. Sources of Information. some of the colonies established, or trade-centers built up, in different seaports accessible to the Mediterranean. But they are nearly all short, scrappy, not historical, and comparatively late; that is, not earlier than the Persian period. Only one inscription dates from the 9th cent. B.C., and it was found on the fragments of a bowl discovered in Cyprus, but gives us no valuable information. The most useful of these brief inscriptions give us a sketchy picture of worship, lists of kings covering certain epochs, and of divinities. When we turn to the records of other countries we find more extended and more detailed information. Egyptian and Babylonian-Assyrian inscriptions contain numerous statements of prime importance scattered through their records from the 16th cent. B.C. to the Persian period. The O T, too, is a valuable source of evidence to the commercial importance of P., especially from the 8th to the 6th cent. B.C. (cf. Is ch. 23; Ezk chs. 27, 28). Josephus, Eusebius, and later Greek writers testify to the prominence of the Phœnicians. Only a beginning has been made in bringing to light the remains of that great nation, scattered as they are over a dozen different lands.

There is an abundance of tradition regarding the beginnings of Phœnicia. Herodotus tells us (1 1, 7 89)

4. People. that the Phœnicians came originally from the Red Sea, thought to have been the Persian Gulf, where there were two islands, Tylos and Arados, doubtfully the originals of Tyre and Arvad. Other traditions give us equally incredible stories. The inscriptional materials for definitely deciding this question are too scant to be of value; hence we must fall back on other evidence. Language, religion, and ethnology all come in to aid us in settling this point. Their language was a Semitic tongue, only dialectically different from the Hebrew of the O T. Their religion was almost *sui generis*; though we know much about its characteristic elements, next to nothing is known about its origin. Its people were properly classed with the Canaanites as far back as they are known to us, in the 16th cent. B.C. They occupied the coast-line and developed on the sea, while their brethren farther inland developed on the land, and in course of time they became almost two peoples.

The most ancient authentic records about the Phœnicians can not be dated earlier than the 16th

5. Early History. cent. B.C., though there are many traditions of their immense antiquity and fabulous maritime activities. There are references to P. in Egyptian inscriptions of about 1550 B.C., which call the country *Ḳ'pna* (Müller, *Aegyptiaca*, pp. 77 ff.). The Asiatic campaigns of the Egyptian monarchy, notably of Thothmes III, give frequent references to the Phœnicians as if they were a people with very definite traits, location, and strength. The famous papyrus, *Anastasi I*, gives a list of Phœnician cities in existence at that day. But the most notable source of information on this period is the group of Tell-el-Amarna letters. By means of these we ascertain that several Phœnician cities were in existence and were important in the 15th cent. B.C. We find among the whole number mentioned Acco, Ḳana, Tyre (*Usu* in Amarna letters), Sidon (a chief city at that date), Berytus, Byblos, Arḳa (*Irḳata* in Amarna letters), and Simyra. These cities and towns, as shown in these letters, were subjects of Egypt in that early day. It seems that the Egyptian monarchs, soon after the expulsion of the Hyksos kings, followed up their advantage by conquering Palestine, Syria, and Phœnicia, Thothmes I extending his boundaries as far as the Euphrates. Henceforth, through the reigns of the 18th dynasty to that of Amenophis IV, the cities and provinces of Syria and P. paid tribute to Egyptian monarchs. This suzerainty was partially terminated by an invasion of the Hittites from the N., which was aided by desert peoples. Some of the cities surrendered to the Hittites, others attempted to remain loyal to Egypt, and still others became independent.

Thence down through the 19th dynasty (14th and 13th cents. B.C.) of Egypt, P. experienced varying fortunes and misfortunes, though most of the time subject to the Pharaoh. Early in the 12th cent. a great invasion of all the E. coast of the Mediterranean by sea-forces from Asia Minor and Europe resulted in the defeat of the invaded and the settle-

ment of coast-lands by such people as the Philistines (q.v.).

When we first meet the Phœnicians in the times of David and Solomon, they seem to be an independent people with extensive mari-

6. In Times of Early Israel.

time commerce and a notable skill as artisans. Tyre was the chief city, and its king, Hiram, was its royal director. With the Hebrews they had a reciprocity treaty for mutual gain (II S 5 11 f.; I K ch. 5).

The location of P. on the seacoast, and cut off by mountains on the land side from easy contact with other lands in close proximity,

7. Commercial Extensions.

seems to have turned its inhabitants to a seafaring life. This method of travel and trade gradually led them to adjoining shores, to farther shores, to distant shores, until they had tried all waters within reasonable reach. Skilful in ship-building, in manufacturing choice articles of trade, they established with every accessible land most valuable commercial relations (Is ch. 23). On land also they had regular routes for the exportation and importation of costly wares (cf. Ezk chs. 27 and 28). When Solomon extended his commerce to distant ports, he employed experienced Phœnician sailors to man his ships. When Jonah fled from the face of the Lord, he embarked at Joppa on a Phœnician ship. They were the seamen, the Englishmen, of those days. Some of their trading-posts were Cyprus, Carthage in N. Africa, and Tarshish in Spain.

These trading-posts gradually became centers in which native Phœnicians settled in the interests of trade. Not many centuries passed

8. Colonial Extensions.

before each important sea-center became a kind of colony, where commerce, religion, and politics of the Phœnician stamp took root. S. Europe, N. Africa, W. Europe, possibly E. Africa, and S. Arabia bear marks of early Phœnician influence. But colonies in the modern sense of the term these were not. Their ultimate purpose was commercial and financial. If they could secure and hold the trade of these distant lands, others might have the political and religious control of them. Tyre was the reputed mistress of the seas and of land-commerce in Solomon's day and for centuries later.

P., like Babylonia in early times, had no centralized government, but consisted of a number of city-states. Each had its king and

9. Government.

the bond of union between them was barely visible. Claim to the throne seems to have been hereditary until a revolution allowed a usurper to be seated. Slight information has come down to us regarding the government of these cities. Some Roman writers tell us that a council of ten men, or an aristocracy, due either to early tribal prominence or to wealth, was the real governing body. In earlier times Sidon, and later Tyre, were prominent among all the group of Phœnician cities, though exercising no real authority over their inferiors.

The Phœnicians were a people overwhelmed with a crowded pantheon of about fifty divinities. Their fragmentary inscriptions, their proper names, and their language are burdened with the names of deities. These gods could have certain relations with mankind, and when they did this, men were under their perpetual protection. Of

10. Religion.

the origin of these divinities we know nothing. Some of their names occur hundreds of times, and always leave us in the same uncertainty. Some of the most prominent of these gods, either standing alone or in compounds, are: (1) Adonis, *i.e.*, Tammuz (Ezk 8 14); (2) Asclepios, or Eshmun, extensively revered in Sidon, Cyprus, and Carthage; (3) Baal, occurring in hosts of proper names, and worshiped also by both Israelites and Phœnicians; (4) Molech, named under the form *milki* in many proper names; (5) Melḳarth, 'city king,' the *ba'al* of Tyre; this name is also found frequently in Cyprus and Carthage; (6) Anath, seen in O T proper names such as Beth-anath (Jos 19 38), and Anathoth; (7) Ashtoreth, occurring often in the O T, the same as Astarte; (8) Tanith, the chief goddess of Carthage, her name being found more than 2,000 times in Phœnician inscriptions. Of her origin and nature we know almost nothing. The Phœnicians chose high places as peculiarly appropriate for worship, and there they built their temples and altars. They had their sacred streams, springs, and trees. Beside these were their most appropriate places of worship.

In the time of Solomon P. seems to have enjoyed independence, Tyre being preeminent. In the time

11. Independence.

of Ahab, Ethbaal was king of the Sidonians (I K 16 31). Gradually, however, all these coast-cities seem to have come under the authority of Tyre. This condition of things is established by the statements of the Assyrian kings, who give us a list of the Phœnician cities.

The first Assyrian ruler to invade P. was Asshur-natsirpal in 876 B.C. Of their cities he names Tyre,

12. Subject to Assyria.

Sidon, Byblos, Maḥallata, Maisa, Ḳaisa, Amuri, and "Arvad in the sea," which brought him tribute. Shalmaneser II (860–824 B.C.) had little difficulty with them, for rather than suffer defeat and waste they quietly submitted with tribute. They did the same to Adad-nirari (811–782). But all internal administration was in the hands of the Phœnicians themselves.

The accession and aggressive policy of Tiglath-pileser III brought a new era to the Syrian lands. This great king and Sargon II name three states, viz.: Aradus, Byblos, and Tyre, the northern portion of the coast-line now being reckoned with Hamath. When Sennacherib invaded P., Lule (Elulaios) is called "king of Sidon"; Tyre lost its authority for a time over the coast-lands, and over Citium on the island of Cyprus. Sennacherib, on the flight of Lule to Cyprus, put Itubaal on the throne of Sidon, levying on him a heavy annual tribute. Under Esarhaddon (681–668 B.C.) Sidon rebelled against Assyrian authority, but was soon captured, destroyed, and its population deported (675 B.C.). Esarhaddon built a new town on another site, called it 'Esarhaddon's town,' and set over it an Assyrian governor. Although the coast-land possessions of Tyre had a governor, the whole proceeding was a make-believe, for the Assyrian could neither conquer

Tyre nor force it to recognize him. The notable stele found at Zenjirli bears on its surface a gigantic figure of Esarhaddon, holding in his hand two thongs, one passing through the lip of the puppet figure of Tirhaka, King of Ethiopia, and the other through that of the king of Tyre; but this is another empty boast, for he captured neither of them. The king of Tyre, according to Asshurbanipal (668–626 B.C.), became frightened after the conquest of Egypt by the latter, and paid a heavy tribute. Some of the cities, notably Acco, were severely punished for rebellion.

13. Decline of Power.

The decline of Assyria left the Phœnician cities free for a time. But the success of Nebuchadrezzar's army in Palestine and Syria included the conquest of P., except the island city of Tyre. Some time during this period Tyre lost her political grip on her colonies, as well as over the mainland towns. The influx of Greek influence on land and sea rather weakened the power of Tyre, and let Carthage come to the front as a sea-power. For some centuries thereafter Carthage was the most prominent Phœnician city, though Tyre during all this time was an immense commercial success (cf. Ezk ch. 27). Persian domination made Sidon the first city of P. The finest ships in Xerxes' fleet were built by the Sidonians, whose king was second only to the Persian monarch. Tyre came third in honor. Under Persia, for a century and a half, this little country and all its cities prospered gloriously. A severe setback was given it in 350 B.C., when the king of Sidon joined with Nectanebos of Egypt to resist the authority of Persia. Artaxerxes III swooped down upon Sidon and almost annihilated it with sword and flame.

14. Macedonian Conquest.

The conquests of Alexander carried with them the capture of the island city of Tyre. Its partial destruction and the sale of its inhabitants into slavery gave it a paralyzing blow from which it never recovered. The story of the Phœnicians as a nation then came to an end, though the struggle of the individual cities has continued for centuries under Greek, Roman, Saracen, and Turkish rule.

LITERATURE: Movers, *Die Phönizier* (1842–56); E. Renan, *Mission de Phénicie* (1864); Pietschmann, *Geschichte der Phönizier* (1889); Kenrick, *Phœnicia* (1855); Rawlinson, *History of Phœnicia*, and *Phœnicia* (1889) in the *Story of the Nations* series.

I. M. P.

PHŒNIX, fi'nix (Φοῖνιξ, **Phenice** AV): A place E. of Sphakia on the S. coast of Crete, the only harbor that affords safe anchorage at all seasons of the year, because of the peculiar configuration of its entrance, which opens toward the northeast and southeast winds (Ac 27 12). Strabo, Ptolemy, Stadiasmus (*Mar. magn.*), and Luke use the form Φοῖνιξ, while Ptolemy distinguishes between φοινικοῦς λιμήν (the harbor) and Φοῖνιξ πόλις (the city). The name of the harbor (now *Lutro*) was transferred to the city on the plateau 2,000 ft. above the harbor, where it still persists as *Phinikia*.

J. R. S. S.

PHRYGIA, frij'i-a. See ASIA MINOR, § 12.

PHURAH, fiū'rā. See PURAH.

PHUT, fut. See PUT.

PHUVAH, fiū'vā. See PUAH.

PHYGELUS, fai-gi'lus (Φύγελος, **Phygellus** AV): A member of the Christian brotherhood who, in II Ti 1 15, is represented as having "turned away" from Paul with "all that are in Asia," evidently through fear of becoming involved in his fate, or for doctrinal reasons. See also HERMOGENES.

J. M. T.

PHYLACTERY, fi-lac'ter-i (φυλακτήριον, the same as the טֹטָפֹת, *ṭōṭāphōth*, **frontlets** of Dt 6 8 f., 11 18): The Gr. term means literally 'a means of preservation' either of that which it is designed to preserve (*i.e.*, the Law in the memory) or as that which is meant to preserve the wearer from harm; hence an amulet or charm, more probably the latter. Whatever the original significance of the word, there is no doubt that it was used as synonymous with the *t'phillāh* (pl. *t'phillīn*) of later Judaism, which is approximately rendered 'prayer-band.' The use of *t'phillīn* is based upon four passages of the Law (Ex 13 9, 16; Dt 6 8, 11 18). These were interpreted to mean that the true Israelite should actually wear the written Law on his arm and on his forehead. The passages in Ex, however, are manifestly metaphorical. About those in Dt there is some vagueness, admitting of their being taken literally. In any case, these four texts were used as the emblem of the whole Law, and placed in the phylacteries. These phylacteries consisted of two leather pouches each fastened to a band and by the band attached to the worshiper's person. The more important of the two was subdivided into four compartments and was tied to the head so as to bring it between the eyebrows (hence "frontlet"). Each one of its compartments contained a copy of one of the passages above named as enjoining the use of phylacteries. The other phylactery, consisting of one compartment, was tied to the inside portion of the left arm in such a manner as to bring it as near as possible to the heart when the arm was bent in joining the two hands together. The date of the origin of the custom of wearing phylacteries may be approximately fixed as the 2d cent. B.C. (cf. Kennedy in *HDB*). The custom was fixed into a law in the Talmud (*Shebu.* 8, 11, etc.), directing every male Israelite after his 13th year to use them at morning prayers on Sabbaths and festivals. The wearing of phylacteries, which is perpetuated to the present day within orthodox Judaism under the technical title of "laying the tephillin," is highly ritualistic in its nature and requires rigid conformity to certain minute regulations in the construction of the pouches, in the order in which they must be put on and taken off, and in the form of words to be uttered while being put on and taken off.

Jesus, by implication, disapproved of the stress laid on the use of phylacteries by the Pharisees. He pointed this out as a sign of their love of display. "They make broad their phylacteries" (Mt 23 5). This means that they wore larger pouches than ordinary, and made the bands by which they were attached to their persons correspondingly broader. It is possible that His utterance regarding them may have been actuated by the additional consideration that phylacteries were fast becoming, if they had not already become, objects of superstition. It is

certain that somewhat later they were regarded by many as means of protection against demons.

LITERATURE: The rabbinical tractate *Tephillin*, ed. Ralph Kircheim, 1851; Klein, *Die Totaphoth nach Bib. u. Trad.* in *Jahrb. f. Prot. Th.* 1881, 666 ff.; Ginsburg (art. Phylactery in *Kitto-Alexander's Bibl. Cycl.*); Kennedy in *HDB* and Blau in *JE*. A. C. Z.

PHYSICIAN. See DISEASE AND MEDICINE, § 3.

PI-BESETH, pai-bi'seth (פִּי־בֶסֶת, *pī bheṣeth*), 'house of Bastet,' the cat goddess: The city Bubastis, the mod. *Tell-Baṣṭa*, with extensive mounds, in Lower Egypt on the E. side of the Pelusiac branch of the Nile. It was the capital of the 18th nome of Lower Egypt, and in 1000 B.C., under the Bubastic (22d) dynasty, became next in importance to Thebes. Its temple, containing important monuments, has been recently excavated by Naville. C. S. T.

PICTURE: This word is the rendering in AV for two words, meaning perhaps 'something to look at,' both from the root *sākhāh*, 'to look out,' 'look for.' For (1) *maskīth*, RV reads "figured [stones]" (Nu 33 52), to agree with Lv 26 1, *i.e.*, stones with carvings or pictures used as idols. Other renderings are "watch-towers," "standards" (as conspicuous); or by emendation, "ships." In Pr 25 11 ERV has "baskets," ARV "network" (carving) of silver. For (2) *s'khiyyāh*, RV reads "imagery" (Is 2 16). C. S. T.

PIGEON. See PALESTINE, § 25; also SACRIFICE AND OFFERING, § 5.

PI-HAHIROTH, pai''-ha-hai'roth (פִּי־הַחִירֹת, *pī hahīrōth*): The last encampment of the Israelites before the crossing of the Red Sea, near Baal-zephon (Ex 14 2, 9; Nu 33 7; we should also read "Pi-hahiroth" for "Hahiroth" in ver. 8). The location is unknown. C. S. T.

PILATE (Πόντιος Πιλάτος): Pontius Pilate was the fifth Roman procurator of Judæa, Samaria, and Idumæa (26–36 A.D.). Pilate's origin was obscure; he belonged to no noble Roman family, but nevertheless was a Roman knight. One medieval tradition makes him a Gaul of Vienne, another a German hostage in Rome who joined the 22d legion, fought in Pontus (hence Pontius), and obtained the name Pilatus because of his skill with the *pilum*; more probably he was a descendant of a freedman (*pileatus*, corrupted to *pilatus*, from *pileus*, the 'felt cap' worn by manumitted slaves) formerly owned by a member of the Samnite *gens* of the *Pontii*. P. was appointed procurator by his patron Sejanus, the Jew-hating prime minister of Tiberius, and was probably instructed to crush Jewish fanaticism. His predecessor, Valerius Gratus (14–25 A.D.), had resided quietly in Cæsarea, content to enrich himself (among other ways by selling the office of high priest), and had respected Jewish superstitions. P. gave offense from the outset. He transferred the headquarters of the army from Cæsarea to the palace of Herod (the Prætorium, Mk 15 16, etc.) in Jerusalem. The Roman standards, surmounted by eagles and banners with embroidered portraits of Tiberius, were held by the Jews to be a violation of the second commandment. P. had remained in Cæsarea, whither a weeping, howling mob repaired from Jerusalem and Judæa to beg him to remove the abomination from the holy city. They stormed about the palace for five days, when P. addressed them and threatened to massacre them unless they dispersed. They refused, and offered their bare throats to the soldiers. Finally P. ordered the removal of the obnoxious standards, probably induced thereto by a bribe from Jerusalem. His second offense consisted in taking money from the sacred treasury (Corban) to construct an aqueduct from the Pools of Solomon to Jerusalem. Shocked at this deed, the Jews gathered before his tribunal, abused him, and accused him of embezzling a portion of the funds. In anger P. had the mob butchered mercilessly. P. gave a third offense by hanging up shields in Herod's palace. The Jews appealed to Tiberius, who ordered the removal of the shields to the temple of the divine Augustus in Cæsarea. In similar frequent tumults the Zealots of Galilee took a prominent part, whereupon P. complained ineffectually to Herod Antipas, tetrarch of Galilee, whom he further offended by attempting to punish the Zealots in Galilee. P. went to Jerusalem in 33 (or earlier; see CHRONOLOGY OF N T, § 3) to be on the ground during the Passover, because he had reason to anticipate trouble, and during this visit occurred the events that will make him notorious as long as Christians repeat "suffered under Pontius Pilate." That the Jews could be conciliated was shown by Vitellius himself, who visited Jerusalem in 35, and won the good-will of the populace by a remission of taxes, and of the priests and people by permitting the official robes of the high priest (hitherto stored in the castle of Antonia) to be deposited in a chamber of the Temple. The final offense of P. was given shortly thereafter. An impostor of Samaria claimed that he had received a revelation to the effect that Moses had concealed certain gold vessels on Mt. Gerizim. The people of Samaria, hitherto loyal to Rome, had gathered in a body (unhappily armed) to hunt for these vessels. P. sent soldiers to disperse the mob; a bloody massacre ensued and a whole village was destroyed. The governor of Samaria complained to Vitellius, who deposed P. (36) and sent him to Rome for trial. Tiberius died before P. reached Rome, and he languished in prison for some time. His case was probably never tried, and his end is enshrouded in uncertainty. Eusebius says he was banished to Vienne in Gaul, where, according to one tradition, he committed suicide to forestall execution by Caligula. Malalas says that Pilate was beheaded by Nero. According to the legend in the *Mors Pilati*, his body was thrown into the Tiber, but as it caused that river to flow over its banks, it was sunk in a lake on Mt. Pilatus, where it still causes storms. The *Acta Pilati*, P.'s official report to the emperor concerning the trial and crucifixion of Christ, played a great rôle in early times; Justin Martyr (about 140) appealed to them (thrice); so did Tertullian (about 180) and Eusebius (about 280). This record was destroyed, probably by Maximian (311). The extant *Acta Pilati* form a portion of the Gospel of Nicodemus, ascribed by scholars to the 4th cent., and were written for Jews by Jewish Christians. The *Epistolæ Pilati*, addressed to Tiberius or Claudius,

purport to be P.'s account of the resurrection of Christ. The *Paradosis Pilati* tells of P.'s trial, condemnation, and execution. In this P. prays to Jesus, who forgives him. This legend formed the basis of P.'s canonization as a saint in the Abyssinian Church (June 25), while in the Coptic Church he is reckoned one of the martyrs. The *Mors Pilati* tells of his banishment to Vienne, suicide, and final burial in Lake Pilatus. Tradition says that P.'s wife (Procla, or Claudia Procula) was a 'proselyte of the gate' and a secret follower of Jesus. She is canonized as a saint in the Greek Orthodox Church (October 27). J. R. S. S.

PILDASH, pil'dash (פִּלְדָשׁ, *pildāsh*): The ancestral head of a Nahorite clan (Gn 22 22). E. E. N.

PILIHA, pil'i-hə (פִּלְהָא, *pilhā'*, **Pileha** AV): The representative of a post-exilic family (Neh 10 24). E. E. N.

PILL. See PEEL.

PILLAR. See SEMITIC RELIGION, § 30.

PILLAR, PLAIN OF THE: The designation of the place where Abimelech was made king (Jg 9 6 AV, "oak [terebinth] of the pillar" RV). The Heb. *mutstsabh*, 'pillar,' is with Moore, *Int. Crit. Com. ad. loc.*, to be emended to *matstsebhah*, and we should read "the massebah-tree," perhaps the stone set up by Joshua (Jos 24 26 f.) under the oak by the Sanctuary of J" in Shechem. C. S. T.

PILLOW: This is the rendering in AV of several words. (1) *kābhīr*, something 'netted' (I S 19 13, 16, "quilt" or "network" RVmg.). Michal used it "at the head" of the teraphim either to support the head or else as a net to cover it. (2) *keṣeth*, a band or fillet used as a charm in divination (Ezk 13 18, 20). (3) *mᵉra'ăshōth* (fem. pl.), 'place at head' (Gn 28 11, 18). RV has here correctly "under his head"; in I S 26 7, 11, 16, "at his head" for "at his bolster" AV; in I S 26 12 "from Saul's head" for "from Saul's bolster" AV; in I S 19 13, 16, "at his head" for "for his bolster" AV. In I K 19 6 the rendering is the same in both versions. (4) *προσκέφαλιον* (Mk 4 38) means a cushion such as was used for a seat by rowers. C. S. T.

PILOT. See SHIPS AND NAVIGATION, § 7.

PILTAI, pil'tai *or* pil'tê (פִּלְטַי, *pilṭay*): The head of the priestly family of Moadiah (Neh 12 17). E. E. N.

PIN: In all the occurrences of this word it is the rendering of the Heb. *yāthēdh*, which means 'a (wooden) peg,' and is often used to denote the tent-pin. (Cf. Jg 4 21 f., 5 26, where AV has "nail.") See also NAIL. E. E. N.

PINE AWAY. See DISEASE AND MEDICINE, § 5 (3).

PINE-TREE. See PALESTINE, § 21.

PINION. See GOD, § 2.

PINNACLE. See TEMPLE, § 34.

PINON, pai'nən (פִּינֹן, *pīnōn*): A clan chieftain of Edom (Gn 36 41; I Ch 1 52). E. E. N.

PIPE. See MUSIC AND MUSICAL INSTRUMENTS, § 3 (2).

PIRAM, pai'ram (פִּרְאָם, *pir'ām*): King of Jarmuth, captured and put to death by Joshua (Jos 10 3, 16-27). E. E. N.

PIRATHON, PIRATHONITE, pir'ə-thən, -ait (פִּרְעָתוֹן, *pir'āthōn*), 'height' (?): The home of Abdon, the last of the minor Judges (Jg 12 15); also of one of David's heroes and captains (II S 23 30; I Ch 11 31, 27 14). It was in Ephraim, in the hill-country of the Amalekites, generally identified with *Far'atâ*, 5 m. SW. of Nablus (Shechem); by G. A. Smith as a fortress at the head of the *Wâdy Fâ'rah*, NE. of Nablus. A Pirathon was fortified by Bacchides (I Mac 9 50). C. S. T.

PISGAH, piz'gā (פִּסְגָּה, *piṣgāh*, always with the art., and always in the phrases "top of P." and "slopes ["springs," Dt 4 49 AV; **ASHDOTH PISGAH,** Jos 12 3 AV] of P."): A mountain summit, mentioned as a landmark and station of the Israelites in Moab (Nu 21 20; Jos 12 3, 13 20). It was noted as an outlook-point. Here Balak built seven altars for Balaam, and invited him to survey the hosts of Israel (Nu 21 14). Moses also viewed the land of promise from it (Dt 34 1). In this case it is explicitly identified with Mt. Nebo in the Abarim. If this identification be set aside as due to confusion, the exact location of Pisgah must be left undetermined. A. C. Z.

PISHON, pai'shən (פִּישׁוֹן, *pīshōn*, **Pison** AV): One of the rivers of the Garden of Eden. It compassed "the whole land of Havilah," known for its gold (Gn 2 11 f.). See EDEN. E. E. N.

PISIDIA, pai-sid'i-ə. See ASIA MINOR, § 13.

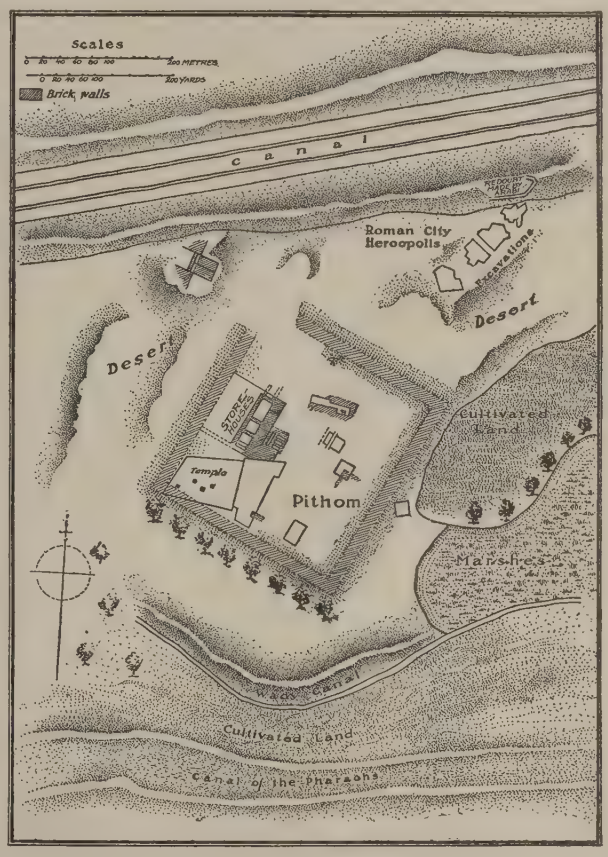
PISPAH, pis'pā (פִּסְפָּא, *piṣpā'*): A descendant of Asher (I Ch 7 38). E. E. N.

PIT: This word renders the following original terms: (1) *bōr*, 'a large hole made by excavating' (Gn 37 20 ff., etc.). (2) *bᵉ'ēr*, 'well' (Gn 14 10, etc.). (3) *gēbh*, 'trench' (Jer 14 3, "cistern" RV), also *gebhe'* (Is 30 14, "cistern" RV). (4) *gūmmātz*, 'ditch' (Ec 10 8). (5) *paḥath*, 'opening' (II S 17 9, 18 17; Jer 48 43, etc.). (6) *shᵉ'ōl*, 'hollow' (Nu 16 30, 33; Job 17 16, etc., often rendered "hell"). (7) *shūḥāh*, *shᵉḥūth*, *shᵉḥīth*, *sheḥath*, *shīḥāh* (all from the same root), 'corruption' (Pr 22 14, 28 10; La 4 20; Job 33 18, etc.). (8) *βόθυνος*, 'deep place' (Mt 12 11) and (9) *φρέαρ*, 'well' (Lk 14 5; and, figuratively, Rev 9 1). The term is also used metaphorically as the equivalent of either the grave (Job 33 18), Sheol (Nu 16 30, 33), or a snare. A unique usage is that of Is 15 1, where Sarah, the ancestress of the people, is so designated. A. C. Z.

PITCH: In the Bible "pitch" means bitumen, which was used in making boats water-tight. It occurs (Gn 6 14) as the trans. of *kōpher*, a word borrowed from the Assyr. *kupru*; and in Ex 2 3, Is 34 9 as the trans. of *zepheth*, also a loan-word. According to Ex 2 3, it was used with *ḥēmār* (the usual Heb. word for 'bitumen') in protecting Moses' basket from the water. In Is 34 9 it is represented as a fluid and burning. All three words may mean the same, *ḥēmār* alone being Heb. C. S. T.

PITCHER: This word renders (1) *kadh*, an earthen jar used for holding and carrying water from wells or springs (Gn 24 14 ff.; Ec 12 16, etc.). It served also as a receptacle for oil or flour (I K 17 12, "barrel" AV and ERV, and "jar" ARV), and was made with handles, by which it might be lifted and carried about, and with a mouth large enough to permit the insertion of a torch (Jg 17 16 ff.). (2) *nebhel*, also rendered "bottle" or "flagon" (La 4 12). (3) κεράμιον, 'earthen vessel' (Mk 14 13). A. C. Z.

PITHOM, pai'thom (פִּתֹם, *pithōm*): A town in Goshen, in Lower Egypt, founded by Rameses II as a store-city (Ex 1 11 [JE], **treasure city** AV). Its Egyptian name was *pa-Tum* or *pa-'tum* ('house of Tum,' or 'house of the setting sun'). It was situated on the banks of the canal connecting the Nile with the Red Sea (see ISRAEL, p. 371). Its ground-plan was in the form of a perfect square enclosed by strong walls. Within this enclosure stood a temple dedicated to Tum (the god of the setting sun), and subterranean chambers of various sizes, quadrangular in shape, without communications with one another, and approachable only from above. These were lined with walls and floors of brick made, some with, and some without, straw. There is little doubt that they were intended for the storage of grain and other provisions (cf. Naville, *The Store City of Pithom*, 1885). A. C. Z.



Store City of Pithom and its Vicinity.

PITHON, pai'thon (פִּתוֹן, *pīthōn*): A grandson of Jonathan (I Ch 8 35, 9 41). E. E. N.

PITY (also **compassion**, which as the synonym of sympathy [fellow-feeling] occurs only in I P 3 1 and He 10 34; elsewhere it is always the equivalent of pity): One or both of these words are used to render: (1) *ḥāmal* (Ex 2 6, etc., root idea 'to spare'). (2) *ḥeṣedh*, 'goodness,' 'kindness' (Job 6 14 RV). (3) *ḥūṣ* (vb. Ezk 9 5; Dt 7 6, etc.). (4) *ḥānan, ḥēn*, 'favor,' 'grace' (Jer 22 23 RV, etc.). (5) *nūdh*, 'to show grief' (Ps 69 20). (6) *rāḥam, rāḥămīm*, 'deep emotion' (Am 1 11, etc.). (7) εὔσπλαγχνος, Ja 5 11; I P 3 8, "compassionate" RV. (8) οἰκτείρειν (Ro 9 15). The feeling of kindness toward the weak, the erring, and suffering is uniformly represented as one that exists in the heart of God toward men and is enjoined upon as well as encouraged in the Israelite toward his fellow Israelites, especially the poor (Zec 7 9; Pr 19 17), the helpless and the defenseless (Ps 146 9), and the distressed (Job 6 14); but not toward an enemy (Dt 7 16) and an alien. Yet by its association with the will of J" it takes its place in the complex of religious affections (Hos 6 6). Jesus, by obliterating all race and ritual distinctions as to those who should call forth the sentiment (Lk 10 25-37), gave the law of compassion universal breadth. A. C. Z.

PLAGUE. See DISEASE AND MEDICINE, § 5 (9).

PLAGUE: This term is frequently used to render, somewhat loosely, a number of Heb. and Gr. words: (1) *maggēphāh* and *negeph* (from *nāgaph*, 'to push' or 'strike'), a 'stroke,' as a punishment from God (Ex 9 14, 12 13; Nu 14 37, etc.). (2) *makkāh* (from *mākhāh*, 'to smite,' a 'smiting' or 'stroke,' Lv 26 21; Nu 11 33, etc.). (3) *nega'* (from *nāga'*, 'to touch'), a 'touch,' *i.e.*, the touch of God, by a visitation of sickness or otherwise (Gn 12 17; Ex 11 1; and especially in Lv ch. 13 f., of the "plague" of leprosy). (4) *debher*, 'pestilence' and consequently nearer 'plague' in the usual sense of the term than the other words so rendered (Hos 13 14). The pestilence that brings death is what is meant, and the sense of the statement is that J" Himself will be as a death-dealing pestilence to the unrepentant Israelites. (5) μάστιξ, a 'whip' or 'scourge,' used of sickness (Mk 3 10, 5 29, 34; Lk 7 21). (6) πληγή, a 'blow' or 'stroke' (Rev 9 20, 11 6, etc.). E. E. N.

PLAGUES, THE: The term usually given to the series of disasters that befell the Egyptians when

the Israelites were seeking to gain their freedom. These were viewed by the Heb. writers as visitations of J″ upon the Egyptians for refusing to let Israel go and to demonstrate His almighty power (Ex 7 3 ff., 9 14, etc.). As the narrative (Ex chs. 7–10) now stands, there were ten such visitations: 1, blood; 2, frogs; 3, lice; 4, flies; 5, murrain of cattle; 6, boils; 7, hail; 8, locusts; 9, darkness; 10, death of the first-born. But this narrative is composite (see Exodus, § 4 f.), and it is probable that no one of the three original narratives gave the full list of ten. The list of J was the longest, comprising seven (Nos. 1 [which in J is viewed as foul water in the river, not blood], 2, 4, 5, 7, 8, 10). That of E comprised five (Nos. 1, 7, 8, 9, 10), while that of P also included five (1, 2, 3, 6, 10). Those given in all three documents were apparently only Nos. 1 and 10, but it is possible that in E and P the lists were longer than is now apparent. In Pss 78 and 105 also there are lists of the plagues, seven in each case, of which six are identical, but the order is different. These facts show that there were variant traditions in Israel respecting the number, the tendency perhaps being to consider seven as the correct number (cf. the apocalyptic use of this number in Rev 15 1 ff., 21 9, "the seven last plagues").

In each of the narratives (J, E, P) a miraculous character is assigned to the plagues, but in different degrees. In the oldest narrative (J) the representation is such that only the general exercise of His control over nature by J″ is assumed. It is J″ that brings them about, but how is not told, except by suggesting the use of some natural agency, as the wind in connection with the locusts, 10 13, 19 (cf. the same view of the recession and return of the waters of the Red Sea in J in 14 21). In P, and to a less degree in E, the marvelous character is made more prominent in that the plagues are brought by the stretching out or touch of Aaron's (P) or Moses' (E) rod, and it is in P's narrative that the plagues as wonders or signs are especially emphasized (see the analysis of the narrative in Exodus, § 4 f.). It is reasonable to infer, therefore, that in the earliest form of Israel's tradition the 'natural' side of the plagues was recognized and that which made them so remarkable was their occurrence in connection with Israel's struggle for freedom in which their prophetically gifted leader was enabled to interpret and use them as signal manifestations of J″ in favor of His people. And that in those times, when every extraordinary natural phenomenon was referred directly to Divine action, such would be the interpretation not only of the Israelites but even of the Egyptians is altogether probable.

It would not be surprising, then, if a close study of the narrative of the plagues in connection with what has been observed regarding natural phenomena in Egypt would reveal that certain of them seem to be connected in a sort of natural sequence, all of which serves to render the narrative more intelligible to the modern reader and at the same time actually adds to its historical probability. The results of such observations have been gathered and convincingly presented by Prof. A. Macalister in *HDB*, s.v., who is followed in the main by McNeile in his recent Com. on Exodus (1908, *Westminster Commentaries*). The Nile often becomes a dull red after reaching its height (in August), and the water might easily, under special circumstances, become foul, as the red color is due to immense numbers of minute living organisms. Such conditions would be favorable for the appearance of unusually large numbers of frogs, plagues of which have occurred a number of times in Egypt, generally in September. The decomposition of the dead frogs would favor the breeding of innumerable swarms of flies and other insects, and produce unhealthful conditions likely to bring about pestilence among beasts as well as men. Hail-storms, very rare in Egypt, have been known to occur in January, which is about the time demanded by what is said about the injury done to the crops by the hail (9 21). In the wake of the hail-storm the east wind brought with it locusts (a common plague in SW. Asia). The darkness that could be "felt" (10 21) might easily have been caused by the terrible *hamsin* wind which brings with its hot blast sand and fine dust so that even breathing is difficult. The last visitation, the death of Egypt's first-born, connects itself naturally with the general pestilential condition of the country at that time. Thus, there were, in general, but two great natural agencies at work to cause such a series of disastrous visitations, the presence of an unusually large quantity of decaying animal matter, and an unusual degree of atmospheric disturbance, bringing violent storms of wind and hail. That a tradition, centuries old before it was written down, should be an exact account, correct in every detail, of such a series of occurrences is improbable. The tradition gradually took its present form under the influence of dominant religious and other conceptions. But its historical basis is not thereby overthrown, nor is it necessary to give up the essential correctness of its view that these visitations were, under God, convincing demonstrations of His power and of His care for His people Israel. E. E. N.

PLAIN: This term is used (in the AV) for seven Heb. and one Gr. words or expressions. (1) *'ābhēl*, 'meadow,' always in compound names of places (as Jg 11 33, "Abel-cherammim" RV, "meadow of vineyards" RVmg.). (2) *'ēlōn*, 'oak' ("terebinth" RVmg.), only found in this form in names of places (Gn 12 6, 13 18, 14 13, 18 1; Dt 11 30; Jg 4 11, 9 6, 37; I S 10 3; cf. Jos 19 33). (3) *biq'āh*, 'open, broad valley,' used as the opposite of hills or mountains, often rendered "valley" (Dt 8 7, 11 11; Ps 104 8; Is 41 18, 63 14), used of level land (Is 40 4; Ezk 3 22 f., 8 4; cf. 37 1, "valley"), for the "plain" of Babylon (Gn 11 2; cf. Dn 3 1), of Ono (q.v., Neh 6 2), of Aven (Am 1 5, "valley" RV) between the Lebanon and Anti-lebanon, for the Jordan Valley (Dt 34 3), and for other "valleys" (cf. Jos 11 17, 12 7; Zec 12 11; II Ch 35 22; Jos 11 8). (4) *kikkār*, 'circle'; always rendered "plain," and, except in I K 7 46, II Ch 4 17, in RV with a capital P. It designates the Jordan Valley south of where it broadens out at the Jabbok, as far as and including the Dead Sea, if the 'cities of the plain' (Gn 13 12) were S. of the Dead Sea (Gn 13 10 f., 19 17 ff.; Dt 34 3; II S 18 23; Neh 3 22, 12 28; cf. Mt 3 5, "region round about the Jordan." (5) *mīshōr*, 'level country' (Ps 27 11, 143 10 ARVmg.; Jer 21 13;

Zec 4 7; I K 20 23, 25; cf. Is 40 4, 4 16; Ps 26 12). "The plain" is the technical term for the table-land of Moab or Reuben (Jos 20 8) from the Arnon to Heshbon (Dt 3 10, 4 43; Jos 13 17, 21; II Ch 26 10; Jer 48 8, 21), called also 'P. of Medeba' (Jos 13 9, 16). (6) *'Ărābhāh*, 'steppe,' 'desert-plain.' The technical term for the hollow or depression (Dt 1 1 RVmg.) of the Jordan Valley, the Dead Sea, and S. to the Gulf of Akabah. *El-Ghôr* is the modern name from the Sea of Galilee to 6 m. S. of the Dead Sea, below that *el-'Ărăbah*. The AV renders by "plain" or "plains," except (so also RV) in Ps and the Prophets, where a desert or wilderness is intended. The RV retains "plains" in some cases (Nu 22 1, etc.; Dt 34 1, 8; Jos 4 13, 5 10, 13 32; II K 25 5=Jer 39 5 = 52 8); elsewhere in RV it is "Arabah." RV emends the text in II S 15 28, 17 16 to read "fords." (7) *shᵉphēlāh*, 'lowland,' the technical term for the low hills between the Mts. of Judah and the Maritime plain, S. of the vale of Aijalon (I Ch 27 28; II Ch 9 27; Jer 17 26, etc.). It is distinguished from the mountains, the Arabah, the Negeb (south), and the plain by the sea (Dt 1 7; Jos 9 1). See PALESTINE, § 7 (b). It is often rendered (in AV) "vale," "valley." RV has uniformly "lowland." In Jos 11 2 it refers to the lowland W. of Carmel, and near the coast. (8) *τόπος πεδινός* (Lk 6 17 RV, "level place").

C. S. T.

PLAISTER. See PLASTER.

PLANE. See ARTISAN LIFE, § 5.

PLANET. See ASTRONOMY, § 3.

PLANE-TREE. See PALESTINE, § 21.

PLANK. See SHIPS AND NAVIGATION, § 2.

PLASTER: (1) *sidh* (n. and vb.), 'lime,' 'whitewash.' In Dt 27 2-4, the stones were to be covered with a preparation of lime, to provide a surface on which writing might be inscribed with a pigment, as was done in Egypt. (2) *gīr* (Aram.), the plaster on a wall (Dn 5 5), similar to *sidh* above. (3) *ṭūaḥ* (vb.), 'to overlay,' 'smear,' the walls of a house with a mud plaster (Lv 14 42; cf. vs. 43, 48). (4) *māraḥ* (vb.), a medical term, 'to smooth' or 'smear' a boil or sore with a plaster (of figs in Is 38 21). C. S. T.

PLATTER: The rendering of two Gr. words: (1) *παροψίς*, lit. 'a side-dish' (*παρά*, 'by the side of,' and *ὄψον*), *i.e.*, a dish "in which delicacies are served up" (Thayer, *Gr. Lex. of N T*) (Mt 23 25 f.). (2) *πίναξ*, 'a board' or 'tablet' and here a flat dish or "platter" in the ordinary sense (Lk 11 39; **charger** AV in Mt 14 8 ff.; Mk 6 25 ff.). Such a dish could be of earthenware or of metal. "Charger" is also used in AV to render *qᵉ'ārah* (Nu 7 13, etc.) and *'ăgarṭal*, prob. 'bowl' (Ezr 1 9), both "platter" RV. E. E. N.

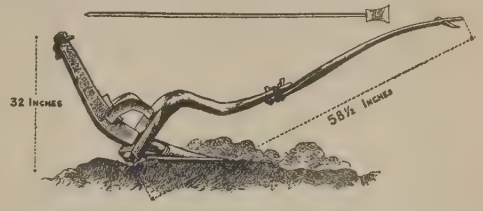
PLAY: (1) *nāghan*, which means 'to play on a stringed instrument' (I S 16 16, etc.; II K 3 15; Ps 33 3; Ezk 33 32). (2) *tsāḥaq* (Piel) in Ex 32 6, to enjoy oneself with singing and dancing, after sacrificing (cf. vs. 17, 19; and *παίζειν* in I Co 10 7). (3) *sāḥaq* (Piel), to 'play' or 'sport,' by singing and dancing with music of stringed instruments (I S 18 7; II S 6 5, 21; I Ch 13 8, 15 29), of the playing of children (Zec 8 5), of contending in a tournament (II S 2 14), of playing or sporting with something (Job 40 20, 41 5 [40 29]). (4) *Shā'a'*, Pilpel, 'the playing' of a child (Is 11 8). C. S. T.

PLEAD. See LAW AND LEGAL PRACTISE, § 4.

PLEDGE: An article given as security for the restoration of money borrowed. In early Heb. society such articles were apt to be garments, or a utensil of some sort (Ex 22 26; Dt 24 6-17; Job 24 3, etc.). In later times fields and houses were mortgaged (Neh 5 3) and outside parties were invoked as security (Pr 6 1, 11 15, etc.). In all periods the way was open for the cruel oppression of the poor by the rich in respect to pledges. Both the Law and the prophets sought to mitigate the evils and inculcate a more humane spirit (see reff. above; also Am 2 8; Ezk 18 7). The wise men warned against the risk involved in becoming a surety (Pr 6 1, 11 15, 22 26, etc.). The word pledge has, however, other meanings, as in I S 17 18, a 'token' to assure those at home of the safety of those in camp. In Gn 38 17-20 the meaning is self-evident. In II K 18 23, Is 36 8, "give pledges to" should be "make a wager with"; so RVmg. See also LAW and TRADE AND COMMERCE, § 3. E. E. N.

PLEIADES, plai'a-dîz *or* plî'ya-dîz. See ASTRONOMY, § 4.

PLOW: The plow in common use in Palestine even to-day is a very primitive instrument, as will be seen by the accompanying illustration (cf. also Plate under AGRICULTURE). The framework is rudely constructed and not of great strength. The **plowshare** (*'ēth*; cf. Is 2 4; Jl 3 10; Mic 4 3) is almost flat (rather than upright) and merely breaks up the



Syrian Plow and Ox-goad.

surface of the soil to the depth of three or four inches, instead of turning it over in deep furrows as is the case with the plows used in Europe and America. The word *maḥărēshāh* [from *ḥārash*], 'to cut in,' is also rendered "share," I S 13 20, and "mattock" in ver. 21, while *'ēth* is rendered **coulter,** but as the Oriental plow has no coulter this is certainly wrong. According to the LXX., *maḥărēshāh* should be rendered "sickle." The passage has probably suffered in transmission. In plowing, the single handle is held with the left hand, leaving the right free to use the goad. See also AGRICULTURE, § 4. E. E. N.

PLUMB-LINE, PLUMMET. See ARTISAN LIFE, § 4.

PLUNDER. See WARFARE, § 5.

POCHERETH, pok'ę-reth, **HAZZEBAIM** (haz''-zę-bā'îm פֹּכֶרֶת הַצְּבָיִים, *pōkhereth ha-tsᵉbhāyīm*, **P. of Zebaim** AV): The name of a subdivision of "Solomon's servants" (Ezr 2 57; Neh 7 59). E. E. N.

POET (*ποιητής*): This word is used only in Ac 17 28 by Paul in introducing a quotation to his Athenian audience from a Stoic writing (Cleanthes, *Hymn to Zeus*). But as the same sentiment is expressed by Aratus (3d cent. B.C.) in the more precise form in which he reproduces it (*Phenomena*), the Apostle uses the plural "poets." Paul quotes another Greek poet (Tit 1 12), though calling him after the Hebrew fashion a prophet (Epimenides, *On Oracles*). In I Co 15 33 there is a trace of poetic form, but as no author is named, the presumption is that the words were a popular proverb. A. C. Z.

POETRY

ANALYSIS OF CONTENTS

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1. The N T in Prose.

The N T is composed entirely in prose, with the exception of quotations from previous poetical writings and possibly liturgical formulas used by the earliest Christians in worship. Such may be the Magnificat (Lk 1 46b-55) and the Song of Zacharias (Lk 1 68-79 and I Ti 3 16). The effort to reduce the sayings of Jesus to the parallelistic forms of Hebrew poetry (Briggs, *New Light on the Life*, etc.) can at best apply only to the Aramaic originals of those sayings. This leaves the whole Greek portion of the Bible, historical, didactic, and apocalyptic, in prose.

2. Poetic Form in O T.

In the O T, however, at least six whole books and large portions of others are poetic, not only in form but in contents (Ps, Pr, Job, Song, Ec, and La, to which may be added Sir and Wis of the Apocrypha). The Hebrews were no exception to the rule that all races in their earlier stages of development express their inner life in verse. Before they began to write the records of their tribal or national achievements, they had already become possessed of a collection of songs and epic accounts of ancient leaders, small portions of which have been embodied in the Biblical text. The lost books of Jashar (q.v.) and the Wars of Jehovah (q.v.) were undoubtedly poetic. The Song of Lamech (Gn 4 23 f.), the Blessing of Jacob (Gn ch. 49), the Blessing of Moses (Dt ch. 33), the Song of Deborah (Jg ch. 5), the Songs of Moses and Miriam (Ex 15 1-18), and several smaller fragments are probably specimens of a large number that did not survive.

3. Distinction Between Poetry and Prose.

The effort, however, to make an exhaustive list of the poetic portions, large or small, of the O T is rendered futile by the obvious difficulty of drawing a clear line between highly artistic prose and rather commonplace poetry. While it is easy to say in general that the difference between poetry and prose lies in the fact that the former possesses the two cardinal peculiarities of imaginative conception in subject-matter and versified expression, this general characterization is not sufficient to enable one to discriminate in every particular case. It might be a question, for instance, whether the prologue and epilogue of Job were prose or poetry. What can be done is to indicate in general the types or classes of poetic composition, and some of the technique of versification. But in doing this we must abandon the strict use of the ordinary classification and nomenclature of classic poetic literature as epic, lyric, and dramatic. These are usable only in a modified form when applied to Semitic lore. A new element, too, must be taken account of in dealing with the poetry of the Hebrews. This is the religious feeling which characteristically pervades and dominates it almost without exception.

4. The Psalm: Its Varieties.

The term lyric, so far as it denotes the poetry that springs from a highly wrought state of feeling, is indeed perfectly adapted to describe a large portion of Hebrew versified composition. But of the lyric form there are many varieties; the most common is the psalm, or religious lyric, used in ordinary worship either as a hymn of praise or as a prayer. This, of course, is true of its strict and pure type. The Hebrew poet does not, however, limit himself to the mere expression of feeling addressed to God; he permits his sentiments toward other men to mingle with his individual relation to God and thus, in addition to the hymn and prayer, a third type of psalm arises, *i.e.*, the exhortation (warning, encouragement, historic portraiture, or love-song). All these, with the song of thanksgiving for special victory over an enemy (pæan), occur in the Psalter.

5. The Dirge or Qīnāh.

A special class of lyrics is that of dirges in which expression is given to overwhelming grief, either for a private or for a public calamity. The laments of David over Saul and Jonathan (II S 1 19-27) and over Abner (II S 3 33, 34), and especially the Book of Lamentations, furnish fine specimens of this form.

6. Didactic Poetry.

Poetry whose object is to admonish and instruct the young was also evidently from the earliest ages quite common. It was developed into many subordinate varieties, such as the riddle, the fable, the parable, the proverb, and the epigram, whether of the philosophical or the political type. Of the riddle the story of Samson contains a distinct and typical illustration (Jg 14 14, 18). The fable is represented in Jotham's story of the trees seeking a king (Jg 9 8 ff.); and of the maxim in all its forms, the lines ascribed to the poets Agur and Lemuel in Pr ch. 30 f. furnish abundant examples. This type is sometimes called Gnomic poetry. But when it takes an extensive, elaborate, and discursive form it is proper to entitle it didactic. This is the prevailing type in the Wisdom Literature. Outside of Pr, Job chs. 28 and 31 may be cited as outstanding illustrations within the Canon, and the Book of the Wisdom of Solomon (of the Apocrypha) carries it out to its perfect development. See also PARABLE; PROVERB; PROVERBS, BOOK OF; and WISDOM, WISE MEN.

Whether there is any dramatic poetry in the O T has been seriously questioned. The controversy hinges on the definition of the word dramatic. If the term be made to imply all that it does in the Greek literature, it must be admitted that there is no Hebrew drama; but if it be used as a general word to denote the representation of action and life not necessarily for reproduction upon a stage, there are dramatic passages in the prophetic writings as well as in the Psalms, and the Book of Job and the Song of Solomon are certainly dramatic. Ps 24, at least from vs. 7 to 10, is constructed in the form of a trilogue, ver. 7 being uttered by one person, or by a chorus, 8a by another, and 8b by a third, and the whole series is repeated in vs. 9 and 10.

7. Dramatic Poetry in O T?

Strictly speaking, the utterances of the Prophets, so far as they express emotion of the most exalted type, would be classified as lyrics; but as they grow into an importance and form of their own, it will be proper to separate them into a class by themselves under the specific title of Prophetic Poetry. These utterances are in some respects analogous to the orations, or public discourses, of the Greek political leaders. But whereas the latter are framed in and occasioned by purely political settings, those of the Prophets were spontaneously produced under Divine inspiration, and worked out their own frame and setting according to circumstances, being of course always addressed to specific needs.

8. Prophetic Verse.

It goes without saying that these various types were at times blended, resulting in poetry that may be classified under one or another name, according as one takes into consideration one or another of the different aspects and characteristics as predominant. An adequate name for these is that suggested by Professor Briggs, "composite poetry" (cf. Briggs, *Introd. to Holy Scripture*).

9. Mixed Forms.

Poetic forms, like standards of excellence, differ very widely among different peoples. But there can be no true poetry without some effort at cadence and musical expression, *i.e.*, versification. Among the Hebrews it appears that versification was aimed at mainly in two ways, *i.e.*, parallelism and accent. Parallelism has been called the great formative principle of Hebrew poetry. The use of it in the O T was first brought into view with some measure of fulness by Bp. Lowth (*De Sacr. Poesi. Hebr.* XIX, 1753). He called attention to three kinds: (1) Synonymous parallelism, (2) antithetical parallelism, (3) synthetical parallelism. Later investigators have discovered three others, *i.e.*: (4) introverted parallelism (Bp. Jebb), (5) emblematic or comparative parallelism, and (6) climactic parallelism, in which the last word of each line becomes the first of the next. The use of parallelism satisfies the instinct for symmetry. It divides the expression into parts, and balances these one with another, creating a correspondence between them. At the same time it is a great help to the memory in the committing and repetition of what has been written.

10. Versification. Parallelism.

Parallelism, however, only establishes symmetry in the construction of sentences or clauses. Hebrew poetry went further than this in introducing rhythm into the clauses themselves. Just how this was accomplished has been brought to light by the investigations of Ley and Briggs, made independently and simultaneously. These investigations show that it was not the quantity of the vowels but the natural accent of the words, including, in rarer cases, secondary accents in longer words, that were taken into account in securing rhythm in Hebrew poetry. This was facilitated by that peculiarity of the Hebrew language that makes the grouping of words of one syllable possible, and thus affords a considerable freedom to the versifier in grouping accents.

11. Rhythm.

The metrical unit, therefore, in Hebrew poetry was furnished by counting the accented syllables of the clause. The further question whether the unaccented syllables were also counted has been answered by Bickell in the affirmative, who also holds that only one unaccented syllable must follow or precede the accented one. In such a case only iambic or trochaic measures are possible. As against this, Ley and Briggs contend that only the accented syllables were counted, allowing of dactylic and anapestic measures. The length of the measures thus constructed was variable. Most common is the trimeter distich, or measure consisting of 3+3 accents. Josephus calls this the hexameter. It is the prevailing measure in Job. The tetrameter distich or measure of 4+4 accents is also common, especially in the Prophets. The shorter dimeter distich of 2+2 accents is rare. By dropping one of the accents in the second member of the trimeter distich the measure 3+2 was developed, and has been called by some scholars the pentameter. This seems to have found favor, especially where a highly wrought state of feeling was struggling for expression. It is the prevalent measure in Jeremiah (cf. also Is 40 1-4, 9-11; Ps 23, 27 1-6). Budde has called this the *qīnāh*, "dirge," from its occurrence in La. But the theory has not found universal acceptance (cf. Duhm in *EB* and Briggs, *Introd. to Holy Scripture*). See also Proverbs, Book of, § 3.

12. Meter.

The arrangement of these measures in strophes or stanzas, in spite of the controversy on the subject, is put beyond doubt by the frequent occurrence of refrains at regular intervals in certain poems. Babylonian and Egyptian poetry also have clearly marked strophical arrangements, and it is not improbable that they influenced Hebrew methods of composition. The simplest and commonest strophe in Hebrew is constituted by the doubling of the distich (so in Ex ch. 15). When this strophe is doubled, the larger strophe of eight lines is made up; and by the addition of another or by putting three strophes of four lines together, the strophe of twelve lines is obtained (cf. Is 9 8 ff., where the refrain shows this construction). The refrain of two lines additional brings the great strophe of fourteen lines into view, which is as far as now known the longest in use in Hebrew poetry, and is to be found in Job ch. 28 and Am 1 3–2 10.

13. Strophe.

Rime is only occasionally used by the Hebrew poets. In Ps 105 it has been put to good service in heightening the effect of the ex-

14. Rime. pression. Rime, however, is of the nature of word-play or word-painting, and it never attained in Hebrew the importance given it in Arabic, where its constant use necessitated the elaboration of a set of rules to govern it. In Pss 6 and 110, and especially in Is chs. 24–27, word-play of the nature of rime is used with somewhat of the realism of modern music.

Acrostics were another artifice to which the Hebrews resorted to heighten the effect of poetic expression. In one case, the author

15. Acrostics: Alphabetic Poems. of verses has succeeded in weaving his name into them (Pedaiah, Ps 25 22, 34 23). Of more frequent occurrence is the alphabetic poem in which each verse or measure begins with a letter of the Hebrew alphabet (Ps 25 34; La chs. 1, 2, 3, and 4). Ps 119 consists of 22 sections, each section constructed upon the plan of eight successive measures or verses beginning with the same letter of the alphabet, all being arranged in the regular order of the Hebrew letters.

Literature: Ley, *Die metr. Form. d. hebr. Poesie* (1866); *Grundzüge d. Rhythmus, d. Vers- und Strophenbaues in der hebr. Poes.* (1875); Bickell, *Carmina V. T. metrice* (1882); *Dichtungen d. Hebr. nach d. Versmasse*, etc. (1882); Briggs, *Introd. to Holy Scripture* (1899); König, *Stylistik*, etc. (1900), 312 ff., 347 ff.; Sievers, *Metrische Studien* (1901); Briggs, *Int. Crit. Com.*, Psalms, vol. i (1906), Introd.

A. C. Z.

POLL: As a noun the term polls is used to render the pl. of *gulgoleth*, 'skulls,' 'heads,' as 'round' (Nu 1 2, 18, 20, 22, 3 47; I Ch 23 3, 24) in the sense of individuals, when numbering a people; as a verb the AV has "poll" for (1) *gāzaz* (Mic 1 16) in the sense of making the head round, by 'shaving' off the hair, as a sign of mourning; ARV reads "cut off the hair." (2) *gālaḥ*, to 'shave' the hair (II S 14 26, "cut off" ARV). (3) *kāṣaṣ* (only Ezk 44 20, "cut off" ARV). (4) *qātsats*, 'to cut off' (Jer 9 26 [25], 25 23, 49 32; "polled" ERV). In these passages the AV "utmost corners" is due evidently to a misunderstanding of the Heb.

C. S. T.

POLLUTE, pǫ-lūt' *or* -liūt'. See Pure, Purity, Purification, §§ 6 (2) and 10.

POLLUX, pǫl'ux. See Ships and Navigation, § 2.

POMEGRANATE, pǫm'gran-ęt *or* pum'gran-ęt. See Palestine, § 21.

POMMEL, pum'el: The Heb. *gullāh* (rendered "pommel," II Ch 4 12 f. AV) refers to the bowl- or globe-shaped part of the capitals of the two brazen pillars of the Temple (cf. RV, and also I K 7 41 f.).

E. E. N.

PONDS: A term found only in Ex 7 19 RV ("pools" AV), rendering *miqweh*, 'a collection' of waters (in artificial cisterns, reservoirs, etc.). In the same verse the AV "ponds" (=RV "pools") renders the Heb. *'ăgām*, 'stagnant water' (left by the receding Nile). On Is 19 10 (AV) cf. RV. See also Pool.

E. E. N.

PONTIUS, pǫn'ti-us *or* pǫn'shi-us. See Pilate.

PONTUS, pǫn'tus. See Asia Minor, § 14.

POOL, POND: Several Heb. words are thus rendered in EV. (1) *'ăgām* denoted especially, though not always, a collection of stagnant water (Ex 8 5; Is 14 23), which was apparently contrasted with (2) a *miqweh* or 'gathering together' (cf. Gn 1 10; Lv 11 36) of water in a storage-pond (Ex 7 19). (3) An artificial reservoir was commonly called a *b'rēkhāh* (Arab. *birket*, N T κολυμβήθρα, Jn 5 2 ff., 9 7 ff.). These reservoirs were supplied with water by surface drainage, by springs, or, more rarely, by a conduit from a distant source. The smaller pools were usually rectangular excavations lined with cement. The largest, like 'Solomon's Pools' near Bethlehem (cf. Ec 2 6), were constructed by damming up some narrow valley. The Bible mentions particularly the pools at Gibeon (II S 2 13), Hebron (II S 4 12), Samaria (I K 22 38), Heshbon (Song 7 4), and Jerusalem (q.v., § 13 f.).

L. G. L.

POOR: A variety of words is used both in the Heb. and Gr. to characterize those in need. The most important are the following: (1)

1. Terms Used to Describe the Poor. *rāsh* (ptcpl. of *rūsh*, to which the N T terms πένης, πτωχός, correspond), which is the distinctive word to mark poverty in the common use of the term (I S 18 23; II S 12 3 f.; Pr 10 4, 13 8, etc.). (2) *'ebhyōn* (represented in the N T by πένης, πτωχός, ἐνδεής) denotes one who is in want either of means or of help, and so may be translated either "poor" or "afflicted" (Ex 23 6, 11, etc.). (3) *dāl* (represented in the N T by ἀσθενής, πένης, πτωχός, ταπεινός), which signifies 'thin,' 'reduced,' 'feeble,' and describes not only those who are literally in want, but also those who are reduced in social condition, oppressed, or miserable (Gn 41 19; Ex 23 3, etc.). (4) *'ānī* (in the N T πένης, πτωχός, πραΰς, ταπεινός), translated in our English versions mostly by "afflicted" or "poor," denotes one who is 'miserable' more perhaps from ill treatment and oppression than from actual poverty, though, of course, the latter kind of misery is included. The three terms *'ebhyōn*, *dāl*, and *'ānī* are used with a religious connotation, *i.e.*, while those who are described (particularly by the term *'ānī*) are in some form of wretchedness, they may be looked upon as the godly, the servants of Jehovah. This use of the term appears in the Psalms in the recurring phrase "the poor and needy," which refers to those who elsewhere are called "the godly," "the righteous." (See Driver in *HDB*, vol. iv, p. 19.) One other word requires attention and this is *'ānāw*, which signifies humble-minded toward God, and is usually rendered "meek" (represented in the N T by ταπεινός, πτωχός, πνεύματι, πραΰς). It is in the prophetic and poetic books of the O T that these words appear with a wider range of meaning than that of mere material want (Ps 10 17; Is 61 1, etc.).

As at all times and among all peoples, so in Israel the poor were always to be found. They

2. Treatment of the Poor. were not forgotten in the provisions of the Law, and the spirit of true religion was set forth as one of kindliness and helpfulness. The Law, in the interests of the poor, provided for the right of gleaning (Lv 19 9, 10; Dt 24 19, 21); for the prohibition of usury

(Lv 25 35, 37); for portions from the tithes to be shared by the poor after the Levites (Dt 14 28); for the daily payment of wages (Lv 19 13), and by other like regulations for relieving the hopelessness of poverty. According to Israelitic law, no Jew could lose his freedom through poverty, and there came to him stated periods of "release" a time when he could redeem his property (Lv 25 39, 47). Selfishness and greed once and again defeated the claims of righteousness in these matters, and the Prophets were earnest in their warnings and rebukes. The spirit of the O T is exalted in its attitude toward the worthy poor. Proverbs and Ecclesiastes have much to say in regard to the poverty which comes through wilful folly, but they equally set forth the blessings of him who helps the needy and honors God in a wise charity. In the N T Church the poor became from the first the object of earnest care (Ac 4 34 ff., 6 1; Ro 15 26; Gal 2 10; Ja 2 2-6). See also MEEK, MEEKNESS. J. S. R.

POPLAR. See PALESTINE, § 21.

PORATHA, pō-rē'thā *or* pōr'a-tha (פּוֹרָתָא, *pōrāthā'*, a Persian word): One of the sons of Haman (Est 9 8). E. E. N.

PORCH: In Jg 3 23 the word *misdᵉrōn*, rendered "porch," is of uncertain meaning, and it is not known to what part of the house it refers. In Mk 14 68 the *προαύλιον* is probably the 'vestibule' of the *αὐλή*, or 'court,' situated at the *πυλών*, or 'gateway' ("porch" in Mt 26 71). The word *στοά* (Jn 5 2, 10 23; Ac 3 11, 5 12) means a covered colonnade protecting those walking, or standing, from the sun and rain. See also TEMPLE, §§ 10, 23, 25, and SOLOMON, § 5. E. E. N.

PORCIUS, pōr'si-us *or* -shi-us. See FESTUS.

PORCUPINE. See PALESTINE, § 24.

PORT: This term is used once (Neh 2 13 AV) for *shaʿar*, which elsewhere in AV (and RV here) is rendered "gate." C. S. T.

PORTER: The rendering of *shōʿēr* (Aram. *tārāʿ*, Ezr 7 24). In II S 18 26, II K 7 10 it refers to the 'gatekeeper' of a city gate. The former passage we should perhaps emend so as to read "at the gate" for "unto the porter." In II S 4 6, it is used of a doorkeeper (female) of a house. Elsewhere the term refers to the gatekeepers in the Sanctuary. It is often used in Ch, Ezr, Neh, and usually rendered "porter" in AV, but RV has "doorkeeper" in several passages in Ch (I Ch 15 18, 16 38, etc.). In Ezr and Neh the doorkeepers and singers are distinguished from the Levites (cf. Ezr 2 41 ff.; Neh 7 44 ff., etc.), but in Ch they are called Levites (I Ch 23 1 ff., etc.). According to I Ch 23 5 the porters numbered 4,000; they were "sons" of Korah and Merari (I Ch 26 19). C. S. T.

PORTION: The rendering of (1) *ʾāḥūz*, 'what is laid hold on' (Nu 31 30 AV, but "one drawn out of" RV). (2) *dābhār*, 'thing,' 'affair' (II Ch 31 16 AV, also EVmg.; but "duty" RV; Job 26 14 AV and RVmg., but "a small whisper" RV). (3) *ḥebhel*, 'line' (Jos 17 5, 14, 19 9, "part" AV, "line" RVmg.; Ezk 47 13). (4) *ḥēleq*, *ḥelqāh* (Aram. *ḥᵉlāq*, Dn 4 15; Ezr 4 16), 'share,' especially in the division of inheritance (Gn 14 24, 31 14; "Naboth's portion," II K 9 21). (5) *ḥōq*, denoting the orderly or lawful share, as if determined by 'statute' (*ḥōq*) (Gn 47 22 AV and RVmg.; Pr 31 15; "tax" RV). (6) *maḥalōqeth*, 'section,' 'subdivision' (Ezk 48 29). (7) *mānāh*, *mᵉnath*, 'part' (I S 1 4; Ps 63 10). (8) *pī-shᵉnayim*, 'mouth of two,' *i.e.*, enough to fill the mouth of two persons = double share (Dt 21 17; II K 2 9). (9) *shᵉkhem*, 'shoulder' (Gn 48 22, "mountain-slope" RVmg., a significant way of denoting a piece of land in a hilly country). (10) *pathbag*, 'delicacy' (Aram., Dn 1 8 f.). (11) *μέρος*, 'part' (Mt 24 51; Lk 15 12). (12) *σιτόμετρον*, 'measure of wheat' (Lk 12 42). In EVV "portion" is used either absolutely in the sense of 'part,' as of a whole, or relatively, of what may fall to one out of a common mass, such as a meal (Est 9 19; Ps 63 10), or patrimony (Lk 15 12). In the latter case, the exact sense is that of 'share.' From this usage arises a more specific one, viz., since a share in an ancestral estate is regarded with feelings of peculiar appreciation, and since rights in it are inalienable, "portion" expresses Israel's rights and privileges in its God ("He is the portion of his people," Ps 119 57, 142 5; Jer 51 19; La 3 24). The obverse of this is also true, *i.e.*, Israel is Jʺs portion (Dt 32 9; Zec 2 12). (Cf. also "portion of a weak man," Job 20 29, 27 13; Is 17 14.) A. C. Z.

POSSESSION. See FAMILY AND FAMILY LAW, § 8.

POST: The rendering of the Heb. *rūts*, 'runner,' which, in such passages as II Ch 30 6, 10, Est 3 13, etc., Job 9 25, Jer 51 31, denotes the swift messengers used to carry royal messages. In the Persian service they were mounted on the swiftest horses, and were noted for their speed (cf. Herodotus, 8 98). See also HOUSE, § 6. E. E. N.

POT. See FOOD AND FOOD UTENSILS, § 11.

POTIPHAR, pŏt'i-far (פּוֹטִיפַר, *pōṭīphār*, abbreviated from "Potiphera," q.v.): The name of the "officer of Pharaoh's, the captain of the guard" ("chief of executioners" RVmg.), who bought Joseph from the Midianites (Gn 37 36, 39 1). The name of the office he occupied (*sar haṭṭabbāḥīm*) is evidently given not in its exact Egyptian form, for it does not correspond with any one of the numerous court positions known to be attached to Egyptian royalty, but in its equivalent in Palestinian and E. Semitic terminology. The Heb. term *ṣarîṣ* (rendered "officer") means eunuch; but Potiphar was a married man (Gn 39 7 ff.), and, accordingly, the word is probably used in a general sense not involving sexual disability, which is sometimes the case, though married eunuchs are not unknown to history (cf. Burkhardt, *Arabia*, I, 290; Ebers, *Aegypten*, p. 299). A. C. Z.

POTIPHERAH, po-tif'ẹ-ra (פּוֹטִי פֶרַע, *pōṭī pheraʿ*): Priest of On, Joseph's father-in-law (Gn 41 45, 50). The Egyptian meaning of the word is "he whom Ra gave." With the omission of the article (in Egyptian) it becomes Potiphar. A. C. Z.

POTSHERD, pŏt'shẹrd": The rendering of the Heb. *ḥeres*, 'a piece of pottery,' either a whole piece or its broken fragments: the latter in Job 2 8, 41 30; Is 30 14 ("sherd"); Ezk 23 34; the former in other instances. See also POTTERY. E. E. N.

POTTAGE. See Food and Food Utensils, § 3.

POTTER, POTTERY: From the earliest historic times pottery has been made in Palestine. Excavations have brought to light many specimens, showing the usual development from the more crude to the more finished products as time advanced. Most of the vessels used in the Hebrew household were made of pottery. Their frailty is used by the O T writers to illustrate human helplessness before God's power (Ps 2 9; Is 30 14; Jer 19 11) and the power of the potter over his clay to illustrate the Divine sovereignty (Is 64 8; Jer 18 2 ff.; Ro 9 20-24). See Artisan Life, §§ 7–9, and Plates I and II of Household Utensils. E. E. N.

POTTER'S FIELD. See Jerusalem, § 46.

POUND. See Money, § 9, and Weights and Measures, § 9.

POWER: This term renders Heb. and Gr. words as follows: (1) *'ēl*, 'strength' (in the phrase "it is in the power of my [thine, their] hand," Gn 31 29; Pr 3 27; Mic 2 1). (2) *gᵉbhūrāh*, 'might' (a poetic word, Ps 21 13, 71 18, 145 11; Job 41 12, "strength" RV). (3) *zᵉrōa'*, 'arm' (Ps 79 11). (4) *ḥāyil*, 'force' (I S 9 1, "valor" RV; Ezr 4 23). (5) *yādh*, 'hand' (Dt 32 36). (6) *kōaḥ*, 'strength' (Gn 31 6; Ex 15 6). (7) *kaph*, 'palm' (Hab 2 9, "hand" RV). (8) *memshālāh*, 'dominion' (II Ch 32 9). (9) *'az*, *'ōz* (Gn 49 3; Ps 62 11). (10) *'izzūz*, 'strong one' (Is 43 17, "mighty man" RV). (11) *shilṭōn*, 'authority' (Ec 8 4, 8). (12) *ta'atsmōth*, 'substance' (Ps 68 35). (13) *tōqeph*, 'energy' (Est 10 2). (14) *'ēl yādh*, 'power of hand' (Neh 5 5). (15) *ἀρχή*, 'rule,' 'authority' (Lk 20 20, "rule" RV). (16) *δύναμις*, *τὸ δυνατόν*, 'power' (Mt 24 30; Lk 9 1, etc.). (17) *ἐξουσία*, 'authority' (Mt 9 6; Rev 2 26, "authority" RV; Ro 9 21; Jn 1 12, "right" RV). (18) *ἰσχύς*, 'force' (II Th 1 9; II P 2 11, "might" RV). (19) *κράτος* (Eph 1 19; He 2 14). (20) The word "power" sometimes appears without a definite equivalent in the original, but as a necessary complement of the thought as in Rev 13 14 f. AV, "had power to," etc., where RV more literally renders "it was given him to," etc. A. C. Z.

PRÆTORIAN GUARD, PRÆTORIUM. See Pretorium.

PRAISE: The term "praise," as descriptive of sacred utterance, has two uses which are usually blended, though sometimes distinguished. The first of these regards the content of the utterance, denoting such expression toward God as is highly charged with jubilant sentiments like adoration and thanksgiving. The second regards rather the manner of the utterance, denoting the poetic and musical formulas in which these sentiments are liturgically embodied. In the first usage "praise" is more or less contrasted with "prayer" in its narrow sense (humiliation and supplication). In the second usage "praise" is sometimes extended so as to cover any musical form of worship, even if not Godward in direction or not jubilant in tone.

1. Preliminary Definitions.

The Biblical concept of "praise" is chiefly conveyed by the frequent use, especially in the Psalms and the later histories and prophecies, of such words as *hālal*, 'praise,' *yādhāh*, 'give thanks,' *shābhaḥ*, 'praise,' *bārak*, 'bless,' *zāmar*, 'sing praise,' *'ānāh*, 'sing,' *shīr*, 'sing,' *rānan*, 'shout,' *gīl*, 'rejoice,' etc., with their derivatives. The exact shades of meaning in some of these are uncertain, and indeed do not seem to be consistently observed (*hālal* apparently contains the notion of making brilliant, *yādhāh* that of extending the hands in protestation, *bārak* that of kneeling, *zāmar* that of playing an instrument, *'ānāh* that of antiphony, *gīl* that of circling in a dance, etc.). Evidently the Hebrew idea of social worship included the excited and vociferous outpouring of feeling in words and tones, in which the conspicuous mental elements were the objective laudation or magnifying of God and the declaration of subjective loyalty and zeal on the worshiper's part. In the N T the principal terms are *εὐλογεῖν*, *αἰνεῖν*, *ἐπαινεῖν*, and *ὑμνεῖν* and their derivatives, emphasizing the ideas of 'eulogy,' 'glorification,' and 'song.'

2. References in the O T.

The distribution of the O T references to "praise" in these technical senses suggests that the practise was chiefly developed from the time of the Exile onward. For example, *hālal* (relating to God) occurs about seventy-five times in Pss, twenty in Ch, five in Ezr and Neh, and seven elsewhere—all probably late. The Hebrew name of the Psalter is *tᵉhillīm*, 'praises.' One of the types or ceremonies of sacrifice was the *tōdhāh*, commonly rendered 'thanksgiving,' but probably more a protestation of loyalty than of gratitude. A frequent ejaculation is *hallᵉlu-Yāh*, 'Praise *Yāh*' (see Hallelujah). It would seem, therefore, that with the development of a fuller cultus came the necessity for these poetic and musical elements. Praise was essentially a social act, performed normally in the Temple (or synagogue) as a part of the stated ritual. (For many references as to details, see under Music.) The Psalter takes its name from the fact that most of its contents were formulas for such use, though the difference in texture between its poems is considerable (see under Psalms, §§ 4 ff.). Characteristic psalms of praise are 24 7-10, 28 6-7, 47, 67, 92, 93, 95, 96, 97, 98, 99, 100, 113, 116, 117, 118, 145, 148, 150, with many more in which reflective or historical elements are interwoven (such as 18, 46, 65, 103, 104, 107, etc.). Books IV and V are particularly strong in this regard, but praiseful introductions, conclusions, refrains, and episodes occur in all parts of the collection. Notable examples of poems of praise outside the Psalter are the Song of the Exodus (Ex ch. 15), that of Deborah and Barak (Jg ch. 5), that of Hannah (I S ch. 2), that of 'David' (II S ch. 22 = Ps 18), that of Jonah (Jon ch. 2), and that of Habakkuk (Hab ch. 3)—with the poems preserved in the N T (Lk chs. 1–2). Although the materials of some of these are apparently early, they all have been at least reworked in the style of the Psalter. The same praiseful spirit is clear in the many doxologies (see § 4, below) scattered through the N T (Gal 1 5; Ro 1 25, 9 5, 11 33-36, 16 25-27; II Co 11 31; Ph 4 20; Eph 3 20-21; I Ti 1 17, 6 15-16; II Ti 4 18; I P 4 11, 5 11; II P 3 18; Jude vs. 24-25; He 13 21; Rev 1 5-6, 4 8, 11, 5 9-10, 12, 13, 7 10, 12, 11 17, 15 3-4, 16 5-7, 19 1-2, 6-7).

So familiar are most of the classical passages of Biblical praise that the many aspects and implications of their thought are not always clearly per-

ceived. Their great and most essential topic is the infinite nature of God, especially His supremacy, holiness, truth, justice, and wisdom.

3. Favorite Topics and Sentiments. These regal attributes are dwelt upon with such singular richness of feeling and vigor of expression that the Biblical phraseology is a treasury from which all liturgies have drawn constantly. Interwoven with these ascriptions of power and moral perfection are abounding recognitions of God's goodness and mercy in the constitution of the world, in the course of national history, and in personal experience. Adoration thus passes over into thanksgiving. Further, the thought of what God is and how He manifests Himself awakens exclamations of enthusiasm and confidence in the soul that feels itself the chosen object of His care. Hence out of adoration and thanksgiving grow exultation, loyalty, and zeal. And all these bring with them a greater or less degree of trust and assurance for the future. If God is everlasting and unchangeable, then beneath His care all life, present and to come, is safe and full of peace.

4. Doxologies. Literally, a doxology is an ascription or acclamation of 'glory' to God, but usually extended to cover various liturgical-concluding formulas of adoration and thanksgiving. As a rule, doxologies include some phrase like 'forever,' emphasizing the eternity of God and of His praise, and they are customarily accompanied by the response 'Amen.' Doxologies differ from benedictions in that they declare or exhort to the veneration of God instead of invoking blessing or favor from Him. Striking illustrations in the O T are the doxologies appended to the 'books' of the Psalter (see PSALMS) and those in the N T Epistles and Apocalypse (see § 3, above). Several Psalms conclude in a doxologic strain (as 7 17, 18 49, 21 13, 24 7-10, 30 12b, 45 17, 52 9, 57 5, 11 [refrain], 79 13, 145 21), and several begin in a similar way (as 9 1-2, 18 1-2, 29 1-2, etc.). Ejaculations like "Hallelujah" (q.v.), "Blessed be God" (Ps 68 35), "Bless the Lord, O my soul" (Ps 103 1, 22, 104 1, 35) and "His loving-kindness . . . forever" (Ps 118 29, 136 1-26, etc.) belong to the same general class. The Gloria of the Angels (Lk 2 14) and the ascriptions of the Heavenly Hosts in the Apocalypse are notable. All these have been extensively utilized in Christian liturgies. W. S. P.

PRAYER: In every religion that has a clear conception of a personal God there will be attempts at verbal and vocal intercourse with Him.

1. Preliminary Definitions. Such intercourse is prayer in the general sense. It is usual, however, to distinguish between "prayer" proper, which is in prose and spoken, and "praise," which is poetic and sung (see PRAISE). It is usual, also, to draw a line between conversational or 'ejaculatory' prayer, which is closely mingled with common activities, and 'formal' prayer, which implies some withdrawal from such activities and a greater degree of rhetorical order and finish. The most common O T term for praying is *pālal* (Hithp.) and for prayer, *t·phīllāh*, the root-meaning of which is disputed. It seems to contain some notion of 'cutting' or 'separating,' whence come conjectures that it may suggest an old Semitic custom of self-mutilation in petition, or that of dividing and arranging a sacrifice, or even the habit of self-scrutiny in the Divine presence. Most of the other O T words suggest entreaty or supplication, which was the predominant element of the general Hebrew conception, though the formal prayers preserved contain many other elements. The commonest N T word is *εὔχεσθαι*, which seems to emphasize the notion of 'calling aloud,' of vociferous appeal, while in other frequent terms, like *δεῖσθαι* and *αἰτεῖν*, 'petition' is uppermost. For the 'giving of thanks' the standard term is *εὐχαριστεῖν*.

2. Summary of References. The whole Bible, but especially the O T, abounds in references to the practise and the subject of prayer. The O T histories and prophecies frequently represent men as speaking freely to God, as He does to them (as in the stories of Gn chs. 3–4; Ex chs. 3–4; Is ch. 6; Jer ch. 1, etc.). Most of these are simply cases of the literary anthropomorphism which is a familiar characteristic of Hebrew style. But the practise of deliberate prayer is also extensively noted or implied (see § 3, below). There are many extended prayers, which, though embedded in the narratives, are very highly formulated, as if shaped by mature liturgical practise, so that they seem to be samples of the styles belonging to public worship (see examples below). In the N T the Gospels offer something concerning the prayers of Jesus, with some specific teachings from Him, and in Paul's writings especially the purport or sum of his habitual prayers is often indicated. Under "prayer" may also be grouped various formulas of benediction, malediction, greeting, and farewell that are couched in devout language.

3. Places, Attitudes. In early times the place of prayer was probably wherever sacrifice was offered, the two forms of worship being closely interdependent (Gn 12 8, 26 25, etc.). But while the Times, and relation between the two was not forgotten, they were later often separated. Thus in the Temple ritual it is not clear that there was much public prayer by the priests, though private prayer by the onlookers was customary (Lk 1 10). Naturally for the devout the Temple became the place of prayer *par excellence*, toward which, if at a distance, the face should be turned (I K 8 30, 33, etc.; Ps 5 7; Is 56 7; Mk 11 17; Ac 3 1), and its site has since retained this significance. But as synagogues developed, they also became "houses of prayer," since in their services prayers replaced the sacrifices of the Temple. From their usages the first Jewish Christians undoubtedly patterned their social services (Ac 2 42, 6 4). The *προσευχή*, **place of prayer**, at Philippi (Ac 16 13), was probably not a building, but simply a retired spot in the open air, such as Jews often used in places where there was no synagogue. Private prayer, of course, might occur anywhere, as within a chamber (Dn 6 10), on the housetop (Ac 10 9), or at a street-corner (Mt 6 5). The times of sacrifice at the Temple—morning, noon, and evening—naturally gave rise to similar times for prayer, though of these not much mention is made (Dn 6 11; Ps 55 17,

141 2; Ac 3 1, 10 30). The instinctive conception of prayer is reflected in the bodily attitudes adopted, all of which imply respect, humility, or eagerness, such as standing (Hannah, I S 1 26; Solomon, I K 8 22; the Pharisee, Lk 18 11), kneeling (Ezra, Ezr 9 5; Jesus, Lk 22 41; Stephen, Ac 7 60), or bowing toward the ground, and even prostration (Eliezer, Gn 24 26; Elijah, I K 18 42; the people, Neh 8 6). In the first two attitudes the hands were usually extended upward (Ps 141 2) or spread out (Ps 143 6).

4. Some Special Types.

One of the earlier types of prayer was that of "inquiring"—seeking some token as to the wisdom of an action or the truth of an opinion —which is common in primitive stages of religion generally. It is not clear how the reply to such inquiries was usually obtained — probably through some form of lot. Besides many instances that are explicit (Eliezer, Gn 24 12-14; the people, Jg 1 1, 20 18, 23, 28; Gideon, Jg 6 36 f., 39; Saul, I S 14 37, 41, 45; David, I S 23 10-12, 30 8; II S 2 1, 5 19, etc.), it is not unlikely that a similar sense is hidden under many vague references to "seeking Jehovah." The Hebrew mind was naively ready to turn to God in prayer at all sorts of practical junctures, as to a protector and friend. Very notable are the prayers attributed to Jeremiah. The longer examples (Jer 10 23-25, 12 1-4, 14 19-22, 15 15-18, 17 12-18, 18 19-23, 20 7-13, 32 17-25), besides many brief ejaculations, seem organically part of the narrative in which they stand, though the last may have been editorially expanded in accordance with liturgical usage. It is not clear whether certain other cases in the prophecies should be classified here or under the next head (Is 63 7–64 12; Mic 7 14-20; Hab 1 2-17). The question of their exact interpretation depends upon the theory of the structure of the books in which they appear. Scattered through the histories are rather numerous prayers, often marked by great richness of form and contents. Among these striking examples are Jacob's petition when in fear of Esau (Gn 32 9-12), the intercessions of Moses (Ex 32 11-13, 31-32; Dt 9 26-29; Nu 14 13-19, etc.), David's reception of the promise regarding Solomon (II S 7 18-29; I Ch 17 16-27), Solomon's petition for wisdom (I K 3 6-9; II Ch 1 8-10), and his great prayers at the opening of the Temple (I K 8 23-53, 56-60; II Ch 6 4-6, 14-42), Hezekiah's appeal against Sennacherib (II K 19 15-19; Is 37 16-20), the confessions of Ezra (Ezr 7 6-15), Nehemiah (Neh 1 5-11) and the people (Neh 9 5-38), and Daniel's thanksgiving and intercession (Dn 2 20-23, 9 4-19), besides many similar passages in the Apocrypha (as To 3 2-6; Wis ch. 9, etc.). It is evident that most, if not all, of these are to be ascribed to the editorial period in which the various books took their final shape; but even so, they offer striking evidence of the literary development of liturgical prayer in the age of Judaism. This remark applies also to the traditional formulas of the modern synagogue. Besides all these, there are numerous prayers in poetical form, both in the poetical books, like Job, Psalms, and Ecclesiasticus, and embedded in the histories and prophecies. Several of the Psalms are called "prayers" (Pss 17, 85, 90, 102, 142, and cf. 72 20 and Hab 3 1), and the same term is often used in the text as if applying to the utterance in general (Job 16 17; Ps 61 1, etc.). See Praise.

5. Effect Upon Christian Usages.

The forms of thought and expression found in the prayers of the O T have had an incalculable influence upon all Christian usages, both because they are marked by a singularly elevated and comprehensive spirit of worship, and because their literary embodiment is full of dignity, warmth, and richness. If they are carefully examined, they are found to illustrate more or less all the main constituents of prayer in general—humiliation, profession or declaration, supplication (including intercession), thanksgiving, and adoration. Every historic liturgy has been powerfully influenced by them, as well as the myriad utterances of free prayer.

6. Jesus' Habit and Teaching.

The Gospels often mention Jesus' habit of prayer, usually in connection with important junctures in His ministry, as at the Baptism (Lk 3 21), before the first preaching tour (Mk 1 35; Lk 5 16), when the Twelve were set apart (Lk 6 12), at the feeding of the 5,000 (Mt 14 19, 23; Mk 6 41, 46; Lk 9 16; Jn 6 11, 23), at the feeding of the 4,000 (Mt 15 36; Mk 8 6), at Cæsarea Philippi and before the Transfiguration (Lk 9 18, 28-29), at the return of the Seventy (Mt 11 25-26; Lk 10 21), as the occasion for a teaching (Lk 11 1), at the raising of Lazarus (Jn 11 41-42), in blessing the children (Mt 19 13; Mk 10 16), regarding the Holy Spirit (Jn 14 16), at the Last Supper (Mt 26 26-27; Mk 14 22-23; Lk 22 17, 19, 32; I Co 11 24-25), in the Intercessory Prayer (Jn ch. 17), at the Agony (Mt 26 36, 39, 42, 44; Mk 14 32, 35-36, 39; Lk 22 41-44), and on the Cross (Lk 23 34; Mt 27 46; Mk 15 34; Lk 23 46). Though all these references may not have exactly the same historic texture, we surely infer from them that prayer was a frequent feature of Jesus' daily life, yielding an incessant refreshing of His spirit. Among the recorded teachings of Jesus are several concerning prayer, almost wholly upon its supplicatory side, as, for example, regarding simplicity (Mt 6 5-8), regarding God's fatherly attitude (Mt 7 7-11, 21 22; Lk 11 5-13, 18 1-8), regarding unity in asking (Mt 18 19), urging intercession for enemies (Mt 5 44; Lk 6 28; Mk 11 24-25), and for helpers (Mt 9 38; Lk 10 2), besides the suggested model, or Lord's Prayer (see below), and the striking promises to those who stand in perfect fellowship with Him and ask "in his name" (Jn 14 13-14, 15 7, 16, 16 23-24, 26). These passages differ somewhat in significance. None is more weighty than this: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (Jn 15 7), if the force of the conditional clause be duly noted. The so-called Lord's Prayer appears twice (Mt 6 9-15; Lk 11 1-4), in two somewhat different forms. Though its phraseology was derived from current Jewish usages, the collocation of thoughts was new, and we must believe that Jesus filled the familiar words with a fresh depth of meaning. Just what was His intention as to the use of the formula by His followers is disputed, since *οὕτως οὖν*, "after this manner," may mean 'in these precise words' or 'in this general style' or 'with this spirit.' From the variations in the two texts and the striking paucity of clear references to the

prayer in the rest of the N T, we infer that no exact verbal prescription was meant. See also LORD'S PRAYER.

7. In Apostolic Usage. Among the early Christian converts the habit of social prayer is recorded as a matter of course (Ac 1 14, 24, 2 42, 4 31, 6 4, 6, 12 5, 12, 13 3, 14 23, 21 5; I Co 11 4-14), besides being implied in many exhortations. The use of prayer is attributed to the Apostolic leaders, especially to Peter, John, and Paul (Ac 3 1, 6 4, 8 15, 9 11, 40, 10 9, 11 5, 16 13, 16, 25, 20 36, 22 17, 28 8). In Paul's Epistles are extensive suggestions of how broad and deep was the scope of his personal thanksgiving and supplications on behalf of those among whom he worked (I Th 1 2-3, 2 13, 3 9-13; II Th 1 3, 11-12, 2 13-14, 16; I Co 1 4-8; II Co 1 3-4; Ro 1 8-10, 10 1, 11 33-36; Ph 1 3-11; Col 1 3-13; Eph 1 3, 15-21, 3 14-21; Phm vs. 4-6; I Ti 1 12, 17; II Ti 1 3-5, besides many brief references). The injunctions about prayer in the Apostolic writings are also abundant and urgent (I Th 5 17-18; II Th 3 1-2; I Co 11 2-16, 14 2-17; II Co 1 11; Ro 8 26-27, 12 12, 15 30-32; Ph 4 6; Col 4 2-4; Eph 6 18-20; I Ti 2 1-2, 8; Ja 1 5-8, 4 2-8, 5 13-18; I Jn 3 21-22, 5 14-16). From all these it is plain how vital and fruitful the exercise of prayer was known to be in the early stages of Christianity's development. To this the number and character of the formal salutations and benedictions distributed through the N T add further instructive witness, though the date of some of them may be later than that of the documents with which they appear. W. S. P.

PRAYER, LORD'S. See LORD'S PRAYER.

PRAYER, PLACE OF. See PRAYER, § 3.

PREACH, PREACHING: In Biblical usage these terms refer to the proclamation of ethical or religious truth. In this sense *qārā'*, 'to call,' 'proclaim,' 'cry,' etc., is used frequently of the prophetic message (cf. Mic 3 5 of false prophets) in its various aspects, as denunciation (Jon 1 2), revelation of the Divine will (Jer 11 6), and Messianic promise (Is 61 1). It is used even of a political propagandum set forth by the Prophets (Neh 6 7). In two passages *bāsar*, 'to declare good news,' is found (Ps 68 11; Is 61 1). With the gradual disappearance of spoken prophecy during and after the Exile, *qārā'* came to be used of written messages (Zec 1 14), until finally, with the increased prominence of the written *tōrāh* and the disappearance of Hebrew as a spoken language, the function of the preacher became largely that of interpretation (*m'thurg'mān*; cf. Neh 8 8).

1. In the O T.

With the development of the synagogue, 'application' (*d'rāshāh*, lit. 'inquiry') as well as interpretation of the *tōrāh* became essential (Philo, *De Septentario*, ch. 6; *Quod Omnis Probus*, ch. 12). But preaching, especially in the sense of fervid appeal, had become a secondary matter.

2. In Later Judaism.

To the extent that the new era, beginning with the Baptist, was a revival of prophecy (Mt 11 9), preaching resumed its old character and meaning. Consequently, the terms *κηρύσσειν*, 'to proclaim as a herald,' and *κήρυγμα*, 'preaching,' are frequent in the N T. Jesus' mission was essentially one of 'proclamation' (Mk 1 14), of good tidings concerning the Kingdom of God (Mt 4 17). This is often expressed by *εὐαγγελίζειν*, 'to announce good news.' At the same time, He continued to "preach" or "teach" in the synagogues in the traditional manner indicated above (*i.e.*, by reading, interpreting, and applying the Law and the Prophets, Mk 1 39; Lk 4 16 f.). The earliest Apostolic preaching was essentially prophetic in character, consisting of testimony concerning the Resurrection of Jesus and His early return for judgment (cf. Ac 2 32, 36; I Co 15 1 f.; I Th *passim*), which soon came to include the ethical implication of these facts (notably in Paul's preaching; cf. I Th 4 1 f.), indicated in such terms as *εὐαγγελίζειν*, *καταγγέλλειν*, 'to announce,' 'declare,' and *λαλεῖν*, 'to speak.' In the original custom of the early Church the preachers were those who had been witnesses (*μάρτυρες*) of what Jesus had said and done. With the spread of the gospel and the lapse of time, the office was taken up by others, especially those endowed with "the word of wisdom" and "of knowledge" (I Co 12 8). These formed a distinct order in the early Church, known as Prophets (cf. Eph 4 11), who with their office as preachers sometimes combined certain other functions of a predictive character (Ac 11 27). In the Pastoral Epistles and in the *Didachē* preaching seems to have become the distinctive function of the bishop (I Ti 3 2; *Did.* xv, 2). See also CHURCH LIFE AND ORGANIZATION, §§ 6, 7. J. M. T

3. In the N T.

PREACHER, THE. See ECCLESIASTES.

PRECEPT: The rendering of (1) *mitswāh*, 'order,' 'ordinance,' or 'appointment' (Neh 9 14; Is 29 13 AV, "commandment" RV; Jer 35 18; Dn 9 5). (2) *piqqūdhīm*, 'ordinances' (Ps 119 *passim*). (3) *tsāw*, 'maxim' (Is 28 10), a specification of a general law made brief and easy for purposes of instruction. (4) *ἐντολή*, 'charge' (Mk 10 5; He 9 19 AV, "commandments" RV). A. C. Z.

PRECINCTS: The rendering of the obscure פַּרְוָרִים, *parwārīm* (II K 23 11, "suburbs" AV; I Ch 26 18 RVmg.). See also PARBAR. A. C. Z.

PREDESTINATE, PREDESTINATION: These words are used in theological discussion for the doctrine that God has from eternity determined upon all those individual human beings who shall be saved by His grace. The word "predestinate" does not occur at all in the English of the O T and only four times in AV of the N T, where in RV it is replaced by the word "foreordain" (Gr. *προορίζειν*, Ro 8 29, 30; Eph 1 5, 11).

1. Strict Predestinarianism.

According to the school associated with the names of Augustine and Calvin, the idea of predestination is supposed to lie behind or above that of election (see ELECTION). The term 'election' stands for that act or process in time through which the grace of God reaches and grasps and does its effectual work upon communities (as Israel) and individuals; 'predestination' stands for that eternal purpose which was in the mind of God before time began. Already the whole program of the universe lay before

that Mind, completely willed and foreseen in all its minutest details. The processes of time are but the realizing, objectively to God, of that absolutely perfect plan of them which proceeded from His will and was, as it were, subjectively foremirrored in His thought in eternity. This must include not only the quiver of every leaf but every sin of every soul, and the final destiny of each individual soul. That destiny God has willed eternally, whether it be salvation or destruction. The doctrine that the fate of the lost was irrevocably fixed in eternity is known in theology as the doctrine of preterition (passing over). In support of this general position appeal is made both to Scripture and to reason, and these sources of authority are applied to three main elements in the situation: (1) All who believe in God at all believe in His eternal power and wisdom as well as in His righteousness and love. He is the Being from whose will and plan the actual universe takes its rise. He can not be conceived of as ignorant of His own designs at any point, or as unable to fulfil them. Nor, on the other hand, can any fact or event be conceived as existing or occurring apart from His will; that would be simply a partial atheism. Moreover, the Scriptures fully reveal and attest this conception of God. Even the O T announces Him as the Creator of all, whose wisdom is the source of the universe and controller of all its events (Gn ch. 1; Pr 3 19, 20, 8 22-31; Ps 104 27-30; Jer 10 12; Is 40 12, 13), who thoroughly comprehends the inner life of man (I S 16 7; Ps 139; Jer 17 9, 10) and directs his whole course of experience (Job 5 11-15; Pss 90, 91; Pr 16 33). And all this is abundantly confirmed and illumined in the N T. The teaching of Jesus rests on the idea of God's complete sovereignty over nature and man (Mt chs. 5–7); and so it is with the Apostolic teaching. God is not to be pictured "*acsi in specula sedens exspectaret fortuitos eventus*" (Calvin). (2) The universal human consciousness is aware of a guilt it can not remove, a thraldom in sin which it can not break. This, too, is assumed, asserted, expounded throughout Scripture (see Sin). This carries with it the conviction that man can never gain any merit before God's righteousness. His only just desert is the extremity of punishment (Is 1 28; Ezk 18 4; Ro 3 9-20, 6 23, 7 24; I Jn 2 16, 17). If God were to destroy the whole race, the act would be a just one in view of man's universal sin. (3) But Scripture describes what man's reason could never have discovered, viz., the working of the redeeming grace of God: (a) This loving-mercy of the righteous Judge selected Abraham and his race after him as the first instruments of a glorious purpose. Throughout the O T we are made to see that God always takes the first step, always chooses the person whom He would use or bless, whether as prophet or king, or private saint, even a heathen king (Ezr 1 1; Is 44 28). Moreover, the rise of the Messianic hope means that God caused His ultimate purpose to be reflected in broken beams upon the hearts of His prophets and prophet bards. (b) The sending of Christ was predetermined in eternity (Eph 1 4; cf. Jn 17 24); the individual man in Christ had his place assigned him in the same eternal plan of God (Ro 8 29, 30, 9–11; Eph 1 4-11). There is nothing more fully and variously insisted on in the N T, or more constantly confirmed in the experience of believers than this, that salvation is the unmerited and gracious gift of God. Mercy from its very nature never can be deserved, never can be earned, never can be explained. Its root lies always deep in the mystery of His character and of His purpose who grants the mercy. Even the atonement which reveals, secures, and pledges this mercy to those who are "the called according to His purpose" does not explain the grace from which it sprang, nor confer any right, even on "the called," which is outside of that grace itself. (c) But further, this mercy which is eternally foreordained can not be defeated in time. That the grace of God is irresistible is also said to be witnessed alike by the N T and the universal Christian consciousness. The very act of faith in which this grace is realized is self-abandonment to the final power of God and is itself His gift (for which Eph 2 8, with questionable exegesis, is usually cited). If the grace is irresistible through which the elect one passes into the life of Divine fellowship, the doctrine of final perseverance follows with an inevitable necessity.

2. Opposing Systems. The doctrine which has been sketched above took its rise in the mind of Augustine, who was stimulated to formulate and develop it by the positions taken by one who is known in Church history as Pelagius. (1) The Pelagian doctrine was an extravagance in its conception alike of man's freedom and of Divine grace. The former is exaggerated to the extent of maintaining that every man is absolutely free at every moment to decide between right and wrong, that there is no inheritance of sinful conditions, that habit is no bond, and that, therefore, the grace of God is a mere *adjutorium*, an auxiliary to the native power of man to do good. (2) A mediating position is that occupied by the various degrees of semi-Pelagians (including the Roman Catholic Church since the Council of Trent), otherwise called Synergists, who hold that the human will cooperates with the Divine grace; this need not imply that man has any merit in salvation, since, as Melanchthon put it, his will leads him to seek that power from God without which salvation is impossible, and that power flows from sheer and undeserved mercy. (3) A third method adopted, for example, by J. B. Mozley (*A Treatise on the Augustinian Doctrine of Predestination*, 1883[3]), consists in assuming an agnostic position on philosophical grounds. This whole matter lies in a region where our ideas are both true and indistinct. We may start from the fact, and fact it is, that God makes the first approach to every individual in pure and unmerited grace, or from the other equally sure fact that man is conscious of desiring and seeking God and conscious of deliberate choice when he accepts mercy, and then we may make deductions regarding the ultimate relations between that Divine will in eternity and man's will in time; but these deductions must inevitably be inadequate and therefore false. We are inherently incapable of thinking from these two bases—the eternal plan and the human will—so as to discover their harmony.

No helpful criticism of the Augustinian doctrine is possible which does not fully acknowledge the extraordinary speculative strength and the deep re-

ligious spirit of that system. It founds and centers all on God; and in this it immeasurably surpasses the puny homocentric systems which have their brief day. Religion is the discovery that man needs God absolutely, and the gospel is an answer wholly out of God's will of love to that infinite need. The Augustinian system is an attempt to do full honor to that human need and that Divine will. Hence criticism which weakens man's sense of complete indebtedness to grace or which so insists on his freedom as to involve the notion of a self-wrought righteousness is a wound to the heart of the Christian consciousness. But the Augustinian system has been opposed by innumerable evangelical Christians at two points: viz., in its doctrines of preterition and of irresistible grace. The true predestinarian can not conceive of saving grace except as irresistible, and hence he maintains that to the non-elect, to the souls that perish, it was never intended to be applied. Those are the main points of attack. And the arguments may be conveniently set forth as follows:

3. Bases of Criticism of Predestinarianism.

(1) Regarding the passages which are cited above as the principal Pauline passages on the subject, the following facts seem to be important: (a) In Ro 8 29, 30, the writer's imagination carries him forward to the state of glory, to review the entire process from the final result. Looking backward, the perfected soul must attribute all its stages to the loving will of God. No human self-will has place or merit or praise in that wondrous retrospect. And all is traced ultimately to Him who in His eternal will foreordained what has come to pass. Nothing is said here either about the relation of this will to the lost or the function of the human will in the process. And yet this function is abundantly recognized elsewhere as a reality both stern and essential. (b) In Ro chs. 9–11, the discussion is concerned primarily with national life and destiny, but the Apostle does not avoid direct statements which must apply primarily to the individual (9 19-24). And there it is that the preteritionist can find verbal support for his position (esp. vs. 21, 22). But, on the other hand, the same great passage contains statements which attribute full responsibility for the disaster to the human action: (*a*) Israel sought righteousness by "works" and not by "faith" (9 30, 31); (*b*) the very "zeal for God" being bound up in their minds with a false conception of God's righteousness led them astray (10 2, 3); (*c*) yet some did hearken, though not all (10 16; cf. 3 3); (*d*) when Christ was preached certain branches were broken off "by their unbelief" (11 20); (*e*) and "God is able to graft them in again" (11 23, 24)—in a passage where the thought fluctuates constantly between the idea of the nation rejecting Christ and the individual doing so; (*f*) even the decree which "shut all up unto disobedience" was teleological, and its aim is uttered in the astonishing statement, "that he might have mercy upon all." (c) The remaining passage (Eph 1 3-14) is again concerned with the fact that in Christ Jew and Gentile are made one in the new community which is called the Church, and which is so richly described in this Epistle. As to this passage, emphasis must be laid upon the fact that no decree is described which is not conditioned by the name of Christ. Nor is the phrase "the good pleasure of His will" left undefined, as if some end beyond all conception lay concealed in His redemptive act. Rather is it quite clearly described as "the praise of the glory of his grace." Grace, the holy and loving will of God, is as such the source, and its exercise is the end, of the whole process. To be gracious—to be love—is God's nature, and to fulfil that nature in His relations to man, under the conditions of His righteous character, is the object of the redemption in Christ.

(2) Scripture as a whole assumes that man exercises choice toward the will of God, whether that will appear as law to be obeyed or as grace to be accepted. In each case the result, whether of blame or praise, is attributed to the attitude of the human soul (*e.g.*, Ro 2 1-16). Hence Israel's unbelief is the real ground of Israel's rejection; not original sin, but this climactic sin of despising grace. To this the whole course of the Christian consciousness bears witness. It carries in its life the two elements of dependence on God and action upon that dependence, of choice toward God and surrender to His choice. Neither can be ignored without damage to the conscience and the will of man. Paul is conscious of God's call (Gal 1 15), but does not shrink from saying that he fights against his lower nature lest he should be "rejected" (I Co 9 26, 27). The Philippians must work out salvation because God is working in them (Ph 2 12, 13). Throughout, the appeal of the gospel is to men who can act upon it, and throughout it is the sincere appeal of God's love to all men. There is no darker side to the doctrine of preterition than its seeming attribution of insincerity to the assertions that God loves the world, that it is not His will that any soul should perish, and that He offers mercy without respect of persons.

(3) The preteritionist is open to attack on other grounds, drawn from the wider range of Christian doctrine. One or two points only can be noted here. (a) The statement of Augustine that the lost are passed over in order to display God's justice and the elect are saved in order to display His grace has lost its point since the rise of the fuller doctrine of a vicarious Atonement. The very nerve of that doctrine is that in the *saving* of men by the Cross God has revealed His righteousness. Punishment is no longer necessary for that. (b) Again, the statement, that if faith is itself a determining factor in God's choice then salvation is of merit, has also lost its point; for we no longer look on faith as a work which secures merit. It is in its very nature the denial of personal merit and the acceptance of a Divine righteousness and a Divine strength. (c) Yet again, when Paul passes from the agony of the particular situation in which Israel is placed, to regard the cosmic or universal meaning of Christ in Eph ch. 1 and Col ch. 1, he does not present the eternal will of God as unconditioned. The Son of His love conditions the purpose of God (Col 1 33 ff.). Everything is foredetermined in relation to His Person and in the name of that eternal love. Human history is seen in the light of this love, as it were through the conditioning person of the Son. But in this case it must be human nature as it is acted upon by Christ, and as it reacts toward Him, that God eternally

planned. Destiny is not fixed by ancestral sin, or by any fact apart from, or in addition to, the redemption in Christ, but by the supreme sin, which is unbelief—the rejection of His supreme grace.

LITERATURE: For references to and descriptions of the chief controversies, see Harnack's *History of Dogma* (transl. 1900); Fisher's *History of Christian Doctrine* (1896); R. Seeberg, *Lehrbuch der Dogmengeschichte* (1895); also J. B. Mozley, cited above. For Biblical material, see the works of H. J. Holtzmann, B. Weiss, G. B. Stevens, etc., on *N T Theology*, but especially Sanday and Headlam, Romans in *Int. Crit. Com.* See also the relative section on Election in the works on Systematic Theology by Martensen, Dorner, Kaftan, Charles Hodge, A. H. Strong, etc. In *HDB* see articles on Election (J. O. F. Murray), Predestination (B. B. Warfield), Reprobation (James Denney). Bruce, *St. Paul's Conception of Christianity* (1896), ch. 17; D. W. Forrest, *The Authority of Christ* (1906), ch. 6 (On Human Destiny). W. D. M.

PREFER: John the Baptist bore witness that, though Christ was temporally his successor, yet, owing to His possessing an eternal priority, He had come to take precedence over him (ἔμπροσθέν μου γέγονεν, Jn 1 15, 27, 30, "become before me" RV, "preferred" AV), who was simply the "forerunner." S. D.

PREPARATION DAY (παρασκευή): This term signifies in general any day which preceded a great feast. The usage is somewhat analogous to that of the English 'eve' (Christmas eve, New-year's eve, etc.). In a very narrow sense, it came to be the name of the single day of the week which precedes the Sabbath. Between these two extremes of usage lie the N T occurrences of the term (Mt 27 62; Mk 15 42; Lk 23 54; Jn 19 14, 31, 42). In the Synoptics the day indicated is presumably Friday. Mark even explains by adding "that is, the day before the Sabbath" (προσάββατον). John uses the qualifying expression "of the Passover" as if the day preceding the Passover was customarily called "the preparation of the Passover," irrespective of whether it fell on Friday or any other day. The rabbinical designation of the day was *'erebh happesaḥ*, "eve of the Passover," which is not exactly equivalent to John's usage. Accordingly, John must have meant it either as the Synoptics did—that is, of the Friday of Passover week—or in a sense in which the etymological and primitive meaning coalesces with the conventional and specific one. That Friday was called the Preparation is very clear from Josephus (*Ant.* XVI, 6 2) and the ecclesiastical usage of the first half of the 2d cent. which undoubtedly followed that of the Jews (*Did.* 8). See also FASTS AND FEASTS, § 7. A. C. Z.

PRESBYTER, PRESBYTERY. See CHURCH, § 8.

PRESENCE: In most instances the occurrences of this word in EV need no discussion. But where the "presence" of God is meant, the meaning is, in some cases, not immediately obvious. In all such instances the Heb. term is *pānīm*, 'face' (in various forms, 'face of,' 'my face,' etc., often rendered "before me," etc., in RV). (1) In one group of passages it is the invisible, but not less real, indwelling of God (or J″) in His sanctuary that is meant (II Ch 20 9; Ps 95 2, etc.). (2) In other cases it is the manifestation of the power of J″, in nature, war, pestilence, etc., that is in mind, ancient thought assigning such things to the immediate action of Deity (Ps 68 8; Is 19 1, 64 2 f., etc.). (3) Those parts of the earth to which He was supposed to be particularly near, or in which He was particularly interested, or where He was accustomed to manifest Himself were 'in His presence' (Gn 3 8, 4 16; Jer 52 3, etc.). (4) More generally, His omnipresence is sometimes in mind (Ps 139 7, etc.). (5) The spiritual communion with God, felt as a blessed and present reality, is spoken of as His "presence" (Ps 16 11, 31 20, 51 11, etc.). (6) The personal presence of God in His heavenly abode or court is referred to at times (Job 1 12, 2 7; I Ch 16 27 [?]). (7) Finally, we have the most significant use of the term in Ex 33 14 f. Moses, not satisfied with the promise of the "angel" (Ex 32 34, 33 2), begs for a fuller and closer manifestation of J″, and this is the reply, "My presence shall go" ("with thee"), to which Moses responds, "If thy presence go not up, carry us not up hence." In other words, "presence" here means the personal presence of J″ in the midst of His people. The whole passage with its sequel in 34 6 ff. is one of the most elevated and spiritual in the O T. E. E. N.

PRESENT. See GIFT, and TAX, TAXATION.

PRESIDENTS (סָרְכִין, *ṣārᵉkhīn*, probably a Persian loan-word, Dn 6 2-7): A title of administrative officers whose duties, however, are not defined, though the incumbents seem to have been in a position of authority over the satraps. A. C. Z.

PRESS, PRESS-VAT. See VINES AND VINTAGE, § 1.

PRETORIUM: The Gr. word πραιτώριον may mean (1) the headquarters of the 'pretor' or general in a camp; (2) the residence of the governor of a province; (3) any mansion or large villa, and (4) the Pretorian Guard. Its significance varies, accordingly, in the N T passages in which it is found. (a) In the Gospels (Mt 27 27, **common hall** AV; Mk 15 16; Jn 18 28, 33, 19 9, **judgment-hall** AV). In Jerusalem the procurator had as his temporary residence, or "pretorium," the palace of Herod in the western part of the city, near the Jaffa gate, though some identify it very improbably with the castle of Antonia, the massive citadel and barracks that overhung the Temple, the headquarters of the troops in the city. (b) In Ac 23 35: Here the reference is to the magnificent palace of Herod the Great in Cæsarea, used by the Roman procurators of Judæa as their official residence. (c) In Ph 1 13, **Pretorian Guard** ("palace" AV, but no instance occurs of the word being used for the imperial palace on the Palatine, or for the barracks of the Imperial Guard): The rendering of the RV has good historical support. In this case Paul was chained to the soldiers of the guard. But Ramsay, following Mommsen, interprets the word as meaning "the supreme Imperial Court, doubtless in this case the prefect, or both prefects, of the Pretorian Guard together with the assessors and high officers of the court." R. A. F.

PREVENT: This word is used, in its more archaic sense, in the AV as the translation of *qādham* (in Pi'el and Hiph'il), προφθάνειν and φθάνειν. It means: (1) 'To be before,' 'anticipate' in time (Ps

119 147 f.; Job 41 11 [3]; Mt 17 25; I Th 4 15). (2) 'To bring timely help,' 'to succor' (Ps 21 3 [4], 59 10 [11], 79 8; Is 21 14). (3) 'To frustrate,' "to come upon" RV, with hostility (II S 22 6, 19 = Ps 18 5 [6], 18 [19]; Job 30 27; Am 9 10). In Job 3 12 RV reads "receive me," *i.e.*, care for me so that I do not die.

C. S. T.

PREY: This term renders the following Heb. words: (1) *bāzaz*, 'to rob' or 'to spoil,' and its derived nouns *baz* and *bizzāh*, 'spoil,' 'plunder,' nearly always used of the spoil, persons or property, taken in war (Nu 14 3; Dt 2 35; Neh 4 4, etc.). (2) *ṭereph*, 'that which is snatched' or 'torn,' used mainly of the prey of wild beasts (Gn 49 9; Nu 23 24, etc.). (3) *shālal*, and its noun *shālāl*, usually rendered 'spoil'; the common word for the spoil of battle (Jg 5 30; Jer 20 5, etc.). (4) *malqōaḥ* (from *lāqaḥ*, 'to take'), 'that which is taken' (Nu 31 11 f., etc.). (5) *'adh*, 'booty.' This term occurs in the present Heb. text in three places (Gn 49 27; Is 33 23; Zeph 3 8), in but one of which (the first) is its meaning certain. (6) *'ōkhel*, 'food' (Job 9 26, 39 29). (7) *tsayidh* (from *tsīdh*, 'to hunt'), 'food gained by hunting' and then 'food' in general (Job 38 41). See also WARFARE, § 5.

E. E. N.

PRICKS: In the O T this word is used in Nu 33 55 to translate the Heb. *sēkh* (pl. *sēkkīm*), meaning anything sharp, LXX. σκόλοψ (cf. II Co 12 7). In the N T the same word is found in Ac 9 5 AV, as a translation of κέντρα, 'goads,' which, however, lacks good textual authority in this place. It occurs, however, in the account of Paul's story of his conversion before Agrippa in Ac 26 14.

J. M. T.

PRIESTHOOD

ANALYSIS OF CONTENTS

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The subject of the Israelitic priesthood is involved in much obscurity. Its investigation is complicated, first by the nature of the evidence; this is contained in a number of sources belonging to different periods, some of them only imperfectly preserved, many of them of uncertain date, all furnishing a number of data impossible to unite in a perfectly consistent and satisfactory presentation. In the second place, investigation is complicated by the fact that during the whole period of the existence of the priesthood in Israel (nearly 1,500 years) conditions were constantly changing, and this progressive movement is only imperfectly represented in our sources, some of which describe the conditions of an earlier time, others lay down principles to be put in force at some future day, others set forth ideals never realized, while in but comparatively few cases, probably, do they describe things as they actually were at the date of writing. No discussion of the priesthood of Israel can hope to arrive at more than tentative conclusions, at least on many points. In the following article the historical development of the priesthood will receive most attention, other aspects of the subject being subordinated to this.

1. Introductory Statement.

In the earliest documents of the O T the priesthood is generally mentioned only incidentally, not discussed specifically. The usual Heb. (and Phœnician) term for priest was *kōhēn*. Among the early Arabs the related term *kāhin* signified 'seer,' and it is likely that in the earliest (pre-Mosaic) period the Heb. *kōhēn* and the Arab *kāhin* were very much alike, especially since our earliest evidence (see below) regarding Israel's priests emphasizes their 'prophetic' functions even more than their 'priestly,' in the ordinary sense of that word. A satisfactory etymology of *kōhēn* has not been found (cf. Köberle in *PRE*³, vol. xvi, p. 32), although the sense 'the one who stands [to officiate as priest]' has many advocates. The term *kᵉmārīm*, **chemarim,** found a few times (II K 23 5; Hos 10 5; Zeph 1 4) as a designation of idolatrous priests, was probably a foreign word.

2. The Priesthood in the Earliest Documents.

(a) The Priesthood in J and E and the Older Portions of the Historical Books Jg–II K.

Very little is said regarding priests in the old narratives J and E. The patriarchs offer sacrifice as heads of their families or clans (Gn 12 8, 15 9 ff., etc.). Rebekah goes (to a sanctuary with a priest?) "to inquire" of J″ (Gn 25 22). In the former case the act is not thought of as specifically priestly. Incidentally, in Ex 19 22 (J) priests are mentioned as present in the camp, but who they were, whether the priests of the several tribes, or "Levites" as Aaron was (cf. Ex 4 14), is not stated. On the other hand, in the account of the ratification of the covenant in 24 5 (E), instead of priests, "young men of the children of Israel" were sent by Moses to offer the sacrifices. The difference here may be that of the view-point of the two documents, E seeming to be little interested in the organized priesthood. In the old accounts of the Mosaic legislation in Ex 20 22–23 33 and 34 10-26 nothing whatever is said of priests. But the implied references to sanctuaries (20 24, 22 29, 23 14-19, etc.) assume a priesthood as existing. The passage which (though only a fragment) gives us practically our only early information regarding the regular priesthood in Israel is Ex 32 25-29 (J), where the "sons of Levi" are represented as being rewarded for their loyalty to J″, at the time of the great defection of the mass of the people, by the

priesthood; for this is the meaning of the technical expression (ver. 29) "**consecrate** yourselves . . . to Jehovah" (lit. 'fill your hand to J"'; cf. Jg 17 5; also Ex 28 41, etc.). The same event is referred to in Dt 10 8 (based on JE), where, more explicitly, it is said: "At that time Jehovah set apart the tribe of Levi, to bear the ark of the covenant of Jehovah, to minister unto him and to bless in his name." In the notice about the making of the Tent of Meeting (Ex 33 7-11, E, also a fragment) it is rather surprising to read that Joshua (instead of 'priests' or 'Levites') was appointed by Moses to have charge of the Tent. In the JE sections of Joshua, which have been subjected to a pretty thoroughgoing 'Deuteronomic' revision (see HEXATEUCH, § 20, and JOSHUA, BOOK OF, § 5), priests, or, as is said in 3 3, "the priests the Levites," carried the Ark at the crossing of the Jordan (ch. 3) and at the siege of Jericho (ch. 6), which is in agreement with Dt 10 8. In Jg the only reference to priests is in the old and instructive story in ch. 17 f. regarding the foundation of the sanctuary at Dan in the most northern part of the land. In this story we learn that two of the important functions of a priest were caring for a sanctuary and consulting the oracle (*i.e.*, being the medium through whom the Divine will was to be ascertained). We learn further: first, that it was possible in ancient Israel for one to set apart one of his own family to act as a priest (17 5; cf. I S 7 1) though himself not of a priestly family, and second, that a "Levite" was, however, considered the legitimate person to be a priest (17 13). It is also interesting to note that the "Levite" spoken of here hailed from Bethlehem-judah, as though he were a Judahite by blood and a "Levite" by profession, *i.e.*, the term "Levite" may not be used here in the tribal sense. This "Levite" was looking for a permanent home (17 9), and was evidently glad to accept the offer made him by Micah, and still more content to become the priest of the tribe of Dan (18 19 f.). According to 18 30, he was none other than a grandson of Moses, but it is probable that this notice is to be distinguished from the main story as containing a separate tradition.

The information concerning the priesthood given in the early narratives in I and II S is of the highest value, although not as full or clear as we might wish. With Eli, "the priest" at the sanctuary in Shiloh, were associated his two sons, Hophni and Phinehas, who seem to have had the active management of the sanctuary largely in their hands (I S 1 3, 9, 2 12 ff., etc.). The sanctuary at Shiloh was a "temple," not a tent. The arrangements appear to have been quite simple. There was easy access on the part of the worshipers to the immediate vicinity of the door of the sanctuary (1 9 ff., 2 12 ff.). Instead of a large body of ministering "Levites" (as required in the Priest's Code; see § 9, below) we read only of a priest's "servant" attending to the cooking of the sacrifices (2 13). While there seem to have been well-known customs regarding the method of sacrifice, the priest's portion, etc., anything like the elaborate prescribed ritual of P is conspicuous by its absence (2 12 ff.). Nothing is said of the genealogy of Eli in the earlier portions of the narrative (in I S chs. 1–6). As priest, Eli had charge of the sanctuary, exercised prophetic functions, and acted also as local judge. As Shiloh was the sanctuary where the Ark was kept, it was the most important sanctuary in Israel. At the same time, the whole narrative seems to be altogether inconsistent with the idea of one only "high priest," the head of a hierarchy such as is described in PC. (see § 9 (b), below).

In the story of Samuel's leadership of Israel (I S chs. 7–12) there is no mention whatever of priest or Levite. Samuel was, technically, neither, though, with the exception of being stationed permanently at a sanctuary, he exercised all priestly functions (cf. especially I S 9 13). In the stories of Saul's campaign against the Philistines (I S 14 3, 18 f.) and of David's struggle with Saul (I S 23 6-10) priests appear as bearers of the ephod (q.v.), by which the will of J" was ascertained. In the first of these references it is Ahijah, son of Ahitub the grandson of Eli; in the second, it is Abiathar, son of Ahimelech, also son of Ahitub, and therefore either a brother of, or identical with, Ahijah. In either case the descent from Eli is to be noted (though it rests solely on the notice in 14 3). The story of Saul's massacre of the eighty-five priests at Nob is of interest mainly for its intimation of the large number of priests at that sanctuary, all of them belonging apparently to the same family, or, better, clan. The story is late in its present form, however, and may not represent accurately the actual occurrence. The account of David's experience with Ahimelech at Nob (21 1-9) is interesting mainly as implying that at this place there was a very important sanctuary, where the holy showbread was placed before J", and where David's trophy, the sword of Goliath, was laid up "behind the ephod." It is usually assumed that Nob succeeded Shiloh as the residence of the priestly family of which Eli was the head when Shiloh was devastated (or threatened) by the Philistines, but of this there is no direct evidence. It is more likely that at Nob there was an old independent sanctuary with its own body of priests, as was the case at Gibeon (I K 3 4), Bethel (I S 10 3), and many other places.

When David became king and removed the Ark from its obscurity at Kiriath-jearim to his new capital, Jerusalem, it was natural that he should put his companion and friend in exile, Abiathar, in charge (II S 8 17, 20 25). With him was associated Zadok (lineage not given). No special mention is made of these priests in the entire account of David's reign, not even in the account of the removal of the Ark to Jerusalem. On the contrary, David himself, on important occasions, does not hesitate to assume a priestly attitude and perform priestly acts (II S 6 14-19; cf. the similar attitude of Solomon, I K 8 22 ff.), and even appointed certain of his sons to act as priests (II S 8 18). The subordination of the priests to the royal authority is assumed throughout the history of the kingdom. This is clearly evidenced in Solomon's deposition of the aged Abiathar and banishment of him to his patrimony at Anathoth (I K 2 26 f.). In the account of the dedication of Solomon's Temple the priests are merely mentioned as the ones who transported the Ark from David's sanctuary to its new resting-place (I K 8 3 ff.). The part taken by the king, who acted the part of a priest-

father to his people, was so conspicuous that nothing but mere routine work was left for the priests to do.

In the account of the innovations introduced by Jeroboam I in N. Israel, it is said that he "made priests from among all the people, that were not of the sons of Levi" (I K 12 31). The point of view here is evidently that only "sons of Levi" (not "sons of Aaron" as in PC) were legitimate priests. Jeroboam himself is represented as officiating at the altar as priest-king (I K 12 33, 13 1-4).

The remaining passages where mention is made of priests in I and II K, down to the account of the reign of Josiah, add little to our information. It was "the priest" (*i.e.*, the head priest of the Temple) Jehoiada, whose wife was a king's daughter (according to II Ch 22 11), who organized the revolt against the usurper Athaliah and placed the legitimate heir Joash on the throne (II K 11 4 ff.). Jehoiada here appears as the steadfast upholder of loyalty to J″ against the attempt of Athaliah to force Baal-worship on Judah. The account in II K ch. 12 regarding the collection of funds for repairs on the Temple incidentally reveals the presence of a number of priests in attendance at that sanctuary, but the administration of affairs appears to have been somewhat lax. There were regular sources of income (ver. 4) but careless supervision of the uses to which it was put. It is interesting to observe that the king's word was supreme. The priests were his subordinates and obeyed his commands. The same subserviency to the royal will is to be noted in the case of Urijah, head priest of the Temple under Ahaz, at whose command a new altar, after a heathen model, was made to displace the old altar used by Solomon (II K 16 10 ff.).

(b) The Attitude of the Eighth-Century Prophets Toward the Priests.

The great prophets of the 8th cent., Amos and Hosea in N. Israel, and Isaiah and Micah in Judah, dealt with the religious conditions of their times frankly and courageously.

Amos rebukes the masses, especially the upper classes, for their excessive zeal for formal religion coupled with lack of regard for morality, and for corrupt practises at the sanctuaries (2 7 f.); for their selfish delight in sacrifices, free-will offerings, and tithes (3 4 f.), and in pilgrimages to famous shrines (5 5); and for their idea of the supreme importance of such forms of worship (5 21 ff.). Amos could not have had a high opinion of the priests of the sanctuaries where such ideas were fostered. As the signs of the gracious providence of J″ in the past history of Israel he names prophets and Nazirites (2 11), but (significantly?) omits priests. His reply to Amaziah, the priest of the "king's sanctuary" at Bethel, deals with him as an individual rather than as a priest (7 10 ff.).

In Hosea the N. Israelite priesthood is severely arraigned. It is not the illegitimate (*i.e.*, non-Aaronic, or even non-Levitic, as might be expected from I K 12 31) character of these priests that is condemned, but their gross neglect of known duty. This duty, according to Hosea, was mainly to teach the people to know J″ (4 4-9) aright. Instead of doing this, the prophet declares "they feed on the sin of my people and set their heart on iniquity" (4 8). That is, they were content with the rich income they derived from the elaborate cultus, which was full of gross corruptions, and only encouraged such things instead of rebuking them (cf. also 5 1 ff., 6 9). For cultus itself, *i.e.*, sacrifices, etc., Hosea, like Amos, seems to have had little respect (cf. 6 6), and therefore the "law" (4 6) which the priests were to teach Israel was the moral and spiritual element of the religion of J″, not the ceremonial. In Isaiah (28 7) and Micah (3 11) two charges are made against the priests, drunkenness and teaching "for hire," indicating that the Jerusalem priests were in as sad need of reform as were those of N. Israel.

(c) The Evidence of Dt 33 8-11.

This passage in the ancient poem entitled "The Blessing" of Moses is so important as to demand the closest attention. At whatever date the poem was written, it expresses the view of the priesthood entertained by devout followers of J″ at that time. The main points emphasized here are the following:

(a) The priestly class is designated as "Levi" and counted as one of the tribes of Israel. (b) Their devotion to J″ is set forth in the strongest terms and stated to have proved itself in a test at Massah and Meribah. (c) Their loyalty is further shown by the fact that they have placed fidelity to J″ above all other claims, even those of kindred. (d) Their peculiar privilege is that to them is entrusted the "Thummim" and "Urim" of J″. (e) Their priestly duties are, in the main, three: to make known the will of J″ through the sacred oracle or lot ("Thummim" and "Urim"), to teach Israel the law and ordinances of J″, and to officiate at the altar of J″. (f) Finally, the more secular aspect of "Levi" is revealed in ver. 11, where the prayer is that J″ may bless His substance and put down His enemies.

But the date and the interpretation of this important passage are open to debate. To the present writer an early date, perhaps as early as the days of Samuel or Saul, rather than a later one seems more probable. The reference to a 'testing' at Massah and Meribah (ver. 8) suggests the events recorded in Nu 20 10-13 (cf. Ex 17 2-7), but the tradition is not identical. What is said in ver. 9 is probably to be explained by Ex 32 27 ff. (see above). The "Thummim" and "Urim" are referred to in I S 14 41 (according to the true Heb. text) and in 28 6, and there can be little doubt that it meant the sacred lot which it was the priest's special privilege to understand how to "cast" and interpret.

It is on the basis of a correct interpretation of these early notices that a true view of Israel's priesthood must rest. The most difficult phase of the problem is that relating to the connection between the tribe of Levi and Levi as the priestly element in Israel. The notice in the ancient poem (Gn 49 5 ff.) shows clearly that there was a tribe Levi, but there it is purely secular and is condemned, while in Dt 33 8 ff. it is religious and praised. Aaron is spoken of as "the Levite" in a sense other than tribal in Ex 4 14. We are here in the presence of an insoluble difficulty. Conjectural solutions abound, but none is satisfactory. Whatever the original tribal connection of the Levites may have been, this much seems certain—that from Moses' time on until after the Exile

3. Historical Result.

the priestly class in Israel was spoken of as "Levites." The etymological significance of the word *lēwī* is unknown, and no theory can be based on conjectures regarding it. It was to reward their loyalty to J″ that Moses constituted the Levites of his day the priests of the newly organized people. This meant originally not the exclusive right to offer sacrifices, for that could be done by almost any one in ancient Israel, but rather the guardianship of the Ark, the care of any sanctuary of J″ in Israel, the custody of the sacred lot, and the duty of making known the principles and practises of the religion of J″ to the people. This is actually about all that can be asserted with confidence regarding the priesthood as organized by Moses. The early sources leave us in almost complete ignorance regarding the position of Aaron. He is mentioned in both J and E, but rather as a mere assistant or subordinate of Moses, and in the story of the organization at Sinai he is assigned no special place. And yet it is probable that in comparatively early times the priestly family at Shiloh was considered to be descended from Aaron. Through Abiathar these claims may have become attached to the sanctuary at Jerusalem and then later transferred to themselves by the Zadokite priests who came to be in exclusive possession of that sanctuary.

When the tribes of Israel settled in Canaan and distributed themselves over its territory they made use of a large number of sanctuaries, scattered in different parts of the land (see HIGH PLACE). While the most important of these was, perhaps, Shiloh, because the Ark was finally there, many others were held in high esteem, *e.g.*, Gilgal, Bethel, Beer-sheba, Hebron, etc. It is necessary to suppose that at each of these permanent sanctuaries there was a priesthood and that this priesthood was composed (mainly) of Levites. In addition, there were probably many Levites who were not attached to any particular shrine and maintained themselves as best they could. Only as a Levite was attached to a sanctuary was he, under normal circumstances, actually a priest.

The establishment of the Davidic sanctuary at Jerusalem proved to be an event of most decisive influence on the priesthood of Israel. Here, especially after the Temple of Solomon was built, was the most magnificent sanctuary in Israel. While it is true that the early record in I K does not give us many details regarding the priesthood here, and, on the other hand, that the accounts in I and II Ch regarding David's elaborate arrangements of priests and Levites and other ministers of the sanctuary is doubtless but a projection back into the Davidic Age by the priestly author of Ch of the ideas and institutions of his own day, still it is altogether likely that from the first the arrangements at this royal sanctuary were somewhat elaborate—that is, there were a number of priests, the leading family being that of Zadok, and these were graded into several classes as the 'great,' or chief priest (II K 12 10, 22 4, 8, 23 4), and the priests of the "second order" (II K 23 4, 25 8), and the three (or more) "keepers of the threshold" (II K 23 4, 25 8). In addition, there were probably a number of subordinate Temple servants, such as "hewers of wood and drawers of water" (Jos 9 21 ff.), consisting mainly of people of foreign blood, as captives in war or remnants of the old Canaanite population now reduced to servitude (cf. I K 9 20 f.), who were the ancestors of the later and more formally organized groups known as "Nethinim" (q.v., and cf. I Ch 9 2; Ezr 2 43, etc.), and "the children of Solomon's servants" (Ezr 2 55, etc.). But of the details of the whole organization and the methods of their administration of their office, little is positively known.

The status of the priesthood in the Kingdom period was high. Probably, there was no other class in ancient Israel whose influence was so great. The glowing eulogy in Dt 33 8 ff., which states this in its most favorable terms, reveals the priesthood at its best, and it is altogether probable that at many a sanctuary in ancient Israel the priesthood were revered as the exponents of the Law of J″ and the guides of the people in the way of His judgments.

The support of the priesthood was derived mainly from the various kinds of offerings, as those portions which were unconsumed on the altar or by the worshipers were the share of the priests. There were other sources of income such as tithes (cf. Am 4 4), and presents of money or provisions (cf. Gn 28 22; I S 10 3). The earlier notices say almost nothing about this, but in the later codes the income of the priests is quite definitely prescribed, doubtless in accordance with ancient usage.

With the passing away of the Northern Kingdom in 722 B.C., the future of the priesthood became dependent entirely on the fortunes of Judah and Jerusalem, especially the latter, and from this time on the history of the priesthood becomes practically that of the priestly organization at Jerusalem. Here was the center of the organized religious life of the nation, and the customs followed here would be likely to be imitated in the other sanctuaries of Judah, of which there were many, until the reform of Josiah (621 B.C.) abolished them all and made the Temple in Jerusalem the sole public sanctuary in Judah.

4. The Priesthood in the Code of Dt.

This brings us to the view of the priesthood set forth in the Code of Dt, which was compiled some time near 650 B.C. (see DEUTERONOMY, § 5) and made the basis of Josiah's reform of 621.

In the introduction to the Code (10 8) the tribe of Levi is spoken of as having been "set apart" by J″ to bear the Ark, to "minister" before J″, and to "bless" in His name, and in accordance with this the tribe had no special territory, like the other tribes, but was scattered here and there throughout Israel and dependent largely upon the good-will and charity of their fellow Israelites (cf. also 18 1 ff.).

In this Code the standing expression for the priests is "the priests the Levites" (18 1 and *passim*), *i.e.*, the Levites (viewed in Dt as the members of the tribe of Levi) are the priestly element in Israel and as such every Levite is *de jure* a priest, although he might not be one *de facto*. This view is fully stated in 18 1-8, which must be interpreted for its historical significance in the light of the preceding prescriptions in ch. 12, in which the position is taken that there is to be but one sanctuary in the land where the sacrifices can be legitimately offered and priests officiate and

the people assemble for their social worship. The officiating priests at this sanctuary (which was the Temple, although never expressly so named) were Levites, and to this sanctuary any Levite dwelling in any part of the land had the right to come and officiate as a priest (18 6-8). This regulation, apart from the view that underlies it, is probably to be understood as intended to cover those cases that were likely to occur whenever the Code should become generally observed. It is not likely that the Code has in mind a constantly shifting priesthood at Jerusalem. It can hardly be doubted that, when the Code was compiled, the Jerusalem priesthood was fairly well organized. This is implied in the Code itself, incidentally, in the phrase "the priest that shall be in those days" (26 3). It is of utmost importance to observe that in Dt "priest" and "Levite" are practically equivalent terms. There is no trace of the idea that the Levites were the servants of the priests. The only distinction is that not all Levites were actually officiating as priests at the sanctuary.

The support of the priests is provided for in 18 3 f. thus: "And this shall be the priests' due from the people, the shoulder, and the two cheeks, and the maw. The first-fruits of thy grain, of thy new wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him." Other provisions in the Code, such as we find in 12 12, 18, 14 27, 29 (where the Levite is to receive a share of the tithes every three years as also in 26 12 ff.), 16 11, 14, indicate that these gifts were not always brought to the sanctuary, but could also be distributed to the Levites, who, like the "stranger," were to be found "within thy gates" in all the cities of the land. What were the duties of these numerous Levites, who were scattered here and there throughout the land, is not very clearly indicated in the Code, probably because the ideal of the Code (all priests at the one only sanctuary) and the actual conditions at the time (many Levite-priests scattered over the land at the various sanctuaries) were somewhat in conflict and no clear statement was possible. The importance of the Levites in the local communities is perhaps indicated in 17 9, 12, 19 17, and 21 5, where it is implied that they constituted a part of the local judiciary.

5. The Effect of the Reform of 621 B.C.

Such were the general conditions when the reform of 621 brought about a change with far-reaching consequences. In general, the immediate effect of this reform was that the provisions of the Code of Dt were now made binding on the religious life of the nation (II K ch. 23). Everything was now concentrated in Jerusalem. The many sanctuaries (called "high places") of the different cities of the land were destroyed, and the Temple was made the only legitimate place of worship. The effect was, naturally, to greatly enhance the prestige of the priesthood of the Temple. However, the priests of the old local sanctuaries who now flocked to Jerusalem were not allowed "to come up to the altar of Jehovah at Jerusalem" (II K 23 9), *i.e.*, they were refused the full privileges accorded them by the Code (Dt 18 6-8), but were allowed "to eat unleavened bread among their brethren." Here we are to find, in all probability, the beginning of that formal distinction, unknown to the Code of Dt, within the ranks of the Levitical body, between the "priests" proper and the remaining Levites, who, while retaining certain priestly privileges and entitled to support, were not allowed to officiate at the altar. The priestly body which was in actual possession of the Temple at the time of the reform tenaciously clung to its privileges, and henceforth counted itself as the only legitimate body of priests. They could claim descent from Zadok, and the tendency as time passed was to emphasize this as the test of legitimacy. It is not likely that the Temple priests were able to carry out this program with complete success, and in spite of their efforts the ranks of the priesthood were probably quite materially increased by country Levites, who asserted their rights and were able to maintain them. This will account for the relatively large number of priests in post-exilic days.

The references to the priests by Jeremiah, whose work was contemporary with the reform movement, are mainly to the effect that they were delinquent in the fulfilment of their duty as the teachers of righteousness (1 1, 18, 2 8, 26, etc.). The organization remained, as before, subservient to the royal will and was as willing to sanction the policy of the corrupt Jehoiakim and Zedekiah as to approve that of their righteous father, Josiah. Incidentally, references in Jer (19 1, 20 1, 29 25 f., 52 24) show that the priesthood was well organized up to the fall of Jerusalem (586 B.C.).

6. Ezekiel's Theory of the Priesthood.

The leniency with which the exiles were treated enabled the priests to maintain their organization and made it possible for them to plan for the measures to be taken when the restoration should take place. The prophet Ezekiel, himself a priest, stated his views in his ideal sketch of the future community (Ezk chs. 40–48). The Levitical priesthood is to be divided, according to Ezekiel, into two classes: the one, the "sons of Zadok who from among the sons of Levi come near to Jehovah to minister unto him" are to be "the keepers of the charge of the altar" (40 46). These alone are to be priests in the full sense of the word (44 15 ff.). The other group, designated as "the Levites, that went far from me when Israel went astray," could minister in the sanctuary, "having oversight at the gates of the house, and ministering in the house; they shall slay the burnt offering and the sacrifice for the people and shall stand before them to minister unto them." But "they shall not come near unto me to execute the office of a priest unto me, nor to come to any of my holy things, unto the things that are most holy; but they shall bear their shame. . . . Yet I will make them keepers of the charge of the house" (44 10-14). The reason assigned for this prescription, viz., that the Levites "went astray," must be taken to refer to the "high-place" worship, which had been put under the ban by Dt, and which was doubtless largely tainted with idolatry, although under Manasseh at least, if not at other times, the "sons of Zadok" in Jerusalem must have been guilty of the same thing.

The functions assigned to the priests by Ezekiel are set forth most fully in 44 15-31. They alone were permitted to enter the sanctuary and minister at the

"table" (*i.e.*, altar). When so doing, they were to be clothed with appropriate (linen) vestments, which were not to be worn at other times. They were to keep their hair trimmed, but not shaven. They were to abstain from wine when ministering within the inner court. In their marriage relations they were to be circumspect. They were to teach the people of J" the difference between the "holy" and the "common," the clean and the unclean. They were to be the judges of the people, and they themselves were to observe all the commands. Their income and support were to be derived entirely from their office. They were to eat the vegetable offerings, the sin-offering, and the trespass-offering. All "devoted" things were to be theirs, also the first of the first-fruits, and the heave-offerings, and the first meal for baking. A strip of territory in the center of the land 25,000 cubits long by 10,000 wide was to be reserved for them and their families. In the center of this was the sanctuary (500 cubits square). To the N. of this was to be another like strip assigned to the Levites, while S. of it a narrower strip (5,000 cubits wide) was for the "city." To the E. and W. of this square (25,000 by 25,000 cubits) was to be the territory of the "prince," whose main duty was to provide the offerings (45 1-8). These specifications show that to Ezekiel the future community was viewed from a purely theocratic point of view—a church rather than a state. At the center was to be the sanctuary, and next to that the priesthood, the holy portion of the community, standing between the community and God.

It is remarkable that in all these details there is no mention made of a high priest or of gradations in the priestly body. Further, there is no reference to Aaron, or to the "sons of Aaron" as a designation of the priests. All the other Levites are considered to have had a legitimate title to the priesthood, but to have forfeited it through their misconduct. In all these respects the differences between Ezekiel and the Priest's Code are noteworthy.

7. The Priesthood in the Holiness Code (Lv chs. 17-26).

Parallel in many respects to the Code of Dt and Ezekiel's ideal constitution is the code now generally known as the Holiness Code (HC) in Lv chs. 17–26 (see HEXATEUCH, § 23, and LEVITICUS). Here the tendency so marked in Ezekiel is found elaborated more fully. The rules of ceremonial purity to be applied to the priests are laid down with much detail (21 1–22 16). In distinction from, and possibly intended as an advance upon, Ezekiel's position in HC we find distinct mention (21 10-15) of the "high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments." This priest, above all others, is to be most careful of his conduct (ceremonially). In HC also the priests are spoken of not as Levites, but as "sons of Aaron" or "the seed of Aaron," and, apparently, the priesthood is restricted to these. But many scholars regard this as a later addition to the original form of HC. All that can be said with certainty is that among the priestly scribes of the exilic and post-exilic times, who busied themselves with the task of perfecting the Law as the constitution of the new community, the position that descent from Aaron was necessary in order to be a priest finally became so well established that it was regarded as indisputable. The passages exhibiting this view in HC are probably later than Ezekiel, whatever may be said of the date of this Code in its original form.

8. The Priests at the Time of the Return.

In the lists of the returned exiles preserved in Ezr and Neh it is said that 4,289 priests returned, belonging to four main families: Jedaiah-Jeshua, Immer, Pashhur, and Harim (Ezr 2 36-39; Neh 7 39-42). Apparently, these represent the four main families into which the whole body of priests had been divided in the Exile period. This number was later increased—finally to twenty-four. In addition to the priestly element that returned, there were 74 Levites, 148 "singers," the children of Asaph, and 138 "porters" representing six families. The small number of Levites in comparison with the priests is remarkable. Ezra, seventy-five years later, also found the Levites unwilling to leave Babylonia for Palestine; only by earnest effort did he secure eighteen to go with him (Ezr 8 18 f.), and with them 220 Nethinim.

The priests, then, made up a large proportion (approximately one-tenth, according to the figures given) of the returned exiles. At the head of this body was Joshua, the son of Jozadak, grandson of Seraiah, the chief priest of the Temple at the time of the fall of Jerusalem. To this official is accorded a very high place by the prophets Haggai (Hag 1 1, 12 ff., 2 1 ff.) and Zechariah (Zec 3 1 ff., 6 11 ff.). Here we find the high priest coordinated with the governor appointed by the Persian king in the exercise of authority in the community. Zechariah recognizes him as worthy of a crown, and thus imputes to him something of an ideal or Messianic significance. Thus we see that one phase of Ezekiel's program, the subordination of the civil to the priestly authority, came to be realized in the post-exilic period and almost immediately after the Return. While exact data are wanting as to the details of the development, all conditions were favorable to bringing about the result we find set forth, a more or less ideal point of view, in the legal or 'priestly' portions of Ex, Lv, Nu, and, later, presupposed in the narrative of the Chronicler (I and II Ch, Ezr, Neh), written about 300 B.C.

9. The Priesthood as Set Forth in PC.

The theory of the priesthood in PC is set forth partly in the form of historical narrative and partly in the form of legal prescription. In general, the narrative portion serves mainly as furnishing a convenient background for the laws. The perplexing and difficult problem of the relation of the different strata discoverable in PC to one another can not be discussed here. It may suffice to state that most critics to-day distinguish three main elements in the composition of PC, viz.: (1) the purely legal element consisting of laws of various dates; (2) the main narrative outline in which the theory is most completely set forth; and (3) supplementary material, which was added from time to time with a view either to force practise into more perfect conformity with theory or to adjust the formal law to a more close harmony with actual

practise. Consequently, the representation of the priesthood found in PC is marked by many apparent discrepancies and inconsistencies. The prescriptions were never all in operation at any one time, and some of them, probably, were never actually practised.

The theory of the priesthood in PC may be considered conveniently under the following points:

(a) The Distinction Between Priests and Levites. The priests are limited strictly to Aaron and his male descendants. Other members of the tribe of Levi are simply Levites, not priests. Aaron and his sons alone can "come nigh unto the vessels of the sanctuary and unto the altar" (Nu 18 1-7; cf. Ex 29 9). According to Nu 3 5 ff., the Levites were 'given' to Aaron and his sons as their ministers. Thus from the old view that "priest" and "Levite" were equivalent terms, the advance was made to the position that the "Levite" was no priest at all, only the priest's servant. In the emphasis on descent from Aaron as the indispensable qualification for the priesthood, the condition laid down by Ezekiel, descent from Zadok, is carried back to its ideal starting-point, Aaron himself. In other words, the descendants of the Temple priesthood of Josiah's day who successfully resisted the provisions of the Code of Dt, which would have placed all the Levite-priests on the same level, and who were supported by Ezekiel (in the distinction he made between them as "sons of Zadok" and the others as priests who "went astray" and therefore, though Levites, were not to "come near" to J" to minister unto Him (Ezk 40 46, 44 9 ff.)—these priests, as "sons of Aaron," are viewed in PC as the only legitimate priests. But what of the large number of representatives of old priestly families who failed to make good any claim to be regarded as "sons of Aaron"? These are viewed as "Levites" merely—more than mere laymen, but not privileged to be priests. The attempt to put such a theory into practise must have met with many difficulties and perhaps aroused hard feeling. Possibly, the peculiar story in Nu ch. 16, regarding Korah (without the passages referring to Dathan and Abiram), was intended to teach that any resistance to the exclusive claims of the Aaronite priests was a most serious matter.

(b) The Importance Attached to the **High Priest.** In PC there are but two kinds of priests: the main body, with no distinctions between its members, and over these, with peculiar privileges and responsibilities, "the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments" (Lv 21 10). Although the anointing is here considered a peculiar privilege of the high priest (as also in Ex 29 7; Lv 6 20 ff., 8 12, 16 32), yet in other passages not only Aaron, but his sons are represented as anointed (Ex 28 41, 29 21, 40 13, 15; Lv 7 35 f., 8 30). The high priest was viewed as the lineal descendant of Aaron through his son Eleazar and Eleazar's son Phinehas (Nu 20 23-29, 25 10-13). Strange as it may seem, no special provision is made in PC for the transmission of this important office from father to son, though the detailed description of the investiture of Aaron and his sons (Ex ch. 29; Lv chs. 8 and 9) with the sacred office and the notice of Eleazar's succession (Nu 20 23-29) may be intended as giving all necessary directions (cf. Ex 29 29 f.). The high-priestly dress is described minutely in Ex 28 1-38, 29 5-9, 39 1-31; Lv 8 6-9 and 16 4, 23. Like other priests, the high priest wore an undergarment, or **coat** and **breeches** of linen (Ex 28 39, 42). Over these was worn a **robe** of blue elaborately decorated, and having a number of golden bells attached to its skirt (Ex 29 31-35). Over the robe the costly **ephod** was worn. This was a garment something like a waistcoat or vest. As worn by ordinary priests, it was of plain white linen. The high-priestly ephod was joined together at the shoulders, and also girded or fastened on the body with a girdle of the same elaborate workmanship as the ephod itself. To each shoulder-piece an onyx stone, engraved with the names of the tribes of Israel (six on each stone), was attached, held in place by a golden setting (**ouches** AV) (Ex 28 6-14). Over the ephod the high priest wore on his breast the **breastplate,** described in detail in Ex 28 15-30 (see STONES, PRECIOUS, § 2). In the breastplate, which therefore must have been something like a pocket, were placed the Urim and Thummim (q.v.). On his turban, or miter, there was a golden plate engraved with the words קדש ליהוה, "HOLY TO JEHOVAH," in which the whole theory of PC regarding Israel as the "holy" people, and of this people as represented in their high priest, was significantly expressed. On the Day of Atonement the high priest, when officiating within the sanctuary, wore a special dress consisting only of linen breeches, coat and girdle, and miter (Lv 16 4, 23). On the solemn service of this day the mediatorial office of the high priest was most clearly exhibited (Lv 16 11 ff.).

(c) Priests' Duties and Privileges.

In PC the priests' duties are mainly sacrificial (cf. the manual of worship, Lv chs. 1–7, etc.). They and they alone could officiate at the altar and enter the sanctuary and care for its holy things. In the time of PC, the old idea that any Israelite could offer a sacrifice had entirely passed away. The priest was viewed as completely 'separated' unto J" and as such must be especially particular against contracting any ceremonial defilement, so that practises allowable to other Israelites were forbidden to the priests (cf. Lv 10 8 f., 21 1-24). Though laying greatest emphasis on the sacrificial duties of the priesthood, their old function of teaching is not entirely overlooked (Lv 10 11, although even here the ceremonial law seems to be mainly in mind). To the priest alone belonged the duty (or privilege) of blessing the people, and in so doing he was to use a prescribed formula (Lv 9 22; Nu 6 22-27). The revenue of the priesthood is in PC supposed to be derived wholly from the offerings (inclusive of first-fruits, tithes, redemption money, etc.). On this subject PC simply expanded and defined more exactly what had been traditional practise from time immemorial. The various prescriptions relating to this matter will be found in Ex 29 27 f.; Lv 2 3, 10, 6 16-18, 26, 29, 7 6-10, 31-36, 10 12-15, 24 9; Nu 5 9 f., 6 19 f., 18 8-32.

(d) The **Levites,** as Distinguished from the **Priests.** The legislation of PC is all formulated with the use of the legal fiction of the Mosaic Tabernacle (q.v.) as the standard sanctuary. The main duty of the

Levites is the "charge" of the sanctuary (Nu 3 5 ff.). As no Levite could enter within the sanctuary (Nu 4 20), their duties were confined to the court and its furniture. Nowhere, perhaps, is the purely ideal character of much of the legislation of PC revealed more clearly than in its representation, in Nu chs. 3 and 4, of the service assigned to the more than 22,000 Levites in the care of that small Tabernacle and its few articles of furniture. But PC was legislation intended really for the Second Temple and the religious commonwealth of the returned exiles, and, understood as such, the prescriptions in Nu chs. 3 f., 8, and 16 had a real significance. The Levites in PC signify the great body of Temple servants who waited on the priests and performed the more menial tasks connected with the Temple service. PC recognizes no other class of sanctuary servants as legitimate (cf. Nu 3 10 f.). As all the Levites were not needed at the Temple at any one time, it was prescribed that forty-eight cities with their adjacent territory should be set apart in different portions of the land as Levitical cities (Lv 25 32-34; Nu 35 1-8; Jos 21 1-42; I Ch 6 54-81). The Levite's period of service at the sanctuary was to extend from his 25th to his 50th year (Nu 8 23-26, but cf. 4 3).

In PC (Nu ch. 3 f.) the Levites are organized, on the genealogical principle, into three great divisions, each descended from one of the three sons of Levi, Gershon, Kohath, and Merari. Each of these main groups was further subdivided into a number of smaller groups, on the same principle, the priests proper forming one of the divisions of the Kohathites.

Nothing is said in PC of any kind of service to be performed by the Levites other than that of assisting the priests in the care and transportation of the Tabernacle. But in I Ch 6 31 ff., 9 14-34, 15 5-24, and, more fully in chs. 24–26, we find a number of references, not all in perfect agreement, in which the musical service of praise is assigned to the Levites, besides their duty as doorkeepers, apparently quite important, and the other duties in connection with the care of the building (see Music and Musical Instruments, § 4). What we find in Ch thus represents a stage of development later than that in PC, although we can not be sure whether all that is given in Ch represents the actual conditions at the time of the Second Temple. The representation in Ch that all these arrangements were in force in David's time is, in the light of the narrative in I and II K, certainly unhistorical (see Chronicles, Books of). The Levites thus constituted a very important, numerous, and well-organized element in post-exilic Judaism, in spite of the fact that a large number of them were at first quite reluctant to return from the land of captivity (cf. Ezr 8 15 ff.).

At the time of the Return there were two other small bodies of Temple servants, the Nethinim (q.v.) and "the children of Solomon's servants" (Ezr 2 43-58 = Neh 7 46-60), who were counted as clergy, not as of the laity (cf. Ezr 7 21), who are not mentioned in PC and but once in Ch (I Ch 9 2). It was contrary to the theory of PC to count any one but a Levite as qualified to serve at the sanctuary, and the silence of Ch may be accounted for by the supposition that by 300–250 B.C. these bodies had come to be recognized (genealogically) as Levites and had been absorbed into the general body of Levites on which Ch lays so much importance.

10. The Priesthood in the Later Persian Period.

The actual condition of the priesthood in the later Persian period is obscurely revealed in the record in Ezr and Neh. The high priest was the religious head of the community, but not until after Nehemiah, when the hold of Persia on the western provinces of the empire was weaker, does he seem to have been recognized as its civil head, and then, possibly, because the Persian Government consented to have him act as governor in lieu of a separate Persian official appointed for the purpose. Ezra, who was entrusted with the authority of governor (cf. 7 25), and Nehemiah, who had the title as well as the authority, seem to have paid little attention to the high priest in their day. This was perhaps because the high priest, with many of the common priests, was opposed to Ezra's program of reform. Nehemiah had the assistance of Eliashib, the high priest, in the rebuilding of the wall of Jerusalem, other priests aided the work in the same way (Neh 3 1, 3, 21 f., 28 f.), and priests assisted and cooperated in the great work of promulgating and adopting the Law as the constitution of the community (Neh 8 4 ff., 10 1-8). Certain priestly families consented also to take up their permanent abode in the city, the others, presumably, continuing to reside in the country and coming into the city only as their duties at the sanctuary required. In process of time this led to a subdivision of the whole priestly body into the twenty-four **courses**, or relays, which are described in I Ch 24 1-19. The basis of the classification here is, as usual, genealogical, sixteen courses being reckoned to the descendants of Eleazar and eight to those of his brother Ithamar. This arrangement continued in force until N T times (cf. Lk 1 5; Jos. *Vita*, 1).

Notwithstanding the formal adherence of the priesthood to the new order instituted by Ezra and Nehemiah, there were many who were secretly in favor of a much less rigorous policy and even some who cared little for the more ideal and sacred aspects of their office. Evidence on this point is found in the severe arraignment of the priesthood by the prophet Malachi and in the account in Neh 13 4 ff., 28 f., of Nehemiah's conflict with the high priest and certain members of his family.

11. The Priesthood in the Greek and Roman Periods.

Of the history of the priesthood from Nehemiah (c. 432 B.C.) to the Maccabæan revolt (168 B.C.) very little is known. The list of high priests given in Neh 12 10 f. carries the succession down to Jaddua, who was in office when Alexander conquered Asia. From notices in Josephus the list can be continued as follows: Onias I (son of Jaddua), Simon I (son of Onias I), Eleazar (another son of Onias I), Manasseh (uncle of Eleazar), Onias II (son of Simon I), Simon II (son of Onias II), Onias III (son of Simon II), who became involved in difficulties with his sovereign Seleucus IV of Antioch, and, according to one account (II Mac 4 1-6), was held in captivity near Antioch until slain by the usurper Menelaus

(II Mac 4 33 ff.); but according to another account he fled to Egypt, where he founded the rival temple at Leontopolis (Jos. *BJ*, I, 1 1; VII, 10 2). Very little is known of the administrations of these high priests. Simon I was known as "the just," and Simon II has a sure place in Jewish history through the warm eulogy upon him in Sir 50 1-21. This passage contains, perhaps, our most reliable information regarding the priesthood in this period, and shows it in its most attractive aspect.

In the great contest between Hellenism and Jewish patriotism and conservatism which led to the Maccabæan revolt, large numbers of the priests were found ready and even eager to throw down the barriers and open the doors to the most radical and corrupting influences of Hellenism. The story told in II Mac chs. 1–7 need not be repeated here. Jason, the brother of Onias III, faithlessly abused the trust reposed in him by his brother and bribed the infamous Antiochus IV to confer upon him the office of high priest (c. 175 B.C.). But Jason was soon supplanted by the still baser Menelaus, who offered the king a higher sum than Jason was paying. This man held the office when the aged Mattathias, also a priest (I Mac 2 1), raised the standard of revolt. Numbers of the priests still remained faithful, as did also the mass of the people. With Menelaus, who lost favor and was executed by order of Antiochus V (c. 164 B.C.), and his successor Alcimus (q.v.), who died about 160 B.C., (I Mac 9 54 ff.), the Maccabæan party would have nothing to do. When Judas Maccabæus restored the worship of J″ at Jerusalem (165 B.C.), though "he chose blameless priests" (I Mac 4 42) to officiate, there was no recognized high priest and the office was vacant until the Feast of Tabernacles (153 B.C.), when Jonathan, brother of Judas, accepted the royal appointment and assumed the office. On Jonathan's death (143 B.C.) he was succeeded by his brother Simon.

Onias III was the last of the old line of high priests in legitimate succession, as Jason, Menelaus, and Alcimus were only usurpers. With Simon a new line began, since the people voted to make the high-priesthood hereditary in his family (I Mac 14 41). Both Jonathan and Simon were not only high priests, but also held the chief political authority. As president of the Sanhedrin (q.v.), which now became more important than ever before, the high priest was virtually the chief justice of the nation. This union of two distinct offices in one man was continued with Simon's successors, who later (first with Aristobulus I, 105–104 B.C.) assumed the title of "king." The Maccabæan, or Asmonean, line of priests came to an end virtually with Hyrcanus II, whom the Romans deprived of political authority in 63 B.C., allowing him to retain his high-priestly office. Hyrcanus was carried into exile by the Parthians in 40 B.C. From the time of the accession of Herod the Great (37 B.C.) until the Fall of Jerusalem (70 A.D.), the high priests were set up and deposed entirely at the caprice of the Herods or of the Roman governors. The twenty-eight high priests who held office during this period of 107 years were selected, in most cases, from four or five leading families. One who had once held the office was even after his deposition accorded a dignity and honor which raised him far above the level of the ordinary priests. To such men the title "high priest" was still given, and perhaps also to other members of the most prominent priestly families, even though they may never have actually held the high office. This will account for the somewhat loose use of the term "high priest" in the N T and also in Josephus.

The political aspect of the office of high priest, which became so prominent in the Maccabæan period, never lost its prime importance. The revenue of the Temple, which was controlled and used by the priests, was enormous. The priesthood culminated in an aristocracy (see SADDUCEES) possessed of immense wealth and great influence. It was inevitable that they should be deeply interested and involved in politics, and their policy was, in general, that of submission to the Herodian or Roman authority, in order that they might not be disturbed or dispossessed of their wealth and position by a popular revolt. More and more, after the supremacy of the Law was established by the efforts of the priest-scribe Ezra, but especially after the Maccabæan war, the old teaching function of the priests was taken over by the scribes (q.v.), most of whom were Pharisees, while the priestly party was known as the Sadducees. Between these two parties no love was lost. But the priesthood was too strongly intrenched behind the walls of tradition and the popular devotion to the Temple and its services, which, according to the Law, were in their hands exclusively, to be uprooted except by the most violent catastrophe. This came at last with the destruction of the city and Temple in 70 A.D., in which sanctuary and priesthood, so long allied, went down together, never to be revived, while scribism survived and remains even to-day.

LITERATURE: *Hebräische Archäologie* by Nowack (1894) and by Benzinger (1894); Baudissin, *Die Geschichte des Alttestamentlichen Priesterthums* (1889) and article Priesthood in *HDB*; the articles Priest and Levites in *EB*; and Hoher Priester, Levi, and Priesterthum in *PRE*³; Smend, *Alttestamentliche Religionsgeschichte* (1899), pp. 69–78: Wellhausen, *Prolegomena*⁵ (1899), pp. 118–165; Schürer, *HJP*, i, pp. 195–305. E. E. N.

PRINCE: This word renders sixteen Heb. and three Gr. words: (1) *'ăḥashdarp'nīn*, Aram. from the old Persian, meaning officials over several small provinces, "satraps" RV (Dn 3 2, 3, 27, 6 1 ff.; in Ezr 8 36; Est 3 12, 8 9, 9 3, where the Heb. form of the same word is used; AV has "lieutenants"). (2) *ḥashmannīm* (Ps 68 31), 'ambassadors,' 'nobles,' conjectured from the text. Briggs renders "swift messengers" (from past ptcpl. of *ḥūsh*, 'to hasten'). (3) *kōhēn*, 'priest' (Job 12 19 AV), as representatives of an important order in the community. (4) *nāgīdh* (lit. 'one in front'), hence a 'leader,' 'ruler,' or 'prince' (Job 31 37; Ps 76 12 [13]; Pr 28 16); used of the king of Israel (I K 14 7, 16 2, etc.), always in RV [mg. 'leader'] for the king of Israel where AV has "captain" (I S 9 16, etc.) or "ruler" (II S 6 21, etc.); for foreign rulers (Ezk 28 2; Dn 9 25 f.); for the high priest (Dn 11 22). The same word is used for other high Temple officials and translated variously "ruler" (I Ch 9 11, etc.), "governor" (II Ch 28 7 AV), also for a military officer (II Ch 32 21, "leader" RV). (5) *nādhībh*, 'willing' or 'noble' in character, then in rank; a poetic term for nobles or princes

(I S 2 8; Job 12 21; Ps 107 40, etc.). (6) *nāṣīkh*, a late word perhaps from Assyr. *nasîku* (vb. *nasâku*, 'to anoint' or 'install') (Jos 13 21, "dukes" AV; Ezk 32 30; Mic 5 4; Ps 83 11 [12]; Dn 11 8 AV, "molten images" RVmg. correctly). (7) *nāsī'*, 'one lifted up,' 'a chief prince.' It is used of Solomon (I K 11 34); elsewhere (except in Ex 22 27) it occurs only in Ezk, P, and Ch, for which AV usually has "prince" but also "captain" and "chief" in P. RV renders almost uniformly by "prince." In Ezk it is used of Zedekiah (7 27, 12 10, 12, 21 30, 19 1); of chief men of Judah (21 17, 22 6, 45 8, 9); of the future Davidic king (34 24, 37 25), and theocratic ruler (44 3, etc., chs. 48 f. often); and of foreign princes (26 16, 27 21, 30 13, 32 29, 38 2, 3, 39 1, 18). In P it is used of non-Israelite chiefs (Gn 34 2; Nu 25 18; Jos 13 21), of Abraham (Gn 23 6); heads of Ishmaelite tribes (Gn 17 20, 25 16); elsewhere in P and Ch of rulers of the congregation (Ex 16 22; Jos 9 15, 18, 22 30, 34 31, 35 27; Lv 4 22; Jos 9 18b, 19, 21, 17 4, 22 14, 32) and especially of the tribal chiefs and representatives in their religious organization (Nu 1 16, 44, 2 3, etc.; fifty-seven times, especially in Nu chs. 2, 7, and 34; I Ch 2 10, 4 38, 5 6, 7 40; II Ch 1 2; I K 8 1; II Ch 5 2). (8) *sᵉghānīm*, a loan-word from Assyr. *sâknu* (vb. *sâkânu*, 'to set,' 'appoint'), which means the 'prefect' of a conquered province (Is 41 25 AV, "ruler" RV, "deputy" RVmg.). For other renderings of this word cf. Ezk 23 6, 12, 23; Jer 51 23, 57. (9) *partᵉmīm* (from the old-Persian *fratama*, 'first') (Dn 1 3, "nobles" RV; cf. Est 1 3, 6 9). (10) *qātsīn*, 'decider'; used of a military chief (Dn 11 18 AV, "captain" RVmg.; cf. Jos 10 24; Jg 11 6, 11); more generally, of a man in authority (Mic 3 1, 9 AV, 'rulers' RV; Pr 25 15 AV, "rulers" RV, "judge" RVmg., where Toy reads *qetseph*, 'anger'; cf. Is 1 10, 22 3; Pr 6 7). (11) *rabh*, 'chief' (Jer 39 13, 41 1 AV, "chief officers" RV) (see Officer (7)). (12) *rabhrᵉbhān* (Aram.), 'lords'; used of Babylonian kings (Dn 5 2, 3 AV, "lords" elsewhere). (13) *rāzōn*, 'a potentate,' parallel to 'king' (Pr 14 28). (14) *rōzēn*, ptcpl. of *rāzan*, 'be weighty,' 'commanding' (Jg 5 3; Pr 8 15, 31 4; Hab 1 10, parallel to "king"; Is 40 23, parallel to "judges"; cf. "rulers" in Ps 2 2). (15) *sar*, 'ruler,' 'captain,' 'prince' (corresponding to Assyr. *sărru*, 'king'). This term occurs very often, more especially in the later O T literature, for various officials of high rank under foreign kings; of Ammon (II S 10 3; Am 1 15; I Ch 19 3); of Assyria (Is 10 8, 31 9); of Babylon (II Ch 32 31; Ezr 7 28; Jer 38 17, 18, 22, 39 3, 50 35, 51 57); of Edom (Is 34 12); of Egypt (Gn 12 15; Is 19 11, 13; Jer 25 19); of Elam and Media (Is 21 5; Jer 49 38); of Gilead (Jg 10 18); of Greece (Dn 10 20); of Midian (Jg 7 25, 8 3); of Moab (Nu 21 18, 22 8 ff., 23 6, 17; Am 2 3; cf. Jer 48 7, 49 3); of Persia (Est 1 3, etc.; Dn 10 13, 20, and in RV 8 9, 9 3); of the Philistines (I S 18 30); of Succoth (Jg 8 6, 14); for officials under kings of Israel and Judah (never for king's sons); under David (I Ch 22 17, 23 2, 24 6, 29 24; Ezr 8 20); Solomon (I K 9 22; I Ch 23 2); Jehoshaphat (II Ch 17 7); Ahab (I K 20 14 ff.); Hezekiah (II Ch 29 30, 30 2 ff., 31 8, 32 3); Josiah (II Ch 35 8); Jehoiachin (Jer 24 1 = II K 24 12, 14); Zedekiah (II Ch 36 18; Jer 24 8, 34 21); in general (Job 3 15, etc.; Ps 45 16 [17], etc.; Pr 8 16, etc.; Ec 10 7, 16, 17); for officials of Judah or Israel (II Ch 12 5, 6, 21 4, 22 8, etc.); of the tribes (Jg 5 15, Issachar; I Ch 28 1); of the post-exilic community (Ezr 8 25 RV, 29, 9 1, 2, 10 14; Neh 11 1, 12 31 f.); of the host of Jehovah (Jos 5 15 RV, "captain" AV); of the sanctuary (I Ch 24 5 ff., "governor" AV). The RV often renders it by "captain," for a military officer ("prince" AV; *e.g.*, I Ch 27 22; II Ch 21 9, etc.). (16) *shālīsh*, 'military officer' (Ezk 23 15), but elsewhere rendered "captain." (17) *ἀρχηγός*, 'chief leader,' used of Christ (Ac 5 31; cf. the same word in Ac 3 15, "author [RVmg.] of life"; He 2 10, 12 2, "captain" AV, "author" RV). (18) *ἄρχων*, 'ruler' (Mt 20 25; I Co 2 6, 8; Rev 1 5, all AV). The "prince" of the evil spirits is referred to (Mt 9 34, 12 24; Mk 3 22; Lk 11 15, "chief" AV), the ruler of the irreligious world (Jn 12 31, 14 30, 16 11; Eph 2 2). (19) *ἡγεμών*, 'first,' 'chief' (Mt 2 6, quoted from Mic 5 2 [1], which reads: 'among the thousands ["families" mg.] of Judah'). The Heb. *'alphē*, 'thousands of,' was read as *'allūphē*, 'chiefs of.' C. S. T.

PRINCES, THE SEVEN: Seven men named in Est 1 14 as those who were privileged to see the king's face and sit "first in the kingdom." Their names are given as **"Carshena, Shethar, Admatha, Tarshish, Meres, Marsena,** and **Memucan,** the seven princes of Persia and Media." Though these names are not evidenced otherwise, they seem to be of Persian formation, and the statement in the book may thus rest on a historical foundation. E. E. N.

PRINCIPALITY, PRINCIPALITIES (*ἀρχή*, *ἀρχαί*): Angelic beings which, according to Jewish speculations current in N T times regarding the world of spirits, were arranged in different ranks, and were denoted by the term *ἀρχή* (pl. *ἀρχαί*). Paul makes use of this terminology (Ro 8 38; Eph 1 21, 3 10; Col 1 16, 2 10, 15), without implying to what extent he accepted such speculations as true. In Eph 6 12 the *ἀρχαί* are evil powers. In Tit 3 1 powers of this world are meant. See also Angelology, § 5. E. E. N.

PRISCA, pris'ca (**Πρίσκα,** or in some places the dim. form **Πρίσκιλλα**): The wife of Aquila (q.v.) and always mentioned with him. Since in Ac 18 2 it is only affirmed that Aquila was a native of Pontus, from the form of Prisca's name in Ac (**Priscilla**), we are justified in assuming her Roman origin (cf. the *Cœmeterium Priscillæ* at Rome), if indeed the name of Aquila also be not that of a Roman freedman (*CIL*, VI, No. 12,273). From the fact that when the two are mentioned the name of Prisca often precedes that of her husband (less often in D), it has been inferred that she was the more important personage of the two (Ro 16 3; II Ti 4 19; Ac 18 18, 26). According to Harnack (*ZNTW*, 1900, pp 16–41) Aquila and P. (mainly the latter) were the possible authors of He. There is, however, no positive proof of the hypothesis. J. M. T.

PRISCILLA, pri-sil'a. See Prisca.

PRISON: A term used for several Heb. and Gr. expressions: (1) *bēth hā-'ăṣūrīm* (*'ăṣūrīm* Qᵉri), 'house of the bound [*i.e.*, prisoners]' (Ec 4 14); Jg 16 21, 25. Moore (*Int. Crit. Com. ad loc.*) would read pl. of *'ēṣūr*, 'bond'; cf. the following. (2) *bēth hā-'ēṣūr*,

'house of the bond' (Jer 37 15). (3) *bēth hak-kele'*, 'house of confinement' (I K 22 27=II Ch 18 26; II K 17 4, 25 27; Jer 37 15 18; Is 42 7, 22; Jer 37 4 [cf. Q°ri and K°thibh], 52 31); cf. "prison [*kele'*] -garments" (II K 25 29 = Jer 52 33), lit. 'garments of imprisonment.' (4) *bēth ṣōhar*, 'the round house': a tower(?), the name of or for a prison in Egypt (Gn 39 20-23, 40 3, 5). *Ṣohar* is perhaps a Hebraized Egyptian word. (5) *bēth hap-p°quddāh*, 'house of visitation' (*i.e.*, punishment) or 'oversight,' in Babylon, in which King Zedekiah was imprisoned (Jer 52 11). (6) *mahpekheth*, 'stocks,' an instrument in which legs and arms were confined, compelling a crooked posture. They were used as a punishment for Jeremiah (Jer 29 26, "stocks" RV; cf. Jer 20 2, 3) and for Hanani (II Ch 16 10, "house of the stocks" RVmg.). (7) *maṭṭārāh*, 'guard,' 'ward,' used with *ḥatsar*, "court of the guard" RV (Jer 32 2, 8, 12, 33 1, 37 21, 38 6, 13, 28, 39 14, 15; Neh 3 25), except Neh 12 39, "gate of the guard." This court was in the king's palace, and Jeremiah was placed there to keep him from working against the king, perhaps also to protect him (Jer 38 28; cf. vs. 24 ff.). (8) *maṣgēr*, 'dungeon' (Is 24 22), a figure for exile (Is 42 7, "dungeon" RV; Ps 142 7 [8]). (9) *'ōtser*, 'coercion' (Is 53 8, "oppression" RV correctly). (10) *bēth hammishmār*, 'house of the guard' (Gn 42 19), a place of detention, translated elsewhere "in ward" (Lv 24 12; Nu 15 34; cf. *mishmār* in Gn 40 3,4, etc.). (11) In Is 61 1 "prison" is supplied in EV after *p°qaḥ-qōaḥ*, 'opening,' as a figure of freeing from the darkness of prison. (12) *δεσμωτήριον* (Mt 11 2; Ac 5 21, 23, 16 26, "prison-house" RV). (13) *οἴκημα*, 'a dwelling-place' (Ac 12 7, "cell" RV). (14) *τήρησις*, the place where prisoners were kept (Ac 5 18, "ward" RV; cf. 4 3, "hold" AV, "ward" RV). (15) *φυλακή*, 'a place where captives were kept,' the term most often used in the N T (Mt 5 25; Mk 6 17; Lk 3 20; Ac 5 19, etc.), and in the LXX. for the more common Heb. terms. (16) The RV (in Mt 4 12; Mk 1 14) renders *παραδοθῆναι* by "delivered up" ("cast into prison" AV). C. S. T.

PRISON GARB. See Crimes and Punishments, § 3 (b).

PRIZE (*βραβεῖον*): The reward for victory in the Grecian athletic contests, consisting of a simple wreath, composed, in the Isthmian games (near Corinth; cf. I Co 9 24) of pine, in those at Olympia of wild olive, etc. The honor was intensely and universally coveted. In Ph 3 14, where the language is metaphorical, the prize is the purified heavenly life, the reward for success in the Christian race. S. D.

PROCHORUS, prec'o-rus (*Πρόχορος*): One of the "seven" chosen to administer the charities of the Jerusalem Church (Ac 6 5). See Church, § 3.
E. E. N.

PROCONSUL (*ἀνθύπατος*, deputy AV): The past consul or past pretor acting in the provinces as deputy consul. After 53 B.C. five years must elapse before the past pretor could become proconsul. The proconsul was clothed with military, civil, and judicial authority. His powers were unlimited. The term of office was one year, but often prolonged. Two such officers are named in the N T, Sergius Paulus (Ac 13 7 ff.) and Gallio (Ac 18 12). Reference is also made to the office without specific mention of persons (Ac 19 38). J. R. S. S.

PROCURATOR. See Governor.

PROFANE: The term renders the Heb. words (1) *ḥōl* (Ezk 22 26, 42 20 AV, but "common" RV) fr. *ḥālal* ('to be loose'), used in the sense of 'to profane,' etc.; very frequent in the law as the opposite of 'to be holy' or 'clean'; (2) *ḥānēf* (Jer 23 11, 15, but "hypocrisy" AVmg. and "ungodliness" ARV); and (3) the Gr. *βέβηλος*, 'impious' (I Ti 1 9). A. C. Z.

PROFESSION. See Confession.

PROGNOSTICATOR. See Magic and Divination, § 7.

PROMISE: In the O T both the verb and the noun "promise" are used in the ordinary sense of a declaration of one's intention. The Heb. text of the O T has, in fact, no word equivalent to "promise," but uses the more generic term 'word' and the verbs 'to speak,' 'to say.' In the N T, on the contrary, the terms rendered "promise" (*ἐπαγγελία* [especially with the article], *ἐπάγγελμα*, *ἐπαγγέλλεσθαι*) are specific to the point of technicality.

Of all the N T writers, the Apostle Paul gives the clearest conception of what was understood by "the promise." Even in his speech before Agrippa, he defines it as the central fact of Jewish religious thought that God of old had declared His design to visit His people in the person of His Anointed (Ac 26 6, 7). This promise had been fulfilled in Jesus of Nazareth. For Paul, 'gospel' and 'promise' are equivalent. That was the 'promise' before Jesus came, which is the 'gospel' after He completed His work; conversely, that is the 'gospel,' since the Resurrection of Jesus Christ, which was the 'promise' under the O T. In this sense Paul makes the promise the only revelation of the mode of salvation. It was by the promise that men were saved under the O T, not by the Law. For the promise was made to Abraham, and Abraham antedates the Law by four centuries (Gal 3 17). This is evidently the force also of the argument in Ro ch. 4. How far the same thought was in the mind of Peter when he declared in his discourse on Pentecost that the promise had been intended for his hearers does not appear very plainly. But his appeal is to a well-known expectation, and he aims to arouse a vivid realization and appreciation of the content of the promise.

The promise stands related to the general subject of prophecy as the heart to the whole body. It is at its very core and constitutes its life principle. The promise is, therefore, related to the covenant as another equivalent for God's share in it. But, like the covenant, it was conditional and must be appropriated by the individual for himself through the act of faith. Hence the inseparable connection of faith and promise in Paul's discussion (Ro ch. 4). A. C. Z.

PROPERTY AND PROPERTY RIGHTS. See Crimes and Punishments, § 2; Family and Family Law, § 8; Trade and Commerce, § 3; and Wealth.

PROPHECY, PROPHET

ANALYSIS OF CONTENTS

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1. Names.

The names given the prophet in the Bible are quite significant. In the O T he is called *rōeh*, *ḥōzeh*, *nābhī'*. The first two, almost synonymous, from roots *rā'āh* and *ḥāzāh* both 'to see,' suggest the man of vision. The prophet is thus as one whose sight pierces through the veil that hides the world of Divine things, or one for whom this veil is lifted occasionally so that he obtains an inner knowledge of the realities beyond. The term *nābhī'* (from *nābhā'*, weaker form of *nābha'*, 'to bubble up,' 'pour forth' [a stream of words]) presents the prophet as a man of speech, one who gives forth words under strong excitement, or in an exalted state of feeling. The difference between the first two and the third of these terms lies in the fact that the first two point to the method of the prophet's receiving his information and the nature of that information, whereas the third points to the method of the delivery of his message. In addition to these strictly technical terms, the prophets had applied to them other designations, more or less descriptive of their office and work. They were "keepers," or "watchmen" (Is 21 11 ff.; Jer 6 17; Ezk 3 17, 33 7; Mic 7 4; Hab 2 1 ff.; Is 52 8, 56 10, 62 6), "men of God" ("man of God," "the man of God," I S 2 27, 9 6 ff.; I K 12 22; II K 4 21, 25), "servants of J"" (Is 20 3; Jer 25 4, 26 5, 29 9, etc.), "messengers of J"" (Is 42 19, 44 26; Hag 1 13; Mal 3 1). In the N T the common term is *προφήτης* (from *πρό*, 'before,' and *φῆναι*, 'to speak'), 'one who speaks before,' not, however, in time (predicter), but in place, *i.e.*, one who stands in the presence of (before) an august personage, as a minister before the king, and communicates his will to the people, who have no immediate access to him. A prophet is then a servant of God who represents him before men. He is thus the obverse and complement of the priest. Just as the priest represents the people before God, taking their prayers and offerings into His presence, so the prophet represents God to the people, taking His message or word to them.

2. Development of Prophecy.

In its origin Hebrew prophecy is associated with kindred developments among the non-Israelitic peoples, and is rooted in the desire to know the Divine will with reference to the ordinary affairs of life. It is this desire that has produced among all the races of mankind the countless forms of soothsaying and divination. The religious element lying at the root of this search for supernatural information was, however, among the Israelites purged of its lower associations, and as it gained spiritual strength, grew into public-spirited and lofty service of God on the one hand, and of His people on the other. From another point of view, "the man of God," first serving men as an informant of the Divine purposes regarding their private affairs, was called of God to the higher mission of a vehicle of His spirit and voice, to the end that His kingdom might be advanced upon earth. The development of prophecy in Israel thus includes two distinct periods with a long transition between them. The first period extends apparently to the days of Samuel, and the transition ends with the appearance of Elijah. During this age of transition two types represented respectively by the titles seer (*rōeh*) and prophet (*nābhī'*) existed. These were distinct from each other, and neither of them was exactly what the prophet later became, *e.g.*, in the days of Elijah or Isaiah (I S 9 9). The change began by the transfer of the name of the prophet to the seer and the gradual obliteration of the distinction. That the individualistic conception of the prophet's function survived long into the transition period is clear from such facts as Saul's consenting to consult a seer with reference to the lost asses (I S 9 6), Ahaziah's sending an embassy to Baalzebub to know whether the injury he had received from an accidental fall would prove fatal (II K 1 2), and Jehoshaphat's inquiring of the prophets whether the campaign on which he and Ahab of Israel were venturing would result in victory (I K 22 5 ff.). On the other hand, long before what we have called the period of transition, Hebrew prophecy had cast off those cruder outward practises (the observation of the flight of birds, of the entrails of sacrificial victims, incantations, etc.) by which the Divine will was supposed to be conjured into view. Urim and Thummim, ephod, and even sacrifice as means of consulting God were relegated to the priestly office (see URIM AND THUMMIM). It was very late, however, before the prophetic spirit so completely possessed its subjects as to make them trust to the moral force and rational conviction inherent in their message. In the earlier ages the prophets did not hesitate in enforcing their words to use violent physical measures. Samuel hewed Agag to pieces (I S 15 33), Elijah put to death the prophets of Baal (I K 18 40), also those emissaries of King Ahaziah who had addressed him disrespectfully (II K 1 10, 12). Elisha cursed, in the name of J", the lads who ridiculed him (II K 2 24). In the latest times it was most usual for the prophet to endure suffering in the faithful execution of his work (see, however, for an early example of this, the case of Micaiah, I K 22 27).

3. 'Schools' of Prophets.

During the later portion of the period of Judges the prophets come into view in organized communities or 'schools.' These were associated with the worship of J", for they are connected with the shrines located at such places as Jericho (II K 2 5), Gilgal (II K 4 38), Ramah (I S 19 18), Gibeah (I S 10 5, 10), and Bethel (II K 2 3). From these centers they exerted a strong influence, and their appearance at any particular spot was often the signal for the outbreak of a contagious religious fervor. Saul, on being anointed king, fell in with a company of them, and "the spirit of God came mightily upon him," rendering him, for the time being, a sharer of their characteristic activities, which, it is said, gave rise to the proverbial utterance:

"Is Saul also among the prophets?" (I S 10 11 f.). The great leader of these prophetic gilds (whether he was also their first organizer does not appear clearly) was Samuel. His occupying the position of "judge" no doubt added to the esteem in which the prophets were held for their own sake. It may have been due to his influence that Saul suppressed the heathen counterpart of prophecy in Israel and made the practise of necromancy and soothsaying together with other forms of magic arts unlawful. The fact that he was himself the first, and only one on record, to violate this law (case of the witch of Endor, I S ch. 28) is all the more significant of the consciousness that the difference between prophecy as a factor in the life of Israel and the divination common among the heathen was vivid, and that the true nature of prophecy was appreciated by the intelligent Israelite.

4. The Prophet as Statesman.

It was of the essence of theocracy that it fostered dependence upon him who knows the will of God, *i.e.*, the prophet. In the administration of the affairs of government the knowledge that was within his reach was absolutely essential. The part of the prophet, therefore, in the Israelite state was from the beginning conceived to be of the utmost importance. Moses, the dictator of the Exodus period, is pictured as the ideal and prototype of all subsequent prophets (Dt 18 18, 34 10). His successor Joshua took up this part of Moses' work as well as the political, without, however, being given the technical name of prophet. Samuel combined in his person the offices of judge and prophet. With the coming of the monarchy the kings had beside them what may be called court-prophets. Gad was "David's seer" (II S 24 11). Heman is given the title of "the king's seer" (I Ch 25 5). With the division of the kingdom, and the corruption of the worship of J″ by Jeroboam, there arose a natural antagonism between prophets and kings, reaching its culmination in the fierce conflict engaged in by Elijah on one side and the dynasty of Omri on the other. It does not appear that Elijah was a member of any prophetic school, but in his implacable warfare against Baalism and his determined efforts to put it down he doubtless had the sympathy, if not the outward support, of all the prophets of J″. His primary object was to purify and restore the worship of J″ to its ideal condition. It is this that gives him his epoch-making significance in the history of Israel (see Elijah). Under Elisha the same purpose was maintained, and even more successfully pressed, since Elijah had already fought the hardest part of the battle. The combined ministries of these two prophets cover a period of 100 years (*circa* 875–775 B.C.), and as the closing years of the later prophet probably overlap the earlier portion of the ministry of Jonah the son of Amittai (II K 14 25), and possibly that of Amos, they lead up to the type of prophecy that is best known. It is true that the dynasty of Jehu did much to conciliate the prophets by reinstating the worship of J″, and His servants as the counselors of the kings (II K 10 30 ff.), but the relation of kings and prophets never became quite ideal in the Northern Kingdom. When Amos came forward, he did not meet with a cordial reception. It is true he did not possess the professional training and was not classified as a prophet, but this does not altogether account for the surprise and annoyance of the royal party at his appearance in Israel and the effort to get rid of him (Am 7 10-13).

5. The Prophet as the Preacher of Righteousness.

The type of prophet represented by Amos became permanent. It is a type that combines in the same personality the character and work of the high-minded, independent statesman and that of the teacher of pure morals and preacher of spiritual monotheism. The prophets of this class took part in public affairs, but they were for the most part content to address their words to the people. They stood in the position of semi-independent leaders, molding the affairs of society and of the state from the point of view of the moral principles involved in the religion of J″. Their efforts were largely aimed at the leavening of the body politic with the leaven of sound ethical teaching, though they did not always refrain from urging definite programs in the event of great public crises. Isaiah clearly outlined to Ahaz what he ought to do in view of the Syro-Ephraimitic alliance (7 3 ff.), and Jeremiah performed a similar duty toward Jehoiakim and Zedekiah (36 27, 38 14); but, on the whole, the prophets would have been content to leave the course of affairs to be determined by the new state of moral life engendered by their preaching. They never flinched from exposing the evils that were sapping the national life, or from denouncing unprincipled leaders and warning against short-sighted policies and foreign alliances.

6. Prophetic Inspiration.

The secret of the prophets' power was the invincible conviction in their own souls and in the souls of those who heard them that the message which they delivered was not their own invention, but came directly from the God whom they served. They felt themselves to be appointed to their life-work and equipped for it by an irresistible influence which was none other than the very spirit of J″. They represent this spirit as filling and possessing them and impelling them in their labors (Mic 3 8; Ezk 11 5). It was as if a mighty hand had seized them and was moving them on in spite of themselves (cf. Ezk 3 22, "the hand of Jehovah was there upon me"). The first touch of this influence was often a vivid experience recognized as a solemn inauguration into their life-work (Is 6 1 ff.; Jer 1 4 ff.; Ezk 1 4 ff.). In many cases the call was met with a natural reluctance growing out of a sense of insufficiency for the great duties brought into view. Jeremiah pleaded his youth and lack of fluency in speech (1 6). Ezekiel was prostrated by the overpowering sense of God's presence and had to be raised and encouraged before he could take up the task assigned him (1 28, 2 1 f.). Long before these, Moses had passed through a similar experience (Ex 3 11 ff.). But once yielded to, the call made them brave and carried the assurance of a Divine commission at each successive service involved in it. "The word of Jehovah came" to the prophet as occasion required (Jer 14 1, 15 1, etc.; Zec 8 1, etc.).

Just how this took place is not said. In many cases it was through visions (see REVELATION, IDEA OF). Hence they could speak of their messages with the formula, "Thus saith Jehovah" (Am 1 3, 6, etc.; Mic 6 1, etc.).

7. False Prophets.

The name "prophet" was from the beginning taken by many who did not realize its meaning, had no idea of the work and office, and no right to it. The first occasion on record when it became necessary to discriminate between these and the true prophets of J" was in the reign of Jehoshaphat, when Micah, the son of Imlah, stood up against the 400 'false prophets' (I K 22 6). The difference between the true and the false was in this case presented as consisting not in the source of the inspiration of the two classes, but in the motives actuating the men on each side. It was the same J" who sent the "lying spirit" to Zedekiah and the spirit of truth to Micaiah, but He sent the former, because Zedekiah was more anxious to speak words pleasing to the king than to tell the truth which God might make known to him, and the latter, because Micaiah cared nothing for the feelings of the king, and was intent upon declaring the will of God alone. The consequence of the affair is given in the form of a plan of J" that Ahab should be lured to his destruction. Micah (2 11) presents the same distinction. The false is he who accommodates his message to the corrupt state of mind of his hearers, and preaches what is pleasing to them. In a certain sense the false prophet is a creature of the popular demand for smooth sayings (Is 30 10 ff.). The motive of such a prophet may be traced to even a most selfish root—he prophesies fair things for a reward, and "whoso putteth not into their mouths, they even prepare war against him" (Mic 3 5). The true prophet could only say of the false that he had not received his inspiration from J". His was a "vision of his own heart" (Jer 23 16-32). The differences between the true and false prophets were, therefore, that the former had (1) a message from J" accompanied by inspiration, (2) an absolute disregard of the acceptability (pleasing effect) of his message on his audience, and (3) a similar disregard of the consequences of his delivering it on his own comfort and outward welfare. On all these points the reverse was true of the false prophet.

8. Test of True Prophecy.

But how are the hearers of a prophet to know that he has a message from God and that his motives in bringing it are pure and unselfish? Evidently, only from the nature of the message and its agreement with what they independently know of God. All external attestations and corroborations must be subsidiary and auxiliary, and therefore yield uncertain and meager results as means of convincing men of the Divine origin of an utterance. Elijah appealed to the supernatural manifestations of power as evidence of the truth of his claim for J" as against Baal, but the effect was insignificant and superficial, because the minds of the people with whom he had to do did not recognize the difference between a miracle whose direct efficient cause was God's will and one which was mediated through magical and occult arts. An appeal is suggested further in Dt 18 22 to the fulfilment of the predictive element in prophecy as a proof of its Divine origin; but from the nature of the case this proof would be of little, if any, use to the persons and the time immediately addressed. What the hearer of a "word of God" wants to know is whether at the time he is listening he can be sure that he is hearing the voice of a true messenger of God. That something predicted will come to pass in the future may accredit him to posterity, or possibly even to the hearer himself in case he lives to see the fulfilment of the prediction, and again have occasion to hear the same prophet, but it can not attest the message for the time and occasion of its deliverance. Hence should the message call for immediate action, it must fail of its purpose, if the fulfilment of the predictive element in it is to be its credential. Hence, too, in the Deuteronomic passage the testing question is given as one that may validate the claim of the prophets to the people as a whole through a series of generations rather than to the individual audiences they may address at particular times. In actual practise also the test was found inadequate and led to complaints (Ezk 12 21-28).

9. Written Prophecies.

At first prophecy, like forensic oratory, was purely oral, perhaps even extemporaneous in form (cf. the terms **word, burden,** *i.e.*, 'oracle,' 'utterance'). It was natural, however, that so far as it had value for more than the mere occasion that called it forth, it should be preserved. How early the practise of writing down prophetic oracles was resorted to is not known. It is exceedingly probable that certain fragments of very old oracles are incorporated in the works of somewhat later writers. Is chs. 15 and 16 are by many supposed to be an illustration. By a few critics they are even ascribed, upon the basis of an obscure tradition, to Jonah, the son of Amittai, in the reign of Jeroboam II (780–740). It is precisely the reign of Jeroboam II that furnishes the first undoubted writing down of prophecies in the case of Amos. From the days of Amos onward the intimate connection of prophecy with government makes it possible to trace its history and note its adaptation to the times. During the days of the growing influence of Assyria, Amos and Hosea were active in the Northern Kingdom, Micah and Isaiah in the Southern. As Babylon prevailed and up to the Exile, Nahum, Zephaniah, and Jeremiah were leading prophets. During the earlier years of the Exile, we have Obadiah, Habakkuk, and Ezekiel, followed at the end of the Captivity by Deutero-Isaiah. The prophets of the Restoration were Haggai, Zechariah, and Malachi, and those of the post-restoration (Greek) period, down to the middle of the 2d cent. B.C., were Joel (probably), Jonah, and Daniel.

10. Literary Style and Prophecy.

In the matters of diction and style there are, strictly speaking, no peculiarities distinctive of the prophets. They use poetry or prose according to the prevailing custom of their day or the requirements of the particular subject of their discourses. The poetic form is more common in the writings of the earlier canonical prophets and the prose in the later. In general, both in poetical and

prose composition, the play of the imagination is large and free. This is, however, due partly to Oriental traits of mind, and partly to the excitation and exaltation of the prophet because of the importance of his message. Vivid figurative language is quite a favorite; but the idea of a technical, symbolical vocabulary devised or developed for use by the prophets only, as, for instance, the choice of the word "day" to signify "year," or of "mountain" to signify "kingdom," is a mere figment of the imagination. Whenever cryptographic expressions are used, as by Jeremiah in his allusion to Babylon under the name "Sheshach" (q.v., Jer 25 26, 51 41), it is precisely as the same method might be used elsewhere than in prophecy. These modes of expression were simply intended to conceal from outsiders the identity of the things alluded to, while they revealed them to the people interested.

11. Interpretation of Prophecy.

The starting-point in the interpretation of prophecy is that the prophetic word is always addressed in the first place to a specific audience. There is no such thing as prophecy dealing with non-existent situations. Every word of God is called forth by a definite time and environment. But when the exigency that has elicited it has passed away, the word does not lose its value; for in meeting the exigency the prophet has announced principles of permanent validity. Whenever similar situations arise in the future the prophecy serves as a standard to be referred to. Circumstances may change, but principles remain the same; and once uttered, principles must be recognized as having bearings whenever similar circumstances arise again. The interpreter must then first ask: What did the prophet intend to say to his immediate audience? and afterward: What underlying principles of his utterance may be taken as his message to the world of mankind for all time? This does not mean that the prophet had two separate audiences in view when he spoke, but that the fundamental positions on which his address is based are the same for all ages.

12. Predictive Prophecy.

The primary object of the prophetic declaration being to bring men into closer harmony with the Divine will (righteousness), the declaration often included appeals to what God had done in the past. The prophet in such a case was a historian. He recorded God's dealings and the occasions in men's conduct (obedience or rebellion) which moved Him in the exercise of His mercy or justice. Much of Hebrew Prophecy consists of these appeals to the past and is in narrative form. In the broadest sense of the word that section of the O T which tells of God's guidance of His people is prophetic. The oldest tradition, true to an accurate instinct, called its contents 'The Prophets' (*n^ebhī'īm*). It includes the Books of Joshua, Judges, Samuel, and Kings. But the prophet also announced the Divine will for the present, and was in that capacity a preacher. Finally, as he looked forward into the future and declared God's purpose to achieve certain results, he became a predicter. The relation of this power to predict to the natural or acquired sagacity and political insight and foresight, possessed in a measure by all real statesmen, has been made a subject of much discussion. It is sufficient to say that to the Hebrew of the prophetic age such a question would have been meaningless. The power of the prophet to foresee and announce beforehand events which J″ designed to accomplish was a gift of J″ endowing and distinguishing its recipient as a special agent of God in furthering His will. The prophets as a class did indeed possess a large amount of political sagacity; but they invariably viewed the quality as something not acquired by education, inherited, or otherwise obtained in natural ways, but as a bestowment from on high. But predictions may be of merely passing importance, such as the one by Amos that Jeroboam (II) should "die by the sword" (7 11), or of eternal moment, such as the long line of utterances referring to the establishment of the kingdom of God upon earth. They may be further viewed as absolute and contingent. Inasmuch as the object of the communication of God's will was to bring about a change for the better in the conduct of men, predictions of evil were in the great majority of instances no more than warnings or threats against persistence in evil doing. When the change aimed at by the prophetic word was accomplished, the prediction was canceled. If the people would "amend their ways and their doings, and obey Jehovah, their God," then "Jehovah will repent him of the evils he hath pronounced against you" (Jer 26 13). The mere appearance of absoluteness in a prediction is no sure sign of its being really such. Jonah did not put his prediction that Nineveh should be destroyed in forty days in a contingent form (3 4), and yet when his preaching had had its effect, the actualization of it became unnecessary.

13. Fulfilment.

When, however, what was foreshadowed, either in a general outline of the Divine plan or as a specific event, came to pass, the prophet's word was said to be fulfilled (πληροῦσθαι, Mt 4 14; Lk 4 21). The term is, however, one applied to O T Scripture broadly and not to the predictive element alone (cf. Mt 3 15, 5 17, to "fulfil righteousness," "the law," *i.e.*, 'to obey' and thus vindicate or to fill with a larger meaning; cf. Paul's expression "to establish," Ro 3 31). The actualization of predictive prophecy is its vindication and clarification. But it is not solely on this account that it is called fulfilment, but also because it adds to the significance of the utterance the sanction of the firm conviction that the word spoken was a true one. There can be no question, however, about the use of the expression at times in a rather formal and technical sense. Especially does the phrase "that it might be fulfilled which was spoken" (Mt 1 22, 2 15, etc.) come to have the force of a mere formula of quotation, since it is not always in their original senses that it introduces the words of the prophets.

14. Prophecy in N T.

During the interval between the close of the prophetic section of the O T and the birth of Jesus there was a general feeling that the spirit of prophecy had fallen into silence. When, however, John the Baptist made his public appearance, it was believed that the long silence was broken. At all events, there was a general receptivity toward the words of John himself. When the fame of Jesus'

works and words went abroad, He was without hesitation accorded by many the name and standing of a prophet (Mt 21 11; Mk 6 15; Lk 7 16). Jesus Himself characterized John the Baptist as a "prophet and more than a prophet" (Mt 11 9). In the days following the first planting of the Christian Church the name was given to that class of ministers whose utterances were accompanied by special signs of spiritual exaltation (see CHURCH LIFE AND ORGANIZATION, § 6), though they may have lacked the clearness and coherence of others who were more strictly called teachers (Ac 11 27, 21 10; I Co 12 28, 14 29; Eph 3 5; see TEACHING, TEACHER). With the end of the Apostolic Age, this type of ministry seems to have become quite rare and to have completely disappeared during the course of the 2d cent. It was revived, however, at least in name, toward the end of the same century by Montanus and his associates. Since that time the tendency has been to restrict the use of the name "prophet" to the circle of Biblical speakers and writers who brought inspired messages from God to men.

LITERATURE: *O T Theologies* by Schultz, Oehler, Piepenbring, and Davidson. Articles on Prophecy in *HDB* and *EB*; W. Robertson Smith, *The Prophets of Israel* (1882); Kirkpatrick, *The Doctrine of the Prophets* (1892); Cornill, *The Prophets of Israel* (Eng. transl. 1898); A. B. Davidson, *O T Prophecy* (1903). A. C. Z.

PROPHETESS: In Is 8 3 the word means simply the wife of the prophet, elsewhere a woman exercising prophetic functions. A. C. Z.

PROPITIATION: This word is used by RV only four times in the N T (Ro 3 25; He 2 17; I Jn 2 4, 4 10). The revisers were careful to show in their marginal readings that in two other places the same Greek root is used. In the publican's prayer (Lk 18 13) for "be merciful to me" they suggest "be propitiated to me." In He 9 5 for the "mercy-seat" they suggest "the propitiatory." These two marginal readings take us directly back into O T usage, whereas the other four, as applied to a person, are peculiar to the N T.

1. In the O T the Heb. word (*kāphar* and derivatives) is generally translated in the LXX. by the Gr. word ἱλάσκεσθαι and derivatives, which become "propitiate" in the English N T. But in the English versions of the O T "propitiate" is never used. In its place very often appears the word "atonement," which again does not occur in RV in the N T (and in AV only in Ro 5 11). In the O T the uses of *kāphar*, whose root meaning is 'cover,' are most varied, and the translations likewise vary (cf. Gn 32 20, "appease," lit. 'cover his face'; Lv 4 20, etc., "make atonement"; Ps 65 3, 79 9; Is 6 7, "forgiven," "expiated" mg.; Ps 78 38, "forgave"; Pr 16 14, "pacify"; Is 47 11, "put it away," etc.; on the *kappōreth*, *i.e.*, mercy-seat, see ARK). But two main usages are to be distinguished as the most extensive and most important. (a) First, we have the use of the word in relation to the effect of sacrifice, especially of the sin-offering (see SACRIFICE AND OFFERINGS). It would appear that in some way the blood of the animal (Lv 17 11), when applied to the altar, was thought to 'cover' the sin and even the person of him on whose behalf the priest was acting (Lv 5 18, 19 22). In this class of passages the priest is said to make the atonement, and the result is that God forgives. (b) But in passages which are not concerned with sacrificial ritual *kāphar* is used of the immediate Divine act of pardon; and in these it is He who 'covers' the sin, hides it from His own eyes, so that His dealing with the sinner is not henceforth in respect of that sin. In at least two passages the word is used with the threat or prayer that sin shall not be forgiven (Is 22 14; cf. I S 3 14, where sacrifice is mentioned, and Jer 18 23). It is remarkable that in many of those passages in which God is said to forgive sin no mention is made of any means of atonement, as in Is 6 7 (where the 'coal' or 'hot stone' from the altar [of incense?] can hardly be equivalent to sacrifice), 27 9; Ezk 16 63; Ps 65 3, 78 38, 79 9. In some of these cases the sin was probably committed 'with a high hand,' *i.e.*, it was a breach of that covenant within which alone the sacrificial system had its force. And hence we find this marvelous act of Divine mercy traced directly and only to the mercy and loving-kindness of God. This region of experience remained for Israel inexplicable. How can men account for, or trust in, a mercy which covers sin even before repentance (Cheyne on Is 27 9)? And why should atonement—the covering of sin with blood—be necessary for sins of infirmity and ignorance, and none be needed for those which strike at the very throne of God? It is superficial to solve the problem by saying that the sacrificial view was lower, because it grew out of primitive notions of the Divine nature and relations, and was really abolished for the higher spirits by the other view that the Divine forgiveness is unconditioned save by the repentance which its promise produces. The two views lived on together in Israel. They seem to find a reconciliation in the Isaianic picture of the servant of Jehovah. They are both justified in the N T experience as created by Christ and described by the Apostles.

2. This is not the place to discuss the Christian doctrine of atonement (see ATONEMENT). We must only refer to the one fact that in the N T Christ Himself is spoken of as taking the place of the sin-offering and becoming the means by which human sin is covered and Divine forgiveness takes effect. In each of the N T passages the word is used in relation to sins and their forgiveness. In Ro 3 25 f. there is the explicit statement that Jesus "in His blood" exercised a propitiative function (Deissmann proves his case [*EB*, 3033, 3034] that ἱλαστήριον must be taken in general terms to mean 'propitiatory thing,' unless the context compels us to say 'sacrifice.' But his attempt to elude the sacrificial reference in this verse fails because the words "set forth" and "in his blood" make the reference to the death of Christ more obvious and natural than to 'blood fellowship with the exalted spiritual Christ'). In the Johannine passages the word is used without exposition, as if it described a fact most familiar to the Christian consciousness, that Christ Himself, in His whole meaning and value, as well as in His sacrifice, is our propitiation. It is, on the one hand (I Jn 2 4), a ground of confidence and comfort to the man who has sinned, and that because it describes the relation of Christ to our sins (within the covenant, as it were). On the other hand (I Jn 4 10), it is the fact through which the very essence and glory of the love of God

has been made known to us. In sending His Son to be the propitiation for our sins, God has gone far beyond the region of sins of infirmity or ignorance. It is all sins, of all men, which have been here dealt with by Christ. And from this act of God, from nothing earlier or lower, we are able to reach the conclusion that God is love. In He 2 17 we are moving among many O T associations. But the all-changing fact here is that we are dealing with a Person of superhuman, nay of supreme, qualities. The Son of God became incarnate (2 14, 17), in order that He might become the kind of high priest who could propitiate as to the sins of the people (cf. Ro 8 3, where *περὶ ἁμαρτίας* carries with it the idea of sacrifice offered for sins).

The implications here can not be dealt with in this article. Suffice it to point out that (1) the "propitiation" in the sense of 1 (b) above, the covering of sin by God's pardon, is here traced back, as in the O T, to His own spontaneous grace, His holy love. That (2) in the Person of Christ, His Son whom He sent, we again find the propitiation of 1 (a) above. In His death He has somehow "covered" sin. The twofold Hebrew view of Divine forgiveness is here reduced to unity. That (3) this propitiation was not first a theory and then a dogma. It was first an experience and then a message; for they actually found the forgiveness of God; and they found it in connection with, or through, their whole historical experience of the Person of Christ in life and death and life again.

LITERATURE: Besides reff. under articles ATONEMENT and SACRIFICE, see Ritschl, *Rechtfertigung und Versöhnung*[3] (1889), II, pp. 68–88, 185–219; J. Herrmann, *Die Idee der Sühne im A T* (1905) (contains useful summary, Kap. I, of discussions by Hofmann, Ritschl, Riehm, and Schmoller); S. R. Driver in *HDB*, IV, pp. 128–132; G. A. Deissmann, art. Mercy-seat, in *EB*, II, coll. 3027–3035; A. B. Davidson, *The Theology of the O T* (1904), chap. x; Marti, *Gesch. d. Israel. Relig.*[3] (1897), pp. 228–231; A. Seeberg, *Der Tod Christi in seiner Bedeutung f. d. Erlösung* (1895); Macleod Campbell, *The Nature of the Atonement*[5] (1878), pp. 166–173; J. Scott Lidgett, *The Spiritual Principle of the Atonement*[2] (1898), chap. iii. W. D. M.

PROSELYTE, pros'ę-lait (*προσήλυτος*): The common translation of the Heb. *gēr*, meaning a convert from one religion to another, specifically a convert to the religion of Israel. In the earlier O T usage *gēr* means simply a resident "stranger" or "sojourner," as distinguished from the *nokhrī* or 'foreigner' (Dt 14 21; cf. II S 1 13 with II S 15 19). Gradually, however, in the Holiness Code (HC) and Priestly legislation (P) the term was appropriated to the description of the non-Israelite inhabitant of the land who either wholly or in part became incorporated into the religious life of the nation (cf. Ex 12 19, 48; Lv 17 8, 10, 15; Nu 15 14, 15). In I and II Ch *gēr* is used to designate not only foreigners in the land proper, but other foreigners also who accept the Jewish faith (I Ch 13 2; II Ch 30 25), *i.e.*, the meaning approaches the strictly technical sense of proselyte, *i.e.*, 'a convert from another faith.' See also GENTILES.

1. In the O T.

2. In the LXX. and Later Literature.

While this is not the only sense in which *προσήλυτος* is used in the LXX. (cf. Ex 22 21; Lv 19 34; Dt 5 14; against Allen in *Expositor*, October, 1894, pp. 264–275), it is the predominant usage (cf. Nu 35 15; Lv 17 8; I Ch 22 2; To 1 8 [ℵ]; Ps 93 [94] 6). This is the only sense in which the word is used in the *Mishna* (see passages cited by Schürer, *GJV*[3], III, p. 125), in Philo (*De Monarch.* I, § 7), and in the N T (Mt 23 15; Ac 2 10, 6 5, 13 43).

This gradual change in the meaning of *gēr* and *προσήλυτος* indicates a corresponding development in the proselyting spirit in later Judaism, which undoubtedly received an impetus from the universalism of the later prophets, notably the Second Isaiah, while the struggle to 'purify the land' under Ezra and Nehemiah, issuing in the priestly legislation, not only resulted in the incorporation into the religious community of many foreign residents in the land, but actually opened a legal way for the reception of men of other than the Jewish race (cf. Lv 24 22). Moreover, the revival of the national spirit under the Maccabæan princes was accompanied by an active propagandism with resort even to methods of force (Jos. *Ant.* XIII, 9 1, 11 3, 15 1; cf. also such passages as Is 26 15; Ps 47 8, 60 9 f., which may be Maccabæan). The same spirit was furthered also by the circumstances of the Diaspora, which brought Jews into contact with other races and naturally stimulated their desire not only to maintain their position, but also to enlarge their influence. That as a result large numbers of Gentiles, some of them persons of influence, accepted Judaism either wholly or in part is evidenced not only by Josephus (*BJ*, VII, 33; II, 39; *Contra Ap.* II, 40) and the N T (Lk 7 5; Ac 2 10, 13 50), but also by contemporary poets and historians (Horace, *Sat.* I, 9 68–72; Juvenal *Sat.* 14 96–106; Dio Cassius 37, 17), and by burial inscriptions (*e.g.*, *CIL*, No. 29,756; *CIGr*, No. 9,903).

3. Development of the Proselyting Spirit.

The conditions under which outsiders were admitted to the Jewish community and their status naturally varied at different times and in different places. First of all were the proselytes proper who theoretically at least were members of the Jewish community. For these, as in fact for all persons, the priestly legislation required the full acceptance of the Jewish law and of Jewish rites as expressed in the formula, "One law shall be unto him that is home-born and unto the stranger" (Ex 12 49; Lv 24 22; Nu 9 14). This was the condition under which neighboring tribes were incorporated by the Maccabæan princes (*e.g.*, by Aristobulus I; Jos. *Ant.* XIII, 11 3). In the early Christian Church, also, it was the constant contention of the Judaizing party that converts must at least be circumcised (Gal 6 12). But in the land itself (cf. Ezr, Neh, *passim*) it was difficult or impossible to maintain this strict standard, so that there gradually grew up a class of adherents much larger in number, commonly called "they that feared Jehovah" (Ps 115 11, 118 4; Mal 3 16), or *φουβούμενοι* (also *σεβόμενοι*) *τὸν θεόν* (Ac 13 43; Jos. *Ant.* XIV, 7 2; *CIL*, Nos. 29,759, 29,760, 29,763). As the term itself implies, these had at least renounced idolatry, and probably also observed certain Jewish rites such as the keeping of the Sabbath and abstinence from certain kinds of food (Juv. *Sat.* XIV, 96–106). Josephus mentions also fasting

4. Admission and Status of Proselytes.

and the bearing of lights (*Contra Ap.* 39). It is certain also that immersion, *ṭ'ḥīlāh*, 'beginning,' was required in the case of adherents as well as of proselytes (cf. *Pesach* 8 8; *Orac. Sibyll.* IV, 164). These were also in the habit of visiting the synagogue (Ac 17 4). For the later 'proselytes of the gate' and their relation to 'proselytes of righteousness' see Schürer, *GJV*³, III, p. 127 f.

5. Proselytes and the Early Christian Church. In isolated cases converts were undoubtedly won directly from among the Gentiles, but in the early Christian period at least most converts came from among the proselytes and adherents to Judaism (Ac 2 11, 6 5, 8 27, 10 2, 11 20, 13 43, 14 1, 16 14, 17 4, 18 7). The missionary zeal of the early Christians was often only a new direction given to the proselyting energy of the Jews (cf. Gal 1 13 f.). There are certain observances and customs of the early Church which in all probability were suggested by Jewish regulations for proselytes and adherents. This may be the origin of the restrictions laid upon the Gentile Christians in the so-called Apostolic decree of Ac 15 29. This also may have been the origin of baptism both as practised by John the Baptist and in the early Church (cf. *Didachē*, ch. VII, and see also Baptism).

Literature: The most exhaustive discussion of the subject is that of Bertholet, *Der Israeliten Stellung zu Fremden.* Schürer, *GJV*³, should also be consulted, particularly III, p. 102 f. Also Harnack, *Die Mission und Ausbreitung des Christentums*, p. 1 f.; Hirsch, art. on Proselyte in *JE.* See also Gentiles. J. M. T.

PROSTITUTE, PROSTITUTION. See Crimes and Punishments, § 2 (c), and Harlot.

PROUD BEAST. See Palestine, § 24.

PROVENDER. See Palestine, § 22.

PROVERB: This term renders the following Heb. and Gr. words: (1) *ḥīdhāh*, of Aramaic origin, meaning 'shut,' 'closed,' hence that which is of hidden meaning—a riddle or puzzle; rendered "proverb" only in Hab 2 6; elsewhere rendered "riddle," "hard question," "dark saying," etc. (2) *māshāl* (from the vb. *māshal*, the use of which is similar to that of the noun), root idea, 'comparison'—hence a saying which conveys more than its simply literal meaning, and thus (a) a 'similitude' or 'parable' (Ezk 17 2 ff., "riddle," "parable" AV, 20 49, 24 3, "parable" EV), (b) a "proverb" in the ordinary sense of the word (Pr 1 1, 6, 10 1, etc.), (c) a saying or sayings with some special or even prophetic import (Nu 23 7, 18, 24 3 ff.; Ps 49 4, 78 2; Job 27 1, 29 1, all rendered "parable"), (d) a common proverbial saying (I S 10 12, 24 13), and (e) an expression of contempt or reproach, a taunt (Dt 28 37; I K 9 7, etc.). (3) *παροιμία* (from *παρά* and *οἶμος*, 'way,' hence 'a saying aside from the way,' *i.e.*, not an ordinary saying), a "proverb" proper (II P 2 22), or an obscure or "dark" saying (Jn 16 25, 29 AV). (4) *παραβολή*, 'comparison' (Lk 4 23 AV; less happily rendered "parable" in RV, although this is the usual meaning of the word). See further Proverbs, Book of, and Wisdom, Wise Men. E. E. N.

PROVERBS, BOOK OF: The Proverbs, or, as in AV, The Book of Proverbs, is entitled in the Heb. Bible simply משלי, from its first word *mishlē*, 'the proverbs of' (Solomon). The full title of the book in its present form is "The proverbs of Solomon, the son of David, King of Israel."

1. Name. This title was, in all probability, attached to the book by a late editor, on the basis of the captions of the old collections of proverbs now embodied in the book in 10 1 ff. and 25 1 ff.

The analysis of Pr, which is comparatively simple, is as follows:

2. Contents. Introduction, 1 1-6, indicative of the practical purpose the book is intended to serve.

I. The excellence and nature of wisdom and wise conduct, 1 7-9 18.
  1. The practical value of wisdom, set forth by means of sundry warnings and exhortations, 1 7-7 27 and 9 1-18.
  2. Wisdom in its more universal and transcendent aspects, as the only safe principle of life and as the associate of J" in the work of creation, 8 1-36.

II. "The proverbs of Solomon," a collection of 375 (376) wise sayings ("proverbs") covering the general field of practical morality, 10 1-22 16.

III. Two short sections, each having its own caption, 22 17-24 22 and 24 23-34, containing proverbs closely similar in character, but not in form, to those of Div. II.

IV. A second collection of 137 "proverbs of Solomon," similar to those of Div. II. This collection is said to have been made by "the men of Hezekiah, King of Judah," 25 1-29 27.

V. A collection of discourses on various topics:
  a. The "words of Agur," 30 1-33.
  b. The "words of King Lemuel," 31 1-9.
  c. The worthy woman described, 31 10-31.

While the entire material of Pr, both as to literary form and contents, belongs to the 'Wisdom Literature' and manifests the general char-

3. Literary Characteristics. acteristics of that class of literature, the contents of Pr are not of the same uniform character throughout, and it is upon the differences to be observed in the character of the material in the several sections that certain conclusions may be reached as to the age and compilation of the book.

The word 'proverb' (q.v.) is applied in Pr to several distinct literary forms. The simplest of these is a couplet or distich, *i.e.*, an aphorism consisting of two members, which bear both a rhythmic and a logical relationship to each other. The rhythmic relationship consists in the number of accents or beats in each of the lines or members (in the original Heb.). The scheme may be 3 and 3, *e.g.*, 10 7

zēkhér tsaddīq libhrākhā́h,
wᵉshém rᵉshā'ī́m yirqā́bh,

or 4 and 3 as in 12 1, or 3 and 4 as in 14 28, or 4 and 4 as in 25 2 (the illustrations are from Kittel). It is not certain that lines of two beats or accents occur. Logically, the two members of a proverb may be related as antitheses (antithetic parallelism) as 10 1, 2, etc., or as both stating the same thing but in different words (synonymous parallelism), or as exhibiting a comparison; or both members may form distinct parts of the same continuous thought, each supplementing the other in a variety of ways.

The couplet is the fundamental form used in Pr and the other Wisdom books (Job, Ec). Only rarely does a tristich (three-membered proverb) occur (*e.g.*, 22 29, 28 24). Quatrains (or double distichs) are, however, frequent. Even in the more discursive

parts of the book, where, instead of isolated proverbs, the same subject is discussed in a number of consecutive sentences, the fundamental form of the couplet maintains itself (*e.g.*, ch. 7).

When the book is examined in the light of the use of these various forms, interesting results show themselves. The long section II (10 1–22 16) consists entirely of couplets of three or four beats each (the apparent exception, 19 7, is probably textually corrupt). In this section each couplet is, without exception, a complete "proverb" in itself. No principle of arrangement seems to have been followed in making this collection, unless we discover it in the fact that in chs. 10–15 the parallelism is mainly antithetic, while in chs. 16–22 it is mainly either comparative or continuous. So far as subject-matter is concerned, no order of arrangement can be discovered. Sect. IV (chs. 25–29) presents the same general characteristics as Sect. II. In Sect. III (22 17–24 22), on the other hand, the parallelism is synonymous, and the quatrain (or double couplet) is the form mainly used. In Sect. V, a (ch. 30), the parallelism is synonymous, but there is a tendency to overstep the bounds of the quatrain and make use of three or even more couplets to express the complete thought. In Sect. V, b and c (ch. 31), the synonymous quatrain is the standard form. When we pass now to Sect. I (1 7–9 18), we have, instead of aphorisms consisting of single or double couplets, a more extended treatment of separate themes, *e.g.*, 1 8-19, a warning against keeping company with sinners; 1 20-33, wisdom's call or appeal, etc. Further, all the separate discourses in Sect. I deal with some aspect of the common subject "wisdom," and are pervaded by a peculiar hortatory tone ("my son"), which reminds one of portions of Dt. It is the tone of the teacher, urging his pupil to listen and heed his instruction. This section is, therefore, more of a unity than any other part of the book.

4. Order of Composition.

From the point of view of literary character the proverbs in Sect. II must be pronounced the most perfect. These are not mere popular sayings, but products of the finest literary workmanship. In fact, there are no ordinary popular proverbial utterances, such as might be picked up in the market-place, in Pr. What we have to do with here is the choicest product of the Wisdom schools and presupposes long training and practise before such art could be brought to the degree of perfection we see exhibited in Pr. In point of perfection, the proverbs in Sect. IV are only a little inferior to those of Sect. II. Comparison will show that, in the main, these proverbs are somewhat less polished and sententious, and a little more clumsy than those in Sect. II. In Sect. I the pure "proverb" form is deserted, and the couplet is made use of only to do service in a more extended form of discourse which might better be classed as poetry.

From the foregoing facts certain general conclusions may be drawn as to the authorship and date of Pr. It is evident that the book is not a unity, but rather a compilation of material of varied character, some of which was found at hand by the compiler, in the form of collections already furnished with captions of their own (Sects. II, III, a, III, b, and IV). Two of these sections are entitled "The proverbs of Solomon" (II and IV). The title of the book (1 1) is probably only a convenient designation by a late editor in view of the position assigned to Solomon in Israelitie tradition as the most brilliant of Israel's wise men. In view of the well-attested character of this tradition (I K 4 29 ff., 10 1), it is undeniable that some of Solomon's proverbs may be found in Sects. II and IV. But the Solomonic authorship of either of these two collections is out of the question. The whole background, religious, ethical, social, and political, presupposed in these collections, taken as a whole, belongs to an age much later than that of Solomon. The same observation is true in even greater measure of the other parts of the book (Sects. I, III, and V). On the other hand, it does not seem necessary to come down to a late post-exilic date for Sects. II and IV—undoubtedly the earliest portions of the book. The main arguments relied upon by Toy—for example, the monotheism, the absence of nationalism, the picture of social life, the philosophical conceptions, and the relation to the other Wisdom books of the Jews—apply either only to the book in its present final form or to the other sections (I, III, and V), and are more than counterbalanced by other considerations, especially by the fact that the argument from silence tells equally well against as for a post-exilic date for these two sections. The references to the king, the absence of all references to the predominantly priestly, legalistic type of life of later Judaism, the earnest moral tone—all these point just as significantly to the last century or two of the pre-exilic period (cf. Kittel). Which of these two collections is the earlier is now impossible to determine. Most scholars consider the perfect finished form of the proverbs of Sect. II an evidence of earlier date, but Davidson argues, on the contrary, that the less finished proverbs of Sect. IV are the older. Who the author or authors of these two most ancient collections were is, of course, unknown. All that can be said is that they are the product of the Wisdom schools (see Wisdom, Wise Men). The other sections of the book are undoubtedly later than II and IV, all of course also emanating from the circle of "wise men." Apart from the Introduction, Sect. I is the latest part of the book and is probably to be dated in the early part of the Greek period or in the latter part of the Persian, *i.e.*, between 350 and 250 B.C.

5. Authorship and Date.

The purpose of the whole compilation is set forth with sufficient clearness in the Introduction (1 1-6); to impart the knowledge of "wisdom," "instruction," the understanding of the words of "the wise," to give to the young man "knowledge and discretion," etc. The purpose was practical, *i.e.*, moral and religious rather than speculative. Pr was thus intended to serve as a book of practical morality in which the purely ethical is not definitely distinguished from the religious. The fundamental note of wisdom is "the fear of Jehovah" (1 7, 9 10, 15 33). The theology of the book throughout is a pure, simple monotheism. There is little reference to existing religious institutions, and yet a strong

6. Purpose and Teaching of Pr.

religious tone pervades the book. There is no irreverence, no atheism or even skepticism. A sincere belief in God and in His wise and just government is everywhere manifest. The ethical principles of Pr might be called to-day utilitarian. But this is only because there was no clear or generally accepted view of the future life. The old eschatology, in which Sheol is simply the final gathering-place of the dead, where existence is only of a negative sort, was still regnant. The reward of good conduct is a truly happy and prosperous life, and that of evil conduct is disaster. Honesty, truthfulness, prudence, temperance, justice, generosity and pity, self-control, industry, humility, purity and chastity—such are the virtues extolled and emphasized in Pr as the marks of the truly wise man. He who neglects these things and practises their opposites is a "fool." The ideal of family life is high. Faithfulness in the marriage relation and obedience to parents are urged with great earnestness. The description of the capable housewife in 31 10-31 is a classic. In all this it is the individual, not the mass or the nation, as so commonly in the Law and the Prophets, who is addressed, and it is individual, not public or national, ethics (and religion) with which Pr is concerned.

Of philosophy, in the Greek sense, there is nothing in Pr. Only in ch. 8 is there an approach to a philosophical line of thought. Here "wisdom" is almost personified and viewed as the universal principle of creation, but the thought is not worked up into a definite theory.

In Pr we have what may be called the practical application of the lofty teachings of prophecy and the formal righteousness of the Law to the every-day life of the individual. The ethical elevation of the Prophets is not reached in Pr, but these practical deductions by the wise men, the teachers of Israel's youth, must have been of the greatest service to religion and morality. The finer Christian virtues of the N T are not to be found in Pr, but this was due mainly to the limitations of the age to which the book belongs. See also WISDOM, WISE MEN.

LITERATURE: The general character of the book is well set forth by Davidson in *Enc. Brit.*, Toy in *EB*, and Nowack in *HDB*, all s.v. Proverbs. See also Driver in *LOT*, and Kittel in *PRE*³, vol. xviii (1906); Cheyne, *Job and Solomon* (1887); Kent, *The Wise Men of Anc. Israel* (1895); Davison, *The Wisdom Lit. of the O T* (1894); Toy, *Int. Crit. Com.* (1899, the best Com. in English). E. E. N.

PROVINCE (*ἐπαρχία*): One of the main divisions of the Roman Empire (Ac 23 34, 25 1). Augustus in 27 B.C. divided the administration of the provinces between the Senate and himself, assigning to the former those undisturbed by war or acute difficulties; so that, under changing circumstances, from time to time provinces were transferred from one jurisdiction to the other. Over the senatorial provinces governors of consular rank in Africa and Asia (of pretorian rank elsewhere), called proconsuls, were appointed, and enjoyed great dignity though little power, as they had no military control. Over the imperial provinces the emperor, at his pleasure, appointed his own imperial legates of consular rank where the military necessities of the provinces were large (of pretorian rank where they were smaller). These legates also directed judicial affairs, holding the power of the sword, and procurators under them were responsible for finance. In the sub-districts of certain imperial provinces, such as Judæa, in relation to the province of Syria (from 6–41, 44–66 A.D.), the procurator had a military command, and could try even Roman citizens, except when they appealed to Cæsar; but Judæa was also to a degree subordinate to the legate of Syria. Not only in Judæa, but in the great cities of Egypt and Asia Minor, the Jews were allowed exceptional privileges under their own laws. On the whole, the provinces were well governed. R. A. F.

PROVOKE: The rendering in most instances of *kā'aṣ*, to be angry, or irritated, especially of man's sinful conduct as arousing the Divine anger. The verb *nā'ats*, "to despise," is found in the AV of Nu 14 11, 23, 16 30; Dt 31 20; Is 1 4 (cf. RV). **Provocation** (He 3 8, 15) is a quotation of Ps 95 8, where the Heb. *merībhāh* refers to the incident recorded in Ex 17 7 (cf. Nu 20 13). E. E. N.

PRUDENCE, PRUDENT: These words (in AV) render terms from four Heb. and two Gr. roots: (1) *bīn*, 'to understand' (Jer 49 7, Qal. ptcpl.; Is 10 13, Niph. ptcpl., "understanding" RV; Is 16 18, Hiph. ptcpl., 'skilful' RVmg.; Pr 16 21, 18 15; Is 5 21, 29 14; Hos 14 9 [10]). (2) *'ārōm* (Pr 19 25, "beware" AV, "learn prudence" RV), and derivatives; noun *'ōrmāh* (Pr 1 4, "subtilty" AV 8 12, 8 5 "wisdom" AV); adj. *'ārūm*, 'to be crafty,' 'shrewd,' always in Pr in good sense of intellectual sobriety and acuteness (Pr 12 16, 23, 13 16, 14 8, 15, 18, 22 3, 27 12). (3) *sēkhel, sekhel*, 'insight,' 'discretion' (II Ch 2 12 [11], "discretion" RV), and the derived verb *sākhal* (Niph. ptcpl., 'one who acts circumspectly' (Pr 19 14; Am 5 13), Niph. fut. (Is 52 13, "deal wisely" RV). (4) *qōṣēm*, 'diviner' as in RV (Is 3 2). (5) *φρόνησις*, 'understanding,' joined with *σοφία* (Eph 1 8). (6) *συνετός* (LXX. for Heb. *nābhōn*), 'intelligent,' 'having understanding' (Mt 11 25 = Lk 10 21; Ac 3 7; I Co 1 19 from Is 29 14). C. S. T.

PRUNING-HOOK. See VINES AND VINTAGE, § 1.

PSALMS, BOOK OF

ANALYSIS OF CONTENTS

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1. Canonical Place and Traditional Title.

The Book of Psalms is the collection of the religious national poetry of Israel. In the arrangement of the Heb. O T it constitutes the longest, usually the first, and certainly the chief book of the Hagiographa, or third division of the Canon. Its traditional title in Hebrew is "The Book of Praises" (*t'hillīm*), and in the LXX. and the N T, "The Book of Psalms" (*ψαλμοί*), while both Hebrew and Greek thought further associated it with David (*τὰ τοῦ Δαυείδ*, II Mac 2 13; Ac 2 25,

4 25, etc.), whence has come the title "The Psalms of David" in the older English and other versions. The collective term "Psalter" is derived from the Cod. Alex. of the LXX. (ψαλτήριον, really the name of a musical instrument).

2. Number of Poems and Division into Books. The book consists of 150 poems in both the Hebrew and the LXX., but the numbering in the latter differs from that in the former, Pss 9–10 and 114–115 being united and Pss 116 and 147 each divided (a 151st Ps is also added in the LXX., but treated as an appendix). The number 150 is doubtless intentional, but is arbitrary, since possibly some Psalms should be combined (as 42 and 43), some should be divided (as 24 and 144), some are duplicates in whole or in part (as 14 = 53; 40 13-17 = 70; 57 7-11 with 60 6-12 = 108, etc.), and all the Psalm-like poems in the O T are not included (as Ex ch. 15; Is ch. 12; Hab ch. 3, etc.). The collection appears to be divided into five books (probably in imitation of the five books of the Pentateuch); namely, I, 1–41; II, 42–72; III, 73–89; IV, 90–106; V, 107–150. The ends of Books I, II, and III are marked by doxologies (41 13, 72 18-19, 89 52), which are evidently not parts of the Psalms with which they appear, and the end of Book IV (106 48) is similarly marked, though whether this is a part of the Psalm is not clear. At the close of Book II there is also a peculiar note, "The prayers of David the son of Jesse are ended" (72 20). The division into books undoubtedly has some historical significance, probably indicating a progression in the process of editing. But no one of the books presents an obvious unity of structure or of contents.

3. The Captions or Titles of the Poems. Most of the poems are accompanied by notes of some sort, usually considered to be captions or titles for the text following, but possibly to some extent directions or rubrics for the text preceding (so Thirtle). These notes are certainly not integral parts of the poems themselves (though so treated in the ordinary Heb. text), but editorial or liturgical remarks upon them. Their date and origin are unknown, but must lie far enough back of the LXX. translation (which, it is to be noted, differs in many details from the received Heb. text) to have become obscure. They consist of several sorts of terms or expressions. Some describe the character of the poem, as *mizmōr*, probably a technical term for a religious song or 'psalm' (57 times), *shīr* = 'song' in a more general sense (30 times, 13 of which are with the preceding, in Ps 45 with "of loves" added, and in Pss 120–134 with "of ascents" added), *maskīl*, **maschil**, usually supposed to be a studied or instructive ode (13 times, once with *shīr*, once with *t·phillāh*, and in Ps 88 with both *mizmōr* and *shīr*, by an apparent corruption of the text), *mikhtām*, **michtam**, the meaning of which is unknown (6 times, especially in Pss 56–60, in the last case with "to teach" added), *t·phillāh* = 'prayer' (5 times), *t·hillāh* = 'praise' (once), and *shiggāyon* (pl. *shigyōnōth*, **shigionoth**, Hab 3 1), perhaps a passionate or dithyrambic song (once). These terms are not used together, except so far as noted. All but the first two, therefore, seem to indicate distinct species or types of writing, though the contents of them hardly bear out this inference. At least they serve to mark the dividing-lines between the poems, and suggest that the collection is made up of pieces of a varied character. It may be that *maskīl* and *mikhtām* refer to some liturgical or pedagogic use, now unknown. In this case, they are to be classed with certain marks of intended use, as in Ps 60, "to teach," in Pss 38 and 70, "to remind" (which may possibly have some connection with the incense-offering), in Ps 100, 'for the *tōdhāh*' (usually interpreted "thanksgiving" or "thank-offering" RVmg.), in Ps 88, "for singing," in Ps 92 "for the Sabbath," and in Ps 30, "for the Dedication of the House." The LXX. adds several more such expressions, for example specially designating Pss 24, 48, 94, and 93 for the first, second, fourth, and sixth days of the week respectively. The expression 'For the Supervisor' (usually regarded as the "Chief Musician" ERV, or 'choirmaster') occurs 55 times (all but three in Books I, II, and III), perhaps in each case belonging to the preceding rather than to the following Psalm (Thirtle). In 28 cases words are added that are supposed to refer either to the desired method of musical rendering or to the particular melodies to be used (as **n·gīnōth, 'al-tash-ḥēth, gittīth, sh·mīnīth, maḥălath, n·ḥīlōth,** and **'ălāmōth**). The names of melodies in Pss 9, 22, 45, 56, 57, 58, 59, 60, 69, 75, and 80 are discussed under MUSIC AND MUSICAL INSTRUMENTS, § 6. What seem to be attributions of authorship occur with 103 Psalms, of which 75 are ascribed to David (Pss 3–41, 51–65, 68–70, 86, 101, 103, 108–110, 122, 124, 131, 133, 138–145), 12 to Asaph (Pss 50, 73–83), 11 to the Korahites (Pss 42, 44–49, 84–85, 87–88), 2 to Solomon (Pss 72, 127), and 1 each to Moses (Ps 90), to Ethan the Ezrahite (Ps 89), to Heman the Ezrahite (Ps 88, but also assigned to the Korahites, probably by duplication from Ps 87), and to "the afflicted" (Ps 102). The LXX. adds materially to this by giving 12 of the anonymous or 'widowed' Psalms to David (Pss 43, 67, 91, 93–99, 104, 137—the last also to Jeremiah), 4 to Haggai and Zechariah (Pss 138, 146–148—the first, both to them and to David), and 1 to the sons of Jonadab (Ps 71), besides varying from the Heb. in other cases. The matter is further complicated by some variations in the versions and in the Talmudic references, the latter assigning Psalms to Adam (Pss 92, 139), Melchizedek (Ps 110), Abraham (Ps 89), etc. The Hebrew preposition before the name is regularly -ל, which may not mean 'by' in the sense of authorship, but 'pertaining to' or 'associated with.' But Hebrew tradition evidently regarded it as marking direct authorship, and so it has been popularly understood ever since. In 14 cases (Pss 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, 63, 102, 142) notes are added that purport to give the historical occasion at which, or concerning which, the Psalm was prepared and used, all but one of these (Ps 102) being in connection with David. The most striking of these for critical purposes is Ps 18, where the caption is the same as with II S 22 1, and the Psalm itself there follows in full (though with considerable verbal variation). Since II S 22 can hardly be a part of the history proper, but an appendix, this

establishes little except that Psalms and readings from the historical books were commonly associated together—a fact otherwise attested by the occurrence in them of a number of such Psalms *in situ*, though not repeated in the Psalter.

4. Critical Value of the Captions.

If the captions referring to authorship and to historical occasion be received as records of actual fact or of trustworthy tradition, from them must proceed the whole historical view of the book, as well as the interpretation of its individual poems. But Psalter interpretation has tended more and more to give up this assumption as untenable, to study the poems by themselves, and to regard the captions simply as indicating Jewish traditions that probably have no value as direct history. The captions, however, probably help to the identification of certain collections of poems antecedent to the present Psalter, since often those of the same sort appear consecutively, as if taken from a common source. Thus Book I is an unbroken 'Davidic' series (except Pss 1–2), Book II consists of a 'Korahite' series, followed (after Ps 50) by a nearly continuous 'Davidic' series (closing with the colophon, 72 20, repeated verbatim from the source), and Book III consists chiefly of an 'Asaphic' series, with some 'Korahite' pieces added. It is thought that all this indicates that prior to the formation of the present Psalter there was a collection attributed to David, which was used practically entire in Books I and II, and another prior collection, or collections, attributed to the Korahites, to Asaph, etc., which was taken for Books II and III, perhaps with an original arrangement like this: (a) Pss 3–41, 51–72—'Davidic'; (b) Pss 42–50, 73–89—'Korahite' and 'Asaphic.' Book IV is largely made up of ritual songs of a different quality from most of the above-named, which are often supposed to represent still another prior collection. Book V opens with songs of a similar kind, including the Hallel (Pss 113–118), which was used at the Passover and other celebrations, and includes also the **Songs of Ascents** (Pss 120–134—variously interpreted as pilgrim-songs on the return from the Captivity or for those 'going up' to Jerusalem for worship, or, perhaps better, as songs sung ritually on the steps of the inner Temple court, **Songs of Degrees** AV), which are followed by a group of 'Davidic' poems (Pss 138–145), either omitted in the earlier editings or prepared in imitation of the pieces then incorporated, and by a final ritual group, or second Hallel (Pss 146–150). These, too, seem to indicate the existence of prior collections. The hypothesis of such antecedent manuals accounts for the appearance of Psalms in duplicate with slight differences of reading. It also bears upon the striking fact that the 'Davidic' pieces are mainly Jahvistic, the 'Korahite' and 'Asaphic' ones mainly Elohistic, and the rest of the collection strongly Jahvistic.

5. Selāh.

The word *ṣelāh* is of unknown meaning, occurring 71 times in the Psalter and in Hab 3 3, 9, 13—regularly at the end of a verse (except Ps 55 19, 57 3; Hab 3 3, 9), usually at the end of an obvious section or passage, rarely at the end of a psalm (Pss 3, 9, 24, 46, not, however, in the LXX., except in 9, which is grouped with 10). Its appearances are almost confined to the first three "books" of the Psalter (Pss 3, 4, 7, 9, 20, 21, 24, 32, 39, 44, 46, 47, 48, 49, 50, 52, 54, 55, 57, 59, 60, 61, 62, 66, 67, 68, 75, 76, 77, 81, 82, 83, 84, 85, 87, 88, 89, 140, 143). In Ps 9 16 it is preceded by "Higgaion." The interpretations of it have varied widely. The LXX. renders it *διάψαλμα*, apparently meaning a musical 'division,' or 'transition,' but the Targum, the Gr. versions, and early patristic writers, like Jerome, render it *ἀεί*, *semper*, *εἰς τέλος*, *εἰς τοὺς αἰῶνας*, etc., meaning 'always,' or 'forever.' The Heb. form may be derived from a root meaning 'to lift up,' whence comes the modern conjecture that it is a musical rubric calling for a fresh outburst of voices or instruments. But, on the other hand, from its position in the poems it has also been regarded as a sign for a pause or silence. Some have even suggested that it is an abbreviation of an unknown expression. At all events, although not included in the traditional accentuation of the Psalter, it is not to be regarded as an essential part of the text of the poems in which it occurs.[1]

6. Poetic Form.

In their poetic form the Psalms have the features of other poetical books and the detached poems of the OT. These features include a tendency in a given poem or passage to lines of somewhat equal length, in which can often be discerned traces of definite verse-patterns whose laws are now only matters of conjecture, interesting cases of alliteration and assonance, but not of rime, and a striking parallelism between lines, worked out according to several obvious plans. The prevailing verse is the distich, but monostichs are not uncommon at the opening of poems, and tristichs are frequent. The Heb. text is provided with an elaborate system of accents, like that of Job and Proverbs, which is supposed to indicate a traditional mode of cantillation, though just how, and representing what period, is not known. Refrains, marking a stanza-structure, occur in several instances (as in Pss 42–43, 46, 49, 57, 80, 99, 107), and stanzas are fairly evident in some others (as Pss 74–148), besides being suggested in many more. The unexplained word *ṣelāh* (q.v.), which is appended to certain verses in 70 cases (all in Books I, II, and III, except in Pss 140 and 143), probably has a bearing upon the stanza form, though precisely how is debatable (good cases in Pss 46 and 77, bad in 55 19). Several poems are acrostic or alphabetic by lines (Pss 111, 112), by verses (Pss 25, 35, 145), by double verses (Pss 37, 9–10—the latter very imperfect), or by groups of eight verses, each of which begins with the same letter (Ps 119). Most of these have something of a didactic or homiletic quality (except Ps 145), and the plan was probably meant to aid memorization. As a whole, the Psalter poetry is artistic and finished in style, implying practised skill on the part of the writers or the editors, probably both. (It should be noted, however, that in many individual passages the traditional text is difficult and probably corrupt.)

[1] It is just possible that the word *ṣelāh* refers to a 'step,' or 'grade,' in the usual place of performance, hence cognate with *mᵉsillāh* (II Ch 9 11; Ps 84 5), and perhaps analogous with *maʿălāh*, from which comes the title "Song of Degrees" or "Ascents" (Pss 120–134).

Many of the poems fall into obviously related groups, because of a similarity of their topic or their manner, and the way in which these groups are scattered through the collection is perplexing. They suggest that certain types of thought and expression were recognized and in vogue, sometimes with a somewhat stereotyped phraseology and manner. Thus many of the poems have a monitorial or meditative cast (as Pss 1, 8, 15, 19, 24 1-6, 33, 34, 37, 49, 50, 73, 78, 90, 105, 106, 119, 127, 128, 139), often with materials that offer striking similarities to other parts of the O T, especially the Wisdom literature, Jeremiah, and Deutero-Isaiah. These similarities are differently interpreted by different critics, some holding that the passages in the Psalms are primary, some that they are derived. There are several historical poems, either recounting facts from the ancient history of the nation (notably Pss 78, 105, 106, 135, 136, with passages elsewhere), or referring to David (as Pss 18, 89, 132), or dwelling upon certain events, chiefly catastrophes, which seem to lie nearer at hand (as, upon the jubilant side, Pss 48, 76, 83, and, on the despondent, Pss 44, 74, 79, 137, etc.). The historic individuals named range only from Melchizedek and Abraham down to David. Of the tribes, Judah, Ephraim, and Manasseh (or Joseph collectively) are those chiefly mentioned, with slight references to four more. Of places, regions, and countries, Jerusalem (or Zion) and 'the Land' are the only ones repeatedly named, but Pss 83 and 137, with several scattered passages, supply a few other references. The so-called "royal" Psalms, which mention David or a 'king' (Pss 2, 18, 20, 21, 45, 61, 63, 72, 89, 110, 132), are linked together by repeated expressions that imply a settled tradition in which the personality of David, the ideals of the Theocracy, and the national self-consciousness (probably personified as David) appear to be intimately blended. These are often interpreted as being distinctly Messianic in some sense. The Temple is mentioned or clearly implied in at least one-third of the poems, and may be conjectured with many more; and these references are widely distributed. Songs of an evidently liturgical or ritual quality abound, especially in the last two books (but note also Pss 20, 24 7-10, 47, 65 1-8, 67, 84), expressive usually of sentiments like adoration and thanksgiving. Although these contain surprisingly few references to the Temple ritual of sacrifice (which is, however, mentioned or implied elsewhere to a limited extent), they are naturally associated in some way with that ritual, particularly as the Chronicler emphatically, and the older historians more reservedly, speak of the use of jubilant psalmody in the Temple services (I Ch 16 8-36 presents as a continuous song passages equivalent to Pss 105 1-15, 96 1-13, 106 1, 47-48). Still more conspicuous are the poems made up chiefly of outcries under great adversity or objurgations against 'the wicked.' These constitute what is called the 'imprecatory' aspect of the Psalter. Of the many whole Psalms that belong to this class, some are particularly intense in what appears to be a personal reaction (as Pss 35, 109), while others have evidently to do with national conditions. Throughout the collection there is a recurrence of sorrow, indignation, or despair that arrests attention and provokes inquiry. In some cases (as in Pss 12, 37, 69, 88, etc.) two classes seem to be opposed—"the godly," or "the righteous," or "the poor," or "the needy," on the one side and "the wicked" or "the violent man" (or some similar expression), on the other, as if these were distinct groups in the community in more than a general sense.

7. Notable Groups of Poems.

Throughout the collection the pronouns and verbs vary irregularly between the singular and the plural, sometimes in adjacent verses, sometimes in passages, sometimes as between whole Psalms. The question has been extensively discussed whether the singulars always refer to the individual writer, or stand for the nation, or some common consciousness by a kind of personification. Opinions differ widely about given cases; yet the main testimony of the book is probably to prevailing notions and collective experiences, rather than to those of individuals. This view is strengthened by the frequency of conventional phrases and trains of thought.

8. Are "I" and "Me" Personal or Collective?

The critical problem of the Psalms is intricate and difficult. The great questions are evidently three: as to their origin and date, as to the motive and method of their collection into a book, and as to the interpretation consequently to be put upon the book as a whole and upon its individual poems. Certain primary factors in the discussion are particularly hard to define and estimate, as, for example, (a) the stages of development in Hebrew poetry in general, (b) the extent and nature of psalmody in the first Temple, (c) the historic occasions, personal or national, of the strong plaintive or 'imprecatory' tone running through the Psalter, and (d) the priority of the Psalms, or of other books of the O T, in those cases in which quotations in one direction or the other seem to have been made. Within the limits of the present article no attempt will be made either to summarize the varying views of commentators, or even to touch upon all sides of the problem. Some of the diversities of criticism are due to a failure to allow for the probability of compositeness in the book and its parts. The collection as a whole is manifestly not a homogeneous unit, neither are its constituent 'books' nor its apparent serial groups. It may even be reasonably doubted whether some, perhaps many, of its poems are themselves more than editorial or traditional units. Wherever a poem or a group of poems is composite, there is wide opportunity for opposing views about it. The present writer believes that the scrutiny of the individual poems may well be made closer than has been usual, having regard to any signs in them of the combination of materials of different origin, intention, and significance. The obvious difficulty lies in identifying these elements, except by subjective feeling. Exact lexical and logical analysis must be the main criteria. The following statement is somewhat influenced by the attempt to use such helps.

9. The Critical Problem in General.

The periods to which the Psalms have been referred range from that of David (*circa* 1000 B.C.) to

that of the Maccabees (after 167 B.C.). It was once thought that all were either by David, or at least from the early monarchy, unless the contrary could be proved. The extreme opposite view makes all post-exilic (and mostly after 450), and as many as possible Maccabæan. Strong objections to both these extreme opinions lead many commentators to seek a middle position, with the period of the Exile and of the Return taken in some way as starting-points.

10. Origin and Date.

Running through the collection are three prominent types of utterance—the plaintive, the liturgical, and the didactic, each of which is fairly individual in diction, thought, and spirit, though each varies enough within itself to suggest that all are products of more than one period. The tone of the plaintive material is one of gloom, of protest, of repining, of vehement denunciation, of passionate entreaty for an exhibition of God's justice and favor. The mind of the writers is in a state of stress, and conceives of the nation and the world accordingly. The tone of the liturgical material is praiseful, jubilant, and confident, dwelling on the great and good attributes of God and on the universality of His rule in the earth, though often in a rather ceremonious and conventional manner, and with some passing over into prayer as well as praise. The tone of the didactic material is reflective, studious, or hortatory, dealing sometimes with the problems of life, sometimes with the facts of past history, sometimes with the affairs of every-day living, but from the point of view of the observer or the teacher. It is in this latter class of passages that most of the clearest parallelisms occur with other books of the O T, suggesting the existence of such books (if the Psalter passages are not primary). In a general way, the plaintive material suggests the prophetic habit of mind, the liturgical that of the priest, and the didactic that of the wise man or the scribe. On the whole, the plaintive material seems to be earlier than the others. At least, many cases occur in which such material seems to have been liturgically reworked, as if to rectify its pessimism, and to adapt it for continued use after its occasion had disappeared. Some cases also appear where similar material has been didactically reworked, though these are not so clear. There are fairly distinct signs that the intention of the completed collection was partly didactic as well as liturgical. But it should be also said that scattered through the book are passages that do not readily fall into any of these three categories, but which seem to be either older than all or representative of other lines of thought. This unclassified material constitutes a fourth element for study.

Regarding all these, some working hypothesis is required that corresponds with the data of the book itself and also with other known facts of Hebrew history. To the present writer it seems that the following is a reasonable statement: The earliest national situation sufficient to account for the plaintive material as a whole is the Exile (after 586), but the circumstances of the restored nation, a century or more later, favored the retention of this and even provoked additions to it, especially as the national and partizan struggles drew on which culminated in the Maccabæan revolt. But it is not impossible that a pattern for such utterances may have been set before the Exile by individual poets who looked out upon the world with a prophet's eye. With the restoration of the Temple (in 516 B.C.) its services were certainly emphasized and developed as never before, psalmody being one of its conspicuous exercises. The Psalter evidently contains poems intended for such ritual use, establishing a type which may well have been gradually transferred to uses outside the Temple itself, as is evident later in the synagogue. But it is an unsettled question how far formal psalmody had place in the first Temple, so that it is possible that here again the initial impetus was pre-exilic. As to the didactic material, much depends upon the difficult problem of the parallelisms between the Psalter and other books. If Jeremiah, for instance, quotes from Psalms, the latter must precede his time as far as the passages in question go. If, on the other hand, certain historical Psalms presuppose the completed Pentateuch, these Psalms must be post-exilic. So far as can be seen, the didactic poems have no special connection with the Temple system of religion and public worship, though one or two seem to have been liturgically reworked. They belong rather to the discursive and pedagogic tendency that was later concentrated in the institution of the synagogue. They furnish matter for instruction, and for private memorization and quotation (like Proverbs). How early such writing began we do not know, but it certainly was a feature of the post-exilic period. It remains to say that the unclassified material probably represents several periods. Some of it may well be older than the Exile, especially where it shows likeness to the fresh and strong national odes (like the Song of Deborah) that are extant in the histories. But some of it may also be the independent work of individual writers who departed from the beaten tracks of style and sentiment at later periods. It is not at all impossible that the Psalms contain poems, or fragments of poems, from David's time, or from several stages in the monarchy period, but the difficulty of demonstrating such an early origin is certainly great. If the Psalms be thus regarded as a gradually accumulating literature, we must posit for them some popular demand and some recognized channels of use, in order to account for their preservation and for their ultimate acceptance as Scripture. In the Captivity we may assume that local gatherings took place at which religious exercises were attempted. Here Psalms would find their first general use, unless the first Temple had supplied a partial earlier example. After the Return the Temple services offered to psalmody a stated and conspicuous place, though it may be fairly questioned whether the rudiments of the synagogue were not very soon visible, supplying a still further place. As religious gatherings for edification and for catechetical effort won larger scope in the community, of which the fact of the O T itself is an overwhelming evidence, psalmody took a deeper hold on popular affection, and its formulas became more fixed. In this general field of popular usage, then, we may suppose that the Psalms had their origin, the date of most of them ranging from about

575 onward—perhaps as far as the 2d cent. B.C., if any are Maccabæan. But it must be admitted that into this usage may have been incorporated materials that antedate the Exile.

11. Editorial Method and Motive.

It is generally agreed that the present collection was in large part made out of prior collections. The date of this final editing must have been before the LXX. translation of the Hagiographa (perhaps the 2d cent. B.C.), but how much before is unknown. Who were the editors is also unknown. In the process some of the discriminative features of the prior collections may have been obliterated. In any case, all but the most general conclusions regarding these prior collections seem to be fruitless. Who made them and when and for just what use in each case can hardly be even guessed with assurance. The only exceptions are the series of ritual songs in Books IV and V, which seem to have come from the Temple service-books.

It is often said that the Psalter was intended to be a Temple hymn-book as a whole. But the motive must have been more complicated than this, since there is so much that is inconsistent with Temple use and since this latter material is pushed into prominence. It is more satisfactory to say that the present collection was brought together and arranged for personal edification and for use in popular assemblies outside the Temple, though including many Temple songs, and though influenced in details by the forms of expression there used. The musical directions seem to indicate Temple usages, it is true, but the imitation of these outside is not inconceivable. The other features of the captions point rather to traditional associations with facts and passages in books already acknowledged as Scripture, and suggest the synagogue. Various studies have been made as to the reasons for the arrangement of the poems in the order in which they now are. It is likely that in some cases points of verbal correspondence led to the juxtaposition of certain Psalms, but other cases seem to imply an intentional contrast of topic or spirit. It may be that the various editors sought occasionally to temper or offset rather extreme expressions by more moderate ones. In the cases in which single poems seem to have been composed out of different materials, the editorial intention can be traced with more certainty (provided the analysis is assumed to be correct). In general, this process seems to have aimed at the preservation of passages that had become traditional, with enough of amplification or rectification to fit them for continued and general use. This remark applies especially to the rather numerous cases in which plaintive poems are supplied with liturgical endings, openings, or refrains.

The general success of the editorial process is shown by the ready way in which the Psalter passed over from Hebrew into Christian use as supplying formulas for prayer, praise, and devout meditation.

It follows from what has been said that the first value of the Psalter is as a unique source of information regarding Jewish religious conceptions and sentiments as these were held in experience and expressed in public and private devotion. It would seem that the light of the Psalter is fullest upon these matters as they stood after the Exile, when the work of the greater prophets had been done, and when the discipline of the Exile had been undergone. But in it also must be something representing the pre-exilic period, since the national consciousness regards itself as continuous. Scattered through the collection are probably also some traces of influences from outside, from Babylonian ritual and from Persian mythology, though these are woven into the general texture almost as if original.

12. Interpretation and Significance.

Since the book is a miscellany, it needs to be used with discrimination, all parts of it not being equally significant, and some of them offering their true sense only when duly related with others. A conspicuous instance of a poem that is not to be emphasized is Ps 112, which appears to be a surprisingly mechanical echo of Ps 111. One group that requires careful consideration by comparison is that of the so-called 'royal' psalms, which is best handled as a group relating to the ideal Israel as conceived by the devout imagination and hope. All through the book are terms and phrases which in translation must be rendered by expressions that have a special or technical sense in Christian usage. The meaning of these, and hence the massive import of the poems in which they occur, can be made sure only by rather elaborate comparative study of passages both within and without the Psalter. Under such study, however, the book on the whole supplies a singularly vivid and instructive picture of the popular theology, piety, and ethics of Judaism, revealing a profound sense of God's nature, providence, and grace, an elevated outlook upon the world and human life as Divine ordinances, often a fine valuation of some of the facts of sin and of practical ethics, and insights into deep experiences of faith, penitence, consecration, and hope that have a lasting power of inspiration. While it is disputed how much of distinctly personal spirituality is expressed, yet such spirituality is constantly implied in what must be regarded as the sincere and sympathetic treatment of the general ideas expressed. On the whole, the tone of utterance is not only that of the community or the people, but, in some of its strains, that of humanity at large as understood by the Hebrew mind. Among the greater passages referring to the nature and attributes of God, some Psalms are classical—as 139, of His omniscience and omnipresence; 23, as the Shepherd; 91, as the overshadowing Protector; 103 and 107, as the embodiment of a merciful fidelity; and 104, as Creator. The place of man as God's vicegerent upon earth is beautifully set forth in Ps 8. The brevity of human life is dwelt upon in Pss 49 and 90. The two 'ways,' or 'paths,' of righteousness and wickedness are strikingly contrasted again and again, as in Ps 1, and the characteristics of the righteous man are delineated in Pss 15 and 24. Devotion to the Law is elaborately expressed in Pss 119 and 19 7-14. The greater references to sin and forgiveness are Pss 32 and 51, which are not elsewhere in the book paralleled in intensity. A peculiar wistfulness toward public religious ordinances is expressed in Pss 42, 43, 84, and

122, with a passionate loyalty to Jerusalem in Pss 122 and 137. Numerous outbursts of an ardent and exalted faith appear in Pss 27, 33, 34, 37, 63, etc. The greater hymns of praise are Pss 24 7-10, 67, 92, 95, 96, 98, 100, 118, 145, 147, 148, and 150. Special recognitions of Nature as one of the manifestations of God occur in Pss 19 1-6, 29, 65 9-13, and elsewhere; while Pss 18, 50, and 97 contain remarkable 'theophany' passages, in which the majesty of God is depicted in symbols from Nature. Of the songs that obviously have to do with national history, 78, 105, and 106 dwell especially upon ancient times as indicating God's peculiar care for Israel; Pss 44, 74, and 89 emphasize the contrasts between the times of His favor and those of His chastening, and Pss 22, 30, 31, 35, 69, etc., as they now stand, speak eloquently of the emergence from depression into joy, either actual or expected. It is perhaps not too much to say that in Pss 2, 18, 20, 21, 45, 46, 47, 48, and 72 there are signs of a consciousness that Israel is meant by God to be the religious teacher of the world. It is uncertain how definitely are expressed the doctrines of personal immortality or of a future judgment; though the general confidence in God's righteousness and truth, and the touches of "Messianic" expectation in some form, suggest a notable sweep of religious philosophy, apparently not wrought out in detail.

Although it is true that the effect of critical study is to alter the general valuation of the Psalter, what may seem to be lost in personal or individual vividness of self-revelation is more than made up by the bringing into view of many of the diffused national thoughts and sentiments of the people that was set by God as the great Light-bearer in the ancient world.

LITERATURE: The critical and exegetical literature upon the Psalms is enormous in quantity and bewildering in range and variety. Among the many comprehensive commentaries since 1800 the following may be cited as for some reason important for careful students: De Wette (1st Ed. 1811), Ewald (1st Ed. 1836), Hitzig (1st Ed. 1836), Olshausen (1st Ed. 1853), Delitzsch (1st Ed. 1859), Perowne (1st Ed. 1864), Grätz (1882–83), Cheyne (1st Ed. 1888), Bäthgen (1st Ed. 1892), Duhm (1899), Kirkpatrick (1903), and Briggs (1906–07). Of these, Bäthgen's is, on the whole, the most generally serviceable, and that of Briggs the most elaborate. The latter advances positive views about the editorial history of the collection and about its literary form which, if adopted, would necessitate some modification of the statements made in the foregoing article. A stimulating exegetical and homiletical treatment of the Psalter is that of Maclaren (1903–04). W. S. P.

PSALMS OF SOLOMON: This is a collection of short poetic compositions patterned, in general, after the model of the canonical Psalms and grouped together under the name of Solomon, though for what reason does not clearly appear. They nowhere claim to be composed by him. They are independent of one another, but all reflect the conditions of the same general environment and are pervaded by the same tone and spirit. The age of their origin can be fixed with reasonable definiteness as between 70 and 40 B.C. There are clear traces in them of the presence of Pompey on the horizon (called "the mighty striker" who comes from the ends of the earth, 8 16), of Aristobulus II and Hyrcanus II, and of the desecration of the Holy City by the Gentiles (2 20, 8 23, 24), and finally, of allusions to the shameful death of the persecutor in Egypt (2 29, 30). All this points to the days of the Roman conquest. There are eighteen psalms in the collection, and of these Nos. 17 and 18 are clearly Messianic. The former points to the coming of the Messiah, and the latter portrays the glories of the Messianic Age. They were originally written in Hebrew and were known to the ancient Fathers, by some of whom they were conceded a deuterocanonical value. They are extant in a Greek version (ed. by H. B. Swete, 1899). An English edition with critical introduction and notes has been published by Ryle and James (1891). See also the German edition by Kittel in Kautzsch, *Die Apokryphen u. Pseudepigraphen d. A T*, 1900.

A. C. Z.

PSALTERY, sôl'tẹr-i. See MUSIC AND MUSICAL INSTRUMENTS, § 3 (3) (b).

PTOLEMAIS, tol''ẹ-mê'is (Πτολεμαΐς): A town situated at the N. end of Acco bay, on a tongue of land backed by a fertile plain nearly 4 m. wide. It was an old and flourishing Canaanite town, which was not conquered by the Israelites and is mentioned only once in the O T (**Acco,** Jg 1 31). Its situation on the commercial road between Mesopotamia and Egypt gave it importance in international struggles, and in the war for Jewish freedom. In the 3d cent. B.C. it received the official name Ptolemais, from one of the Ptolemies. As the natural seaport for Damascus and Galilee in their trade with Egypt, Asia Minor, and the West, it became very prosperous. Paul landed there from Tyre on his last visit to Jerusalem (Ac 21 7).

R. A. F.

PUAH, piū'ā, **PUA,** piū'ą (פּוּאָה, *pū'āh*, פָּוָה, *puwwāh*; in I Ch 7 1 **Puvah, Phuvah** AV): **1.** The second son of Issachar (Gn 46 13; Nu 26 23) and the ancestor of his clan. He was the younger brother of Tola, who, as eponymous hero of the Tola clan, and one of the minor Judges, was called the "son" of Puah (Jg 10 1). **2.** (פּוּעָה, *pū'āh*). A midwife of the Hebrews (Ex 1 15). C. S. T.

PUBLICAN: A word originally meaning a contractor for public works or supplies, or a farmer of public lands, but later applied to Romans who bought from the government the right to collect taxes in a given territory. These buyers, always knights (senators were excluded by their rank), became capitalists and formed powerful stock companies, whose members received a percentage on the capital invested. Provincial capitalists could not buy taxes, which were sold in Rome to the highest bidders, who to recoup themselves sublet their territory (at a great advance on the price paid the government) to the native (local) publicans, who in their turn had to make a profit on their purchase money, and being assessors of property as well as collectors of taxes, had abundant opportunities for oppressing the people, who hated them both for that reason and also because the tax itself was the mark of their subjection to foreigners. The censors at Rome made the contract with the buyers of the taxes, exacting approved security. The *decumani* (who farmed the taxes of a district levied on the basis of

one-tenth in kind) formed the highest class of publicans; the *pecuarii* farmed the taxes on public pasture-lands (*scriptura*), and the *conductores portoriorum* farmed the duties on imports and exports (*portoria*). J. R. S. S.

PUBLIUS, pŭb'li-ŭs (Πόπλιος): The chief man in the island of Malta who befriended Paul at the time of his shipwreck on the way to Rome (Ac 28 7), and whose father Paul healed (Ac 28 8). The title "chief man" (ὁ πρῶτος) is found in Maltan inscriptions (*Inscr. Gr. Ital. et Sic.* 601), and probably refers to the highest Roman official on the island (cf. Cicero, *In Verr.* 4, 18). The more correct form of the name is 'Poplius,' which may be a contraction of 'Popilius' (see Ramsay, *St. Paul the Traveller and Roman Citizen*, p. 343). J. M. T.

PUDENS, pū'denz (Πούδης): An early Christian at Rome who sent greetings to Timothy through Paul (II Ti 4 21). Since the name is found in Roman inscriptions (*CIL*, VI, 15,066) and was borne by several men of note, the attempt has been made to identify our Pudens, *e.g.*, with Aulus Pudens, the friend of Martial (cf. *Epigrams*, IV, 13; XI, 53), but without sufficient reason (cf. Ellicott on II Ti 4 21). J. M. T.

PUHITES, pū'hīts. See PUTHITES.

PUL, pŭl. I. As personal name, see TIGLATH-PILESER. II. As geographical name, see PUT.

PULSE: (1) The incorrect rendering of the adj. *qālī* (from *qālāh*, 'to roast' or 'parch'), meaning 'roasted' or 'parched grain' (II S 17 28, where the repetition of the word is probably a scribe's blunder). (2) In Dn 1 12, 16, the Heb. *zērō'īm* or *zēr'ōnīm* means 'that which grows as a result of sowing [the seed]' and consequently "pulse" is too restricted in meaning. Vegetable food in general is meant. E. E. N.

PUNISHMENT. See CRIMES AND PUNISHMENTS, § 3.

PUNITE, pū'nīt. See PUAH.

PUNON, pū'nŏn (פּוּנֹן, *pūnōn*): A station on the wilderness journey (Nu 33 42 f.). The name may be the same as "Pinon" (q.v.), which would indicate a locality in Edom. E. E. N.

PUR, pŭr, **PURIM,** pū'rim. See FASTS AND FEASTS, § 2 (1), and ESTHER, § 6.

PURAH, pū'rā (פֻּרָה, *pūrāh*, **Phurah** AV): The servant of Gideon (Jg 7 10). E. E. N.

PURE, PURITY, PURIFICATION: The ideas of cleanness and uncleanness (purity and impurity) are expressed in the Bible through a series of synonymous terms only vaguely distinguishable from one another. (1) The commonest of these are the contrasted *ṭāhōr*, 'clean,' 'pure,' and *ṭāmē'*, 'unclean,' 'impure,' with their N T equivalents *καθαρός* and *ἀκάθαρτος*. Other terms are (2) *bārār*, with more direct reference to physical cleanness (Ps 18 26). (3) *zāk*, with reference to freedom from mixture with foreign substances (Ex 27 20; Lv 24 2, 7; Ex 30 20). (4) *ḥāmitz*, 'salted' (Is 30 24 "clean" AV, "savory" RV). (5) *ḥāsaph*, 'stripped' (Jl 1 7). (6) *nāqī*, with reference to moral innocence (Ex 23 7; Ps 24 4). (7) *ἁγνός*, 'innocent,' 'spotless' (I Co 7 11; I Ti 5 22).

1. Usage of Terms.

Bodily cleanliness, as in itself a desirable and enjoyable condition, was prized in Bible lands as elsewhere. The Egyptian priests bathed their bodies in cold water twice every day and twice every night (Herod. II, 27). That it was not a mere priestly custom appears from the incident of Pharaoh's daughter bathing in the Nile (Ex 2 5). The custom of bathing in public was, however, introduced late among the Jews, and public baths were first built in imitation of the Greeks and Romans (I Mac 1 14). In the earlier period there is no mention of any special arrangement known under the name of bath, unless it be the doubtful instance of the stone basins in which new-born children were washed (Ex 1 16). Bathing (*rāḥats*, also *shāṭaf* in I K 22 38) in the O T is the washing of the body for ceremonial purposes (Lv 15 5 ff.; cf. also Jn 13 10).

2. Cleanliness.

But cleanness was regarded as something more than bodily cleanliness. The latter was a part of the former, and the former was governed by the religious motive of acceptability before God. To be clean was, in this sense, to have everything removed from one's appearance or constitution which would bar the way to the free approach into the presence of God. One was clean or unclean as he conformed or failed to conform to certain requirements which were religiously or ceremonially prescribed.

3. Cleanness as Fitness to Come Before God.

From this point of view imperfection of physique, at least as far as perceptible to the eye, was a disqualification for approach to the altar, and to that extent to be reckoned as in the same class with uncleanness, though not formally included under the name (Lv 21 18). Among those whose approach would profane the sanctuary of J" were men that had bodily **blemishes,** such as lameness, blindness, curvature of the spine (**crookbacked**), scurvy, etc.

4. Physical Defects Uncleanness.

To be clean, however, was not the same as to be holy. Clean is rather the opposite of common, and unclean the opposite of holy. These four terms constitute four gradations of approach to the perfect idea. **Unclean** represents the furthest remove from it; **common** comes next, clean third, and holy is the nearest.

5. Cleanness and Holiness.

The occasions of uncleanness were either involuntary and unavoidable, or conscious and avoidable. Of the former class were such natural vital phenomena as seminal emissions, inclusive of gonorrhea (Lv 15 2, 16) and menstruation (Lv 15 19). With these were included, as a necessity of life, sexual intercourse (Lv 15 18; Ex 19 15; I S 21 4; II S 11 4) and childbirth (Lv ch 12). Leprosy also belonged to this class (Lv ch 13), and, finally, contact with one who was unclean from any of the causes above specified (Lv 15 6; cf. **flowers,** in vs. 24 and 33

6. Sources of Defilement or Pollution. (1) Unavoidable.

AV), contact with **unclean things,** principally the bodies of the dead (Gn 23 2, 50 1-3; Nu 19 11-22), and contact with things touched by unclean persons (Lv 15 9).

Of the avoidable sources of defilement, eating of the flesh of certain animals was the chief. These are enumerated in Lv 11 2-24 and Dt 14 2-21. The list includes beasts which part the hoof and chew the cud, living creatures in the waters that have not fins and scales (Gunkel conjectures it was because they do not belong to the class of chaos-beasts, or the *nāhash* of the sea; according to Professor Mills, of Oxford, it was because they were created by a demon or demons) and winged creatures without general characterization, but included in a special list of taboo. The **carcasses** of such animals were also unclean (Lv 11 11, 24 ff.). Eating of the flesh of torn or unnaturally slain animals was also a source of uncleanness (Ex 22 31; Lv 17 15; "strangled" things, Ac 15 25; and animals sacrificed to idols, Ex 34 15; Ac 21 25; I Co 10 28). Finally, blood was tabooed, for "blood is the life" (Gn 9 4). For other reasons pieces of fat, specially designated in the ritual for sacrifice, were tabooed (Lv 7 23, 25, 27). Moreover, all desecration, such as the touch of a forbidden tool (Ex 20 25), worship of idols (Ezk 20 31), etc., was said to **pollute.**

(2) Avoidable Sources of Uncleanness.

Though these sources of defilement are given in a compact list in P, it is not probable that they were all clearly in view from the outset.

7. Growth of List of Unclean Things.

The tendency with the lapse of time was to lengthen the list and intensify the distinction. In N T times the Pharisees had elaborated the definition of clean and unclean in a very artificial manner. The ordinance of Lv 15 11 was made the basis of a system of ablutions before meals; and one who did not conform to this provision ate with **unwashed**—that is, common—hands (**defiled,** Mk 7 2 RV). But even this was not thought sufficient, for to wash after the meal was also required. To provide for the successful or beneficial carrying out of this requirement it became necessary, in houses where feasts were to be held, to have water-pots with water for the guests to use in these ablutions (Jn 2 7); and further to secure against danger of defilement in any other way a system of **washing** of cups and pots and brazen vessels was devised (He 9 9 f.; Mk 7 4).

8. Importance of the Ceremonial.

How large the importance of the question of purity and purification had become is shown by the fact that a new teacher's standing was apt to be gaged by his attitude to the matter. The disciples of John were challenged by the faithful Jews to explain their master's teaching on this question (Jn 3 25). (On the refinements devised and observed in later Judaism see Schürer, *HJP,* II, ii, pp. 106–111; Edersheim, *Life of Jesus the Messiah* II, 10.) It is worth noticing that among the things which rendered unclean was the use of canonical or sacred books. It was a question, for instance, whether the Song of Solomon rendered unclean. Those who believed in its canonicity said it did; those who did not, took the opposite ground.

9. Jesus' Attitude.

Jesus' attitude toward this elaboration was that of the prophetic reformer, who drives back to the ethical root of the system. His teaching does away with ceremonial impurity altogether. Cleanness and uncleanness inhere in the moral man (Mk 7 1-23 and ‖s).

10. Unclean Land.

But uncleanness might be contracted by a whole country. (1) When in a murder which remained unpunished (Dt 21 1-9) no expiation could be made for the land except by the death of the murderer (Nu 35 33). (2) Through immorality (Jer 3 1), or (3) through idolatry (Jer 2 7 ff., 3 2; Hos 6 10). Foreign countries were unclean because of the false gods worshiped in them (Am 7 17). The food eaten in foreign countries was, therefore, also unclean (Hos 9 3 f.; Ezk 4 13). This is what made the Exile such a fearful visitation of wrath to the Israelite (I S 26 19; La 2 7). Profanation of holy ground was liable to take place when aliens trod it (Ezk 44 7, 9, **pollute** AV, Ac 21 28), and, in fact, all alliances and compromises with idolatry are occasions of profanation (Ezk 36 18).

11. Modes of Purification.

Purification was a restoration of the privilege of approach to the altar. It involved incidentally freedom of participation in the functions of social life. The process by which it was secured varied according to the kind and degree of uncleanness contracted. Simple and general purification was secured through the bathing of the body and of the clothes of the person purified (Lv 15 8, 10, 11). These were then put on again at the end of the day. This was all that was required in cases of uncleanness contracted with a person having an issue or by contact with anything rendered unclean by such a person (Lv 15 5-11).

12. Special Ritual.

For purification from uncleanness of a severer kind, special rituals were devised. (1) The simplest of these was that for cleansing from an issue (Lv 15 19). In this case uncleanness lasted seven days. At the end of that time, by washing the body and the clothing in running water, uncleanness was removed; but on the eighth day the person must appear before the priest with two turtle-doves or young pigeons and offer one for a sin-offering and the other for a burnt-offering. (2) In cases of childbirth cleansing depended first of all on the sex of the new-born infant. (a) If this were a man child, the period of uncleanness was fixed at seven days (Lv 12 2). A period of thirty-three days following was known as "the days of purification," during which the mother was not allowed access to the Sanctuary, nor could she touch anything hallowed lest she defile it. At the end of the days of purification, she presented a lamb as a sacrifice and in cases of extreme poverty a pair of turtle-doves or young pigeons (Lv 12 8; Lk 2 24). (b) For a daughter the duration of both the days of uncleanness and of purification were doubled. Otherwise the ritual was the same. (3) In case of leprosy the time of purification was fixed at seven days. It was inaugurated by the presentation of the person healed with two clean birds at the gate of the city

(he having previously lived in separation outside). The priest killed one of the birds, allowing its blood to flow into a bowl of water. Then he took a bunch of hyssop, dipped it into the bowl and sprinkled the person. Next he released the other bird. The person was then declared clean, shaved his hair and washed his clothes and spent the seven days of his purification still in separation; but on the seventh day, he again washed his clothes and shaved. On the eighth he appeared at the Sanctuary with two male lambs and a female one, or in case of poverty with one lamb and two doves or pigeons, together with a meal-offering, one as a burnt-offering and the other lamb as a trespass-offering. The priests then anointed the person's right ear, right thumb, and right big toe with the blood of the trespass-offering, and with part of the oil; the remainder of the oil he poured on the person's head after making a libation before J". The man was thus completely pure (Lv ch. 14). (4) Most peculiar of all was the ritual for purification from uncleanness contracted by contact with a corpse. The first step was the selection of a red heifer without blemish, which also had never been put to service by man. This heifer was sacrificed, her body being burned with cedar wood and hyssop and scarlet, and the blood sprinkled toward the Sanctuary. The ashes of the sacrifice were gathered and preserved, and whenever needed, mixed with living water. This water, now called holy water ("water for impurity"), was then sprinkled upon the person defiled, on the third and the seventh day, and on washing his clothes and his body as in simple purification such a person was pure (Nu ch. 19). (5) The restoration of the Nazirite accidentally made unclean by contact with a corpse was affected by his serving seven days of purification in separation, at the end of which he shaved all his hair. On the eighth he brought two turtle-doves or young pigeons to the door of the sanctuary (one for a burnt-offering, and the other for a sin- and trespass-offering, like that offered by the leper on being healed). This closed the ceremony (Nu 6 9-12). A. C. Z.

PURGE: This term, in its former broad meaning of 'purify,' 'cleanse,' by removing what is impure, is used correctly for one Gr. and six Heb. words: (1) *bārar* (Ezk 20 38; Dn 11 35, "purify" RV); (2) *dūah* (Is 4 4); (3) *zāqaq* (Mal 3 3, "refine" RV); (4) *ḥāṭa'* (Ps 51 7, "purify" RV); (5) *ṭāhar* (II Ch 34 3, 8; Ezk 24 13, "cleanse" RV); (6) *tsāraph* (Is 1 25); (7) διακαθαρίζειν (Mt 3 12; Lk 3 17, "cleanse" RV); ἐκκαθαίρειν (I Co 5 7; II Ti 2 21); καθαρίζειν (Mk 7 19; He 9 14, 22, "cleanse" RV); καθαίρειν (Jn 15 2; He 1 3, "cleanse" RV); καθαρισμός (He 1 3, "purification" RV; II P 1 9, "cleansing" RV). "Purge" is also found in the AV for forms of *kāphar*, for which the RV has the correct renderings (Ps 65 3 [4], 79 9; Is 6 7, 22 14, 27 9; Ezk 43 20, 26; Pr 16 6; I S 3 14) "forgive," "expiate." C. S. T.

PURIM, piū'rim. See Esther, § 6, and Fasts and Feasts, § 2.

PURPLE: In the Bible the word "purple" always refers to purple-dyed stuffs (of various kinds), or garments made from them, not to the dye itself. See Colors, § 2, and Dress and Ornaments, § 5. E. E. N.

PURSE. See Dress and Ornaments, § 4.

PUT, put (פּוּט, *pūṭ*, **Phut** AV, Gn 10 6; Ezk 27 10): One of the four sons of Ham, in the ethnological and geographical table of Gn ch. 10, the others being Cush (Ethiopia), Mizraim (Egypt), and Canaan. Put, together with Lud, furnished mercenaries for the armies of Tyre (Ezk 27 10), of Egypt (Jer 46 9; Ezk 30 5), and of Gog (Ezk 38 5). Their favorite weapon was the bow. Nahum (3 9) groups them with the Lubim, *i.e.*, Libyans, as helpers of No-Amon or Thebes, and in the Genesis table they are grouped with the Egyptians and the Ethiopians. In all the prophetic passages the LXX. supports this view by translating Put "Libyans," and many O T commentators accept this identification, which is still further confirmed by the Coptic name (*Phaiat*) of the W. part of Lower Egypt. Egyptologists (*e.g.*, Müller, *Asien u. Europa*, ch. vii) deny the correctness of this identification, and regard Put as the Hebrew name of the land of *Punt*, of the Egyptian inscriptions. This land stretched along the African coast of the Red Sea from the desert E. of Upper Egypt down to Somaliland. From the inscriptions of the 12th, 18th, and 20th dynasties we learn of a lively commercial intercourse between Egypt and Punt. From it the Egyptians imported slaves, monkeys, spices for incense, gold, ivory, ebony, ostrich feathers, and eggs. The inhabitants were partly negroes and partly of Hamitic stock. If this identification be correct, the prophets use "Put" in a broad sense, to include all Africa E. of Egypt and Ethiopia. For **Pul,** Is 66 19, read, with LXX., "Put." J. A. K.

PUTEOLI, piu-tī'o-lai (Ποτιόλοι): A Roman seaport N. of Naples. It was founded 512 B.C. as *Dicæarchia*, and occupied by Rome in 215. It became a Roman colony in 194, and was renamed *Puteoli* ('fountains,' 'craters'). It was the chief commercial city of Italy, in direct touch with the Orient, and had a large Oriental population. It is mentioned but once in the N T (Ac 28 13). J. R. S. S.

PUTHITES, piū'thaits (פּוּתִי, *pūthī*, **Puhites** AV): One of the clans inhabiting the region of Kiriath-jearim (I Ch 2 53). E. E. N.

PUTIEL, piū'ti-el (פּוּטִיאֵל, *pūṭī'ēl*): The father of the wife of Aaron's son Eleazar (Ex 6 25). E. E. N.

PUVAH, piū'vā. See Puah.

PYGARG, pai'gārg. See Palestine, § 24.

PYTHON, pai'thon. See Magic and Divination, § 9.

Q

QUAIL. See PALESTINE, § 25, and FOOD AND FOOD UTENSILS, § 10.

QUARRIES (פְּסִילִים, *pᵉṣīlīm*, 'graven images,' Jg 3 19, 26, RVmg.): The Heb. term strictly means 'hewn stones.' The region of Gilgal (q.v.), where the quarries alluded to are located, was noted for a group of sacred stones, possibly objects of worship, mentioned as a landmark. There is no evidence of a stone quarry in the place (cf. Moore in *Int. Crit. Com.*). In I K 6 7, "quarry" RV does not correspond to any Hebrew word, but translates the passage according to its sense ("before it was brought away" RVmg.). For quarrying stone among the Hebrews cf. Benzinger, *Hebr. Arch.*, p. 236; and among the Egyptians Maspero, *Dawn of Civilization*, p. 383 f. A. C. Z.

QUARTER, SECOND. See JERUSALEM, § 14.

QUARTUS, cwōr'tus (Κούαρτος): A Christian whom Paul associates with himself in salutations to the Roman Church (Ro 16 23). Like Erastus (q.v.), mentioned in the same verse, he may have been a man of position or rank. J. M. T.

QUATERNION, cwa-tęr'ni-un (τετράδιον, 'a squad of four'): A small division of soldiers, consisting of four men, usually assigned to the guarding of prisoners. Four quaternions were placed over Peter at the time of his arrest by Herod (Ac 12 4). From Jn 19 23 it would appear that one quaternion was on guard at the Crucifixion (cf. *Ev. Petri* 9). In view of the fact that the night was divided into four watches, it would seem that one of the number watched while the other three slept through each watch. J. R. S. S.

QUEEN: The original terms so rendered are: (1) *malkāh, mōlekheth* fem. of *melekh*, 'king,' and βασίλισσα; used only of the Queen of Sheba, Vashti, Esther, Belshazzar's mother (?), Candace, and in Song 6 8 f.; Rev 18 7. (2) *gᵉbīrāh*, 'mistress'; the title of the queen mother (I K 15 13 ARVmg.; Jer 13 18, etc.), and once of the consort (I K 11 19). (3) *shēgāl*, 'wife' (Neh 2 6; Ps 45 9). (4) *sārāh*, 'princess' (Is 49 23; cf. I K 11 3).

The "queens" of the polygamous Orient were as a rule merely members of an immense royal harem, whose status was somewhat higher and more secure than that of the concubines (Song 6 8; cf. I K 11 1-8). Often, however, a certain wife would enjoy her lord's special favor, and consequently be raised to a position roughly corresponding to that of a modern queen consort (Tahpenes, I K 11 19; Vashti, Est ch. 1; cf. Neh 2 6). This would ordinarily be the first wife married after the king's accession, especially if of noble birth (Pharaoh's daughter, I K 3 1; Jezebel, I K 16 31); but the favorite might be chosen for her beauty (Est 2 7, 17), or because she had given birth to an acceptable heir (so, apparently, Bathsheba; cf. I K 2 13). The O T, however, does not apply the title "queen" to the wife of any living Hebrew monarch.

On the other hand, as in Oriental courts to-day, the king's mother often exercised a most weighty influence (Jer 13 18; cf. II K 24 12; I K 15 13; ?Dn 5 10). Only after Ahab's death was Jezebel called "queen" (II K 10 13); and it was as queen mother that Athaliah gained the influence which she later used to usurp the throne (II K ch. 11). King Solomon's attitude toward his mother is also significant (I K 2 19).

The only female sovereigns mentioned in the Bible are the Queen of Sheba (I K 10; Mt 12 42 and ‖s), Candace of Ethopia (Ac 8 27), and Athaliah of Judah (II K ch. 11). L. G. L.

QUEEN OF HEAVEN. See SEMITIC RELIGION, § 14 (7).

QUEEN OF SHEBA: The Arabian queen who visited Solomon (I K 10 1-10). Nothing more is known of her outside of what is given in the Biblical story. For the country Sheba (also called Seba) see ARAB, ARABIA; ETHNOGRAPHY AND ETHNOLOGY, §§ 8, 11; SABEAN and SHEBA. E. E. N.

QUESTION. See WISDOM, WISE MEN.

QUICK, QUICKEN: These words occur often in AV and are occasionally used in RV to render terms usually translated "alive," "living," "to make" or "keep alive" or "to cause to live." At times the meaning is purely physical (*e.g.*, Nu 16 30; Ac 10 42, etc.); in other cases, especially in the Psalms, while the physical reviving is the basis, the expression often includes more. In Paul, spiritual newness of life is sometimes meant (*e.g.*, Eph 2 5; Col 2 13), but generally, it is the resurrection life that is intended (Ro 4 17, 8 11, etc.; cf. also Jn 5 21, 6 63). E. E. N.

QUICKSANDS. See MEDITERRANEAN.

QUIRINIUS, cwai-rin'i-us (Κυρήνιος): The name of a Roman governor under whom a census was taken in Judæa (Lk 2 1, 4; Cyrenius AV). No explicit mention of such a census occurs elsewhere, and Q. is known to have been governor in 6 A.D. and to have taken a census then (Jos. *Ant.* XVIII, 1 1, 2 2). For the difficulty raised Ramsay (*Was Christ Born in Bethlehem?* (1898) proposes the following solution: There was a system of periodic enrolment in Syria by cycles of fourteen years, beginning from first *annus Augusti* (23 B.C.). An enrolment was therefore due, and was made, in Syria in 8 B.C.; but for state reasons Herod had it deferred in Judæa until late in the summer of 6 B.C., when Quirinius was special *legatus Augusti* to carry on war against the Homonadenses (6–4 B.C.), being in command (ἡγεμών = *dux*; Luke here also is correct) of the army and directing the foreign policy of Syria, while Varus (governor of Syria, 7–4 B.C.) retained the administra-

tion of the civil affairs of the province. Q. and the war overshadowed Varus in the mind of Luke. This enrolment was not made after the Roman system; but, in order to save the susceptibilities of the Jews, was given a Jewish character, being conducted according to tribes and households. Consequently, no tumults occurred. Q. was consul in 12 B.C.; was appointed *legatus Augusti* for Syria for the first time, 6–4 B.C., proconsul of Asia, 3–2 B.C., and *legatus Augusti* for Syria for the second time, 6–9 A.D. (after the death of Herod). During this second governorship the famous enrolment of Quirinius took place, causing tumults, because Judæa was now incorporated into the Roman Empire, and the enrolment was considered a mark of servitude. Q. died 21 A.D. See also PROVINCE. J. R. S. S.

QUIVER. See ARMS AND ARMOR, § 3.

QUOTATIONS: **I.** Quotations by O T writers from preexisting sources are of two kinds, *i.e.*, those whose sources are given and those made anonymously. Of the first class are the citations from the *Book of Jashar* (Jos 10 13; II S 1 18); the *Book of the Wars of Jehovah* (Nu 21 14); and, in the LXX., the *Book of the Song* (I K 8 53). Many cases of reference to the *Book of the Kings of Israel* and to the *Book of the Kings of Judah* are also specifically found in I, II Kings and I, II Chronicles (cf. Israel, I K chs. 14, 15, 16, 22; II K chs. 1, 10, 13, 14; I Ch ch. 9; II Ch chs. 20, 33; Judah, I K chs. 15, 22; II K chs. 8, 12, 14, 15, 16, 20, 21; Judah and Israel, II Ch chs. 25, 28, 32; Israel and Judah, II Ch chs. 27, 35, 36; Kings, II Ch ch. 24), but not by way of quotation. Of the second class are the poetic passages, such as the Song of Lamech (Gn 4 23 f.), the Song of Moses (Ex 15 2-18), and many prose extracts which, from the nature of the case, can not be positively identified. To the latter class must be added also the passages common to two or more writers, with reference to which the question arises whether they are original with either of the writers, always admitting the possibility of their being quoted by both from some antecedent writing (Is 2 2-4 = Mic 4 1-3; Ob ver. 5 = Jer 49 9).

1. In the O T.

II. Quotations by N T writers are predominantly from the O T, the only exceptions being the lines introduced by Paul into his discourse on Mars Hill (Ac 17 28, from Aratus, or Cleanthes), and into his letters (I Co 15 33, from Menander; Tit 1 12, from Callimachus; I Co 12 12-27, perhaps from the fable of Menenius Agrippa), Jude from *Eth. En.* and *Ass. Mos.* vs. 9, 14.

2. In the N T.

(1) From Pagan Writers.

III. The quotations from the O T are very numerous. They are found in every book of the N T, except Phm, I, II, and III Jn, and II P, and are drawn from every book of the O T except Est, Song, and Ec. It is not easy to draw the line between an explicit quotation and a trace of the influence of an older writer's language on a later one. Accordingly, statistical statements on this subject must be taken with some allowance. Nevertheless, the number of explicit quotations from the O T in the New has been computed with a fair degree of accuracy as 275.

(2) From the O T.

According to the relation which quotations sustain to the original text, they may be classified as follows:

(1) Direct citations made immediately from the Hebrew (O T). These are not numerous (Lk 1 17, from Mal 3 1).

3. Classes of Quotation.

(2) Direct quotations made from versions. Of these the vast majority are based on the LXX., and develop differences between the original as found in the N T and the form of it which appears in the quotation, such as: (a) changes in the order of the clauses, *e.g.*, Ro 10 20 reverses the order of clauses in Is 65 1, from which it is taken. (b) The addition of a word or clause, *e.g.*, in Jn 6 31, from Ps 78 24 ("do it" is not in the O T, but added by the LXX.). (c) The substitution of one Heb. word for another, because of identity of radicals, *e.g.*, Ac 15 17, from Am 9 12, reads *'ādhām* ('man,' *ἀνθρώπων*), instead of *'Ĕdhom* (Edom). (d) The substitution of words by slight changes of radicals, *e.g.*, Ac 15 17 from Am 9 12, giving "seek" (*yidhr'shū*) for "possess" (*yirshū*). (e) The substitution of words or clauses by processes now impossible to trace, *e.g.*, Ro 9 27 f., from Is 10 22 f. (f) The substitution of different renderings, which would be admissible as alternate translations of the same Heb. originals, *e.g.*, He 1 7, from Ps 104 4, where the word "wind" is used instead of "spirit," both being possible renderings of *rūaḥ* (cf. also He 2 6-8, from Ps 8 4-6, where "angels" appears instead of "God," for *'ĕlohīm*). Besides the LXX., however, the Aramaic translations occasionally serve as the basis of quotations, as in Ro 9 33, 10 11 and I P 2 6, 8, from Is 28 16 (here the Targumic insertion "in him" is reproduced); I Co 15 54, from Is 25 8, where "forever" is the Aram. for "unto futurity." (3) Indirect, or secondary, quotations are made not from any O T text or version, but from writings into which they had been incorporated. The existence of such quotations is attested by the agreement of two or more N T writers varying uniformly from the known O T texts. Such cases could not, of course, be attributed to habits of memory, and, though they might be due to the use of lost or unknown texts, it is more likely that they arise from citing quotations (cf. I P 2 6 f. with Ro 9 33; Ro 12 19 with He 10 30). (4) Quotations from memory are such as agree with no text exactly and present a considerable freedom in reproducing the original. Such are Ro 11 4 from I K 19 18; Jn 2 17 from Ps 69 9; cf. also I Co 14 21 f. from Is 28 11 f. (5) Parallelistic quotations give the sense of the original writer without any effort to reproduce his words. (6) Combined quotations utilize more than one O T passage, and are quite common (Ac 15 17, from Am 9 12 and Jn 12 15).

The principles upon which N T quotations are made from the O T are precisely the same as those which govern all quotations elsewhere in literature (cf. Johnson, *The Quotations of the O T in the N*). While the sacredness of the O T to the N T writers is everywhere manifest, there is a great latitude in the use of its language. (1) Some O T passages are used in their exact O T sense. (2) Others are taken as containing general principles, which had an application in their original

6. Principles Governing Quotations.

form, but might be applied also to the time of the reader. (3) A third class are the quotations based on the principle of accommodation. This is done when the language of an old writer is adopted as a chaste and familiar form of words to express one's own thoughts (cf. Mt 2 18, from Jer 31 15 f.). (4) A fourth class is that in which O T transactions are allegorized, and the language referring to them incorporated in an allegorical sense (cf. Gal 4 21 ff.; I Co 9 9).

Efforts to establish distinctions according to the formulas by which quotations are introduced do not succeed. The formulas "The Scripture saith," "It saith," "It is written," "Then was the Scripture fulfilled which saith," "This was done that the Scripture might be fulfilled," sometimes mean no more than quotation-marks in modern book-making.

7. Introductory Formulas.

LITERATURE: Turpie, *The O T in the N* (1868); Toy, *Quotations in the N T* (1885); Johnson, *The Quotations of the N T from the O* (1896); Huhn, *Die Alttest'liche Citate u. Reminiscenzen im N T* (1900); Dittmar, *Vetus Testamentum in Novo* (1899–1903).

A. C. Z.

R

RAAMA, rê'a-ma, **RAAMAH,** rê'a-mā. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

RAAMIAH, rê''a-mai'ā (רַעַמְיָה, *ra'amyāh*), 'J" thunders': One of the leaders of the Return (Neh 7 7; **Reelaiah** in Ezr 2 2).

E. E. N.

RAAMSES, ra-am'sîz (רַעַמְסֵס, *ra'amsēs*): A store-city named in connection with Pithom as built by the Israelites under the direction of Egyptian task-masters (Ex 1 11). It was situated in or near Goshen. The name suggests its having been founded by Rameses II, generally supposed to be the Pharaoh of the oppression. See also PITHOM.

A. C. Z.

RABBAH, rab'ā (רַבָּה, *rabbāh*), 'great [city]': **1.** The capital of the Ammonites; usually **Rabbath** and **Rabbath-Ammon.** One of the most important cities on the E. of the Jordan. Map I, G 8. It was besieged and captured by David (II S 12 29; I Ch 20 1), but was allowed self-government under its own princes (II S 17 27). It must have consisted of two parts, of which one was stormed by Joab (II S 12 27), and the other by David. It was here that the sarcophagus ("iron bedstead") of Og, King of Bashan, was to be seen (Dt 3 11). In the 3d cent. B.C. it was Hellenized, and given the name of Philadelphia after Ptolemy Philadelphus (285–246 B.C.). According to Polybius (V, 71), Antiochus the Great seized and annexed it to his dominions (218 B.C.); but in 135 it was in the hands of Zeno Kotylas (Jos. *Ant.* XIII, 8 1). The modern site is fixed by the name *'Amman* in the upper Jabbok (*Wâdy 'Amman*) NE. of Heshbon. According to Conder, there are here ruins of Byzantine, Arab, and Roman (of the age of the Antonines), as well as prehistoric times. The N. portion of the site ends in a pool hewn out of the rock, and accessible from the city through an underground conduit (Polybius, V, 71). This was probably the citadel stormed by Joab (II S 12 27).

A. C. Z.

RABBATH, rab'ath. See RABBAH.

RABBATH-AMMON, rab''ath-am'ŏn. See RABBAH.

RABBI, rab'ī *or* rab'ai, **RABBONI,** rab-bō'nai: A title given by the Jews to their learned teachers. The Heb. form '*rabbī*' (רַבִּי) is from *rabh* (רַב) with the pronominal ending *i*, 'my,' and means literally 'my great one,' or 'my master' (in a polite sense). Other (Aram.) forms were *rabbān* and *rabbōn*. The Gospels frequently change the Heb. *rabbī* to **διδάσκαλος,** 'teacher' (perhaps also to **κύριος,** 'lord,' Mt 17 4, or **ἐπιστάτης,** 'overseer' or 'ruler,' Lk 9 33), but at times simply transliterate it by **ῥαββί** (or **ῥαββεί**) (Mt 23 7 f.; Jn 1 38, etc.). Mary at the tomb used the Aramaic form *rabbōnī*, 'my master' (Jn 20 16). Jesus forbade His disciples to claim this title, since He alone was qualified for such a title (Mt 23 8 ff.), and God alone should be called 'father,' also a title which the Jewish teachers applied to their learned doctors. See Dalman, *Words of Jesus*, xiv.

E. E. N.

RABBITH, rab'ith (רַבִּית, *rabbīth*): A town of Issachar (Jos 19 20). Map III, G 2.

E. E. N.

RABMAG, rab'mag (רַב־מָג, *rabh-māg* = Babyl. *rab-mugi*), 'great prince': A title of Nergal-sharezer, one of the officers present at the capture and destruction of Jerusalem in 586 B.C. (Jer 39 3). Of the various explanations of the meaning of the title, that above suggested seems most plausible.

I. M. P.

RABSARIS, rab-sê'ris *or* rab'sa- (רַב־סָרִיס, *rabh-ṣārīṣ*): The title of one of the three officers whom Sennacherib sent to demand the surrender of Jerusalem (II K 18 17); also of one of the officers of Nebuchadrezzar who sat in the council at the fall of Jerusalem (Jer 39 3). There are different theories as to the interpretation of the word. The common meaning attached to it is that found in Dn (1 3), "master of the eunuchs." It seems to be an Assyro-Babylonian compound, *rabû-ša-reši*, meaning 'chief who is head.' This at least would seem most nearly its signification in the case of the foreign officers. Such a meaning may have been toned down in the Hebrew ideas to "chief of the eunuchs," who were the responsible personages about the court.

I. M. P.

RABSHAKEH, rab-shê'kĕ *or* rab'sha-kĕ (רַבְשָׁקֵה, *rabhshāqēh*, Babyl. *rab-shaki*), 'chief of the heads': A title of one of the officers with the tartan (q.v.) and Rabsaris sent by Sennacherib to demand of Hezekiah the surrender of Jerusalem (II K 18 17, 19, 26-35). He was an officer, apparently next in importance to the tartan, for in the colloquy over the surrender of the city he was the spokesman for the Assyrian army, and was able to speak in two Palestinian languages, the Hebrew and Aramæan.

I. M. P.

RACA, rê'cɑ (ῥακά, Mt 5 22; abbreviated and transliterated from the Aram. *rēqān*, 'empty [head]'): A term expressive of contempt. Its Gr. equivalent "Thou vain man" (κενέ) appears in Ja 2 20. The word does not occur often enough to warrant a safe generalization as to the degree or kind of feeling it expresses. In particular, it is a question whether "Raca" gives vent to a stronger or a weaker sentiment than "Thou fool." Its position, however, between mere silent anger and clearly expressed contempt for moral worthlessness points to the signifying of an intermediate feeling of deprecation for intellectual defect ('emptiness'), which is more reprehensible than suppressed anger, but less so than unbridled moral condemnation of others. A. C. Z.

RACAL, rê'cal (רָכָל, *rākhāl*, **Rachal** AV): A place to the leading men of which David sent presents (I S 30 29). But the LXX. reads Carmel (in Judah), which is probably correct. E. E. N.

RACE: This term translates Heb. and Gr. words meaning in general 'course': (1) *'ōraḥ*, 'path' (Ps 19 5, "course" RV); but more specifically the place in which race-contests were held; (2) *mērōts*, 'running' (Ec 9 11); (3) ἀγών (He 12 1); (4) στάδιον (I Co 9 24, "race-course" RVmg.) and the contest itself. The figure of the foot-race, as representing life and its struggles and rewards, was especially expressive to those familiar with the Greek games (Ac 13 25; II Ti 4 7 f.; Gal 2 2, 5 7). A. C. Z.

RACHAB, rê'cab. See RAHAB.

RACHAL, rê'cal. See RACAL.

RACHEL, rê'chel (רָחֵל, *rāḥēl*), 'ewe': The younger daughter of Laban, and the cousin and beloved wife of Jacob. For her the patriarch served Laban seven years, and, as Leah was substituted by craft, he was compelled to serve another seven years in order to secure her (Gn ch. 29). For a period she was childless, and envious of her sister. She gave her maid Bilhah (q.v.) to Jacob as concubine, and adopted her two sons, Dan and Naphtali (Gn 30 1-8). Later, while still in Mesopotamia, she bore Joseph (Gn 30 22-25); on the way from Bethel to Ephratah she died in giving birth to Benjamin (Gn 35 16-20). When Jacob left Laban, she carried her father's teraphim, and concealed the theft with skill (Gn 31 14 f.). There are two traditions as to the location of her grave: (1) Between Jerusalem and Bethlehem (Gn 35 19); (2) N. of Jerusalem, on the borders of Benjamin (I S 10 2). In Jer 31 15 (cf. Mt 2 18) Rachel (**Rahel** AV), the tribal mother of the northern tribes, mourns for her sons who are carried into captivity. In the patriarchal narrative "Rachel" undoubtedly has a tribal as well as a personal significance, for about her are grouped five northern tribes—Ephraim and Manasseh (= Joseph), Benjamin, Dan, and Naphtali. (For this point, see TRIBE, TRIBES.) J. A. K.

RADDAI, ra-dê'ai, rad'ê, *or* rad'a-ai (רַדַּי, *raddāy*): The fifth son of Jesse (I Ch 2 14). E. E. N.

RAFT. See FLOAT.

RAGAU, rê'gō. See REU.

RAGUEL, ra-giū'el *or* rag'yu-el. See JETHRO.

RAHAB, rê'hab (רָהָב, *rāhābh*; also in the N T **Rachab,** Ῥαχάβ), 'broad': **I. 1.** A woman of Jericho who received and helped the spies of Joshua (Jos 2 1 f., 6 17 f.). To bring this story within the compass of natural events, it must be assumed that Rahab was in some way brought into touch with affairs outside her own small community; that she had become fascinated by the new and different life of the advancing Hebrews, and was thus ready to cast her lot in with them. That a plain woman of Jericho should have thus lived above the common level does not appear likely; but, considering the social position occupied by the class to which Rahab belonged, this improbability disappears. Women of this class came into touch with travelers from abroad, and Rahab may have easily learned of the achievements and hopes of the new people emerging from the wilderness. **2.** The name Rahab again occurs in the genealogy of Jesus as that of the wife of Salmon and mother of Boaz (Mt 1 5). It has been debated whether this could be the same person as the Rahab in Joshua. The spelling of the name in Mt (Ῥαχάβ) is different from that in the LXX. and in He 11 31 and Ja 2 25 (Ῥαάβ), but, *per contra*, Josephus gives it as in Mt. Upon the whole, it seems not impossible that one person is meant.

II. (רָהָב, *rāḥabh*), 'storm,' 'arrogancy' (Job 26 12, 9 13, "proud" AV; Is 30 7, "strength" AV): A proper name used in a literal and in a figurative sense. In the literal sense, it denotes a mythological sea-monster of the same class as the Dragon (q.v.), and is probably connected with the Semitic myth of Tiâmat, the destroyer of God's order in the universe (Job 26 12; Is 51 9). In the figurative sense, it is a name given to Egypt (Ps 87 4, 89 10; Is 30 7 RV). But why it is thus given is not clear. A. C. Z.

RAHAM, rê'ham (רַחַם, *raḥam*): A descendant of the Jerahmeelite Caleb (I Ch 2 44). E. E. N.

RAHEL, rê'hel. See RACHEL.

RAIMENT. See DRESS AND ORNAMENTS.

RAIN. See PALESTINE, § 19.

RAINBOW (ἶρις): The rainbow, as a phenomenon in nature, is referred to at the end of the Flood narrative (Heb. *gesheth*, 'bow,' Gn 9 14). The Babylonian parallels do not contain this feature, from which it may be inferred that it is an Israelitic addition of significance. This significance is naturally that, because the rainbow accompanies a passing shower, the calamity of the Flood may be regarded as temporary (cf. Gn 9 16). The rainbow, however, plays an important part in folk-lore generally (cf. Sayce, *Expos. T.* VII, 308). But no distinct traces of this are found in Israel. In Ezk (1 28) and Rev (4 3, 10 1) the rainbow is emblematic of God's glory. A. C. Z.

RAISE FROM THE DEAD, TO. See RESURRECTION.

RAISIN, CAKES OF: The rendering of the Heb. *'ăshīshē 'ănābhīm* ("flagons of wine" AV). Cakes made of pressed grapes, or raisins, were used in the

worship of heathen gods. The charge brought by Hosea against the Israelites that they "love cakes of raisins" (Hos 3 1; cf. Jer 7 18, 44 19) is equivalent to saying that they worship other deities than J", or that they worship Him after the manner of the heathen cultus. See also FOOD AND FOOD UTENSILS, § 5. E. E. N.

RAKEM, rê'kem (רָקֶם, *rāqem* [in pause]; the proper form is *reqem*): A descendant of Machir (I Ch 7 16). E. E. N.

RAKKATH, rak'ath (רַקַּת, *raqqath*): A fortified city of Naphtali (Jos 19 35). Perhaps near the site of Tiberias (q.v.). E. E. N.

RAKKON, rak'ən (רַקּוֹן, *raqqōn*): A city of Dan (Jos 19 46). Site unknown. E. E. N.

RAM (רָם, *rām*), 'exalted': **1.** An ancestor of David (Ru 4 19; Mt 1 3 f.; but in Lk 3 33 **Arni** RV). **2.** A brother of Jerahmeel (I Ch 2 9). **3.** The name of the family of Elihu (Job 2 32), which may be the same as the **Aram** of Gn 22 21. A. C. Z.

RAM. See SACRIFICE AND OFFERINGS, § 5.

RAM, BATTERING-RAM. See BESIEGE.

RAMAH, rê'mā (רָמָה, *rāmāh*, usually with the article), 'the height': The name of several towns in Palestine. **1.** A city of Benjamin, on the frontier between the two kingdoms of Judah and Israel (Jos 18 25; I K 15 17 ff., etc.). Near it was the palm-tree of Deborah (Jg 4 5) and Rachel's grave (Jer 31 15; Mt 2 18 **Rama**). Map III, F 5. **2.** A city in Ephraim, also called Ramathaim-zophim (I S 1 1), the home of the prophet Samuel (I S 1 19, 2 11, 7 7, etc.). Map III, E 4. **3.** A town of Naphtali (Jos 19 36). Map IV, D 6. **4.** A town of Asher (Jos 19 29). Map IV, C 5. **5.** A shorter form for Ramoth-gilead (q.v.) (II K 8 29; II Ch 22 6). **6.** R. "of the South" (Jos 19 8 **Ramath** AV). A town of Simeon. Site unknown. E. E. N.

RAMATH, rê'math. See RAMAH.

RAMATHAIM, rê"ma-thê'im (רָמָתַיִם, *rāmāthayim*, and **Ramathaim-zophim**): The birthplace of the prophet **Samuel** (I S 1 1). Probably the same as Ramah (q.v.). E. E. N.

RAMATHITE, rê'math-ait (רָמָתִי, *rāmāthī*), 'man of Ramah': The designation of Shimei, David's chief husbandman (I Ch 27 27). E. E. N.

RAMATH-LEHI, rê"math-lî'hai. See LEHI.

RAMATH-MIZPEH, rê"math-miz'pê (רָמַת הַמִּצְפֶּה, *rāmath ha-mitspeh*), 'the height of the watch-tower': A place on the border of Gad (Jos 13 26). Probably the same as Mizpah (q.v.). E. E. N.

RAMESES, ram'ḗ-sîz *or* ra-mes'îz. See RAAMSES.

RAMIAH, ra-mai'ā (רַמְיָה, *ramyāh*), 'J" is high': One of the "sons of Parosh" (Ezr 10 25). E. E. N.

RAMOTH, rê'moth (רָאמֹת, *rā'mōth*, and רָמֹת, *rāmōth*), 'heights': **I.** See JEREMOTH. **II. 1.** A town of Gad in Gilead, also called **Ramah** (II K 8 29) and **Ramoth-Gilead.** It was assigned to Gad, and was probably occupied by Gadites early in the conquest-period (Dt 4 43; Jos 20 8). According to later theory, it was a Levitical city (Jos 21 38; I Ch 6 80). It was the residence of one of Solomon's prefects (I K 4 13). Later, it was seized by the Aramæans of Damascus, and its recovery was the object of the campaign of Ahab in which he was mortally wounded (I K 22 3 ff.). Israel had possession of it in the days of Jehoram, son of Ahab (II K 8 28 f., 9 14), and it was here that the conspiracy of Jehu was organized (II K 9 1-13). Though so important a place, its site has been much disputed. The identification on Map I, G 6 is not at all certain. Strong reasons are assigned by Merril for identifying it with Gerasa (Map I, G 6). By others a site at, or near, *Es Ṣalṭ* (Map I, G 7) is urged, while G. A. Smith thinks it must have been farther N., somewhere on the *Yarmûk*. **2.** A Levitical city of Issachar (I Ch 6 73), apparently the same as Jarmuth (Jos 21 29), or **Remeth** (Jos 19 21). **3.** "Ramoth of the South" (I S 30 27). See RAMAH, **6.** E. E. N.

RAMOTH-GILEAD, rê"moth-gil'ḗ-ad. See RAMOTH, II, 1.

RAMPART. See CITY, § 3.

RAMS' HORNS. See MUSIC AND MUSICAL INSTRUMENTS, § 3 (2) (d).

RAM'S SKIN. See TABERNACLE, § 3 (2) (end).

RANGES: This term renders the Heb. words (1) *ṣᵉdhērōth*, 'rows [of soldiers]' (II K 11 8, 15; II Ch 23 14). (2) *yᵉthūr*, 'stretch [of country]' (Job 39 8). (3) *kīrayim*, a grate with 'rows [of fire-pans],' designed for cooking several kinds of food at the same time (Lv 11 35, "stewpan" RVmg.). A. C. Z.

RANKS: The rendering of *πρασιά*, 'a square plot of ground' covered with grass or vegetables (Mk 6 40). See also WARFARE, § 6. E. E. N.

RANSOM: This word renders the following terms: (1) *kōpher*, 'cover' (from the Piel form, *kippēr*, 'to cover over,' 'pacify,' Ex 30 12; Job 33 24; Ps 49 7, etc., and, in RV, Ex 21 30; I S 12 3). (2) *pidhyōn*, 'freedom' (Is 35 11; Hos 13 14; Ps 69 18; Is 51 11 RV). (3) verb *ga'al*, 'to redeem' (Is 51 10 AV; Jer 31 11 AV). (4) *λύτρον, ἀντίλυτρον* (Mt 20 28; I Ti 2 6). In the O T the underlying conception is that of release from an evil condition, under the control of another. The method of release is not clearly presented. But its essence is that of propitiating, either by a sacrificial gift or by the payment of a sum of money, him who has the power to release. If the former, the propitiatory gift may be a life, or the substitute for a life. In any case, the stress of thought is laid, not on the method of ransoming, but on the result, *i.e.*, the release of the ransomed. In the N T the conception rises into a place of the highest importance, because it expresses the efficacy of Christ's work of redemption from sin. In Mt 20 28, Mk 10 45 Jesus describes His own mission as the giving of "his life a ransom for many." But in this connection "ransom" can be neither the process of securing release nor the simple result of that process—the release itself. How this operates is not clearly given, and conflicting views have been

propounded on the subject. See Stevens, *Theol. of the N T* (1899), p. 119; Weiss, *The Rel. of the N T* (1905), pp. 228 ff. A. C. Z.

RAPHA, rê'fa (רָפָא, *rāphā'*): The ancestral head of a clan of Benjamin (I Ch 8 2). E. E. N.

RAPHAH, rê'fā. See Rephaiah.

RAPHU, rê'fū (רָפוּא, *rāphū'*), 'healed': The father of Palti, one of the spies (Nu 13 9); perhaps the same as Rapha. E. E. N.

RAVEN. See Palestine, § 25.

RAZOR: This term is the rendering of: (1) *ta'ar* (Nu 6 5, 8 7; Is 7 20; Ezk 5 1), which means also the sheath of a sword, and (2) *mōrāh* (Jg 13 5, 16 17; I S 1 11), which is probably the specific Heb. word for "razor." The earliest razors were of flint, later bronze (see Metals) and steel came to be used. See also Shave, Shaving. C. S. T.

READ, READING. See Education, §§ 8 ff.

REAIAH, rę-ê'ya *or* rî"a-aı'a (רְאָיָה, *re'āyāh*), 'J" hath seen': **1.** The ancestor of a clan of Judah (I Ch 4 2). **2.** A Reubenite (I Ch 5 5, **Reaia** AV). **3.** The ancestral head of a family of Nethinim (Ezr 2 47; Neh 7 50). E. E. N.

REAP, REAPER, REAPING. See Agriculture, § 5.

REARWARD (**Rereward** AV): In I S 29 2 the word has no technical significance; it means simply the last part of the line to march by. But in other places (Nu 10 25; Jos 6 9, 13; Is 52 12, 58 8) the expression (from the verb *'āṣaph*, 'to gather') refers to those who 'close up' the formal line of march. E. E. N.

REBA, rî'ba (רֶבַע, *rebha'*): A petty 'king' of Midian, slain by Israel (Nu 31 8; Jos 13 21). E. E. N.

REBEKAH, rę-bek'ā (רִבְקָה, *ribhqāh*, **Rebecca,** Ro 9 10): The wife of Isaac. R. was the daughter of Bethuel, Abraham's nephew (Gn 22 23), and lived in Paddan-aram until her betrothal, the story of which (ch. 24) "is told with singular picturesqueness and grace, and presents an idyllic picture of simple Eastern life" (Driver, *Com., ad loc.*). The character of R., however, as revealed in subsequent chapters, is far from attractive. Of her two sons, Esau and Jacob (25 21 ff.), she favored the latter (25 28), whom she taught to deceive his blind father and assisted in his flight to her brother Laban (ch. 27). While dwelling in Gerar, Isaac unsuccessfully attempted to pass off Rebekah as his sister (26 6 ff.; apparently a duplicate of the similar story in ch. 20). Jacob speaks of his mother as buried in the cave of Machpelah (49 31), but the circumstances of her death are not mentioned. See also Isaac. L. G. L.

REBUKE: This word renders terms derived from five Heb. and four Gr. roots: (1) *gā'ar*, 'chide,' used of man (Gn 37 10; Ru 2 16; Jer 29 27 RV); of God (Ps 9 5 [6], 68 30 [31], 119 21; Is 17 13; Zec 3 2); 'check' or 'restrain by reprimand,' of God (Ps 106 9; Nah 1 4; Is 54 9; Mal 2 3 "corrupt AV," 3 11); *g'ārāh*, n., 'chiding,' used of man (Pr 13 1, 17 10; Ec 7 5; Pr 13 8, "threatening" RV; Is 30 17, "threat" RV); 'reprobation in act' of God (Ps 76 6 [7], 80 16 [17]; Is 51 20, 66 15); 'a check' of God (II S 22 16 = Ps 18 15 [16]; Ps 104 7; Is 50 2), *mig'ereth* (Dt 28 20). (2) *ḥerpāh* (Is 25 8 and Jer 15 15, "reproach" RV). Elsewhere almost uniformly "reproach." (3) *yākhaḥ* in Hiph., 'judge' (Gn 31 42; I Ch 12 17); 'decide for' (Is 2 4 = Mic 4 3); 'correct' (Ps 6 1 [2] = 38 1 [2]); 'chide,' 'reprove' (Pr 9 7, 8 and Am 5 10, "reprove" RV; Lv 19 17; Pr 24 25, 28 23); *tōkhēḥāh* in sense of 'correction,' 'punishment' (II K 19 3 = Is 37 3; Hos 5 9; cf. Ps 149 7 pl.); *tōkhaḥath*, 'reproof' (Pr 27 5); 'correction' (Ps 39 11 [12]; Ezk 5 15, 25 17). (4) *mūṣār* (Hos 5 2), lit. 'I [God] am a chastisement ["rebuker" AV] for them.' (5) *rībh* (Neh 5 7, "contended" RV). (6) *ἀμώμητος* (Ph 2 15, "without blemish" RV). (7) *ἐπιπλήσσειν*, 'chide' (I Ti 5 1). (8) *ἐλέγχειν*, 'convict of error,' 'refute' (Tit 1 13, 2 15; cf. 1 9); 'chide' (I Ti 5 20), 'punish' (He 12 5; Rev 3 19). "Reprove" RV in all five passages; *ἔλεγξις* (II P 2 16). (9) *ἐπιτιμᾶν*, 'chide' (Mt 16 22; Mk 8 32, 33; Lk 9 55, 17 3, 23 40; II Ti 4 2); 'rebuke' in order to restrain (Mt 8 26, 17 18, 20 31; Mk 1 25, 4 39, 9 25, 10 48, "charged" AV; Lk 4 35, 39, 41, 8 24, 9 42, 18 39; Jude ver. 9), in the sense of 'to keep away' (Mt 19 13; Mk 10 13; Lk 18 15). C. S. T.

RECAH, rî'cā (רֵכָה, *rēkhāh*, **Rechah** AV): A town whose site is unknown. The notice in I Ch 4 12 is obscure, and appears to indicate the mixed descent of the inhabitants of the towns mentioned. E. E. N.

RECEIPT OF CUSTOM. See Tax, Taxation.

RECHAB, rî'cab (רֵכָב, *rēkhābh*), 'rider,' 'horseman': **1.** Son of Rimmon, a Beerothite. With his brother Raanah he murdered Ishbosheth, son of Saul (II S 4 2 ff.), and was put to death by David. **2.** A descendant of Hammath, the Kenite (I Ch 2 55, "Hemath" AV), and the father of Jehonadab (II K 10 15), and of the Malchiah who assisted Nehemiah in rebuilding the walls of Jerusalem (Neh 3 14). The special distinction of Rechab is that he founded a tribe of total abstainers called, after himself, **Rechabites** (Jer 35 6). The phrase "Hammath, the father of the house of Rechab" (I Ch 2 55) seems to make the real founder of the tribe Hammath himself. This, however, is probably the result of the long residence of the clan at Hammath (the place), and the effort to fix its genealogy locally. But "Rechab" means 'rider [on camels],' which affiliates the clan with an earlier or nomadic mode of life. The organization of the Rechabites was evidently effected by Jehonadab upon the basis of zealous worship of J", and the complete prohibition of wine and of a settled city or town life. In II K 10 15 Jehonadab, evidently in the character of a Rechabite, is shown to have joined himself to Jehu, when the latter made his attack upon Baal-worship and exterminated the house of Ahab. The Rechabites came into the fullest view among the Israelites through the prophetic word of Jeremiah (ch. 35), who used a coming of a band of them into Jerusalem at the time of the siege of the city as the occasion for pointing to their loyalty to the law of their founder as worthy of emulation by Israel in general. In

later times the name "Rechabite" was perpetuated, partly by the descendants of these early clansmen, and partly by imitators of their practise of abstinence from wine. They are mentioned as existing in the N T times (Eus. *HE*, II, 23). In modern times, they are said to exist in Syria and Arabia. But the lineal connection of these with the Biblical Rechabites is doubtful. A. C. Z.

RECHABITE, rec'a-bait, rĭ'cab-ait, *or* rec'ab-ait. See RECHAB.

RECHAH, rĭ'cā. See RECAH.

RECOMPENSE: This term represents (1) *gāmal*, 'to requite,' noun *gᵉmūl* (II S 19 36; Is 35 4). (2) *nāthan*, 'to render' (II Ch 6 23, but "requiting" RV; and Ezk 7 3, "to bring upon" RV). (3) *shūbh*, 'to restore' (Nu 5 7 f., but "to make restitution," II S 22 21 RV). (4) *shālam*, nouns *shīllūm*, *shillem*, 'to complete,' as if a transaction in which a restitutory portion was still pending was not complete (Is 65 6; Jer 16 18). (5) *tᵉmūrāh*, 'exchange' (Job 15 31). (6) *ἀποδίδοναι*, 'to give back' (Ro 12 17), with compound *ἀνταποδίδοναι* (Lk 14 14), noun *ἀνταπόδομα*, and (7) *ἀντιμισθία* (He 11 26). The generic idea of recompense is that of restoration of an equitable status wherever it has been disturbed, whether in the relations of men with one another or with God. But an ethical, as contrasted with a commercial, notion of equity is given in the doctrine that J" is Himself the avenger of the weak, and will see that they receive just treatment. In His own conduct, He always deals according to just standards (Dt 32 35; Ro 12 19). A. C. Z.

RECONCILE, RECONCILIATION: These words have almost disappeared from the O T in the RV, being retained only in Dn 9 24 and I S 29 4. In the N T "reconcile" occurs fourteen times. Twice it is used of men who, mutually estranged, are to be reconciled (Mt 5 24; I Co 7 11). In the former case, the offender deals with his offense (cf. I S 29 4). Elsewhere, the reconciliation concerns the relations of God and man (compounds of *ἀλλάσσειν* being used); and in all (except Ro 11 15) Christ is directly named as the means of reconciliation. In three passages (Ro 5 10; II Co 5 18-20; Col 1 20-23) there is the same instinctive movement of thought. In each, God is said to have made a reconciliation in or through Christ which affects the race (or even "all things"), an act of God which is precedent to human personal acts and experience, but which is realized or consummated in the latter. This word has come to be used in Christian thought to describe the peculiar and unique glory and effect of Christ's person and work in our world. He has established a new relation to God, which is expressed under varying phraseology throughout the N T. The experience of it made the N T possible. As to how Christ produced this immeasurable effect, the passages above referred to and many others derive it especially from His sacrificial death. Other words also are used (see ATONEMENT; PROPITIATION; SACRIFICE), through which the various aspects of the problem are set forth.

LITERATURE: See under article on Atonement, also A. Adamson in *HDB*, s.v. W. D. M.

RECORD, RECORDER: In all Oriental countries a record was kept of the important events of the reign of each king. In Est 6 1 this is called the "book of the records [*zikkārōn*] of the chronicles" (cf. 2 23, 10 2, "book of the chronicles," lit. 'book of days'; Ezr 4 15, "book of the records" [Aram. *dokhrān*], 6 2 "record" [*dikhrōn*]). Mention is often made of the "chronicles of the kings" of Judah, or of Israel (I K 14 29, 15 31, etc.). The work of keeping these annals was entrusted to one or more officials. Many have thought that this was "the recorder" ("chronicler" RVmg., II S 8 16, 20 24; I K 4 3; II K 18 18, 37; I Ch 18 15, 34 8; Is 36 3, 22), who acted as a state-historian. The Heb. word *mazkīr* (from *zākhar*, 'to remember') means 'one who causes to remember' or 'calls to mind,' and if not the first, he was among the highest court officials (II S 8 16 f.; I Ch 18 15; Is 36 3, 22). He is distinguished in almost all the passages from the scribe (*ṣōphēr*), q.v., who prepared state papers and had charge of official and foreign correspondence; but his position seems to have been greater than would be that of a state-historian, although he might have had oversight of the making of the annals. He was perhaps the chancellor (grand vizier), who called the king's attention to important matters of state, and acted also as counselor. In all other passages in AV where "record" occurs the meaning is that of 'witness' or 'testimony' and is so expressed in RV. C. S. T.

RED. See COLORS, § 2.

RED DRAGON. See REVELATION, BOOK OF, § 2.

REDEEM, REDEEMER, REDEMPTION. See, in general, ATONEMENT; FORGIVENESS; PROPITIATION; RANSOM; RECONCILIATION; and SIN; also JESUS CHRIST, § 15 (2) (f).

RED HEIFER. See SACRIFICE AND OFFERINGS, § 5.

REDNESS OF EYES. See DISEASE AND MEDICINE, § 5 (5).

RED SEA (יַם סוּף, *yam ṣūph*), 'sea of reeds' (Ex 10 19, 15 4, 22): The name of the great oceanic gulf between Egypt and Arabia, stretching 1,350 m. from Suez to the Strait of Bab-el-Mandeb. For some unknown reason, the LXX. and St. Jerome speak of it as the "Red Sea"—possibly on account of its reddish waters and shells, or because of the color of the mountains of Sinai and Edom which border upon it. The Greeks extended the name to include the Persian Gulf and the Indian Ocean. The narrow gulfs on the W. and E. sides of the peninsula of Sinai are its most important portions for the Biblical student. Across the western, or Gulf of Suez, marched the Israelites in their exodus from the land of Goshen; while from Eloth, or Elath (the *Aila* of Strabo), on the eastern, or Gulf of *'Aḳabah* (*sinus Ælaniticus*), Solomon sent forth his navy to Ophir for gold (I K 9 26-28). The lack of 'reeds' and the presence of numerous shells on the shores of the Gulf of Suez lead the present writer to think that the Bitter Lakes and Lake *Timsah* were at one time a connected part of the same body of water. G. L. R.

REED, REED GRASS: The flag, or reed (*qāneh*, *κάλαμος*), or rush (*'agmōn*, *gōmeh*), known to the

inhabitants of Palestine as it abounds in the lowlands of the Jordan Valley and in Egypt. It is frequently referred to as a symbol of instability (II K 18 21; Mt 11 7, etc.), or of helpless weakness (Is 42 3). The reed was used as a measuring-rod (Ezk 40 3 ff.; Rev 11 1). In Jer 51 32, *'āgām*, rendered "reed," should probably be taken in the sense of 'marsh,' or 'pool.' On Gn 41 2, 18, "meadow" AV, cf. RV, and on Is 19 7 for "paper reeds" AV read "meadows" with the RV. See also PALESTINE, § 21.

E. E. N.

REELAIAH, rī″el-ē′yā (רְעֵלָיָה, *r'ēlāyāh*). See RAAMIAH.

REFINER. See ARTISAN LIFE, § 10 (b).

REFUGE, CITIES OF: The designation of six Levitical cities where unintentional homicides might find asylum from the "avenger of blood" (q.v.) until arrangements could be made for an impartial trial, and also thereafter, if judged innocent (Dt 19, 4 41-43; Nu ch. 35; Jos ch. 20 f.). The positions of these cities were so chosen that a fugitive could always reach some one of them in a day's flight (not over 30 m.). It is probable that the other 'Levitical cities' also continued to exercise to some degree the right of sanctuary. We do not know to what extent these regulations were actually put into practise, but in the Greek and Roman periods many Hellenistic cities in Palestine enjoyed similar privileges.

According to the prevailing critical view of the formation of the Hexateuch, the cities of refuge were first appointed in the days of Josiah (621 B.C.), in place of the numerous sanctuaries which from time immemorial had been places of asylum, but which were now abolished by the drastic reforms of the young king (cf. Ex 21 14, 20 24 with II K ch. 23). See *EB* and *JE*, s.v. Asylum. These critical conclusions are attacked in Allen Page Bissell's *Law of Asylum* (Leipsic, 1884). L. G. L.

REGEM, rī′gem (רֶגֶם, *regem*): The name of a Calebite family (I Ch 2 47). See also the following word. E. E. N.

REGEM-MELECH, rī″gem-mī′lec (רֶגֶם מֶלֶךְ, *regem melekh*), 'Regem is king' (?): A person mentioned in Zec 7 2. The element "Regem" was the name of a Semitic deity, a storm-god (cf. Schrader, *KAT*³, 450 f.). E. E. N.

REGENERATION: This word (Gr. *παλιγγενεσία*) is one of several (see ADOPTION; CONVERSION; REPENTANCE) which are used to describe the great changes wrought in a man's thought, feeling, and will, in his conscious relations to sin, the world, and God, when he enters into fellowship with God through faith in Jesus Christ.

From its beginnings in Moses, the religion of Israel took its seat in the inner life of man. But at first this was an indistinct and undeveloped

1. In O T. fact. The steady and ever-growing insistence upon "obedience" and "not sacrifice" (I S 15 22; Is 1 11-16; Hos 6 6; Mic 6 7, 8; Jer 7 22, 23) gradually made the fact clear that Jehovah deals with the heart and conscience. Hence the later emphasis upon the necessity for moral renovation, which appears in such fulness in the Psalms (*e.g.*, 15, 19, 32, 51) and in the Prophets, whose supreme work was to persuade the people to forsake sin and do the will of God. It was in the deeper crises belonging to the exilic period, when the individual stood forth as never before (Jer 31 29, 30; Ezk ch. 18), that this change was seen to be itself a work of God. The very failure of all warnings under the old covenant revealed the need of a new covenant whose fulfilment should be indeed the work of man, but of a new man, upon whom the grace of God has worked a moral transformation (Jer 24 7, 31 33, 34, 32 39, 40; Ezk 11 19, 20, 36 26, 27). But in the O T we have no clear testimony to such a change as an experienced fact. Joy in God there is, and a sense of the need of moral renewal; but there is no witness to any movement in which men had brought these two together, under conditions which they could apprehend, rest on, and proclaim to others. The world waited for the conjunction of these two apparently antagonistic factors in religious feeling. When that took place, the world's redemption would have arrived.

The N T describes the conditions under which it came about that men in whom the moral struggle was aroused found peace with God and

2. In N T. called it a "regeneration," a 'being born again.' *Ipso facto* we have the absolute religion, the religion of the Divine sonship. (1) Naturally, we do not find much explicit teaching on this topic from the lips of Jesus. He, because sinless, had no such experience; and, while He was with them, the preparative but not the consummate conditions of the new life were alone presented to the minds of His disciples. Yet His call to repentance (Mk 1 15), His declaration that men must "become as little children" to enter the Kingdom of heaven (Mt 18 2), that sin is seated "within," in the heart (Mk 7 21), that men are "sick" and need a physician (Mk 2 17), that they need to 'become' sons of God (Mt 5 45, *γένησθε*), His emphasis throughout His teaching alike upon the vast gulf which separates goodness and badness, faith and unfaith, rebellion and obedience, love and hate, lust and self-respect, indicates that a mighty change which goes down to the very sources of man's moral consciousness is needed, if he is to be saved. The instrument of this change our Lord does not describe; but we are made to feel that it must be forged and used by God, if the soil is to be fitted for the seed. God alone can forgive sin, He can effect moral renewals impossible for men (Mk 10 23-27), the Son of Man is to save the lost (Lk 19 10), He in the name of the Father seeks and welcomes them (Lk ch. 15). In Jn 3 3, 5 the implicit truth of the Synoptic Gospels is clearly stated to Nicodemus. (2) When we turn to the story of Acts and to the Epistles, we find ourselves in a new atmosphere. The followers have become leaders of men, the pupils have become teachers. They are filled with the consciousness of oneness with the living and holy God; and for the first time in history that consciousness is the basis of a communal life and a universal gospel. The change which has been wrought by the power of Christ through the Spirit is described in the most absolute terms which language can employ. Pauline terms are "a new creation" (Gal 6 15; II Co 5 17), a change from slavery to sonship (Ro 8 15),

from a life "in the flesh" or "under the law" to a life "in the Spirit," "led by the Spirit" (Gal 5 16-18; Ro 8 2, 9), a life of faith for one who was "crucified with Christ" (Gal 2 20), a union with Christ in "the likeness" both of His death and His resurrection in which "our old man was crucified with him" (Ro 6 3-6), and a new man has appeared (Eph 2 15–4 24). We "were raised together with Christ" (Col 2 20, 3 1 ff.); those who were dead through trespasses and sins have been "made alive" (Eph 1 2-5; II Co 5 14, 15), "once darkness" they are "now light in the Lord" (Eph 5 8; I Th 5 4-7). Enmity has given way to peace with God, weakness is replaced by power, fear by love. "The old things are passed away; behold, they are become new" (II Co 5 17). The same enthusiasm, if not the same variety in its expression, appears in the other writers. According to Peter, they are begotten again unto a living hope (I P 1 3, 23) as new-born babes (2 2). The contrast between the past and the new standing of Jewish Christians is brilliantly described (2 5-10). Even the Epistle of James, which seems to be least doctrinal, yet founds its practical exhortations upon this new consciousness of the Christian community (1 1, 18), the instrument of whose production is the "inborn word" (Vulg. *insitum verbum*). In the writings of the Apostle John we find ourselves in a realm of sharply defined contrasts—life and death, truth and untruth, light and darkness, children of God and children of the devil, righteousness and sin, love and hate, belief and unbelief. These are not named in relation to the general Christian community, as is mainly the case with Peter and James; but, as is more usual with Paul, John generally puts emphasis upon the individual experience of this change. In Jn 3 3-8, the entrance to the Kingdom of God is described as a new birth which is brought about by "water and the Spirit," or "by the Spirit" alone. In his first Epistle John ascribes this act of "begetting" directly to God (I Jn 2 29, 3 9, 4 7, etc.). He is much concerned with the fact that the righteous man proves his new birth by his very righteousness. He is not righteous and so becomes a son of God. He is righteous, and therefore we know that he has been begotten of God (*γεγέννηται*; cf. the effect of the aor. in 5 1) and continues in that new relationship (*μένετε ἐν αὐτῷ*, 2 27, etc.). This act of God is not more closely defined. It is conditioned, of course, by the person and work of Christ, the only begotten (4 7-10). Very strong expressions are used to state the fact that this new birth issues in a holy life. The begotten of God "can not sin" (3 9), and it is in the keeping of His commandments we know that we know Him (2 3).

3. Summary.

The doctrine of a new birth, of a fundamental change in man's conscious life, pervades the whole of the N T. Various expressions are used for it, and it is often described where no definitive term occurs. Certain features underlie the teaching of the N T as a whole on this point. (1) The new birth is an act of God upon the inner life of the individual. His natural structure, so to speak, is not changed. But the whole meaning of his entire active self is transformed. Much in this must ever remain inexplicable; for here each soul may find its ineffable conscious contact with the Divine. But the act is realized in varying degrees. Some have to be exhorted to realize it and to give its reality scope in their active life and conduct. Others may have hearts open to its full wonder and power and joy. Yet again, it may be in some communal act of confession that all degrees of attainment unite in using the same language, conscious that some fundamental relationship, some identical spirit, is possessed by all (I Jn 5 18-20; II Co 5 11-20; Ro 8 12-17 [where first and second persons are constantly interchanged]; I P 2 3-10). (2) This change is wrought by God not magically, upon an impersonal substance, but personally—that is, ethically—through and upon the conscience, the will, the affections. Hence it is not a good which can be received apart from, or prior to, or in addition to, the personal relations in which God's call is heard and the act of obedient faith is performed. The new birth is the change in man's personal relations with God which has been wrought by God's redemptive acts and man's amazed response to these. (3) Hence the new birth is not an esoteric experience, confined to the *élite* of the race or the Church. It comes to the simplest and most ignorant, who are wise enough to understand the offer of mercy and to close with it and live by it. (4) The N T does not teach that regeneration restores us to the position of Adam before the Fall. Rather is the contrast definitely drawn between the natural life with its limitations and the spiritual, whose characteristic is the indwelling of God in our personal consciousness, in and for our will. Hence it is unsafe and misleading to say with some that in the new birth we receive a new personality (cf. I Co 15 45; Jn 1 12, 13, 3 6). (5) It is in the N T associated peculiarly with the ordinance of baptism (Ro 6 3, 4; Eph 5 26; Tit 3 5; Jn 3 3; I P 3 21); and naturally, for baptism was the open rite by which men entered into the fellowship of the Church. And that moment was in the early Church often accompanied by experiences which were identified as the work of the Holy Spirit. But the Spirit might thus "fall" before the rite was performed (Ac 10 44, 11 15). The solemn values of that sacrament are not removed when we insist that the new birth is an act of God, which has too often been as evidently bestowed upon human souls—as in the experience of Cornelius—apart from baptism to allow of our limiting it to the recipients of that gracious, communal observance.

Literature: For Biblical material, see J. V. Bartlett in *HBD*; Cremer's *Biblico-Theological Lexicon of N T Gr.*; H. J. Holtzmann's and G. B. Stevens' works on *The Theology of N T*. For doctrinal discussion, see works on *Systematic Theology* and the special discussions by Stephen Charnock, *The Doctrine of Regeneration* (1840); E. H. Sears, *Regeneration* (1843); Austin Phelps, *The New Birth* (1867). Also works on special N T writers, such as Pfleiderer, *Paulinismus* (1873, Eng. transl. 1877); A. B. Bruce, *St. Paul's Conception of Christianity* (1894). W. D. M.

REGISTER. See Genealogy, § 1.

REHABIAH, rĭ'ha-baĭ'ā (רְחַבְיָה, *r'ḥabhyāh*), 'J" has enlarged': The ancestral head of a number of Levitical families (I Ch 23 17, 24 21, 26 25).

E. E. N.

REHOB, rĭ'hŏb (רְחֹב, *r'ḥōbh*), 'width': **I. 1.** A city of Asher (Jos 19 28, 30, 21 31; Jg 1 31; I Ch 6 75). Site

unknown. Possibly two places in Asher have this name. **2.** A city in the extreme north of Israel, probably near Dan (Nu 13 21; II S 10 8). See also ARAM, § 4. **II. 1.** The father of Hadadezer, King of Zobah (II S 8 3, 12). **2.** A prominent Levite (Neh 10 11).
E. E. N.

REHOBOAM, rĭ″ho-bō′am (רְחַבְעָם, *rᵉḥabh'ām*, also **Roboam,** Ῥοβοαμ, Mt 1 7 AV): A son of Solomon and Naamah, the Ammonitess (I K 14 21, 31; II Ch 12 13), and king of Judah (937–920). His ascension to the throne was the signal for the expression of the unrest that characterized the last days of Solomon's reign. This was largely due to the heavy taxation necessitated by the public works undertaken and completed under Solomon, but also partly by the jealousy of the other tribes against Judah. An old line of cleavage (I S ch. 4) was thus revived, and, while Judah tacitly accepted Rehoboam, the other tribes took the occasion of the public assembly at Shechem (I K 12 1; II Ch 10 1), held for the purpose of recognizing him, to demand that this should take place only on condition that the new king lighten the burdens imposed by his father. R. took counsel first with the older leaders, and then with the younger, and ultimately followed the advice of the latter. This was that he should declare in favor of a policy of strong government. The result was the secession of all but the tribe of Judah under Jeroboam, the son of Nebat (I K 12 20; but according to I K 12 21, Benjamin joined Judah). The messenger of R. (Adoram) was stoned, and the king himself fled to Jerusalem, where he began preparations for an effort to regain control of the rebellious tribes. Two obstacles, however, thwarted him. First, the prophet Shemaiah forbade a war by Judah against his brethren; and, though R. was disinclined to heed the prophet's words, the people accepted them as from J״. Secondly, in the fifth year of R.'s reign Shishak invaded the land and engaged R.'s whole attention for the time being. This invasion resulted in the stripping of the Temple of all the treasure accumulated by Solomon, including the golden shields. These R. replaced by brazen shields which were kept by special guards and used only when the king went to the Temple (I K 14 25-28). Rehoboam, like his father, had a numerous harem. The latter half of his reign seems to have been comparatively uneventful.
A. C. Z.

REHOBOTH, rę-hō′bŏth (רְחֹבוֹת, *rᵉḥōbhōth*), 'open spaces': **1.** A well dug by Isaac (Gn 26 22). The name survives in the *Wâdy Ruheibeh*, near which, 17 m. SW. of Beersheba, is an ancient well which Palmer identifies with Rehoboth (*Desert of the Exodus*, ii, 383). **2.** "Rehoboth by the River" (Gn 36 37 = I Ch 1 48), the situation of which is more uncertain. From the context we should expect it to be in Edom; but "the river" is usually the Euphrates, and there is a *Rahaba* on the left bank of this river, not far below the junction of the Chaboras.
L. G. L.

REHOBOTH-IR, rę-hō″bŏth-ęr′ (רְחֹבֹת־עִיר, *rᵉḥō-bhōth 'ir*, 'the city Rehoboth' (so AV), "the streets of the city" AVmg.: A town built by Nimrod in Assyria (Gn 10 11). The words are not Assyrian, however, but Hebrew, and mean 'the open places of the city,' *i.e.*, probably, the sparsely built suburbs of Nineveh. Inscriptions of Sargon and Esarhaddon mention the *rêbit Ninâ*, or 'open spaces of Nineveh,' as apparently an important suburb on the NE. of the city.
L. G. L.

REHUM, rĭ′hum (רְחוּם, *rᵉḥūm*), 'compassion': **1.** One of the leaders of the exiles who returned with Zerubbabel (Ezr 2 2; "Nehum" Neh 7 7). **2.** A Persian official in Samaria who wrote to Artaxerxes, charging the Jews, who were rebuilding Jerusalem, with rebellion. Empowered by a royal edict he put a stop to the work (Ezr 4 8 ff.). **3.** A Levite who helped to repair the wall (Neh 3 17). **4.** A Jewish family chief who sealed the covenant (Neh 10 25 [26]). **5.** A Jewish priestly clan which returned with Zerubbabel (Neh 12 3; called **Harim** in 12 15; cf. I Ch 24 8; Ezr 2 39 [= Neh 7 42]; Ezr 10 21).
C. S. T.

REI, rĭ′ai (רֵעִי, *rē'ī*), 'friend': A courtier of David, who remained loyal when Adonijah attempted to become king (I K 1 8). The text here is uncertain.
C. S. T.

REINS: An archaic word for the kidneys, used in the AV to render the following two Heb. terms: (1) *ḥălātsayim* (dual only), 'loins,' so ARV (Is 11 5). (2) *kᵉlāyōth* (pl. only), 'kidneys,' as the most sensitive and vital part of man (Job 16 13; La 3 13), and figuratively, as the seat of the emotions and affections (Job 19 27; Ps 16 7, 73 21, 139 13; Pr 23 16; Jer 12 2); also used with *lēbh*, 'heart,' the object of God's examination of character (Ps 7 9 [10], 26 2; Jer 11 20, 17 10, 20 12; cf. *νεφρός* (Rev 2 23, "heart" RV).
C. S. T.

REKEM, rĭ′kem (רֶקֶם, *reqem*): **I. 1.** A king of Midian, slain by the Israelites (Nu 31 8; Jos 13 21). **2.** An eponymous ancestor of a Calebite family connected with Hebron (I Ch 2 43 f.). **3.** The eponym of a clan of Machir in Gilead (I Ch 7 16, "Rakem" EV, from the pausal Heb. form). **II.** A Benjamite town (Jos 18 27), site unknown.
C. S. T.

RELEASE. See SLAVERY, § 3, and SABBATH, § 5.

RELEASE, YEAR OF. See SABBATH, § 5.

RELIGION: Regard for what is believed to be deity. The idea of religion in its breadth and complexity is not anywhere in the O T expressed in a single term, but in phrases, such as "the fear [service, worship] of J״" (Ps 2 11, 5 7, 29 2; Pr 1 7, 14 27; Jos 24 2 ff.), or of other gods (Dt 4 19, 29 26). In the N T the nearest equivalent of the Eng. term is *θρησκεία* 'religious profession' (Ac 26 5; Ja 1 26 f.; Col 2 18). Of other words, *σεβόμενοι* (Ac 13 43, **religious** AV) is better rendered, as in RV, "devout," while *δεισιδαιμονεστέρους* (Ac 17 22, "too superstitious" AV, "somewhat superstitious" RVmg.) is scarcely intended to denote more than that single aspect of religion which consists in being awed by the belief in the existence of supernatural beings ('fear of demons').
A. C. Z.

RELIGIOUS. See RELIGION.

REMALIAH, rem″a-lai′ā (רְמַלְיָהוּ, *remalyāhū*): The father of Pekah, King of Israel (I K 15 25, etc.).
E. E. N.

REMETH, rî'meth (רֶמֶת, *remeth*): A city of Issachar (Jos 19 21), also called **Ramoth** (q.v.) and **Jarmuth.** See JARMUTH. E. E. N.

REMISSION. See FORGIVENESS.

REMMON, rem'on (רִמּוֹן, *rimmōn*): A name found in Jos 19 7 AV, "Rimmon" RV. See EN-RIMMON. E. E. N.

REMMON-METHOAR, rem''mon-meth'o-ār. See RIMMON, II, 2.

REMNANT (also **residue**): The term renders the Heb. and Gr. words: (1) *'aḥărīth,* 'latter end' (Ezk 23 25), (2) *şeraḥ,* 'rest' (Ex 26 12), (3) *p'lēṭāh,* 'escaped' (Ezk 14 22), (4) *sārīdh,* 'survivor' (Is 1 9), (5) *yāthār, yether,* 'excess' (Zec 14 2), (6) *sh'ērīth* (Jer 44 7, etc.), *shā'ar* (Jer 8 3, etc.), 'remainder,' (7) λείμμα, κατάλειμμα (Ro 9 27, 11 15), (8) λοιπός, (Rev 11 13). The term has, besides its general, also a semi-technical sense. The latter arose during that period of Israel's history when the judgment of J" upon the people for national sin was announced by the prophets. A misleading impression was apt to be produced by their warning words, to the effect that punishment meant extermination. This the prophets hastened to rectify (Is 1 9). A portion of the people should survive the purging process and constitute the Remnant [Residue] (Ezr 9 8; Zec 14 2). But being rescued from destruction was only the beginning of the Remnant's career. Whereas the judgment of J" was to scatter the body of the nation among their enemies, the Remnant would be gathered together from all such places (Is 23 3). It would then form the nucleus of a new Israel (Is 10 21, 11 11, etc.), grow into large prosperity (Zec 8 12), live in accordance with J"'s holy law, become holy (Zeph 3 13), and recognize J" as its God (Zec 13 9; Jer 32 39). All this, however, was to occur as the result of the gracious control of J"'s love for His Chosen People ("the zeal of J" shall perform it," II K 19 31). A. C. Z.

REMPHAN, rem'fan. See SEMITIC RELIGION, § 19.

REND THE GARMENTS. See MOURNING CUSTOMS, § 1.

REPENTANCE: The word is the equivalent of Heb. and Gr. terms as follows: (1) *nōḥām,* 'penitence' (Hos 13 14). In the majority of instances the verb is used to describe in anthropopathic language God's feeling as He views the sin and failure of men to realize His will (Gn 6 6). (2) μετάνοια (Mt 3 8, etc.), 'change of mind.' To repent is to change attitude; the test of repentance is the altered conduct (Mt 3 8; Lk 3 8). This does not exclude feeling; but feeling is the starting-point and motive for the new life in the future, not the result of that life which has been turned from. Godly sorrow leads to repentance, rather than flows from it (II Co 7 10). Repentance is the first condition of forgiveness (Ac 5 31). But it is impossible to bring this change upon one's own self, and the act is repeatedly said to be stimulated by the initiative of God Himself (Ac 11 18; II Ti 2 25). The solution of the apparent contradiction created by requiring that as a condition in man which is to be expected only as a result of Divine action is nowhere attempted in the Scriptures. A. C. Z.

REPHAEL, rî'fa-el *or* ref'a-el (רְפָאֵל, *r'phā'ēl*), 'God heals': A doorkeeper of the second Temple (I Ch 26 7). E. E. N.

REPHAH, rî'fā (רְפָה, *rephaḥ*): A descendant of Ephraim (I Ch 7 25). E. E. N.

REPHAIAH, ref-ê'yā *or* ref''a-ai'ā (רְפָיָה, *r'phāyāh*), 'J" heals': 1. A descendant of David (I Ch 3 21). 2. A Simeonite chieftain (I Ch 4 42). 3. The ancestral head of a clan of Issachar (I Ch 7 2). 4. A descendant of Saul (I Ch 9 43, called **Raphah** in 8 37). 5. One of those who repaired the wall of Jerusalem (Neh 3 9). E. E. N.

REPHAIM, ref'a-im (רְפָאִים, *r'phā'īm*), 'extinct aborigines,' which meaning Schwally (*Leben nach dem Tode,* p. 64 f.) connects with *r'phā'īm,* 'shades,' 'ghosts'; the belief that the early inhabitants were giants came perhaps in part (W. R. Smith quoted in Driver, *Int. Crit. Com. on Dt,* p. 40) "from the contemplation of ancient ruins of great works and supposed gigantic tombs" (the AV renders by "giants" except Gn 14 5, 15 20): It is the name for a giant aboriginal race of Canaan (Gn 15 20; Ja 17 15), of Moab and Ammon (Dt 2 11, here called Emim and in 2 20, Zamzummim); also of Bashan (Gn 14 5; Dt 3 11, 13; Jos 12 4, 13 12, 17 15). In other passages (II S 21 16-22; I Ch 20 4, 6, 8) we have the rendering "sons of the giant" (Heb. *hā-rāphāh,* which may be taken as the name of the ancestor of the race of giants). See GIANTS. C. S. T.

REPHAIM, VALLEY OR VALE OF (עֵמֶק רְפָאִים, *'ēmeq r'phā'īm*): A broad and fruitful (Is 17 5) valley, SW. of Jerusalem, beginning on the SW. of the ridge separating it from the Valley of Hinnom (Jos 15 8, 18 16, "valley of giants" AV), and extending toward Bethlehem (II S 23 13 f.). The Philistines often invaded this valley in their contests with David, and at one time held Bethlehem, while David was in the cave of Adullam (II S 5 18 ff., 23 13 f.; I Ch 11 15, 14 9 ff.). He defeated them once at Baal-perazim (I Ch 14 13) and again at the mulberry-trees (*b'khā'īm*), from which place he pursued them to the coast (II S 5 22 f.). It is modern *Bak'a,* a moderately large valley, or upland plain, SW. of Jerusalem. C. S. T.

REPHAN, rî'fan. See SEMITIC RELIGION, § 19.

REPHIDIM, ref'i-dim (רְפִידִים, *r'phīdhīm,* Ex 17–19 2; Nu 33 14 ff.): Probably the fertile, well-watered tract of the *Wâdy Feirân,* which lies at the base of *Jebel Serbâl,* about 25 m. NW. of Mount Sinaï (*Jebel Mûsa*). A hill which rises 700 ft. above the N. side of the valley is perhaps the eminence from which Moses watched the battle (Ex 17 9 ff.). Early Christian tradition identified Rephidim with Paran (whence *Feirân*), and the city here was made the seat of a bishopric. Numerous ruins of Christian edifices are found in the oasis. See Palmer, *Desert of the Exodus,* i, 158 ff.; also EXODUS, and MERIBAH. L. G. L.

REPROACH: This word renders terms derived from five Heb. and four Gr. roots: (1) *gādhaph*, 'to blaspheme' (Nu 15 30, elsewhere rendered "blaspheme"); *giddūph* (Is 43 28, "revilings" RV; cf. Is 51 7; Zeph 2 8). (2) *ḥeṣedh* (Pr 14 34), meaning 'disgrace.' (3) *ḥāraph*, the most common root, 'to say sharp things against,' 'taunt' (II K 19 4, 22 f.; Ps 42 10, etc.); *ḥerpāh*, 'taunt' (I S 17 26, 25 39), 'scorn' (Neh 4 4 [3 36], 5 9, etc.), 'condition of shame' (Pr 6 33; Gn 30 23; Is 54 4, etc.), 'object of reproach' (Ps 39 8[9], etc.; Ezk 5 15, etc.). (4) *kālam*, 'to humiliate' (Ru 2 15; Job 19 3); *kᵉlimmāh*, 'insult' (Job 20 3, "putteth to shame" RV). (5) *qālōn* (Pr 22 10, "ignominy" RV). (6) *ἀτιμία*, 'dishonor' (II Co 11 21, "by way of disparagement" RV). (7) *ὀνειδίζειν* (=Heb. *ḥāraph*, in LXX.), 'to revile,' 'unjustly reproach' (Lk 6 22; Ro 15 3; I P 4 14; I Ti 4 10 AV); *ὀνειδισμός*, chiefly LXX. for *ḥerpāh* (Ro 15 3; I Ti 3 7; He 10 33, 11 26, 13 13). (8) *ὄνειδος* (Lk 1 25), in LXX. usually for *ḥerpāh*, three times for *kᵉlimmāh*. (9) *ὑβρίζειν*, to insult or 'treat shamefully' (Lk 11 45; cf. Mt 22 6, etc.); *ὕβρις* (II Co 12 10, "injuries" RV). C. S. T.

REPROOF, REPROVE: These words render terms derived from one Gr. and three Heb. roots: (1) *gā'ar*, 'to scold,' 'reproach' (Jer 29 27 AV, "rebuke" RV); *gᵉ'ārāh* (Job 26 11; Pr 17 10 AV, "rebuke" RV). (2) *yākhaḥ*, vb., 'chide' (Gn 21 25; Job 6 25, etc.; Pr 9 8, etc.), 'correct' (Job 13 10), 'convict of error' (Ps 50 21; Pr 30 6), "judge" (Is 11 3), "decide" (Is 11 4 RV); *tōkhaḥath* (Ps 38 [14] 15; "argument" RVmg.; Hab 2 1, "complaints" RV), usually in the sense of 'chiding' of God and man (Pr 1 23, 25, etc.), 'correction,' parallel to 'rod' (Pr 29 15). (3) *yāṣar*, "to correct" (Pr 9 7 RV). (4) *ἐλέγχειν*, in the sense of rebuke (Lk 3 19; II Ti 4 2, "bring to the proof" RVmg.); "convict" (Jn 16 8 RV; Jn 3 20 RVmg.; Eph 5 11, 13); *ἔλεγχος*, 'convicting [of sin]' (II Ti 3 16). C. S. T.

REPTILES. See PALESTINE, § 26.

REREWARD. See REARWARD.

RESEN, rī'sen (רֶסֶן, *reṣen*): A town in Assyria between Nineveh (on the Tigris opposite the modern *Mōṣul*) and Calah (the modern *Nimrûd*, 20 m. S. of Nineveh) on the Tigris, and according to Gn 10 12 founded by Nimrod. Site not yet found. C. S. T.

RESHEPH, rī'shef (רֶשֶׁף, *resheph*): A descendant of Ephraim (I Ch 7 25). E. E. N.

RESIDUE. See REMNANT.

RESPECT OF PERSONS: This term (except in La 4 16) means 'to show partiality in judgment,' by having regard for the outward circumstances, social position, etc., of men and not for the merits of the case. It renders (1) *nāsā' phānīm*, 'lift up the face [*i.e.*, person]' of another (Lv 19 15; in RV for "accept" AV Job 34 19; Pr 18 5; Ps 82 2; in Mal 2 9 for "partial" AV; cf. also Job 13 8, 10; Dt 10 17; and *massō' phānīm*, II Ch 19 7). In II S 14 14 RV reads correctly "take away" (life). (2) Hiph. of *nākhar pānīm*, 'pay regard to the face' (Dt 1 17, 16 19; Pr 24 23, 28 21). (3) Various forms, *προσωπολήμπτης* (Ac 10 34), *-λημπτεῖν* (Ja 2 9), *-λημψία* (Ro 2 11; Eph 6 9; Col 3 25; Ja 2 1); and (with *a* priv.) *-λήμπτως* (I P 1 17), 'accepter of,' "to accept,' 'acceptance of persons': all from *πρόσωπον*, 'face,' and *λαμβάνειν*, 'to take.' (4) *θαυμάζειν* (Jude ver. 16), "having men's persons in admiration" AV, "showing respect of persons" RV. C. S. T.

REST: When God had finished His work of creation (Gn 2 2 f.), He "rested" (*shābath*), or, better, 'ceased,' from activity. In the Heb. word there is evidently a reference to the 'Sabbath' (*shabbāth*), q.v. Refreshment is not implied in the word, although in the same connection elsewhere such a rest (Heb. *nūaḥ*) is spoken of (Ex 23 12; Dt 5 14; cf. Ex 31 17, "rested and was refreshed"). The author of He (3 11, 4 4 f.) connects with this rest of God from creative activity the promise to Israel of an entrance into His rest (*καταπαύειν*, *κατάπαυσις*). This "rest" (*mᵉnūḥāh*, lit. 'resting-place') was to be in the land of Canaan (Dt 12 9 f.; He 4 1), but by disobedience they did not enter into it (Ps 95 11; cf. Dt 1 34-36; Nu 14 23, 32 10-12). The "rest" of Israel depended upon God, into whose "rest" they through obedience might enter (cf. Dt 28 65, *mānōaḥ*). It was not obtained when they finally entered Canaan with Joshua; but was experienced in a measure under Solomon (I K 8 56). Although the physical aspect of rest, in finding a resting-place in Canaan, unmolested by their enemies, is here uppermost, there seems to have been the deeper spiritual conception of rest, through communion with God (Ps 116 7; negatively expressed Is 28 12; the presence of J" with His people is implied in Ps 132 7, 14). The author of He renews the promise of entering into the true 'rest of God' to those who believe (He 4 1 ff.). As to Israel, J" promises rest from sorrow and trouble (Is 14 3), so to those who die in the Lord there will be rest from their labors (Rev 14 13; cf. He 4 10). Christ offered men a "rest" (*ἀνάπαυσις*, Mt 11 29) which was His, through service to men and communion with God. C. S. T.

RESTITUTION. See CRIMES AND PUNISHMENTS, § 3 (c), and ESCHATOLOGY, § 40.

RESTORE, RESTORATION. See CRIME AND PUNISHMENTS, § 3 (c), and ESCHATOLOGY, § 40.

RESURRECTION: The restoration of the dead to life is an idea which appears fully expressed, first in the N T (*ἀνάστασις*, Mt 22 23; *ἐξανάστασις*, Ph 3 11; *ἔγερσις*, Mt 27 53), though belief in resurrection appears in the later writings of the O T. The Book of Job, however, which, upon the basis of 19 26 f., is often taken as implying the belief, can not be cited among these. The passage referred to is very obscure, and the best interpretation excludes the idea of resurrection from it. The thought of the Book of Job seems, on the contrary, to deny the expectation of a new life for the dead (14 14). Dn 12 2 shows the belief more clearly. The circumstances in which this book was published called for encouragement to faithfulness and warning against apostasy. The persecution of the faithful and the easy escape of the lukewarm who sur-

1. The Idea of Resurrection in the O T.

rendered their distinctiveness as Israelites presented a problem which could be solved only on the assumption of a bodily return of both, in order that the apparent injustice displayed by the several lots in the present life might be righted by the punishment of the one and the reward of the other. Of the resurrection of others than Israelites, however, even Dn does not take account; and resurrection, so far as expected, rests on the righteousness of God.

2. In the Intertestamental Period.

In the intertestamental period Jewish thought was affected in a measure by the philosophy of Plato and the Stoics. So far as it is not thus affected, it is reflected in Sir, whose author distinctly denies immortality to man (17 30). This must, of course, be understood consistently with belief in the current doctrine of Sheol (cf. ESCHATOLOGY, §§ 30, 31). In Wis, however, the traces of Hellenic influence are very clear. Immortality, as contemplated in this book (2 23, 3 1), is not associated with resurrection, but with preexistence, as in the doctrine of Plato (*Phædo*, 70 ff.; Wis 8 20). But the legitimate successor of Dn, both as regards the definite assertion of resurrection and its basis, scope, and design, is II Mac. Here the righteous who suffer unto death are to be rewarded in a second life (II Mac 7 9, 11 14, 36, 14 46). It was a teaching, however, which met with doubt and denial, and had to be maintained in spite of these difficulties. In the apocalyptic writings the doctrine appears finally and fully fixed. In fact, its scope is extended so as to include all men (*Eth. En.* 51 1), and its object is defined as judgment for the deeds done in the body (*Eth. En.* 22). In the *Test. of the Twelve Patr.* (Benj., 10) almost the very words of Dn 12 2 are echoed (cf. also the later apocalypses; IV Es 7 32, 5 46; Syr. Bar 42 7, 50 2). In the time of Christ the belief was a test of Jewish orthodoxy, and universally accepted. This is certainly to be gathered from the Mishna (Weber, *Jüd. Theol.*[2] pp. 369, 370). Skepticism on the subject did indeed find strong expression in the sect of the Sadducees; but the Pharisaic side of the debate had the best of the argument, as it appealed to the nature of the Messianic Kingdom and its privileges, which ought to be enjoyed by all the faithful.

3. Teaching of Jesus.

Jesus, by His teaching, miracles, and resurrection, puts the subject in a new light, making the N T phase of belief in the resurrection a new departure. He takes up all that is of spiritual value in the doctrine as developed up to His time, and grounds it in the idea of immortality. But immortality itself He builds on the relation of the faithful to God (Mt 22 23 f.; Mk 12 18 f.; Lk 20 27). Yet on the questions that concern the outward details, such as whether all men shall return to life, and what the conditions of that life shall be, Jesus has no explicit teaching. Nor does He affiliate the belief with the thought of judgment, as though resurrection were necessary to a just distribution of awards and punishments. Moreover, the teaching, as reported by Mt, seems to limit the resurrection to those whom God specially favors, whereas in Lk it is made to include all, as the continuity of conscious relation to God seems postulated in very explicit terms.

4. Jesus' Miracles of Resurrection.

The miracles of resurrection performed by Jesus (Mt 9 24; Lk 7 11; Jn ch. 11) occupy a peculiar position. They are not to be classed with His own return from the grave, or with the final resurrection of all; their subjects are not introduced into a permanent and final state of being. But these miracles illumine the subject by showing death in a new light. Until they were wrought, it was true that no one on earth had ever displayed power over death. They revealed such a one. They illustrated also the fact that life and death are to be alike ministers of good to those whom God loves.

5. Resurrection of Jesus.

But the greatest flood of light came from the resurrection of Jesus Himself (cf. JESUS CHRIST, § 17). First, it established the fact that there is a vitality within the physical life of man which, when the outward forces of that life appear to be dissipated, can draw them back and reconstruct them. Since the resurrection of Jesus this may be taken to be a cosmic law of which that event was the first historic application (I Co 15 23). Secondly, it illustrated the fact that the material body of the resurrection must undergo a great change, that it must transcend some of the limitations under which the body exists before death. The exact quality of the change is not made clear, but it suggests the existence of a hidden power within the personality of man which, if developed, might control the physical constitution in a large measure. Jesus seems to have had this control. He attenuated His body sufficiently to pass through closed doors; He made it unrecognizable by very close friends (Lk 24 29 f.; Jn 20 14, 21 4). On the other hand, He assimilated it to conditions of normal earthly life by eating and drinking (Lk 24 41 f.). Thirdly, the resurrection of Jesus infused vigor and stability into the whole realm of religious experience. It vitalized the faith of men in the invisible realities of the spiritual world (cf. I Co ch. 15).

6. Apostolic Teaching: Paul.

In the earliest Apostolic thought, the resurrection of Jesus, with all its implications, came to occupy a place in the very center. Paul regards the faith of Christians as standing or falling with the reality or unreality of this fact (I Co 15 17; cf. also Ac 4 2, 33, 17 18). Paul further takes up the old question of the universality of the resurrection, and, with his characteristic breadth of thought, perceives that, in order to the application of the Gospel to all, judgment and resurrection must be predicted of all men. Hence he proclaims a twofold resurrection—of believers first and afterward of all (I Co 15 18; cf. also Rev ch. 20; yet this was anticipated in Dn 12 2). But, with equally characteristic logic, Paul interweaves the belief in the general resurrection with the resurrection of Jesus Christ. It is because Christ imparts a new and imperishable life that those who belong to Him are raised from the dead. If it be said that this makes immortality conditional, the answer is that Paul does not seem to accept this as a necessary inference from his doctrine. All shall

be raised for judgment. The resurrection of others than believers must then be operated in a way which he does not undertake to explain. A. C. Z.

RESURRECTION OF CHRIST. See JESUS CHRIST, § 17, and RESURRECTION, § 5.

REU, rĭ'u *or* rū (רְעוּ, *rᵉʿū*), an old deity name (?): The son of Peleg in the line of Shem (Gn 11 18 ff.; I Ch 1 25; called **Ragau** in Lk 3 35 AV). E. E. N.

REUBEN, rū'ben. See TRIBE, TRIBES, §§ 2–4.

REUEL, rū'el (רְעוּאֵל, *rᵉʿū'ēl*): 1. The ancestral head of an Edomite clan (Gn 36 4-17; I Ch 1 35 f.). 2. The father-in-law of Moses (Ex 2 18; Nu 10 29 [Raguel AV]); but see JETHRO and HOBAB. 3. The "prince" of Gad (Nu 2 14; called **Deuel** in 1 14, etc.). 4. A descendant of Benjamin (I Ch 9 8). E. E. N.

REUMAH, rū'mā (רְאוּמָה, *rᵉʾūmāh*): The concubine of Nahor (Gn 22 24). Perhaps a clan-name. E. E. N.

REVELATION

ANALYSIS OF CONTENTS

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Broadly, this term signifies the communication of knowledge. The etymology of the English word suggests the removing of a veil, or covering, from what is hidden, thus making its existence and real nature known to the observer. This is also the strict sense of the Heb. and Gr. words: *hanniglōth*, "things revealed," Dt 29 29; *ἀποκάλυψις* (from *ἀποκαλύπτειν*); *χρηματίζειν*, Lk 2 26. In the O T the verb is used without any specific application to spiritual or religious knowledge (except in Am 3 7). This is implied, however, in the explanation of occult matters (dreams, Dn 2 19; cf. also Dt 29 29 and I S 3 7). In the N T the term *χρηματίζειν*, used only in Lk, indicates an oracular method of bringing information. Elsewhere the original conception of unveiling is maintained (Mt 10 26; Ro 1 17; Gal 1 12; Rev 1 1). But neither the simplicity of the term used nor its persistent uniformity indicates a simple idea or a uniform usage; they are simply outward and verbal.

1. Biblical Terms.

First of all, the term "revelation" is applied to the act itself of imparting knowledge (as in Gal 1 12), then to the sum of the knowledge thus imparted (I Co 14 26); next, to a record or book containing such knowledge (technically 'apocalypse,' Rev 1 1), and finally, to a special method of imparting the knowledge as distinguished from other methods (Eph 3 3; I Co 14 6). From the point of view of the method of information the term is not necessarily tied to any specific connotations. Paul uses it to signify the immediate communication to his own mind of the truth of the Gospel; but he uses it also to denote the moral instructiveness of natural or cosmic law (I Ro 1 18 ff.).

2. Definition.

Revelation, then, in the typical sense, may be (1) subconscious, *i.e.*, he who receives it may come to the conviction of the truth of what he has learned by a species of intuition, though he may not feel called upon to give an account, either to himself or to others, of this process. (2) Rational or ratiocinative, *i.e.*, by way of reasoning and inference from already known truth or observed fact. (3) Scientific, *i.e.*, by the interpretation of nature, history, or current affairs in the light of God's existence and control of these matters. In all these three cases there is nothing to distinguish it from the way all other knowledge is attained. But it may be by some special or unusual method, such as (4) vision, or (5) theophany, or (6) dream, apart from the processes of nature, or by the manifest control and direction of those laws on the part of a power higher than the known laws. In these cases revelation may be properly called supernatural, though the definition of this term in such usage should be strictly conventional.

3. Methods of Revelation.

The postulates of revelation include, on the one side, the existence of God, His personality, and His interest in man, or, in other words, the fundamental positions of theism. Only a spirit with life, purpose, and love subsisting behind and beneath [over] the world can be conceived as a revealer in the strict sense. But such a being is the God posited in every theistic system. Consequently, the idea of revelation is an integral part of every religion based on this conception of the universe (cf. Tiele, *Gifford Lectures*, I, p. 157; Pfleiderer, *Philos. of Rel.* Eng. transl., III, p. 305; Kaftan, *Das Wesen d. Religion*). On man's side, the main postulate of revelation is the faculty of spiritual perception. No matter how real the will to reveal Himself may be in God, it can never result in a revelation, unless there be in man an organ or faculty for apprehending what is communicated. In Biblical modes of expression this is best put in the proposition that spiritual endowment is a necessary condition for recognizing God's revelation. "Spiritual things are spiritually discerned" (I Co 2 14). But the question at once arises whether such endowment is a universal gift, more or less latent in human nature, and developed more perfectly in some than in other individuals, or a special and extraordinary talent, which only a few privileged characters in the history of the race have received. According to II Ti 3 16 and II P 1 21, the Spirit of God was breathed into the authors of the O T, and these were borne along by His power. For the N T, a typical claim is made by Paul in I Co 14 37 ("if any man thinks he is a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord"). This means that to the authors of the O T

4. Postulates of Revelation.

and the N T are attributed the power, unique either in kind or in degree, which enables them to understand God's thought as revealed to them. Not only the inspired writer, however, who perceives the revelation of God needs the spiritual faculty, but also the common man to whom he transmits it. The distinction between the first and the second has been put into the technical terms of inspiration and spiritual illumination. But the Biblical data are not clear enough, either to justify or to refute this distinction. The attitude of the revealing person to the recipient of revelation may further be conceived as one of waiting until the latter by his efforts apprehends the truth in store for him. The Biblical conception, however, is the reverse of this. It presents God as initiating the steps that lead to the recognition of him by man. "The world by wisdom knew not God" (I Co 1 21; cf. also Job 11 7). Perfect knowledge is a gift of God's grace. Yet discovery and revelation are correlatives. The one supplements the other. But revelation is God's initiative, and underlies, stimulates, and supplements man's efforts. It is a result of God's fatherly love.

5. Revelation and Inspiration.

As an action of God, working through His Spirit, the communication of a revelation to the human mind and His guidance of it to the moment of its expression in words, either oral or written, has been called inspiration. The fact of such inspiration is unmistakably presented in the Bible. In the O T the prophets claim that they are directed by J" in the delivery of their messages. (See PROPHECY, PROPHET, § 6.) But more clearly in the N T, the authoritative word of God is recognized to have been given under Divine guidance, both in its utterance (II P 1 21) and in its writing down (II Ti 3 16; cf. also Jn 10 35). The Apostle Paul further lays claim to authority for his message, and therefore to his being directed in its delivery (I Co 2 4, 13; Gal 1 12). And in a single instance (II P 3 15) one N T writer by implication attributes to another (Paul) Divine inspiration of the same kind as that which belonged to the O T Scriptures. Just what this Divine guidance secured in the delivery of the message the Biblical data do not explicitly indicate. Negatively, from Paul's disclaimer of absolutely perfect utterance (II Co 2 4), his failure of memory regarding small details (I Co 1 16), and his admission that his judgment on the subject of marriage might be wrong, even though he had the Spirit of God (I Co 7 40), indicate that he regarded inspiration as a means of assuring himself and others of the authority of his message, rather than a process by which he became infallible in thought and expression. But, upon the whole, it may be said that the Biblical statements are neither full nor clear enough to warrant any definite theory of inspiration. Another result of the dependence of revelation on the power of the human mind to apprehend it is the historical unfolding of revealed truth in parts and fragments (He 1 1 f.). Revealed truth has not come as a complete system, but as "precept upon precept, line upon line" in concrete experiences, calling for specific guidance and instruction. This may be called the occasionalism of revelation. As need appeared and occasions offered, principles were inculcated into the minds and hearts of a few chosen men. But once received, these principles became a permanent possession, to be used whenever similar needs should again arise. Accordingly, the more important and needful lessons were given first and again afterward in many and repeated forms, naturally with a slightly differing aspect with each repetition. The less needed, less universal and controlling thoughts appear less frequently, but both classes appear in concrete forms.

6. Occasionalism of Revelation.

But revelation shows also a unity and coherency which make it appropriate to speak of the process as a progressive one. The word "development" applied to it is not altogether a misnomer; and even the term "evolution," properly defined, would describe a real aspect of the gradual and cumulative delivery of the truth of God. Moreover, not only the volume of fulness of truth and the clear enunciation of it are subjects of this progressiveness, but also the methods of its communication. In the earlier stages there was much that was simple and crude. The diviner and soothsayer found a place among those who were supposed to be privileged with special revelations. It is difficult to see much difference between visits to seers to ascertain the whereabouts of lost property (I S 9 3 f.) and visits to oracles (Delphi, Dodona, etc.) for similar purposes. To "inquire of J"" is to seek a revelation, but about matters of ordinary and commonplace nature. Even affairs of state (I K 22 13) are scarcely of the level of importance with the revelation of truth in the Prophetic Age and in the N T. Further, in this earlier stage the most striking and cruder methods prevail. The inner and more refined are rarer. J" is consulted through ephod, through Urim and Thummim, and through dreams (I S 28 6). It is only with Amos, Hosea, Isaiah, and Jeremiah that the subconscious conviction of ethical truth comes into full play and takes a supreme place.

7. Progress in Revelation.

Dreams were regarded as possible means of revelation in all stages of Biblical thought. Even in the N T they are so referred to (Mt 1 20, 2 13, 20). On the other hand, it must be noted that the Hebrews never went to the extreme of exalting oneiromancy ('dream-divination') into a legitimate feature of religious life. The professional "dreamer," though known, was not conceded the position of a chosen medium of Divine communication. The artificial stimulation of dreams and their superstitious interpretation, as among the Arabs, Zulus, and others, were, on the contrary, rebuked by the prophets (Dt 13 1 f.; Jer 27 9). Dreams were merely possible vehicles of God's approach to man, and this in one of two ways, *i.e.*, (1) by the appearance of a theophany in a dream (as to Jacob at Bethel, Gn 28 12), or (2) by the indication of His intention with reference to men and peoples in significant symbolism (Am 7 7 ff.). In the latter case there was need of interpretation, and the gift of interpreting was bestowed on favored individuals by God Himself (Gn 40 41; Dn 2 28). Dreaming as a medium of revelation is thus left exactly on the same plane with all other psycholog-

8. Revelation Through Dreams.

ical processes. It is a condition neither more nor less favorable for the awakening of spiritual impulses and the attaining to a knowledge of Divine things than the state of wakefulness. As a rule, while reasoning power is not so coherent and normal, the suprarational and infrarational activities of soul-life are quite keen, and there is no difficulty in conceiving that through these the Divine thought may find entrance into the human mind.

Another medium of revelation in the earlier period was the trance (I S 10 5; II K 3 15; Ac 10 10, 22 17).

9. The Trance.

By trance (ecstasy) is generally understood a state of the soul in which the free activity of the intellect and the initiative and control of the will are temporarily suspended. It is not a peculiarly Biblical idea that in the trance the subject comes into direct touch with, and in fact falls under, the immediate control of God. Ecstasy is found in the early period, before the prophetic method of rational control took the place of it, and again in the Apostolic Age, when the emotional accompaniments of religious experience were most vivid. It was not esteemed as of the highest value by Paul (I Co 14 23, 33), who, though himself subject to ecstatic experiences (II Co 12 2 ff.), yet does not indicate that these resulted in the preternatural addition to his fund of information regarding the spiritual world.

Vision differs from the trance in including or presupposing the indispensable element of rational control. Its characteristic is the pres-

10. Vision.

entation to the eye, either physically or in imagination, of revealed truth in pictorial form. In most cases, however, the materials of the pictures were present in the seer's own mind, and whether subjective or objective, the vision does not break into the stream of the prophet's psychological movement, but rather grows out of it. Consequently, a vision may be simply an oracular or inspired conception, which the prophet realizes to be due to a Divine influence exerted on his own mind (Is 1 1, 21 2, 22 1; Mic 1 1; Hab 2 2); or it may be an objective appearance built out of the prophet's mental store and serving as a vivid picture, both to himself and to his hearers, of the truth to be imparted through him (Is ch 6; Jer 1 5; Am 7 8); or, finally, it may be a construction more or less of his own, projected for the sake of convenience into objectivity and adding to the vividness of the impression of his message. Ezekiel's visions (ch. 1) are either of this kind or of the type just preceding; Daniel's are certainly of this class. It was this vehicle of prophecy that led to the development of Apocalyptics. (See Apocalyptic Literature, § 1.)

A more direct contact with God is named in Ex 33 11 and Dt 5 4 as a speaking **"face to face."** The phrase is apparently clear, but exactly

11. Direct Revelation. Theophany.

what is meant by it is found on closer examination to elude investigation. It does not mean a peculiar and unique prophetic experience; for it is predicated of the whole people in the passage in Dt. On the other hand, it does not mean merely an immediate approach to God and a free and full communication with Him, for it is a privilege given to his special servant, Moses. Beyond this, the general idea of a face-to-face revelation does not evince clear characteristics (cf. also Jacob at Peniel, Gn 32 30). Finally, theophany is in a sense revelation. But it does not appear that it ever was a source of addition to the knowledge of God and of His will. The theophanies (see Angel, § 3, and Glory, § 4) are manifestations of God's presence for purposes of attestation, rather than revelations of His nature. They presuppose a knowledge of Him sufficient to serve as a basis of recognition, but do not add to its fulness.

Prophecy is not identified with any particular mode of revelation. Its characteristic in the earlier stages was heightened feeling, often

12. Revelation Through Prophets.

culminating in ecstasy. But prophets were also given messages through dreams and oftener through visions and subconsciously formed convictions (cf. Prophecy, Prophet, in general, and especially §§ 5, 12 f.). The persistent elements in prophecy are not to be found in the form in which the message comes, but in the certitude of its reality (Am 3 7 f.) and the irresistible impulse to publish it (Jer 20 9).

In the N T revelation is known to take place through the Spirit of Prophecy, designated more definitely the Holy Spirit, and recog-

13. Revelation in N T.

nized as the source of all revelation in the O T times (Mk 12 36; Ac 1 16; He 3 7, 9 8). But the nature of the truth revealed might prevent the human agents through which it was given from fully grasping the meaning of it (I P 1 11). In any case, however, the prophets appointed to communicate saving truth committed their message to writing under the controlling influence of the Holy Spirit. See Church Life, § 6. In general, the work of the Holy Spirit in the mind is to be recognized as a means of revealing the mind of God to individuals (Jn 14 26). There is, however, also direct revelation from the Father (Mt 16 17).

But all other forms of the revelation of God's character, mind, and will come to a climax in the life, words, and work of Jesus Christ

14. Jesus Christ as a Revealer.

(He 1 1 f.), who is explicitly declared to be "the effulgence of his glory, and the very image of his substance" (He 1 3). Jesus Himself claimed to possess and impart knowledge regarding God which no other person can have attained except through Him (Mt 11 25, 27). In the Logos idea of the Fourth Gospel (Jn 1 1 f.) this conception is worked out into the doctrine that the eternal rational principle in God finds self-expression in the incarnation. Hence Jesus can say: "He that hath seen me hath seen the Father" (Jn 14 9). Accordingly, even Paul states that the revelation of God's love is made to himself through the vision of Jesus Christ (Gal 1 12). Christ is "the mystery of God . . . in whom are all the treasures of wisdom and knowledge" (Col 2 3); but He does not remain a mystery permanently; for in the incarnation He assumes the form of a human person (Col 2 9), *i.e.*, becomes the self-manifestation of God in life and action (see also Col 1 15, 19; II Co 4 3, 6).

Literature: Marcus Dods, *The Bible, Its Origin and Nature* (1905), chs. III–V; Sanday, *Inspiration* (1894²); Jalaguier, *Introd. à la Dogmatique* (1897); Kaftan, *Dogmatik* (1901), pp. 34–48.

A. C. Z.

REVELATION OF JOHN, THE: The last book of the Bible, entitled in some later MSS. *The Revelation of St. John the Divine.*

1. Title. Strictly speaking, it was not John who made the revelation, but God who gave it to Jesus Christ, and He through His messenger to His servant John. This work has been known historically as the **Apocalypse** ('revelation'), because cast into the form of a vision, or dramatic representation, seen as if by the 'unveiling' of the eternal world before the eyes of the seer.

2. Contents. The book opens with the announcement by the author as to the method and purpose of his revelation (1 1-3). This is followed by a series of seven messages to the Seven Churches (1 4-3 22). As an introduction to these, the author attaches the usual self-naming and greeting of the typical epistle (1 4-8), and adds an account of the circumstances of the vision received at Patmos, and of the Sender of the messages, as He was seen in the vision (1 9-20). Next come the messages: (1) to Ephesus (2 1-7), (2) to Smyrna (2 8-11), (3) to Pergamum (2 12-17), (4) to Thyatira (2 18-29), (5) to Sardis (3 1-6), (6) to Philadelphia (3 7-13), and (7) to Laodicea (3 14-22). With the close of the seventh message the book takes a new turn. A picture of a heavenly court is presented, with a throne set in the middle, and four living creatures and twenty-four elders surrounding the throne, and giving glory to Him that was seated on it (4 1-11). On the right hand of the throne there is a sealed book, which no one is able to open or read until a Lamb appears, who undertakes to do so, whereupon doxologies are sung in praise of the Lamb (5 1-14). Upon the opening of the first seal, a warrior riding a white horse appears (6 1 f.); the second seal ushers in a red horse with its rider (6 3 f.); the third seal, a black horse, whose rider predicts a famine (6 5 f.). Upon the opening of the fourth seal, a symbolical figure representing death appears upon a pale horse, and behind him Hades (6 7 f.). As the fifth seal is opened, the souls of the saints underneath the altar present their complaint (6 9-11). With the breaking of the sixth, an earthquake takes place, and the great day of wrath is brought in (6 12-17). At this point, the sealing of the Redeemed is given in a separate vision, closing with the enumeration of their blessings (7 1-17). The opening of the seventh seal is followed, after a half-hour's silence (8 1 f.), by the sounding of seven trumpets, divided into four and three. The first four signal the occurrence of various forms of destruction upon the earth (8 3-13). The fifth trumpet is followed by the plague of locusts, declared to be the first wo (9 1-12). The sixth looses four angels with their destructive armies of horsemen upon the earth (9 13-21). Then comes the vision of the strong angel and the seven thunders, the contents of which the seer is forbidden to reveal, followed by the vision of the angel with the little book (10 1-11) and the two witnesses (11 1-13), the appearance of whom closes the second wo (11 14). The seventh trumpet is the signal for doxology, and for the revelation of the Ark of the Covenant in the heavenly temple (11 15-19). The vision which follows is that of the woman with the child and the Dragon, who seeks to devour the child (12 1-16). This leads to a struggle, a war in heaven, whose result is the overthrow of the great Red Dragon, who is at this point identified with "the Devil and Satan" (12 7–13 1). In another vision there appears a beast coming out of the sea, followed by another beast coming out of the earth (13 1-18). Again the Lamb appears, now on Mount Zion (14 1-5); and this appearance is followed by three proclamations delivered by special angels (14 6-12), and three minor visions symbolical of the end of all things (14 13-20). At this point the symbolism upon the canvas changes. Seven angels appear with seven golden bowls, whose contents are plagues (15 1-8). These they pour out upon the earth, the sea, the rivers, the throne of the beast, the Euphrates, and the air respectively (16 1-21). Then follow the mystery of the great and wicked Babylon (17 1-18), and its condemnation and destruction (18 1-24); whereupon a fourfold hallelujah is sung in heaven, and other tokens of jubilation are observed (19 1-20). Satan is bound and cast into the abyss (20 3), and Christ reigns for one thousand years (20 4-6), after which Satan is loosed, but is again overcome, and cast into the lake of fire and brimstone, together with his associates (20 10). All enemies of God are then brought to judgment (20 11-15); a new heaven and a new earth are announced (21 1-8) and described (21 9–22 5). The book then closes with a threefold conclusion: first, the words of the Revealer (Christ) are given (22 6-7); next, John's attestation (22 8, 9); and finally, an additional confirmation and invitation (22 10-20), closing with the benediction (22 21).

3. Form. The most striking feature of Rev is its literary form, that of an apocalypse, which places it in a special class of literary works (cf. APOCALYPTIC LITERATURE, § 1). The apocalyptic form serves mainly to explain the symbolism and eschatology of Rev. Some of this symbolism is directly, or indirectly, derived from earlier apocalypses, from the books of Daniel and Ezekiel, and even from Babylonian sources (so Gunkel and Bousset). But whether borrowed from other sources or created by the author, these figures are simply the material out of which the author constructed the vehicle for his thought; they are merely the alphabet of his language.

4. History of the Book. Rev was known and certainly used as early as the middle of the 2d cent. Echoes or vague evidences of its existence appear still earlier in the Apostolic Fathers (II Clem. 17 7; Hermas, *Vis.* I, 3 2, 4 1; II, 2 7, 4 1; III, 5 1; IV, 1 10, 2 1, 4; *Mand.* X, 3 2; Ign. *Eph.* 15 3). Papias is reported to have quoted the book in his lost writings (cf. Andreas Cæsariensis, *in Apoc.* 34; *Sum.* 12). Justin Martyr distinctly names John as its author (*Dial.* ch. 81, p. 308 B; Eus. *HE*, IV, 18). After Justin, it is frequently ascribed to the Apostle John (cf. Charteris, *Canonicity*, pp. 239–256). On the other hand, in consequence of misinterpretations of the book, its authority and authorship were seriously disputed. The Alogi, quite early, ascribed it, together with the Fourth Gospel, to Cerinthus. Dionysius of Alexandria, a follower of Origen, comparing the language and contents of the Fourth Gospel with that of Rev, argued that, while the former was Johannine, the latter could not be (Eus. *HE*, VII, 25). But his motive for so doing was evidently drawn solely from the exigencies of his controversy with the Chiliasts. There were also those who, like Marcion in the 2d cent., did not hesitate to reject its authority, without disputing its Johannine authorship. Those to whom Apostolic authorship, *ipso facto*, carried authority sought to discredit Rev by proving that John did not write it. These and other considerations developed a difference between the Eastern and Western branches of the Church. In the E., while in the Syrian Church judgment was pronouncedly and persistently unfavorable, in Alexandria and elsewhere opposition gradually diminished, and toward the end of the 8th cent. disappeared. The early lists of the canonical books made in this part of the Church omit the book. (See Charteris, *Canonicity*, pp. cxvii ff., and 18 ff.) The Western Church, on the other hand, from the beginning accepted Rev into its canon. Jerome occupied an anomalous position, accepting it, but assigning it to a deuterocanonical place among the *scripturæ ecclesiasticæ*. At the time of the Reformation, the attitude of Erasmus was similar to that of Jerome. Luther wavered, and at last put Rev at the end of the N T, with James, and Jude, and Hebrews, breaking the connection in paging between this section and

the rest of the volume. Zwingli excluded it from the Bible, and Calvin wrote no commentary on it. The state of opinion since the beginning of the criticism of the 19th cent. will be discussed best under the subjects of Authorship, Canonicity, and Interpretation.

5. Authorship.

After Dionysius of Alexandria (247–265 A.D.), F. C. Baur was the first to provoke a new investigation of the authorship of Rev. Baur took the ground that the book, as the product of a Jewish tendency in the earliest Church, was certainly the work of John. This formed one of the chief positions of the theory of the Tübingen school. The school of Schleiermacher, on the other hand, assuming that the Fourth Gospel was a Johannine work, regarded Rev, because of its differences from the Gospel, as non-Johannine. In the ensuing controversy, the position of Baur secured a temporary preponderance. Hase, Reuss, Sabatier, and many others adopted it. Later, the criticism of Rev was extricated from its associations with that of the Fourth Gospel, and, under Weizsäcker's leadership, its Johannine authorship was rejected. The latest stage in the discussion has taken the form of a redaction theory. This was worked out independently by Völter (*Die Entstehung d. Apoc.*[2] 1885) and Vischer (in *TU*, 1886). The former holds that a work of small compass was worked over and expanded through three or four redactions into the present book; the latter, that it is a Christian redaction of a Jewish apocalypse. The same general theory was further elaborated in extreme ways by Spitta and P. Schmidt (*Anmerkungen üb. d. Composition d. Offenb. Johannis*, 1897). Gunkel (*Schöpf. u. Chaos*, 1894) and Bousset (*Der Antichrist*, 1895, *Krit.-exeg. Kommentar*, 1896) search for the sources of the work in antecedent written and unwritten lore derived from Babylonia. Reduced to this form, the question of integration, or redaction, becomes simply a question of the use of existing materials by the author and is certainly consistent with the largest amount of independence and originality. It is evidently not possible to give a dogmatic answer to all questions regarding the origin of R., but it certainly arose within a Jewish-Christian setting; for its author uses familiar apocalyptic symbolism and language, and perhaps incorporates fragments of apocalypses current in his day. He repeatedly names John as the seer of the visions reported; but the apocalyptic nature of his writing demanded that he identify himself with the seer. Whether seer and author are the same person is thus left an open question. The name John frequently occurs in N T times, and may have been intended to indicate another John than the Apostle. In these two facts are rooted the uncertainties that hide the personality of the author, whom tradition has identified with the Apostle John, the author of the Fourth Gospel also. Of mediating theories between the total denial of Johannine authorship and the traditional view, one assumes that neither one of these works was written by its author *ipsissima manu*. If this be granted, all arguments based upon the literary aspects of the books, and most of those which are grounded in the nature of the contents, at once lose their force. Another view ascribes Rev to John, but insists that it was written during the days of the Neronian persecution, whereas the Gospel was composed toward the end of the Apostle's life, during the reign of Domitian. The interval of thirty years is deemed sufficient to account for the development of the style and the quality of thought of the Apocalypse into those of the Gospel. While this interval is certainly long enough to admit of considerable changes in an author's method of thought and expression, no such identification of the author can be made which is not open to challenge upon quite strong grounds. The author was certainly a Jewish-Christian with a universalistic outlook. He was thoroughly familiar with the O T, and appreciated the honor and prerogatives of the Jews as God's first chosen people (7 1-8, 11 1-13). He felt himself called to the work of a prophet, *i.e.*, to bring a message to God's people under the special guidance of the Holy Spirit (20 18).

6. Date.

As to the date of Rev recent research and discussion point quite precisely to the reign of Domitian (94–96)—a return to the earliest tradition. Irenæus (175–200) asserted that the Apocalypse "was seen at Patmos at the end of Domitian's reign." Conflicting traditions, recorded by Tertullian and Epiphanius, are less trustworthy. The critical grounds for this date are: (1) the allusions to the violent persecution of the Church (6 9, 13 1, 14 9), and (2) the expectation that Nero was about to return (17 11). This expectation was popularly entertained, and served the author as a vehicle for the ideas he wished to address to his own audience. The argument based on 11 1, for a date before the destruction of Jerusalem, is scarcely strong enough to counterbalance these considerations, especially the fact of the vivid picture of deadly opposition on the part of the imperial government toward Christianity as such. Under Nero, or at any time before the fall of Jerusalem, such opposition did not exist. Furthermore, the expectation of a **New Jerusalem** (21 10 ff.), to take the place of the Holy City destroyed by Titus, before the catastrophe of 70 would have been only a prophetic ideal; but after that date, it became a glowing hope intimately associated with the Golden Age (analogous to Ezk 40 48).

7. Interpretation.

Rev has always puzzled the Christian reader, mainly because of its unique position as the only extensive apocalyptic production in the N T, making it impossible to compare it easily with other similar works, and master its peculiar modes of presentation. Moreover, the key to this class of literature was lost quite early. From the nature of the case there was a great risk involved. An apocalyptic book is composed in a language intended to reveal, and at the same time to conceal, the author's mind, to express it to his audience, but to conceal it from others, especially the hostile powers it pictures and denounces. Its language is esoteric. It therefore makes a definite appeal to be understood (13 18, 17 9), and the reader, belonging to the special audience addressed, is supposed to have the key, of which the outsider must remain ignorant.

The methods which have been used in the interpretation of Rev are usually grouped under three

heads: the Futurist, the Preterist, and the Continuous Historical. (1) The Futurist assumes that Rev is a predictive description of the events that shall immediately precede the end of the world. The author was given a preternatural portraiture of the far-off events which should close the world's history. Just as Genesis throws before the eye in grand pictures the beginning, so Rev depicts in equally grand, and far more impressive, pictures the end of cosmic and human development. The one shows the origin of the world, especially the beginnings of sin upon the earth, the other reveals the end, giving a conception of the ultimate victory over sin, and the restoration of complete dominion to God, the Creator of all. For the author's own time, and for the intervening period, the book could be useful only as a ground of assurance, though a very strong one, that some time God would triumph over evil and bring it to its just termination. The reader meantime must be in expectancy, so that when the predictions of the book shall begin to be fulfilled he may see their meanings, and always have confidence that all the reverses of the Church and triumphs of the enemy are temporary, and that the cause dear to him is safe in the hands of the Almighty. Chs. 1 and 2 are excepted from this method of interpretation, as they seem to be directly addressed to existing churches. Able exponents of this view are B. Newton, J. H. Todd, C. Maitland, S. R. Maitland, I. Williams, D. Burg, and others. (2) The Preterist view is exactly the opposite of the Futurist. It assumes that the author's concern was solely with his own times. He speaks to the men of his own generation and regarding conditions then existing, predicting only events which occurred soon afterward. He speaks with the conviction that his own generation is the last upon earth. The end is near. Jesus is about to come the second time in glory, to establish the Kingdom of God according to His promise, and what was transpiring was simply the preparation for this coming. Consequently, all the symbolism of the book is to be explained upon the basis of events and personages within the 1st cent. Babylon is Imperial Rome; the Beast is the dynasty of the Cæsars, or some special member of it; the False Prophet is the religious hierarchy of Rome. The number 666 signifies Nero, and is to be read by gematria, נרון קסר (Nero Cæsar). The significance of the book thus becomes purely historical, though for the author and his contemporaries it had a present value. The most eminent expounders of this view are Grotius, Bousset, Calmet, Wettstein, Eichhorn, Hug, Herder, Ewald, Lücke, De Wette, Düsterdieck, Stuart, Maurice, and Farrar. (3) The continuous historical view avoids the one-sidedness of both of the preceding. It assumes that, while the apocalyptist's vision is of the things that must be at the end of the world, it necessarily includes the interval between his own day and that end. Thus the exponents of this theory have attempted to identify in the symbolism of Rev historical events of cardinal importance, such as the conquest of Mohammedanism, the growth of the Papacy, the Crusades, the Reformation, the discovery of the Western hemisphere, and a thousand others. The chief supporters of this standpoint are Vitringa, Bengel, Sir Isaac Newton, Mede, Faber, E. B. Elliott, Wordsworth, Hengstenberg, Ebrard, and Alford. These three methods have not always been applied exclusively. Futurists at times admit the use of symbolical forms referring to the environment. Continuous historical interpreters have recognized the primacy of ideas underlying the events portrayed, and have found the fulfilment of the predictive imagery not in single events, but in a series of recurrent ones having a similar character and import. Some preterists have finally seen in the description of the historical situation of the 1st cent. A.D. an interest projected into the present and the future. But the effort has always been to identify portraitures with events, and thus all three theories have been failures. (4) Consequently, since the rediscovery of the true nature of apocalyptics a fourth method of interpretation has been tried, which may be designated the *recurrent prophetic method.* This method assumes that the book was composed primarily to meet a present need within its day, and was designed to be understood by the men of that generation which knew and used apocalyptic language. Its allusions are largely to the current affairs of the day. Some of its forms are ancient, traditionally traceable back to the Babylonian mythology, some were constructed by the author himself *de novo*, others he found in apocalyptic fragments current in his day. But to all he attached peculiar meanings according to the demands of his own task. The need, however, which the book as a whole is designed to meet is a recurrent one. And the principles presented in it can be used upon every emergence of the same circumstances; so that, while the events with which Rev deals are imminent (1 1), their interest is permanent. They are samples and illustrations of a long series lasting to the end of time. The book does not purport to give items of historical character and importance, but an account at a glance of the whole course of the Church's experience. The futurist and continuous-historical methods fail in that they fasten on external events, rather than the living principles illustrated and symbolized by the imagery used. Similarly, the preterist errs when it limits the author's view to the events of the environment, and makes him simply a painter in highly colored symbols of these facts. He was more than that. He was a prophet who saw eternal forces at work in the play of affairs about him and declared them to be the underlying spiritual realities of the whole course of time, whether that were to continue for millenniums or to come to an abrupt close within a generation. The Muratorian Canon, as early as the 2d cent., points to the right method of reading Rev. It says: "John, too, in the Apocalypse, although he writes only to seven churches, yet addresses all."

8. Methods of Interpretation.

Though the early Church did not unanimously accept Rev (cf. § 4, above), if canonicity means the right to a place in the Church's rule of faith and practise, there can be no question that Rev has canonicity. The book represents the mind of Christ, is infused by the Holy Spirit, and contains valuable, nay indispensable, lessons for the

9. Canonicity and Inspiration.

enlightenment, comfort, and equipment of the Church and all Christians. Its inspiration is put beyond doubt by the fact that every devout and serious reader is inspired by it to greater confidence in the power and goodness of God through Christ Jesus, and enters the trials and tribulations of the world with the perfect assurance that the Christian community will be vindicated against all the brutal forces of evil, and that wickedness, even if enthroned as Rome-Babylon was, will be at last overthrown and brought to its just punishment.

10. Design.

The primary object of Rev was evidently to encourage. The Christian community was to pass through a struggle involving suffering and distress to many, and apostasy on the part of some. The end was not to be uncertain to believers, but during the struggle they should be thrown into a state of agitation and gloom. It was of the utmost importance to them to realize that their trials were known to God, and that He was on their side in the conflict. Their enemies were His enemies. They belonged to a lower order of brutal beings, and derived their strength from God's great enemy, Satan. God would overcome and punish all enmity against Himself, although He takes a longer time to do so than human reason in its weakness would justify. The power of the brutal world-forces to do harm was only temporary. The Parousia was imminent. The book begins with the promise, "Lo, I come" (1 3, 7), and ends with it and the prayer, "Come, Lord Jesus" (22 20). But this is also a warning to the vacillating and weak, and a positive threat to the apostate and enemy. For the latter the author holds out no hope, and makes no effort to be understood by them. Their fate is portrayed in a form intended to deepen the sense of security in the faithful and urge them to continued fidelity and patience rather than calculated to affect or arrest the wicked course of God's enemies. These are left in the hands of the Great Avenger.

11. Theology.

The background of thought is Jewish. The Messianic idea stands at the center. But Jesus is the Messiah, and His work is partly in the past and partly in the future. In the past lies the spiritual work of redemption; in the future, the political and cosmic work of conquest and world-renovation. The doctrine of the Second Coming of Christ thus takes a very prominent and, in a sense, a controlling place in the thought of the author. The first coming, however, has also a large significance. Through His death as the Lamb of God, Jesus has washed away the sins of His people. He stands in the place of supreme practical importance in religion. Though it is not explicitly so stated, it is probable that the reference to Him as the Lamb of God points back to Is ch. 53. In God, the aspect of majesty and sovereignty, rather than of universal love, is put into the foreground. He is seated on a great white throne, surrounded by a hierarchy of created ministers. Angels mediate between Him and even His most faithful and favored servants. A certain distance is thus put between Him and the world. But it is not fair to infer that there is a lapse in this doctrine from the thought of God's fatherly love as revealed in Jesus Christ and taught by Paul and John. It is the apocalyptic form of the book which determines the introduction of angelic mediation. Even those who believe in Him and are the objects of His care are put under the special charge of angels. Contrary to a prevalent view, it must be asserted that the eschatology of Rev is neither definite nor a prominent feature. Its symbolism allows us to see a confident expectation of the triumph of God's cause and of a general judgment with rewards for the faithful and a fearful doom for all classes of enemies. But special expressions, apparently referring to details of the future, are a part of the apocalyptic garb, and can not be pressed into definite predictions of special events. Underlying the whole texture of the thought are the ideas of immortality, redemption, and restoration to God of those who are affiliated to Christ by faith.

LITERATURE: Critical works have been referred to in the body of the article. See further the Introductions to the New Testament by B. Weiss (Eng. transl. 1887), Holtzmann[3] (1893), Salmon[7] (1894), Zahn[3] (Eng. transl. 1908). Commentaries: Milligan in *Expos. Bible* (1889); Simcox in *Camb. Bible for Students* (1898), and H. B. Swete, *The Apocalypse of St. John* (1906). F. J. A. Hort, *The Apocalypse* (first 3 chs. only) (1908); Ramsay, *The Letters to the Seven Churches of Asia* (1905). A. C. Z.

REVENGER OF BLOOD. See BLOOD, AVENGER OF.

REWARD: This term renders the Heb. and Gr. words: (1) *'aḥărīth*, 'sequel,' or that which follows what it is given for (Pr 24 14, 20). (2) *'ēqebh*, 'heel,' 'footprint,' hence 'consequence' (Ps 19 11). (3) *shillūm, shillūmāh, shalmōnīm*, 'completion [of what is in itself imperfect]' (Mic 7 3; Ps 91 8; Is 1 23). (4) *'ethnāh* (Hos 2 12), *'ethnān* (Ezk 16 34), both based on a doubtful text, and derived probably from the same root as *mattan*, 'gift' (I K 13 7). (5) *gᵉmūl, gᵉmūllāh*, 'just dealing,' 'recompense' (Ps 94 2; II S 19 36). (6) *mas'ēth*, 'present,' 'largess' (Jer 40 5). (7) *maskōreth*, 'wages' (Ru 2 12). (8) *pᵉ'ūllāh*, 'work' whose equivalent is the reward. (9) *pᵉrī*, 'fruit' (Ps 58 11). (10) *sākhar, sekher*, 'wages' (Gn 15 1; Pr 11 18). (11) *shōḥadh*, 'bribe' (Dt 10 17). (12) *ἀνταπόδοσις*, 'restoration' (Col 3 24). (13) *μισθός*, 'wages' (Mt 5 12). A. C. Z.

REZEPH, rē'zef (רֶצֶף, *retseph*): A city named with Gozem, Haran, and the "children of Eden," cities conquered by Assyria (II K 19 12 = Is 37 12). Most probably the *Raṣappa* of the inscriptions (Ῥησάφα of Ptolemy), the modern *Ruṣāfa*, between Palmyra and the Euphrates. The inscriptions show that it was an important trade-center. C. S. T.

REZIA, rē-zai'ᵅ. See RIZIA.

REZIN, rē'zin (רְצִין, *rᵉtsīn*; the original vocalization of the name was, however, probably *raṭson*; cf. LXX. and Peshiṭto, supported by the Assyr. *ra-sunna*): 1. King of Damascus (732 B.C.). With Pekah of Israel, he undertook a campaign against Ahaz of Judah (II K 16 5; Is 7 1-8), to coerce him to join the Syro-Ephraimitic alliance against Tiglath-pileser III. The king of Judah, contrary to the advice of Isaiah, appealed to Assyria for aid, offering rich presents (II K 16 7-9). Tiglath-pileser promptly came to the rescue. Rezin withdrew into his fortified capital, which, however, was easily captured, resulting in the death of the king and the reduction

of Syria to a province of Assyria. Rezin is also named as a son of Tabeel (Is 7 6) (cf. Winckler, *Alttest. Unters.* pp. 74, 75; Schrader *COT*, I, 257). 2. The "Sons of Rezin" was the name of a family of the Nethinin (Ezr 2 48; Neh 7 50). A. C. Z.

REZON, rī'zŏn (רְצוֹן, *rᵉtsōn*) (I K 11 23): The son of Eliada and general under Hadadezer, King of Zobah. There is some question as to the correct original spelling and vocalization of the name. It is believed by some (Klostermann, Winckler, *Alttest. Unters.* pp. 61 ff.) that the name Hezion (I K 15 18) was reduced, first to "Hezron," and then to "Rezon." But the grounds for this view are not convincing. Rezon was the founder of a dynasty in Damascus which ruled from 950 (the age of Solomon) to 732 B.C. To this dynasty belong the Ben-hadads, Hazael, and Rezin. A. C. Z.

RHEGIUM, rī'gi-ŭm (Ῥήγιον): An old Greek colony in Italy, at the entrance to the straits of Messina, here 6 m. wide. Its important position gave it great prosperity, and, notwithstanding the vicissitudes of war, it remained a large city under Greek influence during the Empire, until at least the time of Pliny, and was a center for the philosophy of Pythagoras. Owing to the dangers to navigation in those days from the rock Scylla and the whirlpool Charybdis, ships were often detained at Rhegium by unfavorable winds. Perhaps this was the reason why Paul's vessel, after waiting three days in Syracuse, spent one day at Rhegium (Ac 28 13). On the second day the ship reached Puteoli. R. A. F.

RHESA, rī'sa (Ῥησά): One of the ancestors of Jesus (Lk 3 27). E. E. N.

RHODA, rō'da (Ῥόδη), 'rose': A maid in the house of Mary, the mother of John Mark (Ac 12 13 f.). Whether she was a servant, or a member of the household, or simply one of the company assembled at the house is not known. E. E. N.

RHODES, rōdz (Ῥόδος): An island about 40 m. long by 20 m. wide, with a capital city of the same name, lying 12 m. off the SW. coast of Asia Minor. Its harbors and situation gave it great importance as a port of call or transshipment on the voyage from Syria or Egypt to Rome. Paul touched here on his journey from Troas to Cæsarea (Ac 21 1). From 304 to 168 B.C. it enjoyed much prosperity, of which its beautiful coins are an index. Under able rulers Rhodes attained great sea-power, repressing pirates, and reaping a large trade as the fruit of wise home and foreign policy. Its magnificent, if somewhat decadent, sculpture, illustrated by the colossal figure of the sun at the harbor entrance—one of the world wonders—and its widely known school of rhetoric testify to its intellectual brilliance. Though its commerce was ruined in 168 B.C. by the Romans, and later, owing to its loyalty to Julius Cæsar, further reverses came upon it, its fortunes were retrieved so that in N T times it had become a large and beautiful city, probably including within its walls many Jewish colonists. To this restoration Herod the Great among others contributed. Claudius disfranchised it in 44 A.D., on account of the crucifixion of some Roman citizens, but restored its privileges in 56, and under Vespasian it became a part of the province of Asia. R. A. F.

RIBAI, rai-bē'ai *or* rai'bê (רִיבַי, *rībhay*): The father of Ittai (II S 23 29). E. E. N.

RIBBAND: The rendering of *pāthīl*, 'thread' or 'cord' (Nu 15 38 AV); the RV gives the correct rendering "cord." E. E. N.

RIBLAH, rib'lā (רִבְלָה, *ribhlāh*): **1.** A place in Hamath, where Pharaoh Necho (608 B.C.) put Jehoahaz of Judah in chains (II K 23 33; cf., however, II Ch 36 3), and where Nebuchadrezzar (586 B.C.) passed judgment on King Zedekiah and put out his eyes, etc. (II K 25 6 f., 21 f.; Jer 39 5 f., 52 9 f., 26 f.). It is the modern *Ribla*, on the right bank of the Orontes, in the broad valley between Lebanon and Antilebanon. Many read Riblah for Diblah in Ezk 6 14. **2.** *Hā-ribhlāh* (with the article). A place on the E. border of Canaan, S. of Hazar-enan and N. of the sea of Chinnereth (Galilee) (Nu 34 11); probably further S. than **1.** Dillmann and others, following Wetzstein, suggest *harbēlāh*, 'to Harbel,' and identify it with *Harmel* (or *Hörmül*) 8 m. SW. of Riblah, **1.** This site does not seem probable. C. S. T.

RICHES. See Wealth.

RIDDLE. See Proverb, and Wisdom, Wise Men, § 2.

RIDER: As used in the O T this word may signify either the rider mounted on his horse or mule, or as in Ex 15 1, 21, one of the riders in the war-chariot. See also Arms and Armor, § 6, and Warfare, § 4. E. E. N.

RIE. See Rye.

RIGHT: In most instances "right" (in the ethical sense) in the O T is the rendering either of *yāshār*, 'straight,' 'even,' or *mishpāṭ*, 'judgment' (or the conduct that is according to a just sentence of judgment). Other terms occasionally rendered "right" are: (1) *'emeth*, 'truth' (Gn 24 48; Jer 2 21; on Neh 9 33 cf. RV). (2) *kūn* or *kēn*, root-idea 'erect,' 'upright' (Nu 27 7; Job 42 7 f.; Ps 51 10, 78 37). (3) *nākhōaḥ*, 'straight,' 'exact' (II S 15 3; Pr 4 25, 24 26; Is 30 10; Am 3 10). (4) *tsedheq*, *tsᵉdhāqāh*, 'just,' 'right,' 'righteous' (II S 19 28; Neh 2 20; Ps 17 1; Ezk 18 5 ff., 33 14 ff.). (5) *kāshēr*, 'fitting' (Est 8 5). (6) The incorrect rendering of AV in Ru 4 6, Ps 45 6, and Ec 4 4 is avoided in RV. In the N T, apart from δίκαιος (*ον*), 'just,' we find εὐθύς, 'straight,' 'level' (Ac 8 21, 13 10; II P 2 15), and ὀρθῶς, 'correctly' (Lk 10 28). See also Righteousness, § 1, and Law and Legal Practise, § 2 (3). E. E. N.

RIGHTEOUSNESS

Analysis of Contents

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1. Definition.

Of necessity, and always the basis of the notion of righteousness is conformity to a standard of perfection. The Biblical terms (*tsᵉdhāqāh*, δικαιοσύνη; cf. *tsadhīq*, δίκαιος) present the conception as either a matter of recognized rule of conduct (Gr. from

δείκνυναι, δίκη, 'custom,' 'usage') or a quality of inherent and inalienable normality (Heb. from *tsādhaq*, 'to be straight,' 'straightness').

But righteousness is not absolute perfection. Job claims for himself righteousness as a robe (29 14), and is called a "perfect and upright man, one that feareth God, and turneth away from evil" (1 1, 8, 2 3). Some of the Psalmists similarly call themselves "righteous," "innocent," and "pure" (Ps 7 8, 18 20 ff.). Noah, Job, and Daniel are named by Ezekiel as possessing righteousness, which would suffice "to deliver their souls" (14 14, 20). Such expressions could mean either that the righteous men mentioned were sinless or that a righteousness was attributed to them consistently with some sins, or sinfulness, in character. The first alternative is scarcely admissible in view of the fact that David is reckoned a man of such righteousness as specially to please God and secure for himself God's sparing loving-kindness, and for many unworthy successors covenant blessings. He is, moreover, chosen as the type of the Messiah, through whom God would save His people (I K 11 4, 3 14; Is 37 35). And yet certain crimes are laid to David's account, without the least effort to palliate them or explain their consistency to this estimate of his character. Moses himself, exalted above all the prophets, committed sins of such gravity that in punishment for them he was excluded from the Holy Land (Nu 12 6-8; Dt 34 10-12).

2. The Absolute Righteousness of God.

On the other hand, behind all statements imputing righteousness to men, an ideal looms into view by which as they are measured they all come short. Job, for instance, to whom is most explicitly conceded the character of a righteous man, is presently found acknowledging himself as sinful (Job 7 21, 9 20, 13 26). In fact, in the judgment of the author of the book, all men are under sin (14 4). The very thought of a man being righteous seems to be self-contradictory ("What is man, that he should be clean, and he that is born of woman, that he should be righteous?" [Job 15 14; cf. also Ps 130 3, 143 2; I K 8 46]). This ideal of righteousness is, like all other perfections, furnished by the character of God. But as the word for justice in Heb. is the same as that for righteousness, it is not easy to discriminate between the special attribute of justice, according to which God deals equitably with all His creatures, and righteousness, which is much broader, including in its scope other perfections, and approaching in content the conception of holiness. In the preaching of the prophets, however, where the necessity of righteousness in man is urged, the righteousness of J" is also shown to be a controlling attribute of His character (Is 41 10); He speaks righteousness (Is 45 19, 61 1), and acts it in all the relations of life, calling upon His people to have confidence and hope, as He comes nigh, because He is "the God of righteousness" (Is 51 5, 7 f.). Consequently, the key to the prophetic preaching is the Psalmist's dictum, "J" is righteous; he loveth righteousness" (Ps 11 7). God's righteousness, however, is a quality of His which comes into view with the nation of His choice. All His dealings are illustrations of His character. His punishment of Israel is righteous, even though it involves the apparent contradiction of the triumph over Israel of the heathen nations, which are more remote from His Law than Israel. These nations are not taken into account in those dealings, as they are only instruments in His hand for the chastisement and purification of His beloved people. Moreover, there always lies in the background the certainty of retribution for them after they have served this end.

3. Righteousness as a Religious Ideal.

In the development of the idea of righteousness, therefore, an element of piety appears prominently. The righteous man is contrasted with the unfaithful and godless. He is distinguished from the sinner, who cares little or nothing for J" (Ps 1 5, 7 9). The chief desire and motive of the righteous is to live in accordance with the will of J", as revealed in His Law. At first, this Law was identified with the simple requirement of zeal for, and devoted adherence to, J" worship. Of course, this included inner intellectual, spiritual, and moral elements. But these were held in solution and hardly differentiated from one another.

4. Righteousness as an Ethical Attribute.

With the prophets the ethical element was brought into prominence. The essence of righteousness was seen to be in conformity with the pure moral standards given in the character and the will of J". The righteous man, in their teaching, is the man of upright conduct, of pure mind and clean hands. The prophets of the Assyrian period found much in social life that was far from ideal in this regard (Hos 10 12); and their message was all the more distinctly spoken, because the thought of merit in ritual observance was gaining ground and overshadowing the real spiritual significance of the religion of J". According to Amos, God would not accept sacrifice or worship of any sort ("noise of thy songs," 5 23), but required that justice should "run down as waters, and righteousness as an ever-flowing stream" (5 24 mg.), and according to Hosea (6 6), He "desires goodness and not sacrifice, and the knowledge of God more than burnt offerings." The most explicit and striking statement, however, is the summary of Micah (6 8): "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." This is further shown by the contrasted notions of unrighteousness, which is predominantly moral. Ezekiel places over against the righteous man the wicked one (3 16-21); but both stand upon individual and personal character, without any commutation or artificial advantages inuring on account of non-moral considerations. This conception of righteousness as an ethical quality absolutely necessary in the normal relation with J" abides through to the latest times. It is the doctrine of Zeph (2 3) and Jer (9 24, 22 3), of Ezk (chs. 18 ff.) and Deutero-Isaiah (58 2, 60 17), and of Hag and Zec. Naturally, great emphasis is placed throughout the prophetic teaching upon the collective righteousness of the nation as a whole. For, after all, in spite of the individualism which appears incipient in Jeremiah and more clearly developed in Ezekiel, it is the Covenant

People as a body that concerns J", and it is sin as a national sin and righteousness as national righteousness that draw upon it either His condemnation or His favor.

5. Legal Righteousness.

But the idea of righteousness has an administrational connotation. Righteousness is the right attitude toward an existing norm, which is God's will; but as this is expressed in the constitution of a theocracy, and becomes a legal system, righteousness, too, develops a judicial aspect. This is of extreme importance for the understanding of the later phases of the notion. It leads, on the one side, to a righteousness which is a forensic relation; and, on the other, combined with a developed emphasis on piety, or the association of righteousness with the worship of J", it becomes the germinal center of another form consisting mainly in the punctilious observance of prescribed formal precepts. As a judicial notion, righteousness is sharply distinguished from holiness. It is never a question whether holiness is a transferable quality. Even when it was looked upon as consisting in the main in the observance of laws of taboo (cf. HOLINESS, § 1), it is an individual and personal affair [condition or quality]. But that righteousness was viewed as capable of availing for others than those who earned its merit is clear from Ezekiel's definite warning against this error (Ezk 14 14, 20). It is this aspect of it that gives significance to the statement made of Abraham, *i.e.*, that "he believed in Jehovah, and he reckoned it to him for righteousness" (Gn 15 6); *i.e.*, a different thing (faith) was viewed as righteousness. This statement illustrates the three aspects of the concept found in the O T—*i.e.*: (1) The religious aspect, according to which he is righteous who relates himself ideally with J"; (2) the ethical aspect, according to which that is a righteous act or righteous conduct which conforms to the express will of J"; and (3) the judicial aspect according to which that is righteousness which harmonizes with the order or Law of J"; and, therefore, one act may be viewed before the Law as a substitute for another, or one person as the representative of another. On this ground it is further possible to understand the comparison of righteousness to a robe (Is 61 10), or a breastplate (Is 59 17). In the first case, it is a cover and ornament; in the second, a weapon of defense. It is not necessary that these characteristics of externality and transferability should be considered very late growths. Probably from the very earliest time righteousness was viewed as something that might in a sense be detached from one and attached to another person. In the Hasmonean period a revival of zeal for the Law brought into prominence the strict observance of it as the distinctive national constitution. Accordingly, he was regarded righteous who most strictly adhered to the Law. And the Righteous (*Hasīdhīm*; see PHARISEES, § 3), from whom the Assidæans as a party were named, assumed more and more the rôle of the true ideal of the Jew. On the other hand, the ethical element in righteousness was felt increasingly to be the common property of all mankind, and lost its distinctiveness as a characteristic of God's people. This brought its fullest fruit in the Pharisaic ideals and teachings.

6. Jesus and the Pharisaic Ideal.

Thus when Jesus Christ appeared, the Pharisaic ideal had already reduced the notion to a carefully registered conformity to scribal interpretations of the Law, involving minute details of ritual matters (Lk 11 39 f.). Such righteousness Jesus declared to be insufficient, not offensive or sinful, but utterly inadequate. It might even become the occasion of sin, if it led to the neglect and omission of the weightier matters (Lk 11 42). His own disciples must see that their righteousness exceeds that of the Pharisees (Mt 5 20). What they should be Jesus did not leave undetermined. With great clearness and emphasis He authoritatively reiterated the prophetic teaching that the true righteousness is ethical fulfilment of God's ideal. In the N T, however, the same relative sense, noted as prevalent in the O T, is also found. Joseph is called a righteous man (Mt 1 19); so also is Joseph of Arimathæa (Lk 23 50), and even Cornelius the Gentile (Ac 10 22). Jesus, too, speaks of many righteous men, who with the prophets have desired to see the things which His disciples saw (Mt 13 17). By James the term is applied to the moral or virtuous man (5 6), also to the religious-minded (5 16). By Peter it is used of Jesus (I P 3 18) and of the Christians in general (I P 4 16). In He the Pauline idea of faith is read into that of righteousness, and the quality thus conceived is predicated of Abel (11 4) and, in general, of the saints of the O T as a class (12 23). But, in spite of non-technical usage, the teaching of Jesus presents righteousness predominantly as an inner quality. Outward standing and relationship are worthy of consideration only when they correspond with the inner condition. Not only does He warn His disciples against the defective idea of the Pharisees, but He rebukes the Pharisees themselves for transferring the seat of righteousness from the inner to the outer life (Mt 23 28). It must become an object of the most earnest endeavor and search, like food and drink (Mt 5 6, 10). It must be actuated by the desire to please God (Mt 6 1, alms AV), and it must take its rule and ideal from God's character. Therefore it is called "his righteousness," and stands associated with His Kingdom (Mt 6 33).

7. Paul's Conception of Righteousness.

The final stage in the development of the concept within Biblical limits was reached when Paul took it up and made it the kernel of his idea of religion. According to Paul, righteousness is the right or moral relation of man to God. It is the opposite of sin. But both sin and righteousness are also related to law, and while the one is the result of failure to comply with the Law, the other is secured through absolute conformity to it. But conformity must be perfect. In other words, righteousness is sinlessness. But sinlessness must not be understood as primitive innocence maintained throughout, else there could be no righteousness for any one, for all have sinned. The sinlessness which Paul has in mind is freedom from the condemnation of sin in the presence of God. Such sinlessness ('guiltlessness' ='righteousness') is

secured by the transgressor of law through faith in Jesus Christ, who through His life and death works out a righteousness ample enough to cover all transgression. It is the result of a process of justification. It is rightness with God, who is in this process looked at as a judge acquitting or condemning. Those whom He acquits, upon whatever ground, are righteous. They are acquitted when they secure freedom from guilt through appropriation by faith of Christ's righteousness. Accordingly, the righteous man is the man of faith (Ro 1 17). And the peculiar character of the righteousness thus achieved is expressed in the phrase "the righteousness of faith" (Ro 10 6). This, however, is not a new thing, but only a new name; for the true essential righteousness of all previous ages (*e.g.*, Abraham's righteousness) was none other than this (Ro 4 13), and that of the Gentiles apart from the Law could be none other (Ro 10 30).

8. The Righteousness of God.

As the central kernel in the idea of religion, this is the righteousness of God, not as an attribute of God's character, but as the privilege of normal relationship bestowed by Him upon the believer in Jesus Christ (Ro 1 17, 3 5, 21-26). God's justice as a ruler of the universe and judge of men is not ignored by the appropriation of this phrase to this usage. It is rather assumed as beyond the need of an argument (Ro 9 14; II Th 1 5 f.; II Ti 4 8). The righteousness of God, from another point of view, is His administrative perfection as He deals with men. God is righteous, because He clears the innocent and condemns the guilty, enforces His law of equity toward all, and defends the weak against the strong, the widow and the orphan against the greedy and the extortioner. This involves more than the function of the modern judge, *i.e.*, pronouncing upon the evidence placed before him. It includes the task of discovering the evidence in behalf of the helpless. God's righteousness at this point passes into His grace. With the Pauline idea of righteousness the conception has run its complete cycle. In the idea of sanctification, which is the complement of justification, the Pauline thought returns to the ethical notion of the prophets and of Jesus Himself. A. C. Z.

RIMMON, rim'ən (רִמּוֹן, *rimmōn*), 'pomegranate': **I.** The father of Baanah and Rechab, the murderers of Ishbosheth (II S 4 2 ff.). **II. 1.** A city of Simeon (Jos 15 32; I Ch 4 32; Zec 14 10; also called **En-rimmon** [q.v.] in Neh 11 28, so that Ain in Jos 15 22 and I Ch 4 32 is probably but a part of the compound name). Map II, D 3. **2.** A Levitical city in Zebulun (I Ch 6 77, **Rimmono** RV; Jos 19 13, **Remmon-methoar** AV). Map IV, C 7. **3.** A rock in Benjamin (Jg 20 45 ff.). Map III, F 5. **III.** The Semitic deity Rimmon. See SEMITIC RELIGION, § 31. E. E. N.

RIMMONO, rim-mō'no. See RIMMON.

RIMMON-PEREZ, rim''ən-pî'rez (רִמּוֹן פֶּרֶץ, *rimmōn perets*, **Rimmon-parez** AV): A station on the wilderness journey (Nu 33 19 f.). Site unknown. E. E. N.

RING. See DRESS AND ORNAMENTS, II, § 1 f.

RINNAH, rin'ā (רִנָּה, *rinnāh*), 'shout': The ancestor of several Calebite clans (I Ch 4 20). E. E. N.

RIPHATH, rai'fath (רִיפַת, *rīphath*): A son of Gomer (Gn 10 3; I Ch 1 6, **Diphath** RV). See ETHNOGRAPHY AND ETHNOLOGY, § 11. E. E. N.

RISE: This term is used to render a number of Heb. and Gr. words, but, with two exceptions noted below, there is nothing especially significant in this usage. (1) The Heb. verb *shākham*, often rendered "to rise up early," means 'to load on the back [of a beast]' or 'on the shoulder [of a man]'. As this usage had special reference to the lading of beast or man preparatory to starting on a journey, and as the proper time for such a start was early in the morning, *shākham* came to be the equivalent of 'to rise up early.' (2) For the use of the word in reference to the Resurrection, see RESURRECTION. E. E. N.

RISSAH, ris'ā (רִסָּה, *riṣṣāh*): A station on the wilderness journey (Nu 33 21 f.). Site unknown. E. E. N.

RITHMAH, rith'mā (רִתְמָה, *rithmāh*), 'place of the juniper' (?): A station on the wilderness journey (Nu 33 18 f.). Site unknown. E. E. N.

RIVER: The Heb. and Gr. words rendered "river" are the following: (1) *nāhār*, 'stream' (Nu 24 6; Job 14 11; Aram. *nᵉhār*, Ezr 4 10 ff.). (2) *yᵉ'ōr*, 'watercourse,' an Egyptian loan-word usually applied to the Nile (Gn 41 1, etc.), or its canals (Is 7 18), but also to other streams (Is 33 21; Dn 12 5 ff.). (3) *'ūbhāl*, *'ubhāl*, 'canal' (Dn 8 2 f., 6). (4) *yūbhāl*, 'stream' (Jer 17 8). (5) *'āphīq*, 'channel,' 'streambed' (Ezk 6 3, 31 12, etc. AV, "watercourses" RV; Song 5 12; Jl 1 20, 3 18 AV, "water-brooks" RV). (6) *naḥal*, *naḥălāh*, 'torrent,' the equivalent of the Arab. word *wâdy* (Lv 11 9; Jos 12 1; Ezk 47 9). (7) *peleg*, *pᵉlaggāh*, 'channel,' 'division' (Job 29 6; Is 30 25). (8) *ποταμός*, 'river' (Mk 1 5; Rev 8 10, etc.).

The great rivers known to the Hebrews were the Euphrates, the Tigris, the Nile, and the Jordan (q.v.). Of the other streams, the more important were those within Palestine itself, such as the Shihor Libnath (Jos 19 26); the Kishon, which drains the Plain of Esdraelon and empties into the Mediterranean near the foot of Mt. Carmel (Jg 5 21); the Kanah (Jos 16 8); the "river of Egypt" (Gn 15 8); the Jabbok (Gn 32 12); and the Arnon (Nu 21 13, etc.). The importance of rivers was generally appreciated, but their use for intercommunication or as highways of navigation is very rarely alluded to (cf. Is 18 2). As boundary-lines, however, they are very commonly noted (Gn 15 18; Nu 34 5; Jos 1 4; Jg 4 13; II K 10 33, etc.). They were also regarded as sources of mysterious power, which is probably the reason for their association with supernatural visions (Ezk 1 1; Dn 10 4; possibly "the place of prayer" in Ac 16 13 represents a trace of such a notion in N T times). Finally, the river as a source of life and blessing became the symbol of all spiritual good (Ezk 47 1 ff.). Consequently, general destruction and ruin were fitly portrayed by the pouring of a vial of wrath upon the great rivers (Rev 16 4, 12), and the final blessed

state has also its "pure river of water of life" (Rev 22 1). A. C. Z.

RIVER, THE: Where the expression "the river" occurs in the O T, without any explanatory statement in the context, it refers to the River Euphrates, the "great river" of SW. Asia (Gn 36 37; Ex 23 31; Dt 1 7; Jos 1 4; II S 10 16, etc.). E. E. N.

RIVER OF EGYPT (נַחַל מִצְרַיִם, *naḥal mitsrayim*, "brook of Egypt" RV): A torrent valley or *wâdy*, on the S. border of Judah toward the Mediterranean (Nu 34 5; Jos 15 4, 47; cf. Ezk 47 19, 48 28). It was considered the S. border of Solomon's kingdom (I K 8 65 =II Ch 7 8), and on the border of Egypt (II K 24 7; Is 27 12; in Am 6 14, "the brook of the Arabah" may be the same). It is identified with the *Wâdy el-'Arîsh*, which runs N. and NW. from the middle of the Sinaitic peninsula, and flows into the Mediterranean about 50 m. SW. of Gaza. A long and deep watercourse, it is full only after heavy rain. It may have received its name from its location on the border of Egypt (*mitsrayim*). Others, who claim that *Musur* (*mutsur*) of the Assyr. inscriptions and *mitsrayim* of the O T are frequently the name of a N. Arabian district, through which this *wâdy* flowed, would derive the name from this country. C. S. T.

RIZIA, riz'i-a (רִצְיָא, *ritsyā'*, **Rezia** AV): A descendant of Asher (I Ch 7 39). E. E. N.

RIZPAH, riz'pā (רִצְפָּה, *ritspāh*): A daughter of Aiah, and a concubine of Saul, whom Abner took to himself (II S 3 7, Lucian's LXX.) after the death of Saul. Ishbosheth, Saul's son, looked upon this as an attempt to seize the royal power, and upbraided Abner for his disloyalty, who thereupon deserted the cause of the house of Saul and went over to David (II S 3 6 ff.). Much later, a three years' famine came upon Israel, and was viewed as due to the unexpiated sin of Saul in slaying the Gibeonites (II S 21 1-14). David therefore, at the demand of the Gibeonites, delivered seven descendants of Saul, among them Armoni and Mephibosheth, sons of Rizpah, to the Gibeonites to be hanged. Rizpah watched over their bodies, protecting them from birds and beasts of prey until falling rain showed that God's anger was appeased. On hearing of the mother's devotion, David had the bones of the seven, with those of Saul and Jonathan, interred in the family sepulcher of Kish, Saul's father. C. S. T.

ROAD: For "road" in I S 27 10 AV, read, with RV, "raid." See WAY for roads in general, also PALESTINE, §§ 5–13, and TRADE AND COMMERCE, § 2. E. E. N.

ROAST. See FOOD AND FOOD UTENSILS, § 10, and SACRIFICE AND OFFERINGS, § 16.

ROBBERY: In Ph 2 6 the Gr. *ἁρπαγμός* means, not 'the act of seizing,' but 'the thing seized.' In N T times the classical distinction between nouns in *-μος*, as active in their signification, and nouns in *-μα* as passive had been greatly weakened, as is evidenced abundantly in the N T itself (cf. active sense in *ἀπαύγασμα*, He 1 3; *σύντριμμα*, Ro 3 16 [from LXX.]; passive sense in *θερισμός*, Mt 9 37; *μολυσμός*, II Co 7 1); so that the RV rendering "a thing to be grasped" is certainly better than the AV "robbery," if by "grasped" be understood the selfish holding of a thing already possessed, rather than the ambitious reaching after a thing not yet secured, Paul's idea being that in His pre-existent state Christ already possessed equality with God in His being in the existence form of God (*ἐν μορφῇ θεοῦ*). On robbery as a crime see CRIMES AND PUNISHMENTS, § 2. M. W. J.

ROBE. See DRESS AND ORNAMENTS, § 4.

ROBOAM, ro-bō'am *or* reb'o-am (Ῥοβοάμ, Mt 1 7 AV). See REHOBOAM.

ROCK: This word renders in the AV five Heb. and two Gr. words. (1) *ḥallāmīsh*, 'flint' (Job 28 9, "flinty rock" RV; cf. Dt 8 15, 32 13; Ps 114 8). (2) *kēphīm*, 'rocks,' pl. only, perhaps an Aram. loanword, used as a "place of refuge" (Jer 4 29), and as a "dwelling-place" (Job 30 6). (3) *mā'ōz*, 'a place of safety' (Jg 6 26, "stronghold" RV. Moore *Int. Crit. Com.* suggests a natural stronghold, not a fortification). (4) *ṣela'* and (5) *tsūr* seem to be used interchangeably. Both words are used for that which is hard, barren, unfruitful, and also for a strong and safe place of refuge. *ṣela'* is the inaccessible and lonely home of goats, eagles, and doves (Job 39 1, 28; Song 2 14). It is also a symbol of obstinacy (Jer 5 3), flagrancy (Ezk 24 7, 8), and a figure of a razed city (Ezk 26 4, 14). *tsūr* is a symbol of firmness (Nah 1 6; Job 14 18, 18 4), of enduring material (Job 19 24). Both are used as a figure of God, often equivalent to J" and Elohim, to designate Him as the sure support, defense, and refuge of the godly, or as the trusty one (*ṣela'* only in Ps 18 2 [3] =II S 22 2, and Ps 31 3 [4], where it is equivalent to *tsūr*; also Ps 42 9, 10, 71 3); *tsūr* is used more often (Dt 32 4, 15, 18, 30 f.; II S 22 3, 32; Ps 19 14, 27 5, 28 1, 61 2 [3], 78 35, 89 26 [27], 92 16, etc.). In Is 31 9 RV *ṣela'* is possibly a figure of the Assyrian god, as is *tsūr* for a heathen god (Dt 32 31; Is 44 8 RV). (6) *πέτρα*, 'rock,' 'ledge,' as something that is firm and enduring (Mt 7 24 f.; Lk 6 48), or unfruitful (Lk 8 6, 13); as a figure of Christ, from whom springs the living water (I Co 10 4); also metaphorically for a firm, strong man. (7) *τραχεῖς τόπους* (Ac 27 29), to be rendered as 'rocky [rough] ground' RV. C. S. T.

ROD: This term renders the following words: (1) *ḥōṭer*, 'shoot,' 'twig' (Is 11 1, "shoot" RV, a fresh growth from a tree-stump, the figure of a personal Davidic ruler; Pr 14 3 'a rod [shoot] of pride,' or "a rod [instrument of punishment] for his pride"). (2) *maqqēl*, 'rod,' more often "staff"; used by Jacob in breeding his flocks (Gn 30 37 ff.); a symbolic rod (Jer 1 11); a symbol of power (Jer 48 17). (3) *maṭṭeh*, a 'staff' or 'rod' of dry wood, and commonly carried by the Hebrews, but not always as a support in walking. It was used by shepherds (Ex 4 2, 4 ff., 7 15 ff.); for beating out black cummin (Is 28 27); was carried by a warrior (I S 14 27, 43; cf. "goad" Jg 3 31; I S 13 21); Aaron (Ex 7 9 ff., 8 1 f.) and the Egyptian magicians (7 12) had wonder-working rods. In Nu 17 2 f. [17 f.] mention is made of rods taken from the tribes; that belonging to Aaron blossomed. It was

a figure of punishment or power (Ps 110 2; Is 10 26; Ezk 19 11 ff.). In Ezk 7 10, 11, a green 'shoot' is probably intended. (4) *shēbheṭ*, often equivalent to (3), a 'rod' or 'staff,' probably shorter than *maṭṭeh* and with one end enlarged, used for smiting (Ex 21 20; Pr 10 13, 23 13 f., etc.); for threshing cummin (Is 28 27); by shepherds (Ps 23 4; Mic 7 14). It is a figure of chastisement (Pr 13 24, 29 15, etc.), especially of Divine chastisement (II S 7 14; Ps 2 9; Is 10 24, etc.). By metonymy, both (3) and (4) are the terms for tribe (q.v.). (5) *ῥάβδος*, 'staff' or 'walking-stick,' the LXX. rendering of (2), (3), (4), above, and has the same variety of meanings in the N T (I Co 4 21; He 9 4; Rev 2 27, 11 1, 12 5, 19 15; cf. Ac 16 22; II Co 11 25, *ῥαβδίζειν*, where reference is to the Roman 'scourging' with the rod). C. S. T.

RODANIM, rod'a-nim. See DODANIM in ETHNOGRAPHY AND ETHNOLOGY, § 11.

ROE, ROEBUCK. See PALESTINE, § 24.

ROGELIM, rō'gę-lim (רֹגְלִים, *rōg'līm*): The home of Barzilla, the Gileadite (II S 17 27, 19 31). Site unknown. E. E. N.

ROHGAH, rō'gā (רוֹהְגָה, *ro[w]hgāh*): An Asherite (I Ch 7 34). E. E. N.

ROLL. See BOOKS AND WRITING, § 2.

ROMAMTI-EZER, ro-mam''ti-ī'zęr (רֹמַמְתִּי עֶזֶר, *rōmamtī 'ezer*): An expression taken by the translators as a proper name, but perhaps it should be rendered "thou hast set help on high" (I Ch 25 4, 31). See JOSHBEKASHAH. E. E. N.

ROMAN, rō'mən: Roman citizenship (*civitas*) was confined originally to patricians, but was extended in full to plebeians in 337 B.C. The patricians and plebeians constituted the aristocratic citizens, while a half-citizenship was held by freedmen (*ærarii*), from which slaves and foreigners were excluded. The *civitas* conferred the rights of suffrage, of holding office, of appeal to the people (later to the emperor) against sentences of magistrates, of contracting legal marriage, of holding property, and involved the duties of paying taxes and bearing arms. It was indicated externally by the man's name (*nomen, prænomen*) and the white toga. This right was jealously guarded till after the 1st cent. It was obtained by birth or by manumission, or was conferred on men of wealth and position by the assembly (later by the emperor). Under the Empire *civitas* was valued because it conferred exemption from physical punishment (Ac 22 25), the right of appeal to the emperor (Ac 25 11), freedom from direct taxation, the right to hold office, and to become a senator. In the provinces every Roman citizen was an aristocrat. The Roman *civitas* superseded all other citizenship. Paul's family had the Roman *civitas* (Ac 22 28); hence it was certainly wealthy and influential, and had probably settled in Tarsus about 175–164 B.C. When among the Jews Paul used his Jewish name, Saul, but assumed his Roman name (Paulus or Paullus) at Paphos (Ac 13 9), as the Apostle to the Gentiles. His other Roman names are not known.

J. R. S. S.

ROMANS, EPISTLE TO THE

ANALYSIS OF CONTENTS

1. Introductory
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This epistle belongs to the group of Paul's uncontested letters (cf. CORINTHIANS, EPP. TO THE, § 1), standing foremost, not only in this group, but among all his writings, as the most systematically doctrinal statement which we possess from him. It is this characteristic which has made the Epistle in all ages of the Church a great field of doctrinal controversy.

1. Introductory.

The letter opens with a rather elaborate greeting (1 1-7), followed by a thanksgiving for the readers' faith, in which he refers to his desire to visit them (1 8-15), closing with a passage which is practically a statement of the Epistle's theme, viz.: that the only righteousness acceptable to God is that which rests on faith (1 16 f.).

2. Contents.

This theme is then taken up and worked out with great elaborateness and a skilful arrangement of argument—covering in the process fully one-half of the Epistle (1 18–8 39). It is discussed first, negatively, showing how both Gentile and Jew had failed to secure an acceptable righteousness by works (1 18–3 20). This negative argument is presented (1) by a vivid statement of the condition of the Gentile world in the Apostle's day—showing it to be one on which rested the judgment of God, and, consequently, one which evidenced this world as having failed to secure acceptance with God for such religion as it had practised (1 18-32), and (2) by an almost equally vivid and a most skilfully presented statement of the condition of the Jewish world (2 1–3 8), showing that the Jew, far from having anything to boast of as to his standing before God, compared with that of the Gentile, was really under greater condemnation in God's sight, even in his Divinely given religion of the Mosaic Law; since he had had, through the revelation of truth which God had granted him in that Law, greater opportunity to know the right and to do it; whereas he was actually guilty of the same iniquities as the Gentiles around him (2 1-23); so that the Law in which he had trusted had put him under the judgment not only of God, but even of the lawless heathen world itself (2 25-29). It is a severe arraignment of his own people. In fact, the Apostle is so conscious of its severity that he feels called upon to remind his readers that, in spite of all the Jews' abuse of God's blessings in the covenant with them into which he had entered through the Law, these blessings were real, and would be ultimately fulfilled on God's part, because of this covenant in which they were involved (3 1-8). He then returns to sum up his argument so far, drawing the inference which it had rendered irresistible, that the entire human race, on the basis of its religion of works, stood guilty in God's sight (3 9-20).

Having finished with this negative treatment of his theme, the Apostle comes now to its positive treatment, which consists practically in a discussion of the righteousness which alone is acceptable to God—the righteousness by faith (3 21–8 39). This discussion is opened with a statement of the historical fact of the provision of such a righteousness through the death of Jesus Christ (3 21-26), from which is drawn the necessary conclusion as to the impossibility of any self-gratulation on man's part in the matter of acceptance with God; since faith excludes all that element of self-merit on which alone self-gratulation can rest (3 27-30), while, at the same time, it does not set aside the Law itself (3 31). This last statement is then elaborated into a disclosure of the fact that even Abraham, the head and representative of the covenant of circumcision, was himself justified by faith (4 1-8), before he had received circumcision (4 9-12) and independently of the Law (4 13-15), showing what had been God's purpose in such faith on Abraham's part (4 16 f.), and how that faith had manifested itself in Abra-

ham's life (4 18-22), with the bearing of his case on the justification of the Christian (4 23-25).

After this statement of the agreement with Scripture of the principle of justification by faith, the Apostle proceeds to bring this principle to the test of the present life, showing its surety against all experience of need, both here and hereafter (5 1-9), through its impartation to us of the vitalizing power of the life of Christ (5 10 f.). The largeness of this idea of the coming to us of the life of Christ leads the Apostle into a consideration of Christ's relation to the life of the race, in which he contrasts the results of Christ's work with the effects of Adam's sin, showing how the former, through its element of vitalizing grace, must inevitably overcome and supplant all the death which the latter has wrought (5 12-19). In fact, where the Mosaic Law, which came into the history of the human race between Adam and Christ, intensified the death results of Adam's sin, there the grace of Christ intensified its vitalizing power to the destruction and removal from our life of these results (5 20 f.). This raises, however, the practical question regarding the Christian's relation to sin in his living. This question is taken up in the form of two self-stated objections to the Apostle's argument: (1) The objection that, if grace more abounds where sin abounds, the Christian should continue in sin, in order that grace may abound (6 1). This is answered from the point of view of the impossibility of such a life on the Christian's part, because (a) of the principle involved in his death to sin (6 2), and (b) of the ultimate moral end of his baptism into the death of Christ (6 3-14). (2) The objection that, if the Christian is no longer under law but under grace, he can afford to indulge in sin (6 15). This is answered from the impossibility of such indulgence, because of the mutually exclusive laws of service to sin and to righteousness (6 16-23).

From this general consideration of the spiritual and moral results of justification by faith, the Apostle proceeds to one of the most interesting portions in his letter, where, after an introductory passage illustrating the freedom from the claims of the Law which the Christian has secured by the death of Christ (7 1-6), he discloses to the readers, through an introspection of his own soul's life, the spiritual conflict in which the Christian must constantly participate while the principle of the unregenerate nature (the "flesh" ver. 23) and the principle of the regenerate nature (the "mind" ver. 23) are at war within him (7 7-23). From this conflict, however, the Christian will ultimately be delivered through the vitalizing Spirit of Christ (7 24–8 11)—a certainty of outlook which obligates him to subject his life to the control of that Spirit, and so to realize his relation to God as son and heir of all his glory (8 12-17). This mention of heirship leads the Apostle into an elaborate presentation of what is involved in the Divine inheritance for the Christian (8 18-39), with which his general discussion of the Epistle's theme is brought to an end.

The three chs. (9–11) which intervene between this formal argument (1 18–8 39) and the practical conclusions drawn from it (12 1–15 13) offer to the student of the Epistle an interesting problem, viz.: the relation of the contents of these chs. to the argument of the Epistle. After an introductory statement of an apologetic nature (9 1-5), there is given a plain affirmation of the liberty which God has exercised in His election of the spiritual Israel (9 6-29), which is followed by an equally plain affirmation of the responsibility which nevertheless rests upon the unspiritual Israel in its non-election (9 30–10 21). There is then outlined the plan God has for the unspiritual Israel, in view of its relation to Him as His Covenant People (11 1-25), to which is added a closing summary review of the situation (11 26-36). This closes the doctrinal portion of the Epistle.

Based upon the truths brought to light in this portion, there then follows a practical presentation to the readers of the consequent duties of character and life demanded of them, covering the fields of (a) duties to God and the Church (12 1-13; 14 1–15 13), (b) duties to the State (13 1-7), and (c) duties to Society (13 8-14). Upon this follows the general conclusion of the Epistle (15 14–16 27)—though the thought evidently returns in 16 17-20 to the urgency of the duty needful on the readers' part toward those who are causing faction and strife among them.

This gives us the contents of the Epistle as it stands before us. It is obvious, however, that the study of the Epistle must be determined by what constituted its contents when it was written. On this point there has been, and is to-day, wide difference of opinion. That there is cause for this difference can not be denied. (1) The existing MSS. give evidence that very early there was considerable variety in the place assigned the doxology of 16 25-27. In some it stands at the close of the Epistle, as it does in the accepted text; in some it stands between the last verse of ch. 14 and the first verse of ch. 15; in some it stands both at the close of ch. 14 and at the close of ch. 16; in some it is omitted altogether. (2) The fact that the Church at Rome had not been founded by Paul, nor even visited by him, when he wrote the letter, makes the last chapter with its long list of salutations seem peculiar and out of keeping with this situation.

3. Integrity.

There can be no question that, as far as agreement of thought is concerned, the doxology fits better at the end of ch. 14 than it does at the end of ch. 16. In ch. 14 Paul is speaking of those in the Church whose consciences are yet sensitive in the matter of eating food and observing days (14 1 f.). He urges both those whose consciences are thus bound and those whose consciences are freer in these matters to be charitable toward each other in their judgments (14 3-12). Especially does he urge those who are of free conscience not to put a stumbling-block in the others' way, but, in the spirit of Christ Himself, to sacrifice their own pleasure in these things for the sake of the weaker brother (14 13-23). Upon this train of thought the doxology would quite naturally follow with its ascription of praise to God, as one "that is able to establish them" (16 25); while the thought of the doxology itself would be immediately taken up by the thought of ch. 15, which in its opening verses is simply a development of this appeal to the spirit of Christian self-sacrifice on the part of those who are strong in conscience. There is no such connection of thought between the doxology and the list of names which immediately precedes it in ch. 16. There is also no question that ch. 15 closes with a benediction such as is found at the end of several of the Apostle's letters (15 33; cf. II Co 13 11; I Th 5 23; II Th 3 16; Ph 4 9; see also Eph 6 23; Gal 6 16), and, inasmuch as the doxology at the end of ch. 16 so well agrees with a position between chs. 14 and 15, the way would be open for a removal of ch. 16, with its list of strange names, without disturbing the conclusion of the Epistle. In view of this fact, and also of the fact that some of the names in ch. 16 seem better to agree with a residence in Ephesus and the province of Asia than in Rome, it is the almost general opinion of scholars that this chapter does not belong to this Epistle, but constitutes a brief note commending Phœbe (16 1) to the Church at Ephesus.

Apart, however, from the position of the doxology, there are reasons which compel us to assign this ch. to this Epistle, chief among which are: (1) There are no MSS. extant which omit ch. 16; so that, if it was not written by Paul himself in this letter to Rome, it must have been added to the Epistle before it was prepared for general circulation by the church of that place, and thus successfully foisted upon the Church at large from the very beginning. This is most unlikely. (2) Though Aquila and Priscilla

(16 3) were in Ephesus not long before Paul wrote the Epistle (Ac 18 24-26), it is to be remembered that these intimate companions and fellow helpers of Paul regulated their movements from place to place by the missionary plans of the Apostle (cf. Ac 18 2 with 18 18). Knowing therefore Paul's settled purpose of proceeding from Ephesus to Rome (Ac 19 21), they may quite naturally have returned to their home city (cf. Ac 18 2) ahead of him—as they had practically done at Ephesus (Ac 18 18-21)—accompanied by Epænetus (16 5), who, as "the firstfruits of Asia unto Christ," was more likely to have been their convert than Paul's. In fact, it is interesting, if not evidencing, that from inscriptions and archeological remains practically all the names in ch. 16 can be shown to be possible Roman, while those Prisca, Amplius, Nereus, and Apelles are connected definitely with the early history of Roman Christianity. There is no such intimate relation between these names and Ephesus, or the province of Asia, or the history of the Church in this region. (3) Paul's custom is to give more personal salutations to the churches he had not founded or visited than to those which had been established directly by his hand (cf. the closing ch. of Col and the closing verses of Phm with the concluding portions of I, II Th, I, II Co, Ph, and Eph). The fact that he was unknown to these churches made it almost necessary for him to single out for salutation such persons in their membership as he personally knew; for so only could he establish between himself and them the points of personal contact which would give influence to his message to them, or prepare the way for his visiting them.

The fact, therefore, that Paul in this Roman letter is writing to a church to which he was a stranger leads us to expect just the personal salutations which we find in ch. 16; while the fact that there should be so many there he knew is only natural in view of his twelve years of mission work in the East and the frequency of communication between the eastern shores of the Mediterranean and Rome.

4. Composition of the Church.

The city of Rome, as other cities, had doubtless received its first knowledge of the Gospel from Jewish traders and pilgrims returned from the Holy Land (cf. Ac 2 10, as interpreted by 17 21), so that such preaching of the new religion as was attempted was first within the circle of the synagogue. When Paul wrote, however, the church was unmistakably Gentile in the great majority of its membership (cf. 1 5 f., 11 13, which are confirmed by such passages as 1 13-15 and 15 14-16—passages that would have no meaning for Jews). Doubtless the edict of Claudius (49–50 A.D. [?], Ac 18 2) expelling the Jews from Rome had given the Gentiles a preponderance in the church, which the return of the Jews would rather accentuate by bringing to issue the inevitable separation between the church and its previous Jewish surroundings (cf. the apparent ignorance of the Christian community on the part of the Jews in Ac 28 22). It was to this Gentile element that the church owed such organization as it possessed. Indeed, Jewish converts generally failed to appreciate the need of a church organization for their new faith. Their conviction that Christianity was to come to the world through a reformed Judaism made the existing organization of the Jewish Church sufficient to their mind; so that, as a matter of fact, in spite of the wide distribution of pilgrim converts from Pentecost over Paul's mission-field, the Apostle was compelled everywhere he went to organize the church life of the new community (cf. Ac 14 23; Tit 1 5).

In Rome, however, the organization was evidently not such as it would have been had the Apostle personally founded the church. In fact, Paul nowhere in the Epistle speaks of the local church—the fully organized ἐκκλησία—as he does in I Co (1 2), II Co (1 1), Gal (1 2; I Co 16 1; cf. Ac 14 23), I Th (1 1), II Th (1 1), and by implication in Ph (1 1, 4 15). The exhortations of 12 5-8 are phrased in an indefinite way (especially vs. 7 and 8, "He that teacheth to his teaching; or he that exhorteth to his exhortation . . . he that ruleth with diligence"), as though the church was without the distinctive officers evident in other localities (cf. Ph 1 1; Ac 14 23, 20 17); while one can not but notice the group character of the membership disclosed in the salutations of ch. 16 (vs. 3-5, "Salute Prisca and Aquila . . . and the church that is in their house"; ver. 14, "Salute Asyncritus, Phlegon, Hermes, Patrobas, and the brethren that are with them"; ver. 15, "Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them"), as though the church in its lack of official organizing had grown up through associated groups of converts scattered over the city, each under its leaders, who taught them in the truth, and instructed them in the Christian life (cf. evidences of this same group organization in Col 4 15 and Phm ver. 2).

5. Date and Purpose of Letter.

To this community of Christians at Rome Paul wrote this letter during the three months of his last visit to Corinth (Dec., 56–Mar., 57). He was then through with his work in the East and was about to enter upon the accomplishment of his long-desired journey to the imperial city (Ro 15 22-24; Ac 19 21; cf. Ro 1 8-15, 15 29, 32). His purpose in sending this letter in advance, however, was not simply to prepare the way for his coming; nor to instruct the readers, as strangers to himself and his work, in the principles of his Gospel, so that his teaching might not seem so unfamiliar to them and be hindered in its results. The presence among the leaders of the church of those who were not only the spiritual fruits of his ministry, but had been workers with him in its service (16 2 f., 7, 9, 12), is warrant that these principles of his Gospel were already known to them, and give enough significance to such statements as 6 17 and 16 25 to render it likely that these principles had been fully accepted by them.

The situation makes clear that the occasion of Paul's letter was the partizan condition of the church. The appeal in 15 1 to those who were strong among the readers to bear the infirmities of the weak; the command in 14 1 that those who were weak in the faith should be received, but not "for decision of scruples"; the reminder in 12 3-5 that,

though many, they were yet one body in Christ and "severally members one of another"—these all show that this partizanship consisted in the presence of a strong party, lording it over the weak, and that the strength of this party was not so much in its numbers as in the broadness of its convictions, the freedom of its conscience, and the consequent moral ease of its life. In other words, this strong party drew its followers from the Gentile majority of the church and found those whom it oppressed in the Jewish minority (cf. the rest of ch. 14 and § 4, above, but especially 11 17-20). It was animated by a spirit of hyper-Gentilism, whose tendency was to overpress Paul's Gospel in the direction of antinomianism (cf. the significant prominence given by Paul to objections which seem to arise out of his own argument, and which would be urged against it in support of just such antinomian positions as this party would naturally take, 3 5-8, 6 1-14, 6 15-23, 7 7-25), and, consequently, to ignore both in and out of the Church the Jew, with his scruples of conscience (14 1-19) and his identification with the past dispensation of the Law (11 13-26). There is, indeed, no other way to explain the addition of chs. 9–11 to the Epistle's already completed argument, except as they constitute the Apostle's reminder to the self-satisfied Gentile element in the church that even the unbelieving Jews were still the Covenant People of God and would finally be saved.

Paul's purpose in writing the Epistle was, consequently, to take up his own Gospel and show that it was not to be overpressed in the service of an antinomian living (3 5-8)—that it gave the Gentile element in the church no license against the Law (6 1-23, 7 7-25) and no liberty against the Jewish Christian (11 17-20), that it did not separate these race elements in the church, but rather united them (3 9, 28-30)—that it did not ignore O T truth (1 1-3), or the people of the O T dispensation (10 1-4, 11 1-5), but gave them their rightful place in the church, holding that even the unbelieving Jews had a certain future of salvation in the plan of God (11 25-32). This motive explains the unfavorable review of the Gentile world at the beginning of the Epistle (1 18-32), as well as the caustic warning to the Gentile Christian in chs. 9–11. Such arraignment of the Gentile element in the church could easily have been called forth by the arrogant position of this hyper-Gentile party, and must have had a humbling effect upon its pride. The corresponding arraignment of the Jews in ch. 2 is simply owing to the fact that, through his training in the Law, the Jew was always in danger of misunderstanding Paul's law-free Gospel, and so always, when questions of race difference tempted him to self-satisfaction in his covenant relations to God, needed to have its principles clearly presented to him. This motive accounts also for such irenic tone as the Epistle contains, *e.g.*, the placing of Jew and Gentile together in their relationship to God (1 14, 16, 2 9-12, 3 9, 22, 28-30, 10 12 f., 11 32) and the apologetic attitude toward the Jew (9 1-5, 30-33, 10 1-4, 11 1-5, 11 f., 25-28); since the Apostle's effort is to bring the two elements together. Finally, it gives reason for such didactic tone as is in the Epistle, *e.g.*, the lengthy presentation of his Gospel in its bearing upon faith and works (chs. 1–4); since the Gentile element was in need of careful instruction as to the remainder of his Gospel, and both elements alike had to be reminded anew of its basis on the one condition of faith—the only condition which placed both elements equally within the scheme of redemption.

6. Relation of Letter to Paul's Work.

This Epistle throws significant light on the development of conditions surrounding and affecting Paul's mission labors. It shows not only that the Judaizing propaganda in the East was not likely to reproduce itself fully and completely in Gentile regions (see CORINTHIANS, EPP. TO THE, § 12, and notice that Ro 16 17-20 does not describe the principles of the Judaizing party), but that the very success of Paul's conflict with it was likely to produce a reaction to its opposite extreme in regions which, because of their dominant gentilism, were likely to be unfriendly to the Jewish element in the Church. In the Roman situation, consequently, the dualism in the Church comes to its first real serious threatening of the solidarity of the Christian brotherhood; for this situation showed, not so much a natural insistence of the original Jewish membership to the maintaining of the Church on a Jewish basis (as in Galatia), but rather the arousing of the newly admitted Gentile element into a spirit of hostility to all the historical origins of Christendom, a fatal misunderstanding of all the moral claims of Christianity, and an attitude of counter-exclusivism to the Jew which threatened more of a real cleavage in the Church than did the propaganda of the Judaizers. It was a situation the seriousness of which is increasingly evident in the Epistles Paul wrote from the time of his arrival in Rome (see PHILIPPIANS, EP. TO THE, § 1), and which finds its most significant treatment in the theme of his Ephesian letter (q.v.).

LITERATURE: Among the Introductions available for English readers Jülicher (Eng. transl. 1904) and Zahn[3] (Eng. transl. 1908) represent respectively the advanced and conservative sides, though the marvelous treasures of learning stored in the latter make it valuable for scholars of all positions. Consult also the Introductions to the *Comm.* of Godet (Eng. transl. 1889), Lipsius (1891), Luthardt (1894), B. Weiss (1899), Denney (*Expositor's Greek Test.* 1900). Especially valuable is the Introduction to the *Com.* of Sanday and Headlam (*Int. Crit. Com.*, 1895).

For questions concerning the integrity of the Ep., the Composition of the Church, the Motive of Writing, besides Zahn's *Introd.* and Sanday's *Comm.*, see Lightfoot's *Biblical Essays* (1893) and *Presbyterian Quarterly*, January, 1893.

A particularly fine presentation of the contents of the Epistle is given in Liddon's *Explanatory Analysis of Ep. to Romans* (1893).

M. W. J.

ROME, rōm (Ῥώμη): The capital city of Italy, and one of the centers of Christianity in the Apostolic Age.

1. Sketch of History of R. to Constantine.

It is situated in about the middle of the Italian peninsula on the river Tiber, which was navigable in antiquity. It interests all classes of students, because it has an unbroken history from the mythical date of its founding (753 B.C.) to the present day. But prehistoric R. goes back far beyond that date. The first settlement is said to have been made by Romulus on the Palatine Hill (*Roma Quadrata*), distinct traces of which have been laid bare by excavations. The

Quirinal Hill was next settled. The Forum, lying between the Palatine and the Quirinal, formed the political center of the city, while the Capitoline Hill was the religious center. Other hills were settled in turn. Servius Tullius extended the city limits, and enclosed the whole within the Servian walls. Though the Tarquinian kings embellished Rome they were expelled, and a republic was formed 509 B.C. Then followed long-continued wars with the Etruscans and Veii, but Rome was victorious in 396 B.C. The Gauls invaded and destroyed it in 390 B.C. The city was hastily rebuilt with narrow streets, while the houses continued to be wretched down to the time of Augustus (31 B.C.–14 A.D.). After the destruction of Carthage (146 B.C.) Rome was greatly enlarged, the streets and roads were paved (*Via Appia*), great buildings and tombs were erected, many of which may still be identified. Rome was further embellished by Augustus, who restored eighty-two temples, reorganized the municipal government, and introduced policemen and firemen. It was burned by Nero (64 A.D.), and rebuilt with broad streets. Nero's Golden House enclosed gardens, lakes, and lawns, and covered a vast area. The Flavian emperors (69–96 A.D.) further beautified the city with temples, arches, baths, forums, and mausoleums. The population was about 1,500,000 at this time, but after the reign of Marcus Aurelius (161–180), there followed a century of civil wars and invasions of barbarians which reduced the population to 750,000 in the time of Diocletian (284–305). Along therewith went decadence in architecture and art, as the buildings of the period still show. From the end of the Punic wars (146 B.C.), Rome remained unwalled for 400 years. It was rewalled by Aurelian (270–275) in order to protect the city against the barbarians. This wall is still practically extant. The last great buildings were erected by Constantine (Basilica, Baths, Arch), the founder of Constantinople, whither he transferred the seat of government (330 A.D.). Herewith began the decline of Rome.

2. Christianity in Rome.

The catacombs were the subterranean cemeteries of the early Roman Christians, until the edict of Constantine placed Christianity on an equal footing with other religions (313 A.D.). Peter is said to have founded the first church in Rome in the house of Pudens—now Pudenziana (but see ROMANS, EPISTLE TO THE, § 4). Constantine was accredited with the foundation of several churches in Rome, among them the Lateran and St. Peter's, though he was not baptized until 337 A.D. (on his death-bed). In 408 the property of the ancient religions was confiscated by Honorius. Many pagan temples were destroyed by Christian fanatics, though many were also preserved to us, because they were converted into Christian churches. Many churches were built at this time (five patriarchal churches), and also many monasteries. The decay of Rome had now set in, caused partly by the lapsing of the Campagna into a malarious marsh, and partly by the successive incursions of the Vandals and Goths, against whom Belisarius fought with varying success. Rome was finally incorporated into the Byzantine Empire in 552. The city was preserved from utter extinction, because it was the center of Christianity and the residence of the Pope, who was now powerful and aggressively active. The temporal power of the Pope began with the year 727, when Luitprand, King of the Lombards, gave the town of Sutri to the Pope. Next the exarchate of Ravenna was given to the Pope in 755 by Pepin, the Frankish king, who also made the papacy independent of Constantinople. The crowning of Charlemagne by Pope Leo III on Christmas day 800 A.D. marks the beginning of the Holy Roman Empire and of the Middle Ages. Greece propounded and, in part, solved the great problems in the realm of the mind; she gave to the world unrivaled treasures of literature, sculpture, and architecture. But Rome's great legacy to the world is law and government. It was Rome that taught us how to organize and to govern a united state, and transmitted to us the basis of our system of laws. J. R. S. S.

ROOF. See HOUSE, § 6 (d).

ROOM. See HOUSE, § 6 (c), (g), (h), (i).

ROOT: This term renders *shōresh* and *ῥίζα*, and, in the Bible, is generally used of persons or people under the figure of a tree or vine (Job 14 8, 30 4, used lit.; 28 9 = lowest part, and 36 30 = bottom). As roots spread out and down into the soil, and are the channels of moisture and nourishment, the ideas of firmness and sustenance are suggested by the term (Am 2 9; Hos 9 16, 14 5 [6]; Is 14 30; II K 19 30 = Is 37 31, 5 24; Mal 4 1 [3 19]; Job 8 17, 18 16, 29 19; Pr 12 3, 12; Jer 17 8; Ezk 31 7; Is 53 2; cf. Mt 3 10, 13 6, 21, and ‖s). It means also 'stock,' 'family,' from which new branches may spring (Is 11 1, 10; Dn 11 7; Is 14 29; cf. Ro 15 12; Rev 5 5, 22 16) and 'source' or 'cause' (Dt 29 18 [17]; cf. He 12 15; Job 19 28). C. S. T.

ROOT OF DAVID: A symbolic designation of Jesus Christ, used in the Apocalypse (Rev 5 5, 22 16). E. E. N.

ROSE. See PALESTINE, § 22.

ROSH, resh (רֹאשׁ, *rō'sh*), 'head': **1.** A 'son' of Benjamin (Gn 46 21), not in the list of Nu 26 38 f. (cf. I Ch 8 1 ff.), but necessary to make up the fourteen names of Gn 46 22. Some would correct the Heb. text by Nu 26 38, and read for "Ehi and Rosh, Muppim" (אחי וראש מפים), "Ahiram and Shupham" (אחירם ושופם). **2.** In Ezk 38 2 f., 39 1, the RV gives "prince of Rosh" as the rendering of *nᵉsī' rō'sh*, making "Rosh" the name of a people or country like Meshech and Tubal, but it has not yet been identified. AV renders "chief priest." C. S. T.

ROUND TIRES LIKE THE MOON: The rendering of the Heb. *sahărōnīm* (Is 3 18 AV, "crescents" RV). See DRESS AND ORNAMENTS, II, § 2. E. E. N.

ROWER. See SHIPS AND NAVIGATION, § 2.

ROYAL CITY: The rendering of *'īr hammᵉlūkāh* (II S 12 26, but "city of waters," *'īr hammayim*, in ver. 27) taken by Joab in his attack on Rabbah (q.v.), or, in full, *Rabbath-bene-Ammon*, on the headwaters of the Jabbok. It was perhaps the royal castle or citadel which guarded the water-supply of the city. At the northern point of the triangular plateau, on which the city was built, and between the two *wâdys* that are here separated only by a

low neck of land, was a large cistern, hewn out of the rocks, which was connected with the castle by an underground passage (Polyb. v. 71). The place captured by Joab was probably near this tank. Joab left the capture of the city proper to David. Wellhausen would read *'îr hammayim* as in ver. 27. Klostermann would read in ver. 27 *'ain hammayim*, 'spring of waters,' which was within the 'royal city' captured by Joab. Cheyne suggests for ver. 26 *'îr milkōm*, 'the city of Milcom [the god].' C. S. T.

RUBY. See STONES, PRECIOUS, § 3.

RUDDER. See SHIPS AND NAVIGATION, § 2.

RUDIMENT. See ELEMENT.

RUE. See PALESTINE, § 23.

RUFUS, rū'fŭs (Ῥοῦφος): 1. The son of Simon, who, according to Mk 15 21, bore Jesus' cross. The reference implies that Rufus and his brother Alexander were known to the readers of Mk. 2. The man who, with his mother, is saluted in Ro 16 13. It is not likely that 1 and 2 are identical. According to later traditions, Alexander and Rufus accompanied Andrew and Peter on their journeys (cf. Lipsius-Bonnet, *Apoc. Apostelgesch.* II, 117, 5; 118, 9; 119, 13; Forbes Robinson, *Coptic Apoc. Gospel*, p. 50). J. M. T.

RUG: The rendering of the Heb. *s'mīkhāh* (Jg 4 18, mantle AV). The exact meaning of the Heb. word is not known; "rug" or a "wrap of coarse stuff, such as is used to sleep in, or worn as a mantle in cold or stormy weather," corresponds to the traditional opinion (cf. Moore, *Int. Crit. Com., ad loc.*). E. E. N.

RUHAMAH, ru-hê'mā (רֻחָמָה, *ruḥāmāh*), 'compassionated': A name to be given to the daughter of Hosea's unfaithful wife (Hos 2 1 [3]) in place of her first name, "Lo-ruhamah" (q.v.), 'uncompassionated.' The new name typified the changed relation of Israel to J" (Hos 1 10 ff. [2 1 ff.]; cf. Ro 9 25 f.; I P 2 10). C. S. T.

RULER: In the O T this term is used somewhat loosely to render a number of Heb. terms, most of which are of general rather than technical significance. (a) The more general terms are: (1) *mōshēl* (Gn 45 8; Jg 15 11, etc.). (2) *nāsī'*, 'one lifted up' (Ex 16 22, 22 28, etc.). (3) *qātsīn*, 'a decider,' 'judge' (Is 1 10, 3 6, etc.). (4) *sar*, a common term for an official, frequently used of high officers and even of kings, etc. (Gn 47 6; Ex 18 21, etc.; in Ezr 10 14; Neh 11 1; Est 3 12, 8 9, 9 3, "prince" RV). (5) *rōdhēh* (Ps 68 27). (6) *rōzēn*, 'weighty one' (Ps 2 2). (7) *shilṭōn* and *shallīṭ* (Dn 3 2 f.; Ec 10 5; Dn 2 10, 5 29). (8) *rō'sh*, 'head' (Dt 1 13; Is 29 10, "heads" RV). (b) More specific terms are (1) *nāgīdh*, a word indicative of preeminence, and usually rendered "prince" in RV (I S 25 30; II S 6 21, etc.). (2) *ṣāgān*, 'the representative of another,' a 'deputy,' but often used loosely (Ezr 9 2; Neh 2 16, etc.; in Jer 51 23, 28, 57, "deputy" RV). (3) *māgēn* (Hos 4 18) is figurative; the literal meaning of the word is 'shield.' The expression "ruler of the city" (Jg 9 30; II Ch 29 20; cf. I K 22 26; II K 10 1) means probably some one appointed to such a position by the king (in Jg 9 30 by Abimelech, the petty tyrant). The ancient Hebrew city was governed by "elders," not by one man. In the following cases RV gives "ruler" in place of other renderings of AV: Gn 45 26; Ps 22 28, for *mōshēl*; Gn 49 10, "ruler's staff" for *m'ḥōqēq*, "lawgiver" AV. (This word must mean a thing, not a person, as it is parallel to "scepter" in the preceding line; cf. also Pr 25 15; Ec 7 19; Jer 2 8; Zec 10 4.) E. E. N.

In the N T "ruler" occurs most frequently as the rendering of the following words: (1) *ἄρχων*, meaning a member of the Sanhedrin (Jn 3 1, etc.), or a judge or magistrate (Ac 23 5), and *ἀρχισυνάγωγος*, a ruler of a synagogue (Mk 5 35, etc.; see SYNAGOGUE). (2) *ἡγεμών*, a term of general significance, 'leader,' 'ruler,' 'governor' (Mk 13 9; Lk 21 12). (3) *ἀρχιτρίκλινος* (Jn 2 9). Here the meaning is somewhat doubtful—either a chief servant or a guest chosen as the chairman of the company. (4) *πολιτάρχαι* (Ac 17 6, 8). See CITY, RULERS OF. (5) *κοσμοκράτορες* (Eph 6 12), signifying rulers of this world (as opposed to the Ruler of the universe, *παντοκράτωρ*). The reference is to the spiritual powers of evil, which were thought of as having sway over this darkened world. S. D.

RULERS OF THE CITY. See RULER and CITY, RULERS OF.

RUMAH, rū'mā (רוּמָה, *rūmāh*): The home of Pedaiah, the maternal grandfather of King Jehoiakim (II K 23 26). Josephus (*Ant.* X, 5 2) has Ἀβουμᾶς (Ἀρουμᾶς?), which suggests Arumah (Jg 9 41), the mod. *el-'Ormeh*, not far from Shechem. There was another Rumah in Galilee mentioned by Josephus (*BJ*, III, 7 21). C. S. T.

RUN, RUNNER: In ancient warfare, much depended on the agility of the individual. Consequently, those who were swift of foot, like Asahel (II S 2 18), were counted most valuable soldiers. The officials who rode in chariots were attended by a company of runners (II S 15 1). Elijah seems to have assumed the position of attendant courier to Ahab after the event on Mt. Carmel (I K 18 46). Certain runners, often employed as couriers, were so well known that they could be distinguished at a distance by their peculiar manner of running (II S 18 24-26). In I S 22 17 we should read "runners" instead of "guard," and it is likely that Doeg the Edomite was the chief of this band of runners (I S 21 7, corrected text), who were in close attendance on Saul. Paul frequently refers to the running in the race-course as symbolic of the Christian's course of life, in which he should strive to gain the prize of attainments in his own character and of good results in the lives of others. E. E. N.

RUSH. See REED.

RUTH, rūth (רוּת, *rūth*, contracted from רְעוּת, *rē'ūth*), 'companion': The heroine of the book discussed below. L. G. L.

RUTH, BOOK OF: An anonymous idyllic narrative, of rare beauty, which tells how a Moabitess named Ruth came to marry Boaz of Bethlehem,

thus becoming the great-grandmother of David (4 18-20), and therefore an ancestor of Jesus (cf. Mt 1 5). The chief aim of the book is to give details concerning the ancestry of David which had not been set down in I S (possibly I Ch 2 11 ff. had not yet been written), and, in particular, to explain the Moabitish strain in the blood of the great Hebrew king (cf. I S 22 3 ff.).

Incidentally, the author manifests considerable interest in the ancient marriage laws of Israel, and apparently emphasizes the duty of the next of kin to marry a childless widow; but it is hardly likely, as some have thought, that the story of this mixed marriage is told as a protest against the drastic reforms of Ezra (Ezr chs. 9–10) and Nehemiah (Neh 10 30, 13 23 ff.).

The date of composition is uncertain. The linguistic data are inconclusive (see Driver, *LOT*). The beauty and simplicity of the style seem to point to the period before the Exile, but very many critics put the book much later. At any rate, it must have been written long after "the days when the judges judged" (1 1); for the customs described are obsolete (4 7 f.), and the whole narrative pictures a simple pastoral age, the memory of whose actual roughness and cruelty (which we find in the Book of Judges) had been long mellowed by time.

L. G. L.

RYE: The rendering of *kuṣṣemeth* (Ex 9 32; Is 28 25, Rie AV). But rye is not known in Palestine, and probably we should read "spelt," as in RV.

E. E. N.

S

SABACHTHANI, sa-bac'tha-nai. See Eloi, Eloi, Lama Sabachthani.

SABAOTH, sab'ĕ-oth. See Host.

SABBATH

Analysis of Contents

1. Name
2. Day of Sacred Rest
3. Origin of the Sabbath
4. The Sabbath in the History of Israel
5. Sabbaths
6. Jesus on the Sabbath
7. The Christian Sabbath

The Sabbath is the weekly rest-day of the Hebrews. Its name (*shabbāth*, Σάββατον, from *shābhath*, 'to break off,' 'to desist' [the derivation from *shebha'*, 'seven,' is illusory] indicates its original nature to have been that of a time of cessation from work. But comparison with the Assyr. *sappatu* shows a different and more primitive root, whose exact significance is not very clear.

1. Name.

In the Biblical accounts of the institution of the Sabbath, two grounds are given for it in the two versions of the Decalogue. The first (P) associates it with the creation of the world, and the example of the Creator as He completed His work in six days and rested on the seventh (Ex 20 11); the second (Dt) bases the day upon the deliverance from Egypt ("therefore Jehovah thy God commanded thee to keep the Sabbath day," Dt 5 12 ff.). In other portions of the legislation characteristic differences appear. By JE the notion of refreshment and recuperation is emphasized as either lying at the foundation or incidentally accompanying the Sabbath (Ex 23 12). But everywhere the fundamental conception of cessation from labor remains the same, and the slight difference in the different codes as to the kind of labor, whether agricultural or commercial, to be abstained from on the Sabbath can not be pressed profitably. And yet, mere cessation from labor does not exhaust the idea of the Sabbath. It is not to serve solely as a convenience for man, but has a religious significance as well. It is a holy day. In the Decalogue this aspect of it is put into the foreground. It is to be hallowed to J". The pith of the idea is then the consecration of time to God. It stands parallel to the consecration of places, the setting up of shrines to J", and the offering up of gifts, sacrifices, or victims hallowed by their devotion to Him.

2. Day of Sacred Rest.

This conception of it holds true only of the fully developed institution as defined in the codes. As to its origin, it has been held that the lunar month, with its convenient subdivision into four parts by the successive phases of the moon, first furnished the seven-day period as the unit for the sanctification of time and separation from labor. But more recent researches, while still showing the lunar period to be at the foundation, do not bear out the idea of the original fourfold subdivision of the month according to the moon's phases. Among the Assyrians it appears that the one day positively known to have been called *sapattu* is the 15th, reckoned to be that of the moon at the full. Accordingly, Meinhold (*Sab. u. Woche im A T*, 1905) contends that the Sabbath originated with the festival of the full moon. But *sapattu* and Sabbath are not the same, and the conjecture that the first is the older form is not corroborated by outside considerations. The question then still remains as to how the observance of the full moon as a festival day was in itself the result of the recurrent seven-day Sabbath. In the reign of Asshurbanipal the 7th, 14th, 19th, 21st, and 28th days of each month were designated "abstinence days," *i.e.*, days to be avoided in the performance of certain transactions. But the observance of these days does not seem to have any vital connection with the Hebrew legislation on the subject. The data are not sufficient to warrant a final judgment; but, upon the whole, it appears probable that the Assyrian abstinence days and the Hebrew Sabbath are both derived from some more primitive moon period to which religious significance was attached; and that the Assyrian usage either maintained it in its cruder form or allowed it to fall into a still cruder one, whereas the Hebrew characteristically purified, spiritualized, and

3. Origin of the Sabbath.

settled it into the Biblical Sabbath as an institution expressive of the monotheistic religious idea and a strong help to the cultivation of a pure religious life. On the other hand, the discovery of a crude primitive Sabbath, either among Semitic peoples or mankind in general, should not be despaired of, or regarded in any way as destructive of the distinctiveness of the Biblical notion of a day of sacred rest. This lies, not in the outward form, but in the inner meaning of it as shown by Jesus Christ.

4. The Sabbath in the History of Israel.

With the elaboration of the ceremonial system in the Pentateuchal code, the Sabbath was also made the subject of minute restrictions. Some of these passed out of the region of strict religion, and are merely legal and disciplinary (Ex 16 23-30, 31 12-17, 35 1-3; Nu 15 32-36). To speak more accurately, these are not void of religious value, but only indirectly religious, *i.e.*, as they influenced the Israelites toward a steadier and more systematic expression of the spiritual life. Other provisions, however, are designed to afford a more direct and uninterrupted opportunity for the cultivation of character. At the same time they contain a more humanitarian regard for the refreshment and recuperation from the curse and fatigue of sustained relentless toil (Lv 23 3 f.). The contention that the Sabbath is a comparatively late development in Hebrew history (Meinhold makes it post-exilic) finds insuperable difficulty in the uniformity of the tradition which traces the observance of the day as far back as the period of the Exodus (Ex 16 23 ff.). To say nothing of its incorporation in the Decalogue, it certainly appears in historical records of the 9th cent. B.C. (II K 4 23), and is associated with the new-moon festival in the pre-exilic literature (Is 1 13; Hos 2 11; Am 8 5). But it may be mentioned as a singular fact that the Sabbath is never alluded to in the Psalms (except in the title of the 92d), or in Job and Proverbs. It is also ignored in the Deuteronomic legislation after its mention in the Decalogue (5 12-15). By Ezekiel it is alluded to as "Jehovah's day" (20 12 f., 22 8, 23 38, 44 24). One of the signs of a revival of national life after the Exile was the enforcement of the Sabbath laws by Nehemiah (Neh 10 31, 13 15 ff.). In the Maccabæan struggle the observance of the Sabbath became the badge of distinction between the faithful and the lukewarm. From I Mac 2 39-41 (Jos. *Ant.* XII, 2), it appears that the literal obedience to the Law was carried to such an extreme as to prove a source of great danger to the faithful. These refused even to defend themselves against attacks of armed enemies on the Sabbath day; and as advantage was taken of the fact by Ptolemy, Mattathias issued a declaration to the effect that it was lawful to engage in warfare on the Sabbath, if necessary.

5. Sabbaths.

The use of the word in the plural points to the inclusion under the Sabbath idea of several other days besides the weekly, or seventh, day. How early this was done does not clearly appear. The first day of the lunar period was observed as a Sabbath (cf. New Moon). The first and last days of the Feast of Tabernacles, the Day of Atonement, and the first and last days of the Passover were also Sabbaths. The seventh year (Lv 25 1-7; cf. Sabbatical Year) and the **Year of Jubilee**, or **Year of Release**, which closed a period of seven Sabbatical years, were also regarded in their entirety as Sabbaths.

6. Jesus on the Sabbath.

In the hands of the Rabbis, the few laws of the OT on the subject became the nucleus of an elaborate system covering two large volumes of the Talmud (*Shabbat* and *Erubin*). Yet it was conceded that to do good, even when it required hard work, was lawful. The burdensomeness of these prescriptions furnishes the occasion for the apparently new departure of Jesus and His insistence that it should be a means of all sorts of good to men, and that it fulfilled its purpose only as it was made such a means of good. "The Sabbath was made for man" (Mk 2 27). Consistently with this notion, the custom of meeting in synagogues for the purpose of hearing the Law and the Prophets read and expounded was followed by Him and His disciples (Mk 1 21; Lk 4 16 f., 13 10 f.), thus giving rise to services of worship on the Sabbath Day in the Christian Church (Ac 13 14, 15 21, 17 2). On the other hand, the overburdening of the day with countless restrictions He denounced as contrary to the intention of the institution.

7. The Christian Sabbath.

When Christianity was established as a distinct faith, its adherents, following the example of Jesus, observed the Sabbath with the evident intention of using it as a means of spiritual edification. At the same time, the custom arose among them of meeting on the first day of the week in commemoration of the Master's resurrection (Ac 20 7; I Co 16 2). This was called the **Lord's Day** (Rev 1 10). For a time, the two days were observed together, but for very distinct and different reasons. They were not rival or antagonistic to each other, neither was the Lord's Day substituted for the Sabbath. And yet it was inevitable, as Christianity became more and more clearly differentiated from Judaism, that two days so nearly alike in purpose should be confused with each other. After the 3d cent. of the Christian era, the ideal Sabbath of Jesus was identified with the Lord's Day, and the Jewish Sabbath fell into disuse, and the conviction grew that it had been abrogated. (Cf. Hessey, *Sunday, Its Origin and Present Obligation*, 1889.) A. C. Z.

SABBATH DAY'S JOURNEY. See Weights and Measures, § 2.

SABEANS, sa-bî'anz (שְׁבָא, *shᵉbhā'*, Job 1 15; שְׁבָאִים, *shᵉbhā'īm*, "men of Sheba," Jl 3 8 RV; סָבָא, *ṣᵉbhā'*, Is 45 14; סָבְאִים, *ṣᵉbhā'īm*, Ezk 23 42, Qᵉrē, "drunkards" RV): The last of these Heb. words is a reading introduced by the Massoretes and no part of the primitive text, which read as rendered by the RV. As to the other two terms, their resemblance in sound has furnished the occasion for some confusion in the sources and consequent division of opinion concerning their exact meaning. It seems probable, however, that the etymological difficulty of identifying *ṣᵉbhā'* with *shᵉbhā'*, though not amounting to an

impossibility, is very great and that the solution of the problem must be sought in connecting **Seba** (*ṣᵉbhā'*) with the son of Cush (Gn 10 7; I Ch 1 9) and locating the country and people in Africa in the neighborhood of Ethiopia. **Sheba** (*shᵉbhā'*), on the other hand, is called in Gn 10 28, "the son of Joktan" and in Gn 25 3, "the son of Jokshan." These two designations are manifestly slightly variant ways of describing the same relationship. Sheba was accordingly a Semitic people and more particularly belonged to the Keturah group of Arabian tribes. It was located in S. Arabia, and is to be identified with the Sabeans of that territory, who have left abundant traces of a unique civilization and a great empire (see Glaser, *Skizze der Geschichte und Geographie Arabiens*, 1890). In the O T Sheba and the Sabeans are known as a nation of merchants. Their "caravans" (Job 6 19) brought gold, precious stones, and spices from their own country and other merchandise secured from more distant lands (*e.g.*, India and Africa, Ezk 27 22 ff.; Ps 72 10). It seems further that they dealt in slaves also (Jl 3 8). The glory of the Sabean Empire was still impressive when the **Queen of Sheba** (q.v.) made a visit of state to the court of Solomon in Jerusalem (I K 10 1-13). See also Arab and Ethnography and Ethnology, §§ 8, 11. A. C. Z.

SABTA, sab'tā, **SABTAH,** sab'tā (סַבְתָּה, *ṣabhtāh*): A son of Cush (Gn 10 7; I Ch 1 9). See Ethnography and Ethnology, § 11. E. E. N.

SABTECA, sab'tę-cā (סַבְתְּכָא, *ṣabhtᵉkhā'*, Sabtecha AV): A son of Cush (Gn 10 7). See Ethnography and Ethnology, § 11. E. E. N.

SACAR, sê'cār (שָׂכָר, *sākhār*): 1. A Hararite, the father of Ahiam, one of David's heroes (I Ch 11 35 = Sharar the Ararite, II S 23 33). 2. A son of Obed-edom and the eponymous ancestor of a family of doorkeepers (I Ch 26 4). C. S. T.

SACK: A bag made from a coarse fabric of goat's or camel's hair, and used for transporting grain and other goods. The word occurs especially in the account of the visit of Joseph's brothers to Egypt. In the J narrative *'amtaḥath* is used and nowhere else in the O T (Gn 42 25b, 27, 28, 43 12, 18, 21, 23, 44 1, 2, 8, 11, 12). E uses *saq* (Gn 42 25, 27a, 35; cf. Lv 11 32; Jos 9 4), and *kᵉlī* occurs in Gn 42 25 as parallel to *saq*. C. S. T.

SACKBUT. See Music and Musical Instruments, § 3 (5).

SACKCLOTH. See Mourning and Mourning Customs, § 1.

SACRIFICE AND OFFERINGS

Analysis of Contents

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1. Usage of Terms. The term "sacrifice" is used in EV with extreme latitude. It denotes everything brought to the altars of God. Its synonyms **offering** and **oblation,** though also used with a measure of elasticity, have more specific meanings. The first is practically limited to the designation of the gifts of flour-cakes, or other bloodless offerings (*minḥāh*, 'gift,' 'tribute'; *tᵉrūmāh*, 'lifted up,' 'contribution'; *qorbān*, 'means of approach'; *προσφορά, δῶρον*). The second, so far as it is not a strict equivalent of the first, passes outside the limits of ritual usage, and is applied to gifts of all descriptions (cf. Nu 7 3, etc.; Ex 35 22, 24, etc.). Of the O T terms: (1) *zebhaḥ*, 'slaughter,' is the one used in the vast majority of instances, both as a verb and as a noun; but as all eating of flesh was primitively sacrificial, 'slaughter' was the equivalent of 'sacrifice.' Other words used are (2) *minḥāh*, 'gift' ("oblation" in I K 18 29, 36 RV; Ezr 9 4 f. RV; Ps 141 2 RVmg.); (3) *ḥāg* (Ex 23 18; Ps 118 27; Is 29 1, "feasts" RV); (4) *'ishsheh*, "fire-offering" (Nu 28 2-24, 29 6, 13; Jg 13 14; cf. § 7, below); (5) *'āsāh*, 'to make [sacrifice]') (Lv 23 19; II K 17 32). The N T usage is limited to the single term *θύειν*, 'to kill,' and its derivative *θυσία*, 'slaughter,' *i.e.*, for sacrifice.

2. Definition. In general, sacrifice is an offering made to God with the design of expressing, securing, or promoting friendly or normal relations with Him. It is based on the fundamental assumption that the worshiper and God are capable of holding personal relations, which may become closer and more intimate, or else hostile and more strained, which may, in fact, be broken by failure on the part of the worshiper to conform to God's will.

3. Sacrifice in Ethnic Religions. Outside of the Bible, sacrifice is found to be a universal element of worship. Within the circle of nations around Israel, there are from the beginning abundant traces of special forms and prescriptions on the subject. The relation of these to the system which prevailed in Israel may be variously viewed as that of dependence of one upon the other, or dependence of both upon common earlier forms. If the first of these views be assumed as true, the heathen sacrifices are: (1) either degradations of Israelite practise, or remnants of a primitive revelation which became obscured, or (2) conversely, Israel derived its system from the heathen. The first of these two possibilities is based upon precarious foundations, and for the second there is no evidence. If, however, both Israelite and non-Israelite sacrificial practise go back to more primitive forms, the essential idea of it might be: (1) the pure expression of homage; but this could be

true only where a very high degree of appreciation of God's character as a righteous ruler prevailed, and such is not the case among primitive peoples; or it might be (2) a propitiatory gift; but if so, it is very difficult to understand in what sense some features of sacrifice, such as the pouring of blood on or around the altar, could be considered a desirable gift by the deity; or (3) sacrifice might be a means of **expiation,** in which case its chief feature is the death of the victim representing the death or punishment of the worshiper. The worshiper in such a case recognizes in the act his own sinfulness and the justice of God's wrath (cf. S. Ives Curtiss, *Primitive Relig. Tradition To-day*, 1902). This view, however, does not account for the many forms of sacrifice in which the sacrificial materials are taken from the vegetable kingdom. (4) But sacrifice may be a recognition, either plain or sacramental, of the household or tribal unity of the worshiper and his God. In its symbolical or sacramental form, this view assumes the development of a mystical sentiment, too elaborate to be natural among primitive races. In its direct and plain form it assumes the presence and participation of the god in a common meal. That such presence was firmly believed in by primitive races has been proved by W. Robertson Smith (*Religion of the Semites*[2], 1894, p. 269 f.) and Wellhausen (*Skizz. u. Vorb.*[2], 1897). The root, then, of sacrificial practise from which Hebrew and heathen forms issued is the table-bond between the worshiper and his god. In the notion of such a bond all the other ideas, expiatory, propitiatory, and tributary, are germinally present. But the typical table-communion significance of sacrifice appears nowhere in its purity in the O T. It belongs to a stage antecedent to that pictured in the Mosaic codes. How clearly it was present in the consciousness of the Israelite of the later period, it is impossible to say. There is no doubt, however, that in human relationships a common meal was conceived of as cementing alliances and constituting a bond and a pledge of common friendship; and, in the covenant sacrifice on Sinai (Ex 24 5 ff.), as well as in the Passover festival (Ex 12 3 ff.), there is an unmistakable occurrence of the same idea (cf. Ps 50 5).

4. Kinds of Sacrifice.

In the Mosaic legislation, sacrifices are broadly distinguished as of two kinds, according to the class of products offered, *i.e.*, the vegetable and the animal (bloodless and bloody). To these may be added a third, consisting of liquid offerings ("drink-offerings"), and a fourth, whose virtue lies in the still subtler element of fragrance ("incense-offering"). In their fully developed form, these sacrifices are best given in P, representing the practise in any case of the second Temple.

5. Animal Sacrifices: Selection of Victims.

The selection of victims for animal sacrifices was not left to individual predilection, but determined by some very definite principles. (1) Animal victims must be of the clean class; and in this class choice was limited to cattle (bullock, **ox, cow, heifer, goat, kid, ram, lamb,** calf), and certain birds (**pigeon** and **turtle-dove**). (2) They must be perfect or without blemish (Dt 15 21, 17 1; Lv 22 18-25). This qualification excludes specifically the blind, the broken, the **maimed,** the ulcerous, the scurvied, the scabbed, the bruised, the crushed, and the castrated. All these defects are defined as **blemishes.** (3) As to age in general, no victim could be accepted before the lapse of seven days from its birth (Lv 22 27). The first-born were all to be redeemed under a year of age (Ex 13 15). The passover lamb, the victims in the burnt-offering, sin-offering, peace-offering, must be more than one year old (Ex 12 5; Lv 9 3, 12 6; Nu 6 12, 14, 7 15, 23, 15 27). (4) In the case of the **red heifer,** whose ashes were to be used in mixing the water of purification, she must have done no work nor borne any yoke (Nu 19 1-10; Dt 21 3 f.). (5) All victims must be the lawful property of the offerer (II S 24 24).

6. Classes of Animal Sacrifices: Burnt-Offering.

As to purpose and meaning, animal sacrifices are distinguished as burnt-offering, sin-offering, peace-offering, and guilt-offering. The burnt-offering (*'ōlāh*, Lv 6 8 f.; Ex 29 38-42; Nu 28 3 f., etc.) was the most general of all sacrifices. It certainly antedates all the others, and was more generally practised by Semitic peoples. The victims of this sacrifice were to be taken from the herd or flock, in exceptional cases from among the birds. If from the herd or flock, the animal must be a male. The ritual involved the laying on of the hands of the offerer, the killing of the victim at the door of the sanctuary to the north of the altar, the flaying and cutting of the body, the washing of the entrails and legs, the sprinkling of the blood, and the burning of the whole victim on the altar. It was the sacrifice that accompanied the morning and evening worship of the people as a rule, and characterized special occasions of great importance. Its significance, adoration, is expressive of a normal or ideal relationship to God.

7. Fire-Offering.

The special class of burnt-offerings offered daily was called "the continual burnt-offering" (*tāmīdh*, Nu 28 6), because it was repeated morning and evening. This, however, was also known as "an offering made by fire" (*'isshēh*, Nu 28 6 ff., "sacrifice by fire" AV). But either this variety differed from the ordinary burnt-offering (*'ōlāh*) in being partly consumed by the priest, or else the name is more broadly used of sacrifices any portion of which was burned on the altar.

8. Sin-Offering.

The sin-offering (*ḥaṭṭ'a*, Lv 4 1 ff., 8 14; Nu 15 24) was expiatory in its character, and the victim was different according to the person or persons in whose behalf it was offered. (a) For a ruler the victim was a **he-goat.** (b) For an ordinary person it was a she-goat, a **ewe lamb,** a turtle-dove, or a young pigeon, or even a meal-offering. (c) For a priest or a Levite at the time of installation (Nu 8 8) and (d) for the whole congregation it was a bullock and a he-goat. (e) On the Day of Atonement, for the high priest a bullock was offered, and for the people two he-goats. The ritual of the sin-offering included the laying on of hands, the **confession** of the offense, the killing of the victim by the offerer, or, in the case of the congregation, by the representatives of the congregation, the sprinkling of the blood before the veil,

the smearing of it on the horns of the altar, and the pouring of the remainder at the base of the altar, and the disposition of the body. This latter was divided into three parts: one, consisting of the fat, defined as "J"'s portion," was burned on the altar; a second, consisting of the skin and entrails, was burned without the camp; and the third, consisting of the remaining flesh of the victim, was the priests' portion, and appropriated by them, unless the sacrifice was in their behalf, in which case it was burned without the camp. The design of the sin-offering was the 'covering' or removal of minor sins (sins of ignorance, Lv ch. 4; Nu ch. 15, "in error" RV).

9. The Guilt-Offering.

The guilt-offering (**trespass-offering** AV) (*'āshām*, Lv 5, 7 1-10) was like the sin-offering in general meaning and nature. Its occasion was more specifically an unwitting transgression of the ordinances of God in respect of holy things or of the rights of property (Lv 6 1 ff.). The sacrifice consisted of the offering of a ram, supplemented by the addition of a fine, or pecuniary compensation, in the case of damage done to one's neighbor. The amount of reparation was computed according to the loss in value sustained by the injured party, plus 20 per cent. (one-fifth) for the priest.

10. The Peace-Offering.

The peace-offering (*shellem* or *zebaḥ shelāmmīm*, Lv 3, 7 11 f.) expressed general friendly relation with God, and not merely the celebration of the restoration of a broken peace, as the name might be superficially interpreted. There are three varieties of it described. (a) The **thank-offering,** (b) the **vow-offering,** (c) the **free-will offering.** In all these, however, God is recognized as the bestower of blessing. In the first, the blessing is a thing of the past. The sacrifice simply signifies its acceptance. In the second, it is looked upon as still in the future and greatly desired by the worshiper, who makes his offering as an expression of loyalty and a condition for the bestowment of the blessing. In the third, the function of the offering was auxiliary to the prayer, rather than a condition for the reception of the blessing. Victims for the peace-offering were selected, either from the herd or the flock, and might be male or female, but in either case without blemish. The animal victim was to be accompanied by an oblation of a meal-offering with oil. In the variety known as the thank-offering the ritual included, as in the burnt-offering, the laying on of hands, killing the victim, and sprinkling the blood; but in the disposition of the sacrificial material it differed. The body of the victim was in this case divided into three portions. The first was J"'s portion, and consisted of the **fat** which covered the inward parts, the tail entire, the two **kidneys,** and the **"caul** upon the **liver."** All these were burned upon the altar. The blood which was sprinkled around the altar was also a part of J"'s portion. The second portion was the priests'. It consisted of the right shoulder and **breast** of the victim as a "wave-" and a "heave-offering" respectively (cf. § 11, below). The third part was the worshiper's portion, and consisted of all that was left of the victim. If the sacrifice was a thank-offering, all these parts must be used on the day of the sacrifice; if a free-will or a vow-offering, they must be used on the second day. Any portion of them remaining until the third day would render a sacrifice invalid, which was then called an "abomination." Hence, if the victim could not all be consumed at the sacrificial banquet, what was left of it must be burned "without the camp."

11. "Wave"- and "Heave"-Offerings.

The terms "wave-offering" and "heave-offering" are applied to the priests' portion, and denote a peculiar ceremony consisting in the holding of the right shoulder of the victim horizontally and moving it forward toward the altar and backward away from the altar, in order to signify that the part was J"'s, but was given back to the priests by Him. Similarly, the term "heave-offering" signifies the moving of the **breast** of the animal upward and then downward, in token of presenting it to God as His and receiving it again as a gift from Him.

12. Vegetable-Offerings. The Meal-Offering.

Of vegetable-offerings, there were chiefly two, the "meal-offering" and "showbread." Of the meal-offering (*minḥāh*, **meat-offering** AV, Lv ch. 2, etc.), it has been contended that this was never an independent sacrifice, but always an accompaniment and adjunct of an animal, or bloody, sacrifice. But this view can be maintained only upon *a priori* grounds. Three varieties of the meal-offering are described: The first consists in the offering of a simple unbaked **fine flour;** the second, of baked **cakes** or loaves; and the third, of parched ears of **corn.** In the first form, **oil** was mixed with the flour and salt, and frankincense put upon it (Lv 2 15). The ritual of the offering included the presentation of the materials before J", the burning of a handful upon the altar with frankincense, and the eating of the remainder by the priests, never by the worshiper; therefore, when the worshiper was a priest, no part of it could be eaten, but all must be burned. The cakes of the meal-offering must be made without leaven, for leaven, as the emblem of fermentation, was unholy. Honey was excluded from sacrifices for a similar reason. Although the meal-offering might be presented as a complete sacrifice under stress of necessity (because of the poverty of the worshiper), usually it was an adjunct of a peace- or burnt-offering, neither of which was complete without it (Nu chs. 15, 28, 29). A special variety of the meal-offering was the oblation prescribed for cases in which a husband, suspicious of infidelity on the part of his wife (**jealous**), brought her to the priest with "the tenth of an ephah of barley-meal." A handful of this was then burned upon the altar, while, through an elaborate ritual including the use of the **water of jealousy** (**water of bitterness** RV), the woman was given an opportunity of swearing to her innocence and presumably proving it (Nu 5 14-31).

Of the showbread ("bread for a memorial" Lv 24 5 f.; but in Ex 25 30, 35 13, 39 36, *leḥem pānīm*, 'bread of faces,' "presence bread" RVmg.; it is also called *ma'ărekheth*, 'pile bread,' or 'bread of arrangement,' II Ch 2 4; and *leḥem ha-tāmīdh*, 'con-

tinual bread,' Nu 4 7): The two ways of naming this offering are quite different in their implication; the first has reference to the fact of its being brought into the presence of J", the second to the manner of its exhibition before Him (so as to indicate its significance). These two modes of naming are perpetuated in the LXX. and the Vulgate. The showbread consisted of twelve loaves of **unleavened bread**, each one made of one-fifth of an ephah of fine flour. They were laid upon a table (see TEMPLE, § 13) in the Holy Place, one upon another, in two columns (six in each). They were allowed to remain there for a whole week, at the end of which period they were removed and eaten by the priest upon holy ground, *i.e.*, within the precincts of the sanctuary. For other persons than priests to eat of the loaves of the showbread was regarded sacrilegious (I S 21 2 f.; Mt 12 4), for they were "holy" ("hallowed bread" AV). The offering of the showbread does not appear to have been an exclusively Israelitic one, though the citation of the Greek and Roman *lectisternia* as parallels is scarcely admissible. The O T itself furnishes traces of the practise of making the bread to be used in idolatrous worship for the Queen of Heaven (Jer 7 18), and the Babylonian inscriptions speak of loaves of sweet, or unleavened, bread presented upon altars or tables set before the gods. These loaves numbered at times as many as three times twelve (Zimmern, *Beitr. z. Kenntn. d. Bab. Rel.* 1901). This number was probably astronomical in its origin and significance. Its relation to the Israelitic number of loaves is obscure. If the twelve loaves of the showbread were at one time connected with the three times twelve loaves of the Babylonian bread-offering, the connection was certainly broken before the formation of the Code, where the number twelve is made to represent the twelve tribes of Israel (Lv 24 8). The significance of such offerings among the non-Israelitic peoples is no doubt to be found in the thought that the gods were participants at the tables set before them. In Israel, by a characteristic purification and spiritualization, the showbread was made to mean the recognition of God's being the source and origin of the nourishment that sustains and strengthens the worshiper. In history, the first mention of the showbread is in connection with David's experience at Nob. At this place there was a sanctuary of J", and David and his young men were allowed to satisfy their hunger with the hallowed bread upon condition that they were ceremonially clean (I S 21 6). After this, the showbread is referred to again in connection with the construction of the Temple of Solomon, in which a special table overlaid with gold ("of gold") was provided for it (I K 7 48). In the second Temple a provision was made for the maintenance of the showbread, together with other sacrifices, through a tax levied for that end (Neh 10 32). The table of showbread is said to have been carried away from the Temple by Antiochus Epiphanes (I Mac 1 22) when he entered Jerusalem and stripped the Holy Place of its treasures. It was replaced with a new one by Judas Maccabæus (I Mac 4 49). With the destruction of Herod's Temple by Titus, it was taken along with other things as a trophy to Rome, and its image appears on the Arch of Titus in the representation of the triumphal procession.

13. The Showbread.

Drink-offerings (*neṣekh*) appear in the ritual as accompaniments of the burnt-offerings, never as independent sacrifices. The prevailing material is wine (Ex 29 40 f.; Nu 28 7). No ritual is specified in the legislation, but, from Sir 50 15, it appears that the offering was poured at the base of the altar. According to the Talmud (*Suk.* 4 9, 5 1), drink-offerings were made on the occasion of the Feast of Tabernacles. But this offering consisted of water, and the time for it was the morning of each of the seven days of the feast and, more precisely, the hour of the burnt-offering. From this it appears that it was meant to be a counterpart of the libation of wine. A unique water-libation is named in I S 7 6; but neither its particular significance nor its place in the ritual system is given.

14. Libations or Drink-Offerings.

Of offerings of fragrance or **odor**, incense is the most striking. Some have supposed that the requirement of fresh showbread every week was meant, at least partly, as a savor-offering, since when the bread became stale and lost its fragrance its value as an offering was gone, and fresh loaves must be substituted. But this is fanciful. As to the use of incense, there is no doubt that it has played a large part in forms of worship in general. In Biblical usage, however, a distinction is made between **incense** and **frankincense** (*qṭōreth* and *l'bhōnāh*). The first of these is more strictly sacrificial smoke, and does not necessarily represent the fragrance of any particular substance. The second is primarily the smoke made by the burning of the incense gum, then the gum itself. It is probable that in the earlier period the burning of incense was unknown in the service of J", that it was even against the law which required that J" should be honored only with the products of His own chosen land, and that from other lands He would accept, not their products, but their money. At all events, in the historical books there is no clear case of the offering of incense in the worship of J"; the Prophets rather discourage and rebuke it as associated with idolatry (II Ch 34 25; Jer 48 35). But in the legislation as completed in P, incense finds a clear and prominent place. The substance itself, so called in this Code, is a mixture of several odoriferous vegetable products (opobalsamum, onycha, galbanum, and pure frankincense) in equal portions, together with some salt. Only when thus mixed could frankincense be used in sacrifice. Incense, however, was used also as a perfume in luxurious living (Song 3 6, 4 6, 14), and was regarded as a sign of wealth and self-indulgence (Mt 2 11; Rev 18 13). See OINTMENTS AND PERFUMES, § 2. In the sacrificial system it was burned upon a special altar, called the Altar of Incense, which was situated just before the Most Holy Place (cf. TABERNACLE, § 3, and TEMPLE, § 25). On the Day of Atonement the high priest took a censer with burning incense into the Most Holy Place (Lv 16 12 f.). The symbolical significance of the fragrance of incense, as far as de-

15. Savor-Offerings.

fined, was that of prayer (Ps 141 2; Rev 8 3 f.). In N T times mention is made of incense in Lk 1 10.

16. Sacrificial Acts. Sacrificial acts were either (1) primary or (2) mediate. The primary carried the notion of the sacrifice itself; the mediate were necessary means for the completion of the primary. The mediate acts included the **washing** (Lv 1 9) of certain portions of the sacrificial victim, the **flaying** of the animals (the burnt-offering, Lv 1 6), the **dipping** of his finger by the priest in the blood, for the purpose of **sprinkling** (Lv 4 6), and the various ways of preparing the flesh of the victim, in order that it might be eaten (**roasting** of the passover lamb, Ex 12 8; **seething,** "boiling" RV, of the consecration lamb in the service of the consecration of the priests, Ex 29 31).[1] **Soaking** with **oil** (**fried,** Lv 7 12 AV) of the wheaten cakes of flour in the meal-offering was also one of the mediate sacrificial acts. The killing of the victim in all animal sacrifices has long been held to be a primary sacrificial act. There is no evidence, however, in the O T to show that it was at first, or during the O T period, regarded as anything more than a means of securing the **blood,** which was considered to be the life of the animal (cf. Blood). If this view of it be correct, it must be classified with the mediate sacrificial acts. Of the primary sacrificial acts, the most important are the **laying on of hands** (sometimes with **confession** of sin, Lv 16 21), by which the worshiper symbolically signified his union with the victim, or his appropriation of it as a part of himself (Lv 3 2, 8, 4 4), the sprinkling of the blood upon the altar and on the mercy-seat, in the case of the great sacrifice of the Day of Atonement (q.v.), or the pouring of it at the base of the altar, in token of the offering of the life of the victim and of the atonement or **expiation** of sin thereby (Lv 3 2, 16 14), the smearing of the blood on the horns of the altar, and the pouring of the remainder at its base were likewise signs of expiation (Lv 4 18). The act of **burning** was sometimes, as in the case of the incense-offering, a mere means toward an end, *i.e.*, it was designed to secure the odor, which was the real sacrifice; but in the case of the sacrifices strictly so called, it was probably the very act in which the connection of the sacrificed animal with God was symbolized.

17. Offerings and Oblations. Apart from the strict technical sense of the word "offering," as it occurs in the expressions, "burnt-offering," "peace-offering," etc., and the still more specific sense in "heave-offering" (*t*ᵉ*rūmāh*), and "wave-offering" (*t*ᵉ*nūphāh*), and "meal-offering" (*minhāh*), there are two special senses in which the term is used. (1) **The fire-offering** (*'ishshēh*, "offering made by fire," Ex 29 41) signified a sacrifice, or portion of a sacrifice, whether animal or vegetable, consigned to the fire from the altar (Lv 1 9 ff.; Dt 18 1; Jos 13 14; I S 2 28) to be consumed as a whole. Though the act coalesces with the chief feature of the burnt-offering (*'ōlāh*), the name is broader, and is applied to other sacrifices than the burnt-offering. (2) **Corban,** or offering in the narrower sense (*qorbān*, 'that which is brought near,' "oblation" RV, except in Ezk 20 28). The term is distinctive of Ezk and P, though in the former it is used only twice (Ezk 20 28, 40 43). Its meaning is general. It is used either of sacrifices, in the stricter sense of the word, or of pure gifts (Lv 2 12; Nu 7 12, 18, etc.). By N T times, "corban" had crystallized into a simple equivalent of sacrificial gifts.

18. Non-Sacrificial Offerings: Gifts. Offerings which were not strictly sacrificial (gifts) were occasional, and not prescribed by the Law. The term "gift," however, is, in the EVV, used with great latitude to denote also sacrificial gifts. Especially is this the case in the N T, where that which is brought to the altar is called δῶρον ("gift," Mt 5 23 f., 23 18 f.), but the term was also applied to contributions of money (Lk 21 1). In He especially, "gift" and "sacrifice" are correlative and complementary terms. Together they constitute the offerings of the priest in the sanctuary (5 1, 8 3 f., 9 9). Exceptionally, things **dedicated** to the service of the sanctuary, but not offered as sacrifice, are further called gifts (I Ch 26 26; I K 7 51, 15 15, etc.; Nu 7 84 f. RVmg.). A wood-offering is further mentioned by Neh (10 34, 13 31), consisting of wood "to burn upon the altar of Jehovah," but though this is said to be "as it is written in the Law," nothing more is known of such an offering.

19. First-Fruits: Firstlings. In the O T the etymological sense of the word "gift" frequently crops out. It may then mean either a sacrificial offering or, more directly, a contribution to the equipment or support of the sanctuary. The most notable of the non-sacrificial class of gifts are the "first-fruits" or "firstlings." The distinction between these two is simply that of the sphere from which they are drawn as vegetable or animal (field and garden on the one side, and flock or herd on the other). The law of first-fruits is given in successive forms, growing in fulness, in Ex 23 16, 34 22; Dt 18 4, **fleece;** Lv 23 10-14; Nu 18 12-18. It may be reasonably questioned whether first-fruits and firstlings were dedicated to God, first as a tax, or as a sacrifice. Frazer (*Golden Bough*, II, pp. 68–90, and 373, 384) cites examples of both ideas. In any case, the offering was supposed to legalize the use of the remainder of the crop or brood by the owner, and its practical effect was the utilization of the offering as a tax, since such first-fruits and firstlings went for the support of the priesthood.

20. Sacrifice in the N T. Attitude of Jesus. The birth of Jesus Christ was signalized by the offering of the customary sacrifice of purification (Lk 2 22). But in His life and ministry, He placed the sacrificial system as a whole in a very subordinate position. As a topic of direct teaching, in fact, He completely ignored it. He alludes to it only in order to illustrate some principle of deeper and inner importance (Mt 5 23), or to rebuke the tendency to attach to its external acts and forms the significance rightly belonging to spiritual principles, especially

[1] Evidently this was also done in other connections, as appears from the violations of the law by the sons of Eli (I S 2 13). It was forbidden to seethe the kid in its mother's milk (Ex 23 19, 34 26; Dt 14 21).

the dominant affection of love to God (Mt 9 13, 12 7). As it was possible for the individual Israelite to go through life without being obliged to offer sacrifice for himself, even though loyal to the O T, it is not easy to draw inferences from the silence of Jesus on the subject. As far as known, He never offered sacrifice. To what extent His conduct should be interpreted as a formal rupture with the sacrificial system, and how far, if at all, He regarded it of use, can not possibly be ascertained. It is certain, however, that by shifting the center of thought and practise from the outward to the inner sphere, Jesus effectively introduced a new view of religion, which was inevitably destined to result in the abrogation of the old system. His disciples evidently so regarded the case.

21. Practise of the Apostolic Age.

In the development of N T thought upon the basis of the life and teaching of Jesus, sacrifice gradually receded into the background. The teaching and practise of the Apostles laid less and less stress upon it, and the system was evidently allowed to fall into disuse, and finally to disappear entirely. The only case on record in the N T of the offering of sacrifice by early Christians is that of Paul in fulfilment of his Nazirite vow (Ac 21 26).

22. The Work of Jesus Christ.

This result was completely justified when it was realized that all the ideas embodied and expressed in the sacrificial system had found their perfect fulfilment in the life, work, and death of the Master Himself. In He the position is clearly reached that every cardinal thought of the ancient ritual, and many subordinate ones, had been brought to their full expression and, therefore, superseded by the person of Jesus. Jesus Himself did not use the language of the ritual in laying before His disciples the meaning of His own work, and especially of His death. His expression with reference to giving His life "a ransom for many" (Mk 10 45) is open to debate, but in all probability it is not drawn from the sacrificial system. The nearest approach made by Him to identifying His death with an O T sacrifice, as regards significance, is that contained in the words of the institution of the Lord's Supper (q.v.). But the Apostolic interpretation, in both the Pauline and Johannine forms, very clearly works out the meaning of the Gospel along the lines of sacrificial symbolism.

LITERATURE: Arch. Scott, *Sacrifice, in Prophecy and Fulfilment* (1894); W. R. Smith, *Religion of the Semites*[2] (1894); A. B. Davidson, *The Theology of the O T* (1904), pp. 306–356; Nowack, *Heb. Archäologie* (1894), II, pp. 203–259.

A. C. Z.

SACRILEGE: The expression "commit sacrilege" occurs in Ro 2 22 AV as the rendering of ἱεροσυλεῖν, "rob temples" RV. The reference is not to withholding temple dues and offerings. Paul insinuates that, notwithstanding his professed abhorrence to idols, the Jew might be guilty of robbing heathen temples, perhaps simply through receiving property stolen from them. He was himself exonerated from this charge at Ephesus (Ac 19 37). For the O T prohibition, see Dt 7 25 f., and cf. Jos. *Ant.* IV, 8 10.

S. D.

SADDLE: This is the rendering of *merkebh*, 'riding-place' (Lv 15 9, "carriage" RVmg.). The verb *ḥābhash*, 'bind on,' is used of equipping a beast (always an ass) for riding (Gn 22 3; Nu 22 21; Jg 19 10; II S 16 1, 17 23, 19 26 [27]; I K 2 40, 13 13, 23, 27; II K 4 24). The ass was ridden without a saddle, or with a saddle-cloth. When carrying heavy burdens a thick cushion was laid on the back to relieve the pressure. For the camel's saddle (Gn 31 34 RV, "furniture" AV) see FURNITURE. See also plate of ARTICLES OF TRAVEL, Fig. 11.

C. S. T.

SADDUCEES, sad'yu-sîz, **THE** (Σαδδουκαῖοι): A section of the Jewish people who, in N T times, were possessed of the high-priesthood, and in general represented the non-scribal tendency in Judaism. Their name is derived either from *Zadok*, the typical high priest, or from *tsaddīqīm*, righteous ones. According to Josephus (*Ant.* XVIII, 1 3; *BJ*, II, 8 14), who was not in sympathy with their position, they held only to Mosaism, as distinct from the "oral law" developed by the Pharisees. They were also believers in free will, and disbelievers in immortality, or, at least, in the resurrection. According to Ac 23 8, they did not believe either in resurrection or in angels and spirits.

1. Name and Tenets.

The Sadducees were not, strictly speaking, a party, but were a group of wealthy aristocrats who, in a measure, represented that phase of development in the Jewish state that the Maccabæan revolt had checked. For a considerable period prior to the revolt under Antiochus Epiphanes there had been a decided tendency among the Jews toward Hellenistic culture. In this movement the high priests had been leaders. It would hardly be fair to say that they had planned the destruction of the worship of Jehovah; but they were certainly opposed to the current tendency represented by the Chasidim toward the development of the Jewish cult and the rejection of Greek culture (see PHARISEES, § 3). From the beginning of the revolt against the Syrians until the time of John Hyrcanus this Hellenistic party suffered severely at the hands of the enthusiasts for Judaism, and were plainly of the party of the opposition. Yet they came again into the possession of the high-priesthood when John Hyrcanus transferred his sympathy from the Pharisees to them. From that time, almost without exception, until the destruction of Jerusalem the high priests were from their group. Their relation with the Hasmonean house made the Sadducees objects of Herod's peculiar suspicion, and among the first acts of his reign was the execution of a number of Sadducees who were members of the Sanhedrin. Under the Romans, however, the Sadducees regained their power, and became in large measure the party favorable to the government. The Sadducees were not popular with the people, and apparently found it necessary at times to adopt the Pharisaic policy, in order to win popular favor. The revolt of 66 A.D. seems to have been directed against them, as well as against the Romans, and a number of them, including the high priest Ananias, were massacred. The importance of the priesthood was greatly diminished by the destruction of

2. Party Character.

ARTICLES USED IN TRAVEL.

1. *Jezmaza lil-mâ*, leather water-bottle.
2. *Khurj el-jemel*, camel saddle-bag.
3. *Matarat lil-mâ*, leather water-bottle.
4. *Ihzân*, girth.
5. *Lijâm*, bridle.
6. *Rasiyet*, head ornament for horse.
7. *Khurg*, saddle-bag.
8. *Rasiyet*, head ornament.
9. *Shubân*, breast ornament for horse.
10. *Kêd*, fetter for horse.
11. *Serj*, saddle.
12. *Hammale*, ass's pack-saddle.
13. *Ferdet kemah*, feed-bag.
14. *Meshtîl*, pannier for water-bottles.
15. *Hammale*, camel's pack-saddle.
16. *Kâ'ade* and *tabak*, stand and tray.

(From the Suvia Davison Paton Collection in Hartford Theological Seminary.)

the Temple, and the Sadducees as a party lost prestige and influence. Individual Sadducees, however, continued to appear in the discussions of the Talmud, and almost invariably as opponents of what the Rabbis regarded as the true interpretation. In the rabbinical development of Judaism, however, the Sadducees had really no place. These references were hardly more than the utilization of the names of ancient enemies for the purposes of debate.

LITERATURE: Wellhausen, *Die Pharisäer und Sadducäer* (1874); Cohen, *Les Pharisiens* (1877); Schürer, *Geschichte des Jüdischen Volkes im Zeitalter Jesu Ch.*, 3d ed. (Eng. transl. fr. 2d ed., 1886); Cornill, *History of the People of Israel* (1898), *HDB* (vol. iii, 1900), and *EB* (vol. iv, 1903).

S. M.

SADOC, sē'dŏc. See ZADOK.

SAFFRON: An aromatic herb, a species of *Crocus*, called in Heb. *kharkōm*. It was, apparently, cultivated in the gardens of Palestine (Song 4 14). See OINTMENTS AND PERFUMES, § 3, and PALESTINE, § 23. E. E. N.

SAIL. See SHIPS AND NAVIGATION, § 2.

SAINTS: In the O T this term is the rendering of two Heb. terms: (1) *ḥāṣīdh*, primarily, 'loving,' 'good,' 'compassionate.' The term came to be used in the sense of 'godly' or 'pious,' *i.e.*, full of love and loyalty to God. It is used almost exclusively in Pss (I S 2 9 AV; II Ch 6 41; Ps 30 4, 31 23, 37 28, etc.). (2) Derivatives of *qādhēsh*, 'to be holy,' and hence 'the holy one(s).' Outside of Dn the sense of the expression is general, usually referring to those (in Israel, of course) who are faithful to J". In Dt 33 2 AV the heavenly array of holy ones appears to be meant, if the ordinary text is correct. But it is probable that we should read "And he came from Meribah-Kadesh." In Dn (7 18 ff.) the term refers to Israel as the head of the Kingdom of God on earth, with the emphasis probably on the loyal portion of Israel. E. E. N.

In the N T "the saints" is the rendering of *οἱ ἅγιοι*, 'the holy.' Objectively, it means those who are objects of God's holy, redeeming love, His chosen and peculiar people, who are dedicated to and belong exclusively to Him (Ro 1 7; I Co 1 2; Eph 1 4, 18; Col 3 12). Subjectively, it means those who are separated from all defilement and pollution (Eph 1 4; Col 1 22), and are partakers of God's own holiness (Eph 5 3; Col 1 10; I P 1 15; Rev 19 8). S. D.

SALA, sē'lą, **SALAH,** sē'lā. See SHELAH.

SALAMIS, sal'ą-mis (*Σαλαμίς*): A town on the SE. coast of Cyprus. It was founded by the Phœnicians, and belonged successively to the Assyrians, Egyptians, and Persians. It became Greek in the 6th cent., and was the capital of Cyprus under Evagoras (410–374). It fell to Ptolemy in 323 B.C., and became Roman in 58 B.C. It was evangelized by Paul (Ac 13 5), with what success is unknown. J. R. S. S.

SALATHIEL, są-lē'thi-el (*Σαλαθιήλ*): An ancestor of Jesus (Mt 1 12; Lk 3 27). See SHEALTIEL. E. E. N.

SALCAH, sal'cā, **SALCHAH.** See SALECAH.

SALECAH, sal'ę-cą (סַלְכָה, *ṣal'khāh*, **Salcah, Salchah** AV): A city on the extreme NE. boundary of the kingdom of Bashan (Dt 3 10; Jos 12 5, 13 11; I Ch 5 11). The modern name is *Salḥad*. See Map of Ancient Semitic World. E. E. N.

SALEM, sē'lem (שָׁלֵם, *shālēm*): The city of which Melchizedek was king (Gn 14 18; He 7 1 f.). Eusebius mentions a tradition, according to which Abram and Melchizedek met on Mt. Gerizim. Salim, a village E. of *Nâblus*, is the basis of this view. Jerome identified it with Salumnias, 8 m. S. of Scythopolis. Josephus and other Jewish writers generally (Ps 76 2) have regarded it as a synonym of Jerusalem. Since *Uru-salim* was discovered to be the ancient name of Jerusalem in the Amarna letters, Salem has very generally been identified with that city (see JERUSALEM, § 19, and MELCHIZEDEK). J. A. K.

SALIM, sē'lim (*Σαλείμ*): A place referred to in Jn 3 23 as near Ænon, where John the Baptist was baptizing. Its site has never been determined; it certainly lay W. of the Jordan. Eusebius and Jerome located it 8 m. S. of Scythopolis (cf. SALEM). Robinson identified it with *Salim*, E. of *Nâblus*; others have advocated a location in *Wâdy Suleim*; others near *'Ain Karim*. See ÆNON. J. A. K.

SALLAI, sal'ą-i (סַלַּי, *ṣallay*): **1.** One of those chosen to dwell in Jerusalem (Neh 11 8). **2.** The name of a priestly family (Neh 12 20; called Sallu in ver. 7). E. E. N.

SALLU, sal'ū (סַלּוּ, *ṣallū*): **1.** The head of a Benjamite family (I Ch 9 7; Neh 11 7). **2.** See SALLAI, 2. E. E. N.

SALMA, sal'mą (שַׂלְמָא, *salmā'*, שַׂלְמָה, *salmāh*), and **SALMON** (שַׂלְמוֹן, *salmōn*): An individual (or family) of Calebites who are represented as having founded Bethlehem (I Ch 2 51, 54) and from whom David was descended (Ru 4 20 f.; I Ch 2 11). Called *Σαλμών* in Mt 1 4 f. (*Σαλά* in Lk 3 32). E. E. N.

SALMAI, sal'mai *or* mê (שַׁלְמַי, *salmay*, **Shalmai** AV): The ancestral head of a family of Nethinim (Neh 7 48). E. E. N.

SALMON, sal'mŏn, **SALMA,** sal'mā (שַׂלְמוֹן, *salmōn*): The father of Boaz, husband of Ruth, and grandfather of Jesse, father of David (Ru 4 21; = *Salmah* Heb. in 4 20; = *Salmā'*, I Ch 2 11; = *Σαλμών*, Mt 1 4, 5; = *Σαλά*, Lk 3 32). It is stated (Mt 1 5) that Rahab was his wife. If the **Salma** (I Ch 2 54) is the same person, then he was the 'father,' *i.e.*, founder, of Bethlehem. C. S. T.

SALMONE, sal-mō'nę (*Σαλμώνη*): The NE. promontory of the E. end of Crete. Luke alone gives the name Salmone. *Samonium* appears in Strabo, Ptolemy, Pomponius, Mela, and Pliny; *Salmonium* in Strabo; *Salmonis* in Apollonius of Rhodes and Dionysius Periegetes; *Salmonia* in an inscription. It is now called Cape Sidero. J. R. S. S.

SALOME, są-lō'mî (*Σαλώμη*, fr. Heb. *shālōm*, 'peace'): **1.** The grandniece of Herod Antipas (mentioned by name only in Jos. *Ant.* XVIII, 5 4. See HERODIAS), whose dancing before Herod led him to promise to grant any request she might make (Mk 6 17-22 and ‖s). **2.** One of the women present

at the cross and tomb of Jesus (Mk 15 40, 16 1), and probably to be identified with the mother of the sons of Zebedee in Mt 27 56. She has also been identified with the unnamed sister of Mary, the mother of Jesus, in Jn 19 25, making the sons of Zebedee Jesus' cousins (Zahn, *Einl.*[2] II, 455; *Forschungen*, VI, 338–341). But this identification is hardly more than a conjecture. See MARY. J. M. T.

SALT: The word for salt, *melaḥ* (Gr. ἅλς, ἅλας), is common to all Semitic languages. This shows how general was its use in antiquity. The Hebrews secured salt by evaporating the waters of the Dead Sea, or more readily from the *Khashin Usdum*, a cliff of rock salt, extending for 7 m. along the SW. shore of the Dead Sea (cf. "the pillar of salt," Gn 19 26; also Ezk 47 11, see PALESTINE, § 12, and LOT'S WIFE). S. was used in seasoning food (cf. Job 6 6) and therefore in large quantities (Ezr 6 9, 7 22) in the sacrifices (vegetable, Lv 2 13; with animal sacrifices also, Ezk 43 24; cf. Mk 9 49 mg.). The rights of protection and friendship were connected with eating together, and as salt was used in the food, we find the expression "covenant of salt," *i.e.*, 'an eternal covenant' (Nu 18 19; II Ch 13 5; Lv 2 13; the fact that salt is a preservative may also add to the meaning). A salty land (Jer 17 6, *mᵉlēḥāh*) is a barren or desert land (Dt 29 23 [22]; Job 39 6; Ps 107 34), therefore "to sow a city with salt" (Jg 9 45; cf. Zeph 2 9) meant to doom it to perpetual desolation. According to II K 2 20 f., salt made impure water sweet. It was a custom to rub new-born babes with salt (Ezk 16 4). In the N T the preservative and seasoning qualities of salt are used figuratively (Mt 5 13; Mk 9 50; Lk 14 34; Col 4 6; cf. also the ref. to salt as a purifier, Mk 9 49). See also FOOD, § 4. C. S. T.

SALT, CITY OF. See CITY OF SALT.

SALT SEA. See DEAD SEA.

SALT, VALLEY OF (גֵּיא־הַמֶּלַח or גֵּיא־מֶלַח, *gē'-melaḥ, gē'hammelaḥ*): This was a place where important victories were won from the Edomites (II S 8 13; read "Edom" for "Aram" [Syrians]) by Israel under David (II S 8 13; I Ch 18 12; Ps 60 title [2]) and under Amaziah (II K 14 7; II Ch 25 11). It was between Jerusalem and Edom, and has been identified by some with *Wâdy el-Milḥ* E. of Beersheba, where are found remains of the City of Salt and good springs; by others, with the plain just S. of the Dead Sea, in the lower part of *El Ghor*. C. S. T.

SALTWORT. See PALESTINE, § 22.

SALU, sê'lu (סָלוּא, *ṣālū'*): The father of Zimri (Nu 25 14). E. E. N.

SALUTE, SALUTATION: These words in EV are translations of *bārakh*, 'bless' (cf. I S 13 10 mg.), *shā'al lᵉshālōm*, 'to ask concerning one's welfare' (II K 10 15; cf. Jg 18 15), and *ἀσπάζεσθαι* (*ἀσπασμός*), which includes both greetings and embraces. In He 11 13 ARV, and often in AV, *ἀσπάζεσθαι* is translated **greet.** See especially the unnecessary and confusing alternations of 'greet' and 'salute' in Ro 16 3-9. In Ac 20 1, ARV reads 'took leave.' Biblical salutations consisted of acts as well as words (see also KISS and KNEEL). Verbal greetings were epistolary (Ezr 4 11, 7 12; Ac 15 23, 23 26; Rev 1 4; and see also EPISTLE) or conversational. The latter included inquiries (II S 20 9) and benedictions (Gn 43 29; Ps 129 8), which sometimes shaded into encouraging assurances (Jg 6 23; I Ch 12 18; Dn 10 19). The word *shālōm*, as used in O T salutations (*e.g.*, I S 1 17, 25 6; Dn 10 11), means, not 'peace' (q.v.) as opposed to war, but general well-being, including health, security, and prosperity (cf. Gn 43 27; Ex 18 7). This form of salutation (whence the Anglicized 'salaam') is still common in Palestine, but is used only between 'brethren' of the same religion (cf. Mt 5 47; II Jn 10). In N T times *χαῖρε*, **hail!** (Mt 26 49; Mk 15 18; Lk 1 28) took the place of 'peace' as the ordinary greeting (cf., however, Lk 10 5; Jn 20 19), and *λέγειν χαίρειν* was equivalent to 'greet' (II Jn 10 f.). The salutation to royalty was "Long live the king!" (I S 10 24; I K 1 39; II K 11 12) or, in the Persian form, "O king, live forever!" (Dn 2 4; cf. Neh 2 3). The manifold and reiterated salutations of modern Palestine are irksome to one engaged in pressing business (cf. II K 4 29; Lk 10 4), but are not necessarily more insincere than our curt English phrases. Every situation in life (*e.g.*, returning from a journey, dining, shaving, wearing new clothes) has its own formulas, in which the salutation and reply differ sufficiently to indicate the speakers (cf. Ru 2 4). Besides these set greetings, extempore expressions of great beauty are prompted by the tact and courtesy which are so characteristic of even illiterate Syrians and Arabs.

LITERATURE: In *JE* (art. Salute) some characteristic salutations of modern Jews are given. Baedeker's *Palestine and Syria*, p. cix, contains a number of Syrian salutations. See also Mackie in *HDB*, s.v. L. G. L.

SALVATION

ANALYSIS OF CONTENTS

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The words "save," "Savior," "salvation," represent in the EVV of the O T mainly derivatives from the root *yāsha'*, 'to deliver' (cf., however, Gn 12 12: "they will save thee alive," from *ḥāyyāh*, 'to keep alive'; also Ex 1 17; Jg 21 14, etc.; II S 19 5, *mālaṭ*, 'to save'; II S 19 9, *nātsal*, 'to snatch away,' and Job 2 6, *shāmar*, 'to keep,' 'to preserve'). In the N T the same words represent derivatives from *σώζειν* (*σωτηρία*). In all cases, the idea is that of deliverance from present or impending evil. Sal-

vation is thus, in its most general sense, either deliverance from distress or preservation from danger.

1. Usage of Terms. But this generic idea is narrowed in the N T to the notion of the deliverance from the penalty, power, and pollution of sin, and this by a special way of which Jesus Christ was the revealer and guide (He 12 2).

2. Historic Development of the Idea. In the O T, when the term "salvation" is used without qualification, it has a special meaning, viz., that of deliverance from national calamity or peril. The safe crossing of the Red Sea and the destruction of the pursuing host are called "salvation" (Ex 14 13, 15 2). Deliverance from foreign oppression wrought through the hands of "Judges" is salvation. Othniel and Ehud are "saviors" (Jg 3 9, 15). The exploit of Jonathan and his armor-bearer at Michmash is a "great salvation" (I S 14 45), as are also the frequent deliverances of the Israelites from the hands of the Philistines. At the same time, not only extrication from distress or help and victory in warfare, but also the maintenance of security and the continuation of prosperity are included in the conception. This usage appears quite frequently in the Psalms (67 2); the favor of J" is thus made synonymous with salvation (cf. also Ps 91 16). These ideas are gathered up and combined into one in the Messianic eschatological notion which makes salvation summarily the expectation of a Golden Age for Israel in the future. The notion appears simultaneously, and runs parallel, with the Messianic hope (Is 52 10, 56 1, 62 11). It persists down to N T times, and is easily recognized as the thought of Simeon (Lk 2 30). But the Messianic Age is dominated by an ethical principle. It is reserved for a regenerated and morally purified people, whose character conforms to the Law of God. Furthermore, at the end of the O T period and during the intertestamental age, there arose a growing consciousness of individual participation in God's favor; and this was naturally drawn into the general idea of salvation, which, by the infusion into it of ethical content and individualistic application, was reconstituted in its technical sense above defined.

3. The O T System as a Plan of Salvation. Meantime, another development in the O T had prepared the way for thus approaching the subject from a different view-point. Communion with J" came to be regarded as the highest good (*summum bonum*). To enjoy His favor and live in perfect accord with His desire came to be the passion of the faithful Israelite. But the Israelite saw himself constantly thwarted in his effort to reach this highest good. He perceived also that sin was not necessarily permanent—that God out of His grace could restore him to His favor, and would do so upon certain definite conditions. This was not all expressed in the verb 'to save,' or the noun 'salvation,' but was embodied in the ethical and sacrificial system of the O T, and in the ultimate analysis that system was a means of salvation.

4. Postulates of the Biblical Doctrine. The postulates of the Biblical doctrine of salvation are: an idea of the highest good (*summum bonum*), conscious failure to attain it, the conviction that this failure is not final, but may be overcome by the help of Divine power, and that there is a way of enlisting that power toward this end. The correlation of these principles, with proportionate emphasis upon each, is a distinctive feature of the Biblical conception. No other race than that of the Hebrews succeeded in making a perfect synthesis of them. Among the Greeks and Romans, the idea of a highest good existed, but the consciousness of failure to attain it (the sense of sin) did not exist in sufficient strength. Among the Persians, while an evil principle was recognized as working in the world, it was considered eternal and independent, and the hope of overcoming it (salvation) was accordingly vague, if, indeed, it existed at all.

5. Teaching of Jesus on Salvation. But even among the Hebrews, the proper balance of thought was not always maintained. In the Pharisaic creed, for instance, the belief prevailed that the ravages of sin could not, in all cases, be arrested and counteracted. When Jesus declared that He came "to seek and to save that which was lost" (Lk 19 10), and chose the degraded and apparently hopeless as subjects for His regenerative efforts, His motives were called into question and His character was suspected. But He definitely assumed and asserted the principles underlying salvation, *i.e.*, the possibility of reform, and the necessity of self-sacrifice in order to accomplish it. At the same time, the soteriology of Jesus raises the question, (1) Whom did He mean by the "lost"? and (2) How did He purpose to save them? In answer to the first, Jesus' own conduct shows that He deemed "lost" those who lived careless and godless lives; for it was because He associated with such that He was challenged. In the Parables of the Lost He distinctly characterizes those of this class as cut off from touch or communion with God (the coin from its owner, the sheep from the shepherd —and from the rest of the flock, and the son from his father—and from his home, Lk 15 14 ff.). This involves loss in a double sense, the owner or father in each case loses something, but also what is lost is in another sense the loser, illustrated more particularly by the cases of the lost sheep and the lost son, where not only the owner is deprived of his property, but the lost is by the same act plunged into misery and despair, and must be rescued for his own sake. But this rupture with God is precisely what is elsewhere called sin.

6. Salvation by the Revelation of God. The answer to the question how Jesus purposes to save the lost is more complex. It is given partly in Jesus' attempt by social touch to lift the degraded. When He entered the house of Zacchæus (Lk 19 9), He declared that "salvation had come" into it. In the circumstances, His own entrance into the house was in itself salvation (the means of salvation); for it meant the revelation of the true nature of God and the attraction of its inmates to God by the mere holding before them of God's fatherly love. Zacchæus was saved when he turned from his sin to God (Lk 7 50).

But Jesus' conception of salvation is not exhausted in His mere coming. It has a positive aggressive side which, as given by the Synoptists, consists in the acceptance of the Kingdom of God and participation in its benefits. He who enters the Kingdom begins a life of loyal obedience to the fatherly reign. He does it, however, not without cost to himself. He must humble or deny himself, and become as a little child (Mk 10 15); he must risk his all, sell all he has in order to invest it in the purchase of this pearl or treasure-field (Mt 13 44, 46); he must leave all and follow Jesus, and, if necessary, hate father and mother, etc. (Lk 14 26).

7. Salvation: Entrance into the Kingdom of God.

Again, salvation is the complete reproduction of the image of God in the believer, because he realizes his true relation to God as his own father (Mt 5 45, 48). This realization brings the spirit of the Father into the heart (Mt 10 20), emancipates from the bondage of human authority (Mt 23 9), transforms the character, rendering men merciful and kind (Mk 11 25; Lk 6 36), creates childlike trust (Lk 12 30) and, in general, admits to all the privileges of the Father's house that had been forfeited by sin (Lk 15 22).

8. Salvation: Realization of Sonship.

In all its foregoing phases, salvation appears in the light of a change in the human subject of it. It has another side, which may be called Godward. It is also a change of the attitude of God toward the changed man. This side is present in Jesus' preaching of forgiveness (q.v.). In forgiveness, sin disappears as a consideration in the relation with God. But, in order to secure its removal, it is necessary to comply with the two conditions of forgiveness, *i.e.*, repentance and faith. Such compliance is conversion (Mk 4 12), or return to God.

9. Salvation: Forgiveness of Sin.

Jesus' own work in salvation consists in revealing to the sinner God's love, his own possibilities, and the promise of forgiveness of sin upon condition of repentance and faith. How much more is involved in it is not clearly set forth in His own words. In one of His much-disputed utterances He characterizes His death as the giving of His life "a ransom for many" (Mk 10 45); and in the Last Supper He speaks of His blood as "shed for many for the remission of sins" (Mt 26 28). In neither of these passages, however, is there any undoubted reference to the efficacy of His death in changing the attitude of God toward the sinner as a condition of salvation. Rather, both may be regarded as expressions of God's propitious attitude awaiting to be availed of by man.

10. Jesus the Mediator of Salvation.

On the other hand, in the Johannine representation of the teaching of Jesus there is a constant reference to the primary significance and object of His life and ministry under the quite different form of an impartation of life (Jn 10 10). This life, from the fact of the drawing of its force from the eternal sphere, of its affiliation with the eternal sphere, and of its issuing in final adoption into the eternal sphere, is called eternal life (5 24, 10 28, 6 40). But eternal life is the gift of Christ, through the spiritual process of the knowledge of, and fellowship with, Himself; it is the result of faith (3 15 f., 36, 6 47). It is, indeed, the very knowledge of God brought into view by Jesus (17 2 f.).

11. Salvation: Eternal Life.

The conception of salvation found in the teaching of Jesus is thus fourfold. It involves: (1) Rescue from sin as a present evil. The lost are found and brought out of their misery and destitution; (2) the preservation of all the good that is found in the sinful, and the use of what was morally indifferent in making up the now saved; (3) a positive blessing for the present. The saved are put into the normal relation with God, and, therefore, have a new and large source of happiness in this life; and (4) inheritance of an abundant reward in the life to come (Mt 19 29).

12. Teaching of Jesus: Summary.

In the hands of the Apostolic teachers and the N T writers, the doctrine of salvation was developed along two lines. On the one side, it became a doctrine as to what God did for man through Jesus; on the other, as to what He does in man through the Holy Spirit. Of these, again, the first was viewed, partly as the work of revelation, instruction, and inspiration, and partly as atonement. The first of these two parts is accomplished by Jesus through His life; the second, through His death, whether this be viewed as a thing in itself or as the means for the complete offering up of His life in a sacrifice. What God does in man through the Holy Spirit is again either an act of transformation or a process of gradual conformation to ideals.

13. Apostolic Teaching: General.

Salvation is the work of Jesus Christ for man. At the very beginning of the Apostolic Age, Jesus was presented to the Jews as the Messiah and the only Savior from sin. Whether the annunciation narrative be one of the earliest or one of the latest productions in the Gospel story, it contains the belief of the days immediately following the Crucifixion and Resurrection. It proclaims Jesus as the One "who shall save his people from their sins" (Mt 1 21). The sum and substance of the preaching of the first disciples could not have been other than it is represented as being in the first chapters of Acts, viz., that the Jesus whom the Jews had caused to be crucified was the Messiah predicted by the prophets; but that as the Messiah He was a spiritual Savior, and the only one through whom salvation from sin could be secured (Ac 2 38, 3 19, 4 12).

14. Jesus the Messiah: the Savior.

But it is in the hands of Paul that this side of the doctrine was shaped into its fullest and final form. Paul recognizes in the work of Jesus an element of spiritual illumination. The Gospel, which "is the power of salvation unto every one that believeth," is first the revelation of God's righteousness and His wrath against sin (Ro 1 17 f.). But it is also the expression of God's love for man, and naturally comes to its fullest form in God's dealings with those who accept

15. Pauline Conception of Jesus as Revealer.

Christ as their Savior (Ro 5 8; Gal 6 14). There are, however, two ways of viewing the revelation of God's love in Christ, *i.e.*: (1) either that God reveals His love, and thus redeems men, or (2) that He redeems men through Christ, and so reveals His love. Both of these are correct and are included in Paul's teaching, but they present different aspects of the subject. Christ reveals God not only as a father who may be approached in the filial spirit (Ro 8 15), but also as a perfect pattern to which the child should conform (Ph 2 5 f.).

16. Atonement and Salvation.

But Paul lays the greatest stress on Christ's work for man through His death. This is the aspect of it which is commonly termed atonement. It may be well to observe that in speaking of atonement, Christ's work for man may be viewed as in his behalf or as in his stead. There can be no doubt whatever that, so far as Christ's death secures a reconciliation of man to God and is a bending of the human will Godward, Paul clearly sees it to be an effect of Christ's death on the cross. Every occurrence of the word "reconciled" in the Epistles has reference to man's reconciliation to God, not God's to man (Ro 5 10; II Co 5 18-20). Christ's life and death so present God to man as to win gratitude and love in response to God's love. The result secured is, accordingly, without the possibility of contradiction, a work in behalf of man. It inures to the benefit of man. The question remains simply whether the doctrine of the Apostle further includes an element or part that may be looked at as an indispensable condition for the securing of God's good pleasure toward man, or, in other words, whether Christ's life or death changes the attitude of God toward the sinner from an unpropitious to a propitious one. This is not a question that can be answered with a confident categorical affirmative or negative. That Paul places great emphasis on the Crucifixion of Christ is very clear (I Co 1 17; Col 2 14). In Gal 3 13 he seems to make the very form of crucifixion, as a mode of death, pivotal in the interpretation of Christ's saving work. It is because He died on the cross and incurred the curse pronounced on that mode of death (Dt 21 23) that He was able to take Himself and those who are joined to Him beyond the reach of the Law and thus set them free. But, in general, it is not crucifixion as a mode of death, but the fact that Christ's death was consummated on the cross that gives the expression "the cross" its meaning. And in this sense "the cross" is certainly central in Paul's view of salvation.

17. Analysis of Paul's Doctrine.

In the last analysis, Paul's view of Christ's death will be found to be clothed in terms of three different spheres of life, the forensic, the sacrificial, and the purely personal or mystical. Each representation, according to the nature of the sphere from which its materials are drawn, if carried by logical processes to the extreme limits of its application, would come into irreconcilable conflict with either and both of the other two. At least, great confusion is certain to arise from limiting Paul's thought to one of the representations. Neither is it safe to take one and carry it to its legitimate consequences, and at the same time to ignore or interpret away those portions of the others which do not completely coalesce with a doctrine constructed out of the first. The fact is that its richness and complexity forbid its being completely cast into a simple mold derived from a single department of life.

18. Forensic Atonement.

The forensic formulation of the atonement puts the subject in the language of law. Sinners are offenders against God (transgressors of law). By the terms of the Law, they are subject to condemnation and penalty. The cross of Jesus represents God's plan whereby He, being just and remaining just, even as a judge, can still absolve the sinner of the guilt and penalty of his sin. The cross accomplishes this, because Christ the innocent suffers for the guilty. The requirements of the Law are satisfied, and those who have faith are united to Christ and acquitted (II Co 5 21; Gal 3 13; Col 2 14). The ethical principles underlying this formula are the least clear of any of the portraitures of Christ's work in Paul's teaching; and for this reason the formula should not be made either the exclusive or the primary basis of Paul's doctrine of the atonement.

19. Sacrificial Atonement.

The sacrificial formulation is drawn from the Levitical system. It looks upon sin as a stain, and, therefore, as an absolute bar to communion with the Holy God. To remove it a sacrifice is necessary. The special sacrifice that would appear most appropriate in the circumstances could not be the burnt-offering, whose significance is the expression of adoration and praise, nor the peace-offering in any of its varieties (thank-offering, free-will offering, vow-offering); but the sin- or guilt-offering. Yet the victim of the sin-offering is a goat, whereas in Paul's mind Christ's sacrifice is that of the Passover lamb (I Co 5 7). But there is no manifest intention by Paul to be precise in the use of ritual terminology. Consequently, it must be inferred that the main point was to indicate the efficacy of Christ's death in removing the stain and offense of sin, and that sacrifice as a means toward this end is looked at as a composite affair comprising some general underlying principles. It is not one of the definite offerings of the ritual that represents Christ's death, but the ideas signified by them altogether. Further, in the sacrificial representation of Christ's death, it is left undecided whether the article of death in itself is what atones, or the life which is surrendered in death. This question was not present in the Apostle's mind, and if an answer to it must be secured, it will be through reversion to the O T thought of sacrifice and the meaning of the death of the victim in it.

20. Mystical Atonement.

The third, personal, or mystical representation of the atonement in Paul's theology proceeds upon the assumption that sin is a principle of corruption in the heart ending in the death of the sinner. Salvation, accordingly, is a deliverance of the sinner from the power of this evil. In Christ's death and victory over death all those who are united to Him by faith die; and in His Resurrection, by force of the same union they over-

come death, and are no more liable to its power. Accordingly, salvation consists in being personally ingrafted into Christ, and becoming a sharer in all the experiences of the dominant member of the whole, viz., the Head. On §§ 16–20 see also ATONEMENT.

21. The Johannine Doctrine.

The Johannine notion of salvation and that in the Epistle to the Hebrews are different from Paul's only in leaving out of account the forensic representation, and giving attention to the sacrificial (He exclusively and Jn subordinately) and to the mystical (Jn predominantly and He incidentally or by inference). Jn specifies Jesus as the **Lamb of God** that taketh away the sin of the world. In Rev the figure of the Lamb is in constant use as an emblem of the sacrificial nature of His work, but in all cases the significance of the language and the underlying principles are the same as those in the thought of Paul.

Plan of the Ruins of Samaria.

22. Subjective Salvation.

The work of God in man through the Holy Spirit: Subjective salvation—by which name this part of the subject is commonly known—includes a doctrine of the change which brings the sinner from his darkness and ignorance and deadness to the knowledge of, and a new life in, Christ (cf. REGENERATION), a doctrine of his new relation to God (cf. JUSTIFICATION), and a doctrine of his gradual growth in the character which God desires to develop and complete, assimilating them to His own holiness (cf. SANCTIFICATION).

LITERATURE: Candlish, *The Christian Salvation* (1899); Stevens, *The Christian Doctrine of Salvation* (1905); Titius, *Die Neutestamentliche Lehre von der Seligkeit* (1895–1900); cf. also Cremer, *Bibl.-Theol. Lexicon*, s.v. σώζειν, etc., and O T Theologies by Davidson, Piepenbring, and Oehler, and N T Theologies by Weiss and Beyschlag.

A. C. Z.

SAMARIA, sa-mê'ri-a (שֹׁמְרוֹן, *shōmᵉrōn*, perhaps from *shāmar*, 'to watch,' hence meaning something like 'outlook'; but, according to I K 16 24, derived from the individual [or clan] *Shemer*, from whom Omri purchased the site; in the N T Σαμάρεια): The capital of the Northern Kingdom, from its building by Omri, c. 880 B.C. (I K 16 24), to its capture by the Assyrians in 722 (II K chs. 17, 18).

During the succeeding centuries Samaria was often captured and demolished, only to be built again; and its mixed population was made still more heterogeneous through the addition of foreign colonies settled there by various conquerors. The city again became a royal residence, however, in the time of Herod the Great, who enlarged its fortifications, embellished it with many beautiful structures, and renamed it Sebaste, after the Emperor Augustus (Gr. Σεβαστός). Dur-

STREET OF COLUMNS, SAMARIA (AFTER SANDAY).

ing the early centuries of our era the city was gradually surpassed in prosperity by Neapolis (see SHECHEM); but it early became an episcopal see, which was reestablished by the Crusaders, and a Greek bishop, resident in Jerusalem, still takes his title from Sebaste.

S. lay 6 m. NW. from Shechem, and occupied a commanding position on the summit of a round, isolated hill, 300 ft. high (1,542 ft. above the sea), which is separated from the surrounding heights by rich wheat-fields and olive orchards. Westward a break in the encircling mountains allows a magnificent outlook to the Mediterranean, 23 m. away. Map III, F 3. "It would be hard to find, in all Palestine, a situation of equal strength, fertility, and beauty combined" (Robinson).

Modern *Sebastiyeh*, however, is a squalid and fanatical Moslem village, whose paths and fields are cluttered with a multitude of fallen columns. The most important ancient edifice is the half-ruined crusading church of St. John, long since converted into a mosque. A few shafts still standing near the threshing-floor may mark the site of the Temple which Herod erected to Augustus, and several score of columns of the famous colonnade which once encircled the hill are still in place.

LITERATURE: Thompson, *Land and Book*, II, pp. 109–122 (1881); G. A. Smith, *HGHL*, pp. 345–350 (1894); Robinson, *BRP*, II, pp. 302–311 (1841–42); Baedeker-Socin, *Pal. and Syria*, pp. 259 ff. (1897). L. G. L.

SAMARITAN, sa-mar'i-tan (pl. שֹׁמְרֹנִים, *shōmrōnīm*, only in II K 17 29; Σαμαρείτης, Jn 4 9; Ac 8 25): An inhabitant of Samaria or adjacent territory. The term came into use only after the population of this region developed a unique religious and social character. The origin of this is given in II K 17 24. Sargon, after deporting most of the population of Israel (722 B.C.), sent a colony of non-Israelites to live in the town of Samaria. These intermarried with the few Israelites left, and were joined by another group in the reign of Esarhaddon (675, Ezr 4 2), or Asshurbanipal (Asnapper, Asnappar RV, Ezr 4 10) in 650 B.C. The Israelitic element, however, proved the strongest in influence and was possibly the strongest in number. At all events, the religion of the mixed race was a modified form of J" worship, though many from among the non-Israelites reverted to their idolatry (II K 17 29 f.). Upon the return of the exiles under Zerubbabel, the Samaritans wished to help in the rebuilding of the Temple at Jerusalem (Ezr 4 1 f.). But their offer was rejected, and the breach between them and the Jews thus became permanent. In 446 B.C. they obtained permission to destroy the walls of Jerusalem just constructed by Nehemiah (Ezr 4 7 ff.; Neh 1 1 ff.), but failed to carry out their scheme (cf. Neh chs. 4 and 6).

Samaritanism as a religious system was perfected by the adoption of the Pentateuch as the sole sacred book and the erection of a temple on Mount Gerizim near Shechem (Jos. *Ant.* XI, 7 2, 8 2), which was sanctioned by Darius Codomannus and finished in 331 B.C. To justify the choice of Mount Gerizim for this purpose the text of Dt 27 4 was changed from "Ebal" to "Gerizim." The sect was later reenforced by the accession of converted Jews under Antiochus Epiphanes, when, by denying their affinity with the Jewish religion, the Samaritans were exempted from persecution. Their temple was destroyed by John Hyrcanus in 128 B.C. At the time of Jesus, hatred between Jews and Samaritans had become so acute that travel between Jerusalem and Galilee took a circuitous route east of the Jordan (Jn 4 9, 8 48; Jos. *Ant.* XX, 6 1 ff.). The Samaritans survive to the present day as a small community, deriving their name not from Samaria but from *shōm'rīm*, 'keepers [of the true law]'. In addition to limiting the canon of the Pentateuch, they teach that the Messiah is not greater than Moses, that He will live 110 years, and that He will come 6,000 years from the Creation and lead all men to the true faith. A. C. Z.

SAMGAR-NEBO, sam"gar-nī'bo (סַמְגַּר־נְבוֹ, *ṣamgar-n'bhū*): A chief army officer of Nebuchadrezzar (Jer 39 3), but the text is corrupt and perhaps to be emended from ver. 13. C. S. T.

SAMLAH, sam'lā (שַׂמְלָה, *samlāh*): A king of Edom, fifth in the list given in Gn 36 31 ff. His home was at Masrekah (Gn 36 36; I Ch 1 47 f.). E. E. N.

SAMOS, sē'mos (Σάμος): An island in the Ægæan Sea, off the Asiatic coast, where Paul touched on his voyage from Assos to Patara (Ac 20 15) on his way to Jerusalem in the spring of 57. Its earliest inhabitants were driven out by Epidaurian Greeks. It was famous in the 7th cent. for its architecture, its sculpture (bronze-casting), and its ship-building. It carried on an extensive maritime commerce under Polycrates (532–522 B.C.), and experienced varying commercial and political fortunes under Persians, Athenians, and the Ptolemies. In 84 B.C. it was annexed to the Roman province of Asia. J. R. S. S.

SAMOTHRACE, sam'o-thrês (Σαμοθράκη, incorrectly **Samothracia** AV), possibly 'height of Thrace,' or 'Thracian Samos': An island in the Ægæan Sea, off the coast of Thrace, to which Paul came on the first days of his voyage from Troas to Neapolis in Macedonia (Ac 16 11). Its history is unimportant. It engaged with the Athenians in their campaign against the Persians and assisted in the great victory at Salamis (480 B.C.). Afterward, it became tributary to Athens. It was famous for its pre-Greek worship embodied in the Mysteries of the *Cabiri*. J. R. S. S.

SAMOTHRACIA, sam"o-thrē'shi-a. See SAMOTHRACE.

SAMSON, sam'sn (שִׁמְשׁוֹן, *shimshōn*), commonly derived from *shemesh*, 'sun,' and taken as a diminutive, 'little sun': The name of a Danite hero, represented as one of the "judges" of Israel (Jg chs. 13–16). The name "Samson" may have been given because of the prevalence of sun-worship among the Canaanites in the locality to which S. belonged. The city of Beth-shemesh, 'house of the sun,' for example, was not far from his native town. The equivalent of the name has been found in Assyrian and Arabic, therefore, as it may have been a name commonly used, no special significance need be attached to it.

The Samson stories are unique. Nothing like them is found elsewhere in the O T. While they are formally classed in the Book of Judges with the stories of Deborah, Barak, Gideon, Jephthah, etc., who all accomplished some great result for Israel, Samson appears as a solitary individual, waging his conflict alone, actuated by personal motives rather than by love of country or of God, with little or no sympathy or help from his countrymen, and coming to his end without having achieved any permanent success. He is called a "judge," but nothing in the stories given indicates that he ever assumed to be or was regarded as one in his lifetime.

The stories of S. relate (1) to the remarkable circumstances connected with his birth (ch. 13), (2) to his marriage to the Philistine woman of Timnah (ch. 14), (3) to his troubles with the Philistines growing out of this marriage (ch. 15), and (4) to his experiences with Delilah, which led to the loss of his strength, capture by the Philistines, imprisonment, and later his self-inflicted death (ch. 16).

It is only in the first and last of these stories that the religious element shows itself. In the first, S. is a *nazīr* (Nazirite, q.v.) from his birth, *i.e.*, 'separated' or 'dedicated' to a work, which is described in 13 5 thus: "He shall begin to save Israel out of the hand of the Philistines." This may well be considered to be the interpretation that was put upon the career of S. in later times, namely, that the beginning of the long struggle in Israel against the Philistine supremacy was to be found in the single-handed heroic deeds of this Danite champion. Likewise, the end of his career would appear to have been of such unusual import as to be easily interpreted religiously.

To attempt to decide the question of how much historical truth the Samson stories contain would be futile. It is perfectly evident that the deeds of such a one as we may reasonably suppose S. to have been would be favorite topics for the local story-tellers, and the temptation to embellish the original forms of the stories with entertaining details would, doubtless, be very strong. The kernel of the stories must belong to the "Judges" period. Whether historical (as regards S. himself) or not, they are first-class historical evidence for much that relates to the social and political conditions on the western border of Israel in the 11th and 10th cents. B.C.

The attempt of some scholars to show that a mythological motive was present (Samson=Hercules, etc.) must be pronounced unsatisfactory. E. E. N.

SAMUEL, sam'yu-el (שְׁמוּאֵל, *shᵉmū'ēl*), 'name of God' (cf. Driver, *Notes on Heb. Text of Samuel*, p. 13 f.): The great leader of Israel in the time just preceding the kingdom period. The story of S. in I S is made up from two main threads of narrative (see DAVID, § 2, and SAMUEL, BOOKS OF, § 3 f.). In one of these, S. is set forth as he was thought of by the idealizing admiration of later centuries, which, while making use of old traditions, reread and interpreted them in accordance with the views of a later age. According to this view, S. was from the first a chosen instrument, to whom even as a child God made known His purpose concerning Eli. When he had grown to manhood he assumed the leadership of all Israel, thought of as acting as a unit through tribal representatives at great public assemblies. He brought about a religious reform, then conquered the Philistines and thus freed Israel from her enemies. In the era of peace that followed he was the supreme judge of the land. In his old age he appointed his sons judges, but the people were dissatisfied and demanded a king as a judge. S. was much displeased, but at the command of J" proceeded to select a king, though still warning the people of the fatal character of such a choice on their part. Saul was chosen, but soon proved that S. was correct in his gloomy forebodings. When Saul failed to execute fully the Divine commission to exterminate the Amalekites, S. in great anger declared that he had forfeited his right to be king. Soon after, S. privately anointed David and once, in the troublous times that followed, protected David from Saul. At his death he was greatly mourned by all Israel and buried in Ramah. The last notice in this narrative concerning S. is that peculiar story in I S 28 3 ff. where S., called from his rest in Sheol, once more pronounces upon the unhappy Saul the message of doom (practically all the passages in I S that refer to S, except the important one mentioned in the paragraph following).

The other narrative (9 1–10 16) is simpler in character, and appears to have been written at a much earlier period when the traditions regarding S. were fresher and more accurate. In this narrative, the beginning of which has apparently been lost (I S 7 15-17 may belong to this beginning), S. appears as a local seer of considerable influence in the territory near his home, Ramah. He felt how unfortunate the condition of Israel was without a leader against the enemy, the Philistines, and was waiting for an intimation from God showing him the right man to select and commission in the name of J" for this work. One day Saul of Benjamin appeared, searching for his father's asses and anxious to ask the seer where they might be found. S. was just about to preside over a sacrifice (and sacrificial feast to which about thirty influential persons had been invited) at the "high place" of Ramah. S. at once discerned in Saul the Divinely sent man and, after honoring him at the feast, entertained him at his home overnight, and on dismissing him in the morning anointed him with oil to be J"'s prince or 'leader' over His inheritance. Giving Saul knowledge of certain "signs" that would befall him on his way home, he told him to await the "occasion" that would call him forth into public service.

In the light of this older account the later one must be judged. In some respects, especially in its representation of S. as judge of "all Israel from Dan to Beer-sheba" (3 20, 7 3, 10 17 ff.), its view that S. was opposed to the popular demand for a king (8 6 ff.), its idea that S. made a complete conquest of the Philistines (7 13 f.), and that he took the prominent part assigned him in public affairs after Saul became king, this latter account is in conflict with the older account of 9 1–10 16. But there is no reason to discount altogether all that the later account tells us of S., and it is likely that the traditions concerning his childhood, early life at Shiloh, prominence in Ephraim, and general influence for good go back to actual facts. He was doubtless the one man who, more than any other, by his loyalty to J" and ardent

patriotism, stirred the people of central Israel to desire to shake off the Philistine yoke and assert their independence. He thus paved the way for Saul and David. E. E. N.

SAMUEL, BOOKS OF

Analysis of Contents

1. Name
2. General Character and Contents
3. Analysis and Criticism of I S chs. 1–15
4. Analysis of I S ch. 16–II S ch. 24
5. Authorship, Date, and Historical Value of I and II S

1. Name.

The two Books of Samuel in the EVV formed in the original Heb. canon but one book, called, according to Origen, "Samuel," being the third of the so-called "Earlier Prophets." In the LXX. this was divided into two books, as was done also with the following Book of Kings, and the four resulting books were called 1st, 2d, 3d, and 4th "Book(s) of the Kingdoms." This division was not adopted into Heb. Bibles until the age of printing, the second edition of Bomberg's Heb. Bible being the first to make use of it, though it had long been current in the Latin Bible.

2. General Character and Contents.

Like most of the other historical books in the O T, I and II S should be characterized as compilations of historical material of most varied character rather than as histories in the ordinary sense of that term. Early and late sources have been made use of, in many cases placed side by side, or interwoven, in spite of their different and often conflicting points of view and contents. And to the sources so used have been added glosses and insertions, each in its way representing the view of some later editor who sought thereby either to harmonize differences between the sources or to make some part of the material a more adequate expression of his own conception of the nature of the past history.

The result is that we have a book which, while it seems at first sight to give in an orderly way the history of the period from Samuel to Solomon, proves on close analysis to be one of the most difficult and complicated books in the O T.

The general analysis of I and II S is quite simple. The book is subdivided into three main divisions: (a) chs. 1–15. Samuel and Saul, or the Origin of the Monarchy (in which ch. 15 is of the nature of an appendix to chs. 1–14). (b) I S ch. 16–II S ch. 8. David the successor of Saul as king of all Israel. (c) II S chs. 9–24. The reign of David, king in Jerusalem (in which chs. 21–24 form an appendix of miscellaneous material). It will be noticed that I S ch. 14 and II S chs. 8 and 20 each end in a summary statement, indicating that these passages once formed closing paragraphs of independent narratives.

3. Analysis and Criticism of I S chs. 1–15.

The first division (I S chs. 1–15) may be analyzed as follows:

I. The Career of Samuel as Prophet and Judge, chs. 1–7.
  1. The child Samuel at the sanctuary, 1 1–2 11.
    (1) Parentage and birth of S., 1 1-23.
    (2) S. given to the Lord by his mother, 1 24-28.
    (3) Hannah's psalm of thanksgiving, 2 1-11.
  2. The Divine judgment on Eli's house, 2 12–3 18.
    (1) The wickedness of Eli's sons, 2 12-26.
      a. Their sin in regard to the offerings, 2 12-17.
      b. Samuel visited yearly by his mother, 2 18-21.
      c. Eli rebukes his sons in vain, 2 22-26.
    (2) Judgment on Eli's house pronounced by a "man of God," 2 27-36.
    (3) Revelation to S. of the doom on Eli's house, 3 1-18.
  3. S. becomes known to all Israel as a prophet of J″ in Shiloh (3 19–4 1a).
  4. Israel defeated by the Philistines, 4 1a–7 2.
    (1) The defeat at Aphek. The Ark captured. Eli's sons slain. Death of Eli and of Phinehas' wife, 4 1a-22.
    (2) The Ark in the hands of the Philistines. It is returned to the Israelites and kept at Kiriath-jearim, 5 1–7 2.
  5. S. the leader of Israel, 7 3-17.
    (1) The religious reform, 7 3 f.
    (2) S. conquers the Philistines, 7 5-14.
    (3) S. the judge of Israel, 7 15-17.

II. The Origin of the Monarchy. Saul made king, chs. 8–12.
  1. The people demand a king. S. is displeased and warns them, but J″ directs him to proceed, ch. 8.
  2. The meeting between S. and Saul, 9 1–10 16.
    (1) Saul, searching for his father's asses, goes to inquire of S., 9 1-10.
    (2) Saul meets S. and is honored at the feast, 9 11-24.
    (3) S. makes known to Saul that he is to be king, gives him signs, and tells him to abide his opportunity, 9 25–10 8.
    (4) Saul returns home; is silent about the kingdom, 10 9-16.
  3. Saul chosen king by lot at the assembly at Mizpah, 10 17-27.
  4. Saul rescues Jabesh-gilead from the Ammonites, 11 1-13.
  5. The kingdom renewed at Gilgal, 11 14 f.
  6. Samuel's farewell address, ch. 12.

III. Saul's Reign and Rejection by God, chs. 13–15.
  1. The great victory of Saul over the Philistines, 13 1–14 46.
    (1) Saul and Jonathan smite the Philistine garrison at Geba, 13 1-4.
    (2) The Philistines invade Israel in force, 13 5-7.
    (3) Saul rebuked for violating his appointment with Samuel, 13 8-15a.
    (4) The Philistines overrun the land, 13 15b-23.
    (5) Jonathan attacks the garrison at Michmash, 14 1-15.
    (6) The great victory over the Philistines, 14 16-23.
    (7) Saul's rash curse regarding tasting food, 14 17-46.
  2. Saul's other wars and victories, 14 47 f.
  3. Saul's family, 14 49-51.
  4. Continuous war with the Philistines, 14 52.
  5. Saul commissioned by S. to exterminate Amalek; he disobeys and is rejected by God, ch. 15.

A careful examination of the foregoing analysis will show that there are at least two parallel threads of narrative running through it, which not only differ from each other, but presuppose altogether different sets of circumstances. In addition, there are numerous minor episodes attached to these or interwoven with them which seriously disturb the orderly progress of the narrative.

In chs. 1–7 the main theme, as the book now stands, is doubtless the career of Samuel. This is given in the following passages: (a) The parentage and dedication to J″ (1 1-28). In the present Heb. text, ver. 28 is out of order, the subject of the verb "worshipped" is missing and can not be supplied from the context. It is probably better to restore the true reading from the LXX. in 2 11: "And she left him there before J″ and returned to Ramathaim." (b) The yearly visits of Samuel's mother to Shiloh

to see S. (2 18–21). (c) The revelation to the child S. of the doom of Eli's house (3 1-18). (d) S. becomes recognized by all Israel as a prophet (3 19–4 1). (e) S. assumes the leadership of Israel, brings about a religious reform, and conquers the Philistines (7 3-14). (f) S. the judge (7 15-17). Attached to this main thread, perhaps as later insertions, are (1) the Song, or Psalm, of Hannah, a late composition (2 1-10) belonging to the kingdom period (cf. ver. 10); (2) the passages dealing with the wickedness of Eli's sons (2 12-17 and 22-26, one of which was probably originally connected directly with 3 1-18); (3) the message of the "man of God" to Eli (2 27-36, a passage that is really concerned with the claims of two rival priestly families to the priesthood, and belongs naturally to the time when the line of Zadok was claiming this exclusive right; see PRIESTHOOD, § 5 f.); (4) the long section regarding the defeat of Israel and the capture of the Ark (4 1b–7 2, in which there is no reference whatever to Samuel). All this material has been so well interwoven with the main thread (dealing specifically with S.) that no serious discrepancy is observed.

In the next main section (chs. 8–12) uniformity is not so well secured. The biographical passages that carry forward the story of those in chs. 1–7 and from the same view-point are: (1) The dissatisfaction of the people at the sons of S. as judges (8 1-3). (2) Their demand for a king "to judge us" (8 4-6). (3) S. protests in vain against this plan and is directed by J″ to install a king in Israel (8 7-22). (4) At an appointed meeting at Mizpah Saul is chosen king (10 17-25). (5) Later, S. delivers a farewell address (ch. 12, which, however, belongs logically with 10 25).

But in the midst of these passages there are two long sections, intimately related, which are of entirely different character: (1) In 9 1–10 16 Saul, the Benjamite, a young man, hunting for his father's asses, comes into the neighborhood of Ramah, the home of S. Saul apparently knows nothing of S., who is called a "seer" (cf. 9 9), but Saul's servant knows of him and advises Saul to ask S. as to the whereabouts of the asses. It is a sacrifice-day in Ramah, and Saul meets S. just as the latter is about to preside at the sacrifice. S. at once discerns in Saul the wished-for "prince" who was to "save my people out of the hand of the Philistines" (9 16; contrast 8 5), greets him heartily, and entertains him overnight. The next morning S. dismisses Saul after intimating to him what is in store for him, and tells him to "do as occasion shall serve thee." Saul returns home and tells no one what has happened. (2) The "occasion" S. referred to comes very soon in the summons from Jabesh-gilead, while the resulting victory at once brings Saul into public notice and leads to his being chosen king. Throughout these sections the kingdom is viewed as a blessing, S. is warmly in favor of it, the function of the king is mainly military, and the great national need is deliverance from the Philistines. The passages 10 25-27 and 11 12-15 are composite in character, but their analysis is not easy.

The next section (chs. 13–15) is also not all of the same character. Ch. 13 f. deals with Saul's wars, especially with his great initial victory over the Philistines, and ch. 15 with his final rejection by S. In the midst of the narrative of Saul's struggle with the Philistines in ch. 13 we find the story of S.'s first rejection of Saul (13 7b-15a, with which possibly parts of vs. 4-6 are to be connected). In this story the scene is at Gilgal, but in the main narrative it is near Geba and Michmash (13 2 f., 16 ff.). Ch. 15, though similar in its point of view to 13 7b-15a, is a piece by itself.

The result of the foregoing analysis can be stated as follows: The compiler of the Books of Samuel used as one of his sources for the story of the origin of the monarchy and the reign of Saul a very old account (cf. 9 9) in which, after telling how the Philistines had gained control of Israel (ch. 4), Saul was set forth as the savior of his country, who broke the power of the enemy and led Israel to victory on all sides. Saul was the Divine choice through S., was mightily endowed by "the spirit of J″" (9 1–10 16), triumphed first over the Ammonites (11 1-11), then broke the power of the Philistines (13 1-6, 16–14 46), then conquered other peoples (14 47 f.), the narrative concluding with a formal notice of Saul's family (14 49-51, which may be a later addition).

Parallel with this is another and probably much later account, which, however, made use of some old material. This account gives much space to S.'s biography; it emphasizes the virtues of S., the perfection of his administration, even falling into serious historical error in 7 13 f., and, viewing the kingdom with disfavor, points out how the kingdom in the person of its first king fulfilled S.'s gloomy forebodings. The point of view here is the 'Deuteronomic,' and the general character of certain long passages such as chs. 12 and 15 is distinctly 'Deuteronomic.'

4. Analysis of I S ch. 16–II S ch. 24.

For the analysis of the remainder of the material in I and II S the reader is referred to the article DAVID, § 2, where it is given in full and discussed. Here it is necessary only to point out that while with 16 14 a new source begins (called narrative A in art. DAVID), the connection between this source and the preceding story found in ch. 4, in 9 1–10 16, 11 1-11, and in ch. 13 f. (except 13 7b-15a) is very close. Both are written in the same spirit, and the second might even be considered the continuation of the first. Likewise, it will be noted that the narrative called B in art. DAVID is but a continuation of the sections in I S 1 1–16 13 dealing with the biography of S., the mistake of choosing a king, and the conflict between S. and Saul, or the 'Deuteronomic' sections.

5. Authorship, Date, and Historical Value of I and II S.

Since the books are compilations from older documents, little can be said concerning their authorship. The main documents used, viz., the old history of Saul (I S 4 1, 9 1–10 16, 11 1-11, 13 1-7a, 15b–14, end) and of David (narrative A) and the old history of David's reign in Jerusalem (Da^2) were of quite early date (10th or 9th cent. B.C.), as was also much of the miscellaneous material in II S chs. 20–24 (see DAVID, § 2 (4)). To this material a high historical value must be assigned throughout. On

the other hand, the 'Deuteronomic' passages, though embodying some older material, are as a rule of late date (7th cent. or after) and are written with a distinctively didactic or 'pragmatic' purpose. The past history is viewed in the light of the writer's present, and all persons and events judged accordingly. S. and David are idealized, the kingdom was fundamentally a great error (in spite of David; cf. I S 8 10-18), and in Saul are seen the type and fate of the king who chooses his own will against that of J". To these passages only a moderate degree of historical value can be assigned. The kernel of historical truth they contain must be carefully distinguished from the interpretations or additions of the writer himself.

The problem of the date of the books is intimately involved with that of Jg and I and II K (see articles on these books). The first draft of I and II S was made probably before the Exile. But certain passages, *e.g.*, I S 2 27-36, may be post-exilic. At all events, it is probable that the books did not assume their present form until after the Exile.

Literature: Works on O T Introduction, especially Driver, *LOT*, and Cornill, *Einleitung*[6] (1905, Eng. transl. 1907); Stenning in *HDB*, s.v.; Moore in *EB*, art. Historical Literature; H. P. Smith, *Int. Crit. Com.* (1899). E. E. N.

SANBALLAT, san-bal'ǧt (סַנְבַלַּט, *ṣanᵉbhallaṭ*, Assyr. *sin-uballit*, 'the god Sin has given life'): A Horonite, probably a native of Beth-horon. He was a Samaritan of large influence, and unsuccessfully plotted to defeat Nehemiah's plans for rebuilding the walls of Jerusalem (4 7 f.). He then invited this Jewish governor to a conference at Ono, that he might treacherously slay him (6 1-4), but urgent business and shrewdness kept Nehemiah at Jerusalem. Neither were threats of any value in his plottings (6 5-14). Sanballat had established domestic relations at Jerusalem, for a grandson of the high priest had become his son-in-law (13 28). Josephus (*Ant.* XI, 7 2) tells us, though he entirely mistakes the date, that his name was Manasseh, and that he, when given the alternative either of forsaking his wife and remaining in Jerusalem or of accompanying her to Shechem and becoming high priest of a new temple to be built by his father-in-law on Gerizim, chose the latter, and thus established the community of Samaritans, who adopted as their Scriptures the Pentateuch. I. M. P.

SANCTIFY, SANCTIFICATION: To make, declare, or regard 'holy.' The Heb. and Gr. terms (*qādhēsh*, 'to separate,' ἁγιάζειν, 'to hallow') are rendered in the EVV by 'hallow,' 'consecrate,' 'sanctify.' But these represent in general a progressive movement from the outward to the inner and ethical sense.

1. General Sense.

In the first instance, to sanctify is to regard or declare holy by separating from common usage to the service of God. The Sabbath day was thus separated ("hallowed," Ex 20 11); so also were the vessels of the sanctuary (Ex 40 9). Solomon hallowed the inner court of the Temple (II Ch 7 7). In the N T this sense survives in the first petition of the Lord's Prayer (Mt 6 9). To hallow God's name is neither to make it holy nor to consecrate it, but simply to recognize and declare it such.

2. To 'Hallow.'

With the rise of the ritual the idea of sanctification takes on the sense of consecration. By special symbolical action that which is separated from common use and dedicated to religious purposes is given a new, though conventional character. To turn it into any other use after such consecration is to defraud God and thereby commit a grievous offense. The priesthood acquired this ceremonial holiness by consecration. But the technical term employed to express this conception (Ex 28 41, 29 9) is to "fill their hands," viz., make them competent for service by placing within their hands the gift which as priests they are to bring to the altar of J". A place or house of God was in the same way consecrated, the special technical term used being "dedicate" (*ḥānakh*, I K 8 63; ἐγκαινίζειν, He 9 18).

3. To 'Consecrate.'

It is only in the N T that the third, and highest, sense of the verb sanctify (sanctification) appears, and here, clearly and plainly, first in the usage of Paul. To sanctify is to make inwardly whole. And the work is the function of the Spirit of God. In the Gospels, no mention is made of inward sanctification. In the utterances of Jesus, to sanctify is to consecrate. It is the Temple which sanctifies the gold, and the altar which sanctifies the gift (Mt 23 17, 19; cf. also usage in Jn 10 36 and 17 17, 19). Paul, however, distinctly passes to the ethical sense. He sets it as the goal of God's wish for the disciples of Christ that they should be completely sanctified (I Th 4 3); and he evidently includes in his thought the control and direction of the body in purity by the spirit, the putting off of sin, and the putting on of holiness.

4. To 'Sanctify.'

The agent of sanctification is the Holy Spirit (Ro 15 16). His indwelling, working from within outward, constitutes the essence of sanctification, which is, therefore, not a garment to be put on, but a spiritual principle; so that, even when one portion of the manhood is affected by it, it passes into and suffuses the whole. "If the root be holy, so are the branches" (Ro 11 16). Sanctification is, then, neither a simple act nor a process which must be completed before it can be strictly called by that name. It is complete at the outset, and yet it is a process which admits of growth and increasingly nearer approximation to its ideal completion. How this apparent anomaly of thought arises is explained by the fact that the conception has had its static stage in its earlier form. In the O T it was the act of consecration that made the person or object holy. When the dynamic stage in the development of the conception came, it was understood as conformity to God's character, rather than separation to His service. Whenever, therefore, the thought reverts to the static aspect of the conception, sanctification appears as an already complete thing. Hence believers are holy. They are saints (Ro 12 13; II Co 1 1; Eph 1 1, etc.), but whenever the idea points to the growing or dynamic side of the notion, sanctification is progressive (a work of God's Spirit inwardly, changing the sinner into increasingly perfect conformity to God's whole image). This does not

supersede in the N T writings the earlier sense of 'consecration' and 'hallowing' (cf. He 13 12; I P 3 15), but expands and completes the notion.

A. C. Z.

SANCTUARY: This is the rendering of the two Heb. terms *qōdhesh* and *miqdāsh*, both from *qādhēsh*, 'to be holy,' and thus signifying 'holy place.' In the N T ἅγιον (He 8 2, 9 1 f., 13 11) is so rendered, meaning the Tabernacle or Temple 'holy place,' except in 8 2, where the word is plural and the sense general (see RVmg.). Though the term "sanctuary," as it occurs in the EV, refers almost exclusively to the Tabernacle or Temple, it will be convenient here to discuss briefly certain conceptions expressed by such a term as *miqdāsh*, 'holy place.'

In primitive times the term 'holy' (see HOLINESS, § 1) was applied in a very general way to many objects as well as persons. A holy character was assigned to springs, trees, heights, etc. (see HIGH PLACE), as these were thought to be especially favorite haunts of deities (see SEMITIC RELIGION, §§ 7–10). Israel, though nominally worshiping J" alone, easily came to think of Him as likely to be found in or near such 'holy places,' many of which had earlier been seats of the worship of Canaanite deities. Wherever He had specially manifested Himself or "recorded" His name (Ex 20 24) was a 'holy place.'

When to such places were attached an altar, sacred stone pillar, sacred tree or wooden pillar ("grove" RV; see SEMITIC RELIGION, §§ 11, 30), and some symbol of deity, the golden calves, for example, at Bethel and Dan (cf. also Jg 17 5, 31), they took on special significance. If in addition such a sanctuary had a priesthood, it had all the furnishings for a fully equipped 'holy place.' The old narrative in Jg ch. 17 f. is very valuable, as showing how easily such a sanctuary could be established in early days in Israel. A sanctuary was also a place of asylum, the horns of the altar in particular being considered inviolable (cf. I K 2 28 ff.). The sanctuaries of ancient Israel were numerous (cf. Am 7 9). Some places like Shiloh, Bethel, Gilgal, Beer-sheba, etc., were great centers of worship, with numerous priests, and a highly developed cultus. On Bethel cf. Am 7 10 ff. (in ver. 13 for "chapel" AV read "sanctuary" with RV). See also TEMPLE and TABERNACLE.

E. E. N.

SANDAL. See DRESS AND ORNAMENTS, § 7.

SAND-LIZARD. See PALESTINE, § 26.

SANHEDRIN. See COUNCIL.

SANSANNAH, san-san'ā (סַנְסַנָּה, *ṣanṣannāh*): A city in the south of Judah (Jos 15 31) =Hazar-susah, a town of Simeon (Jos 19 5; **Hazar-susim** in I Ch 4 31). Site not surely identified.

C. S. T.

SAPH, saf (סַף, *ṣaph*): A son of "the giant," slain by David's hero Sibbecai (II S 21 18; **Sippai** in I Ch 20 4).

E. E. N.

SAPHIR. See SHAPHIR.

SAPPHIRA, saf-ai'rą (Σαπφείρη, an Aram. word meaning 'beautiful'): The wife of Ananias (Ac 5 1 ff.). See ANANIAS.

E. E. N.

SAPPHIRE. See STONES, PRECIOUS, § 2 (1).

SARAH, sê'rā, the later form of **SARAI** (שָׂרָה, *sārāh*, שָׂרַי, *sārāi*), 'princess': The wife of Abraham (Gn 11 29), and his father's daughter (20 12). She accompanied A. from Ur of the Chaldees to Haran (11 31) and Canaan (12 5). Because of a famine, they went down to Egypt, where S., as sister of A., was taken into Pharaoh's house. On finding out that she was Abraham's wife, Pharaoh rebuked him and sent them on their way (12 10-20, J). A similar adventure in connection with Abimelech (20 1-18, E) is probably a variation of the same story (cf. also 26 6-11). According to 17 17, S. was sixty-five years old when she went down into Egypt, an age which would seem to tell against the probability of the experience in the court of Pharaoh. The ages evidently belong to another document, P. Being childless (11 30) Sarai gave Hagar, her handmaid, to Abraham as a concubine. Afterward, she dealt hardly with Hagar, so that the latter fled from the house, but later returned (ch. 16). In ch. 17 (P) a son is promised to Abraham of Sarai, whose name hereafter is to be Sarah (17 15 f.). Another account of the promise is given in J (18 9 ff.). The birth of Isaac is related in 21 1-7. Moved by jealousy because of Ishmael's attitude in the house, S. compelled Hagar and Ishmael to leave. S. died in Kiriath-arba (Hebron) when 127 years old (23 1 f., P), and was buried in the cave of the field of Machpelah before Mamre (23 19; cf. 25 10, 49 31, P). In Is 51 2 S. is called the "mother" of the true Israel. In the N T she is mentioned as the mother of "the children of the promise" (Ro 9 9; cf. 4 19), and as an example of a good wife (I P 3 6). Her faith is referred to in He 11 11. Some scholars explain S. as being originally the name of a tribe or clan.

C. S. T.

SARAPH, sê'raf (שָׂרַף, *sāraph*): A descendant of Judah (I Ch 4 22). The reference to a dominion over Moab is obscure. It probably refers to some post-exilic event.

E. E. N.

SARDINE. See STONES, PRECIOUS, § 2 (1).

SARDIS, sār'dis (Σάρδεις): One of the seven churches mentioned in Rev (3 1 ff.). It was the capital of the Lydian kingdom down to the fall of Crœsus (546 B.C.), then the residence of the Persian satrap. It was situated in a fertile plain at the northern foot of Tmolus. The history of S. is inseparable from that of Lydia (see ASIA MINOR, § 9). The beginnings of S. lie beyond the limits of known history. The Acropolis, rising on three sides almost perpendicularly to a height of 1,500 ft. above the plain, was said to have been fortified on the remaining (southern) side by the mythical king Uleles. It was taken first by the Cimmerians, then by the Persians under Cyrus from Crœsus, under whom S. had reached the zenith of her prosperity. With ordinary watchfulness the Acropolis was absolutely impregnable, but in overconfidence its weak point was left unguarded and was taken by stealth twice: once by Cyrus, 546 B.C., and once by Antiochus the Great in 214 B.C. (Cf. "Be thou watchful. . . . I will come as a thief, and thou shalt not know what hour I will come upon thee," Rev 3 2.) The importance of S. was due to its strategic position

commanding the great trade-route from seaboard to the East (the 'Royal Road'), aided by its fertile plains and manufactures (woolen stuffs, rugs, gold ornaments). This combination made Sardis rich, though the ancients ascribed her wealth to the gold washed down by the Pactolus river. This was merely allegory, because S. was the first city to coin money, but trade was what brought the gold to it, and its people were the earliest shopkeepers. Even to a late period Lydian sutlers accompanied, and enriched themselves on, every army (the so-called 'Lydian market'). S. therefore became the first gold-market, to which the Spartans sent for gold wherewith to gild the face, hands, arms, and feet of the Amyclæan Apollo. When the road-system came to radiate from Constantinople, S. began to decline, being overshadowed by Philadelphia and Magnesia.

J. R. S. S.

SARDITE, sär'dait. See SERED.

SARDIUS, sär'di-us (the same as Sardine). See STONES, PRECIOUS, § 2 (1).

SARDONYX. See STONES, PRECIOUS, § 3 (13).

SAREPTA, sa-rep'ta. See ZAREPHATH.

SARGON, sär'gon (סַרְגֹּן, *ṣargōn* = Assyr. *sharrgānu, sharu-kenu,* 'established king'): The king of Assyria from 722 to 705 B.C. He seems to have seized the throne, and thus to have established the last great Assyrian dynasty. The first recorded event in his annals is the fall of Samaria, 722 B.C., which Shalmaneser had begun to invest in 724 B.C. (II K 17 1-6), though the records in Kings alone (cf. 17 3-6 and 18 9 f.) are not entirely clear. In 720 Sargon settled captive Hamathites in the cities of Samaria, and in 717 captured Carchemish, the great Hittite capital. In 715 he seems to have brought more colonists to Samaria, to have received tribute from the king of Egypt, and to have conquered Judah. About 711 Sargon sent his "tartan"—*i.e.*, general (Is 20 1)—against Ashdod to break up the coalition that had been formed by the embassy of Merodach-baladan (Is ch. 39). In 710 he threw his forces against Babylon, captured it, and proclaimed himself king thereof. He had begun a few years earlier to build his great palace at Khorsabad 10 m. N. of Nineveh, and brought it to completion only to be assassinated by one of his own soldiers in 705 B.C. Sennacherib, his son, became king in his stead.

I. M. P.

SARID, sê'rid (שָׂרִיד, *sārīdh,* but perhaps originally Shadudh; cf. the Syriac vers.): A town of Zebulun (Jos 19 10, 12). Map IV, C 8.

E. E. N.

SARON, sê'ron. See SHARON.

SARSECHIM, sär-sê'kim (שַׂרְסְכִים, *sarṣᵉkhīm*): One of the princes of Nebuchadrezzar who assembled in council at the fall of Jerusalem (Jer 39 3). Various attempts have been made to read this otherwise than as in the Hebrew, but each such attempt involved considerable conjecture, as, for instance, Nebushazban, as in ver. 13. We prefer for the present to retain the Hebrew reading.

I. M. P.

SARUCH, sê'ruc (Σερούχ, Lk 3 35 AV). See SERUG.

SASHES. See DRESS AND ORNAMENTS, I, § 6.

SATAN, sê'tan (הַשָּׂטָן, with the art., *hassāṭān*), 'the adversary': In general, one who places himself in another's way and thus opposes him.

1. Name. In this sense, the Heb. word occurs in Nu 22 22, 32; I K 11 25 (EVV "adversary"); also in Ps 109 6 (RV, "Satan" AV), but with a rather more specialized application as an accuser at law. As the proper name of one superhuman being it first occurs in Zec 3 1, where the article ("the Satan") indicates its application to a definite person. Thus it becomes a proper noun, and is used with increasing frequency (I Ch 21 1; Job 1 6 f., etc.; in the N T Σατάν, Σαταν̂ας, Mt 4 10; Jn 13 27; Ac 5 3; I Co 5 5; Rev 2 9, etc.). The form διάβολος (devil) primarily designates Satan as calumniator (see the general use of the word in I Ti 3 6; II Ti 3 26; Tit 2 3), κατήγωρ, simply as an enemy (Rev 12 10). Other names are significant of some special phase of his character and activity, such as 'the tempter' (ὁ πειράζων, Mt 4 3; I Th 3 5), 'the pernicious one' (ὁ πονηρός, 'the wicked one,' Mt 13 19; Eph 6 16; also the 'evil one,' Mt 6 13; but "evil" AV). Names are also given him from the association of his personality with some extra-Biblical conception of the origin and administration of evil, such as Beelzebub, Beliar (q.v.) (II Co 6 15), the "prince (ἄρχων) of the demons" (Mk 3 22 and ||s), of this world (Jn 12 31), of the powers of the air (Eph 2 2), the serpent (II Co 11 3) and "the old serpent" (Rev 12 9).

2. Distinguished from Demons and Heathen Parallels. The full Biblical idea of Satan includes the notion of a superhuman personality, possessed of surpassing wisdom and malice, who accuses men of evil, tempts them to its performance, and becomes the instrument of their punishment for sin. Satan is, therefore, distinguished from demons, not simply by being greater and more powerful than they, even to the extent of ruling over them as a body, but by a special character and functions. In the N T the name "devil" is never given to demons. The doctrine of Satan has its parallels in the mythologies of the heathen nations, such as Loki in Scandinavia, Ahriman in Persia, and Momus (the critic of gods and men) in Greece. But no figure in any mythology is exactly like the Biblical Satan. The others are either too playful and trivial or, as in the case of Ahriman, too independent of God's control to compare with him.

3. Development of the Conception. Historically, the conception of Satan emerges slowly. An intimation of the existence of a demon, or evil genius of the world, was to be found in the pre-exilic narrative of the fall of man (Gn ch. 3), in which the serpent (suggestive of the Babylonian Tiâmat, the destroyer of the works of the gods) appears as the tempter of man to disobey God's will. Evil spirits ("evil spirits from J"") are not unknown in the earlier days. They do men harm by their misleading influence and suggestion (Jg 9 23; I S 16 14; I K 22 22). But all these are subordinate to God and do His bidding. In Zec 3 1 Satan stands in a semi-independent attitude toward God, but is in the end subject to Him, and must have His permission to accom-

plish his design. Toward God's people he is not sympathetic; he is not satisfied with the misfortunes that have befallen Jerusalem, and for this J^{vr} shows His anger against him. In Job he appears submissive to God's power and authority; but underlying this attitude he entertains a lurking desire to do harm to God's righteous servants. The apparent incongruity of a person with such a frame of mind consorting with the other "sons of God" in the courts of heaven, giving an account of himself to, and speaking on familiar terms with, God, disappears when the narrative is seen to be constructed, not as a picture of realities, but as a vehicle of moral teaching, and it does present Satan in the rôle of the accuser. In I Ch 21 1, on the other hand, the principal object of his appearance is to tempt. That here, too, his work is viewed as under the control of God is evident from the pre-exilic account of the same affair (II S 24 1), according to which God Himself puts David to the test.

4. Satan in the Apocrypha. In the intertestamental period the conception of Satan was modified in the direction of widening the breach between him and God. This was no doubt due to the influence of Persian dualism. The existence of such influence is clearly shown in the figure of Asmodæus (the *Æschma-Dæva* of the *Bundahesh*, To 3 8, 17). In *Eth. En.* a hierarchy of Satans comes into view, different from, and yet confused with, the fallen angels (6 7). But apart from this, no new addition is made to the conception.

5. Satan in the N T. In the N T there are signs of a process of synthesis, in which the malignant figures of Beelzebub, Apollyon, Beliar, and the old serpent (the great dragon) are fused into one. At the very threshold, Satan exercises his function as a tempter of Jesus (Mt 4 1). Later, the enemies of Jesus accuse Him of performing His miracles by the aid of the arch-enemy (Mk 3 23). Satan aims to nullify every good work (Mk 4 15); his fall is looked forward to as a complete triumph of God (Lk 10 18; Rev 20 2, 7); he is the instigator of falsehood (Ac 5 3; Rev 12 9), and of murder (Jn 13 27); but he is also the instrument of punishment for such as violate righteousness (I Co 5 5; I Ti 1 20). He is consistent and persistent in his efforts to draw men away from God into destruction (I P 5 8; Eph 6 11). He succeeds in securing many in his toils, who are then called his children (Ac 13 10; Jn 8 44), or his synagogue (Rev 2 9), or blended in his personality (Jn 6 70; Mk 8 33). He is recognized as in control over a kingdom of evil spirits, situate in the circumambient atmosphere, and being in direct contact with, and influence over, human lives (Eph 2 2, 6 12). See also Demonology, § 4. A. C. Z.

SATCHEL. See Dress and Ornaments, II, § 2.

SATRAPS (אֲחַשְׁדַּרְפְּנִים, *'ăḥashdarpᵉnīm*, from the Persian *khshtrapavan*, 'protectors of the realm,' which the Greeks rendered into *ἐξατράπης*, *σατράπης*): Governors of provinces under the Persian rule (Ezr 8 36; Est 3 12, 8 9, 9 3, "lieutenants" AV, and, in the Aram. form, Dn 3 2, 3, 27, 6 7, "princes" AV). The office was next to that of the king himself, and the powers attached to it were limited only by the monarch's authority over its incumbent. The division of the empire into provinces governed by satraps was made by Darius Hystaspes (520–486 B.C.) and is frequently referred to by the Greek historians (Xenoph. *Cyrop.* VII, 4 2; VIII, 6 3; *Herod.* I, 192). A. C. Z.

SATYR: The rendering of the Heb. *sā'īr*, 'hairy,' 'wild goat,' in Is 13 21, 34 14, both AV. The RV renders literally "wild goat," but it is probable that the reference is actually to goatlike demons, popularly supposed to inhabit the desert. See also Demon, Demonology, § 1. E. E. N.

SAUL, sōl (שָׁאוּל, *shā'ūl*), 'asked [of J^{vr}]': **1.** The son of Kish, a man of Benjamin, and the first king of Israel. The story of S. lies before us in I S in two types of narrative. One of these, much older and probably more reliable than the other, is contained (1) in chs. 9–14 (mainly in 9 1–10 16, 11 1-11, 13 1-7a, 15b–ch. 14) and (2) as a part of the story of David (see David, § 2 (1)). The other type of narrative, quite late and written from the point of view of the religious reformers of the 7th cent., is contained (1) mainly in I S 10 8, 17-24, 11 14 f., 13 7b-15a, 15 1-34, and (2) in the narrative called B in art. David, § 2 (2) (q.v.). See also Samuel, Books of, § 3.

The S. presented to us in the first of these sources is a brave, patriotic man, of fine physical presence, able, energetic, and generally successful in war, and in his better moods a man of some personal magnetism. But the older sources reveal also certain mental traits which can probably be best interpreted as belonging to a man with a strong tendency to melancholia, which at times verged on epilepsy (10 10), at other times on violent insanity, rendering him peculiarly liable to feelings of jealousy. In the later source those actions of S. which were due mainly to these faults of his disposition are singled out and overemphasized (due to the writer's exclusively religious point of view) and thus made the basis of the unfavorable judgment pronounced on him. The writer of this later material lived in an age (after the evil and religiously disastrous reign of Manasseh) when it was natural for one who had Israel's highest welfare at heart to look back over the history of the kingdom and consider that as a whole it had been productive of evil rather than good. S. was used as the example illustrating this theory, and thus served the didactic rather than strictly historical purpose of the writer. In view of these considerations, it is safer to follow the older sources almost exclusively in our estimate of S.'s personality and work.

S. came to the throne probably some time near 1030 B.C. It was a time when central Israel was under the overlordship of the powerful Philistine confederacy. Garrisons of these foreigners were stationed here and there over the land. The work of Samuel had led to a strong desire to throw off the Philistine yoke, but no suitable leader appeared. At last, Samuel discerned in S. the man for the times and privately summoned him to the task (9 1–10 16). S. was at this time a man in the prime of life with several sons, the eldest of whom, Jonathan, was one of the choicest spirits known to Israel's tradition.

The summons of the people of Jabesh-gilead roused S. to action and showed Israel that it possessed in him the needed leader with the requisite courage and ability. Soon after this, the struggle with the Philistines began in earnest. Jonathan attacked and slew the garrison in Geba near S.'s home (13 3). The Philistines retaliated by an invasion in force which at first threatened to overwhelm Israel (13 5 f., 16 ff.). But Jonathan by an act of signal daring threw the garrison of Michmash into panic (14 1-15), and, thus encouraged, the Israelites attacked the Philistines with vigor and succeeded in driving them out of the country with great slaughter (14 16 ff.). From this account the section 13 7b-15a is to be excluded. Its scene is laid in Gilgal, far away from Geba and Michmash. It belongs to the later strand of narrative to which 10 8 is also to be assigned.

Throughout the rest of S.'s reign the highland of central Israel was practically free from Philistine invasion, although there was constant war on the border, the 'Shephelah' region, between the two peoples. S.'s rashness and fickleness and other elements of weakness in his character are revealed in such incidents as we read of in 14 18 f. and especially in 14 24-30, 43 ff.

It was in the latter half of his reign, probably after he had achieved considerable military success (14 47 f.), that his malady, a morose melancholia, developed to such an extent that means were sought to charm it away by music (16 14 ff.). Thus David was brought into contact with S., and the latter made him one of his close companions and gave him high rank in his little band of officers. But David's popularity aroused S.'s jealousy, and at last S. planned to kill him. The period between the more violent outbreak of S.'s malady and his death need not be considered very long. Five years is sufficient to meet the demands of the narrative. In those years the administration of affairs by S. must have become constantly more inefficient, and at last the Philistines saw their opportunity to strike a heavy and, as it proved, effective blow. At Gilboa S. lost his life in battle with these foes against whom he had previously been uniformly successful. The best testimony to his military ability is perhaps to be found in David's lament (II S 1 22 f.).

The reign of S. accomplished much for Israel. It awoke the nation to a consciousness of its efficiency under capable leadership. It brought about a closer union between the tribes. In particular, Judah, which had been rather isolated from the rest of Israel from the Conquest, once more began to take part in the affairs common to the nation as a whole. S. was also zealous, in his way, for the national religion (14 19, 31 ff.; cf. II S 21 2). At his death Israel had no desire to return to their former loose confederacy. In these respects, S. paved the way for his abler successor David.

But S. was not an organizer. He was little more than a successful military chieftain. He had no palace, no system of government, no capital city (cf. 22 6). In such matters as these he was far inferior to David, the real founder of the monarchy.

2. One of the kings of Edom (Gn 36 37 f. AV, "Shaul" RV). **3.** The Hebrew name of Paul (Ac 7 58); see PAUL. E. E. N.

SAVIOR. See JESUS CHRIST, § 15 (e).

SAVOR. See SACRIFICE AND OFFERINGS, § 15.

SAW. See ARTISAN LIFE, § 6.

SAYING. See PROVERB, and WISDOM, WISE MEN, § 2.

SCAB. See DISEASE AND MEDICINE, § 5 (9).

SCALL. See DISEASE AND MEDICINE, § 5 (9).

SCAPEGOAT. See AZAZEL.

SCARLET. See COLORS, § 2; DRESS AND ORNAMENTS, I or II, § 5.

SCEPTER: This term renders: (1) The Heb. *shēbheṭ*, 'rod' (Gn 49 10; Nu 24 17; Ps 125 3, "rod" AV). (2) *sharbhīṭ*, probably either corrupted from the Gr. *skēptron* or expanded from *shēbhet* (Est 4 11, 5 2, 8 4). (3) *meḥōqēq*, 'lawgiver' (Nu 21 18; Ps 60 7, "lawgiver" AV); and (4) the Gr. *ῥάβδος* (He 1 8). The scepter was used as an emblem of royalty among ancient peoples, *e.g.*, the Egyptians (Zec 10 11) and the Persians (Est 4 11, etc.). It is described by Rawlinson (*Anc. Mon.*[2] II, 340) as "a plain rod about 5 ft. in length ornamented with a ball or apple at its upper end, and at its lower tapering nearly to a point." It was probably an adaptation either of the shepherd's staff or the warrior's spear, and symbolized the authority vested in him who bore it. A similar use is to be seen in the mace or club of northern peoples. Among the Israelites, its use as royal insignia appears at least as early as pre-exilic days (Gn 49 10; Nu 24 17; Am 1 5, 8); but, more appropriately, it is in connection with the Persian court of Xerxes (Ahasuerus) that references to the scepter and its symbolism of authority occur. A. C. Z.

SCEVA, sē'vȧ (Σκευᾶς): The father of certain Jewish exorcists in Ephesus (Ac 19 14 f.). The text of the passage presents some difficulties, but in view of other instances of the kind found in Ac (Elymas, 13 8 f.; the Pythoness, 16 16; Simon Magus, 8 18 f.), there is no reason to question the authenticity of the passage, although it may have been derived from a source different from that of the other passages (see Ramsay, *St. Paul*, p. 272). J. M. T.

SCHOOL: The "school" (σχολή) of Tyrannus (Ac 19 9) was probably the lecture-room of a rhetorician, or philosopher, of that name. Some ancient texts add, after Tyrannus, "from the fifth to the tenth hour," *i.e.*, from 11 A.M. to 4 P.M., generally used as a rest period. See TYRANNUS and cf. Ramsay, *St. Paul the Traveller* (1896), p. 270 f. See also EDUCATION, §§ 7 ff. E. E. N.

SCHOOLMASTER. See EDUCATION, § 9.

SCIENCE: The rendering of *maddā'*, 'understanding,' 'insight' (Dn 1 4), and of *γνῶσις*, 'knowledge' (I Ti 6 20 AV). In the latter passage the speculative systems of those who falsely claimed to possess a higher esoteric form of knowledge are intended. S. D.

SCORN: The term represents the Heb. words: (1) *la'ag*, 'derision'—for barbarous habits of language (stammering) (II K 19 21; Is 37 22); (2) *mishḳāq*, 'pure laughter' (II Ch 30 10); (3) *lūtz*, *latzōn*, 'per-

version,' 'distortion,' more particularly of the despising of sacred things; hence a "scorner" (Ps 1 1, "scornful" AV, "scoffers" RV) is one who sins by his contemptuous attitude toward J" (Pr 1 22, "scoffers" RV [29 8]; the term is a favorite one in Pr); (4) *bāzāh*, 'to despise' (Est 3 6); (5) *qālaṣ*, 'to scoff,' 'to mock' (Ezk 16 31). The central element in the conception is that of contempt which, however, subordinately rouses mirth. The object of scorn is always looked at as on a lower level of intelligence or power.

A. C. Z.

SCORPION. See PALESTINE, § 26; also CRIMES AND PUNISHMENTS, § 3 (b).

SCOURGE, SCOURGING: The Heb. words so rendered are: (1) *shōṭ*, 'scourge,' 'whip,' for chastising (cf. "whip" I K 12 11, 14 =II Ch 10 11, 14); used in a figure of J" chastising the nations (Is 10 26, 28 15 [K^{e}thib], 18) by pestilence (Job 9 23); a figure of the 'lashing' of the tongue (Job 5 21). (2) *shōṭēṭ*, figuratively of the Canaanites as a source of trouble to Israel (Jos 23 13). (3) *shayiṭ* (Is 28 15) should be *shoṭ*. (4) *biqqōreth* (Lv 19 20) should be as RVmg., "there shall be inquisition" =judicial trial. (5) *μάστιξ* (LXX. for *shōṭ*), 'scourge,' and *μαστιγοῦν*, *μαστίζειν*, 'to scourge.' The Jews made use of a doubled strap of cowhide, with which the bared back and breast were beaten (cf. Mt 10 17, 23 34). The Roman scourge (*flagellum*, Gr. *φραγέλλιον*) was made of cords or leather thongs, attached to a handle. The cords were often knotted or had metal rings attached to them (cf. Ac 22 24 f.; Jn 19 1, etc.). The first vb. is used (He 12 6) metaphorically of God's training of men by afflictions. (6) *φραγέλλιον*, *φραγελλοῦν*, the Roman *flagellum*; see preceding. Jesus made one of small cords (Jn 2 15). C. S. T.

SCREECH-OWL. See PALESTINE, § 25, and NIGHT-MONSTER.

SCRIBE, SCRIBES: In the O T the term rendered "scribe" has a generic sense as the equivalent of "secretary" (*ṣōphēr*, 'writer' [*sāphēr*, Aram., Ezr 4 8, etc.], Est 3 12; Is 36 3; and perhaps 'annalist' in such passages as II S 8 17, etc.), but it is also used as a designation of a man particularly acquainted with the Law (Ezr 7 6; Neh 12 26; I Ch 2 55). In the N T the term *γραμματεύς* (but almost always in the pl., *γραμματεῖς*) means a learned person whose special field of study was the Law (Mt 2 4). Scribes in the latter sense figure in the O T uniformly as members of the priesthood. Simon the righteous was the last high priest who, according to the tradition, combined in his person the characters of the learned man and of the head of a school. After his days, side by side with the priesthood, appeared a class of men without hereditary or other connection, but drawn from among all the people, who because of their devotion to and intimate acquaintance with the Law were at once given the title of scribes. Naturally, there was from the beginning a close relationship between these and the Pharisees. In the N T this intimacy appears in the frequent conjunction of the two names (Mk 2 16; Lk 5 30; Ac 23 9). But "scribes of the Pharisees" may also be interpreted as a phrase implying that there were scribes drawn from the ranks of the Sadducees, a conclusion which is further borne out by the fact that the Sadducees as a sect were strenuous defenders of the written Law, and must have busied themselves in the study and exposition of it. Territorially, the scribes were limited to no particular section of Judaism. The synagogues of the Dispersion afforded an opportunity for the use of their learning as well as those of Palestine. Their chief occupation was the explication and casuistic application of the Law by way of oral discussion. The name "lawyer" (*νομοδιδάσκαλος*), though presenting a shade of difference in meaning, was almost indiscriminately applied to the scribes (Lk 5 17; Ac 5 34; I Ti 1 7), as was also the title of "rabbi" (q.v.). The scribes' familiarity with the Law led to their being given places in the judicial courts of later Judaism. In the Sanhedrin, for instance, besides the "chief priests," scribes also had seats (Mk 14 43, 15 1; Lk 22 66, 23 10; Ac 4 5). For such services, however, they received no remuneration. Consequently, they were obliged to earn their living in other ways in case they were not possessed of private means (Taylor, *Sayings of the Jewish Fathers*, p. 68). The scribes are rightly held responsible for the interpretations of the Law known under the general name of "tradition" (q.v.).

A. C. Z.

SCRIP. See WALLET.

SCRIPTURE, SCRIPTURES: The term "Scripture" occurs but once in the O T (Dn 10 21), where it refers to the unerring predetermination of all events in God's purpose (cf. Driver in *Camb. Bible, ad loc.*). In the N T these terms render *γραφή* or *γραφαί* ('writing,' 'writings'), except in II Ti 3 15, where the Gr. is *ἱερὰ γράμματα*, 'sacred writings,' and always refer to the writings of the O T, which were viewed by the Jews as holy and inspired. See BIBLE and OLD TESTAMENT CANON.

E. E. N.

SCROLL. See BOOKS AND WRITING, § 2.

SCURVY. See DISEASE AND MEDICINE, § 5 (9).

SCYTHIAN, sith'i-an (*Σκύθης*): The Scythians inhabited the regions N. of the Black Sea and the Caspian and thence E. into inner Asia. They were a people noted for their fierceness, cruelty, and injustice. Josephus says of them (*Cont. Ap.* II, 37) "that they take pleasure in killing men, and differ little from brute beasts." So proverbial was their character that their name was quite the equivalent of what we mean by the word "barbarian." It is with this sense, and not probably with any definite historical reference, that the term is used in Col 3 11 (cf. Gal 3 28).

J. S. R.

SEA (ים, *yām*), (*θάλασσα*): This term is used in all its common meanings. Hence, (1) a large body of water, or the whole mass of waters in the universe taken collectively (Gn 1 10, 22 17; Ps 8 8). The sea in this sense is the inexhaustible source of all things. Monsters of evil are symbolically represented as issuing from it (Dn ch. 7; Rev chs. 12, 13, 17). (2) special seas, of which the Mediterranean, called the Great Sea, the Sea of Japho, the Sea of the Philistines (Nu 34 6; Ezr 3 7; Ex 23 31), are the most familiar. But other seas are known, such as the Red Sea (also "the Egyptian sea," Is 11 15), the Dead Sea ("the Salt Sea," Nu 34 3; "the east sea," Ezk 47 18;

"the sea of the Arabah," Dt 3 17; "sea of the plain" AV), and the Sea of Galilee ("Gennesaret," Nu 34 11; Jos 12 3; and in the Gospels, Mt 4 15; Mk 1 16; Jn 6 1). (3) Occasionally, rivers are called seas, *e.g.*, the Nile (Is 18 2, 19 5; Nu 3 8). But whenever the term "sea" is used without qualifying clause, adjective, or other determinative, in the context, it designates the Mediterranean (Nu 33 8; Jos 24 6; II Ch 20 2). Figuratively, the sea is a sign of separation, therefore a blemish which is destined to disappear from the perfected world (Rev 21 1).

A. C. Z.

Fishing Scene on the Sea of Galilee.

SEAH, sī'ā. See Weights and Measures, § 3.

SEAL: An instrument universally employed in antiquity for purposes of identification (Neh 10 1 f.; Rev 5 8), validation (I K 21 8; Est 3 12; Jer 32 10-12;

Seals on Jar Handles Found in Palestine.

etc.), and safe-keeping (Dn 6 17; Mt 27 66; Rev 7 3). Manufactured articles were often stamped with the manufacturer's (or proprietor's) seal, *e.g.*, the seals on jar handles found during the past ten years in great numbers in Palestine; see *PEFQ*. The seal usually consisted of clay or a metal of some sort, or was in the form of a signet-ring (δακτύλιος). Since both the Heb. words for seal (*ḥōthām, ṭabba'ath*) are borrowed (with *ṭabba'ath*; cf. *timbu'tu* of the Tell-el-Amarna letters) from the Egyptian, the practise among the Hebrews was derived probably from Egypt, where, as attested by papyri, seals were in use from very early times. See illustrations of seals under Alphabet, also of manufacturers' or owners' seals stamped on pottery on preceding page. In the N T σφραγίς and the verb σφραγίζειν are used frequently in a figurative sense to denote the Divine approval (II Ti 2 19; Jn 3 33), or promise (II Co 1 22; Eph 1 13, 4 30). Of both these ideas Christian baptism later came to be the outward sign

Seal of Nethaniah, Son of Obadiah.
לנתניהו בן עבדיהו
= *to nāthanyāhū ben 'ebhedhyāhū.*

all the above-named references cf. RV with AV. See also Dragon. E. E. N.

SEASONS. See Time, § 4; Palestine, §§ 17–20.

SEATS, CHIEF. See Synagogue, § 3.

SEBA, sî'ba. See Ethnography and Ethnology, § 11.

SEBAM, sî'bam (שִׂבָם, *sebhām,* **Shebam** AV): A city of Moab (Nu 32 3), the same as Sibmah (q.v.).

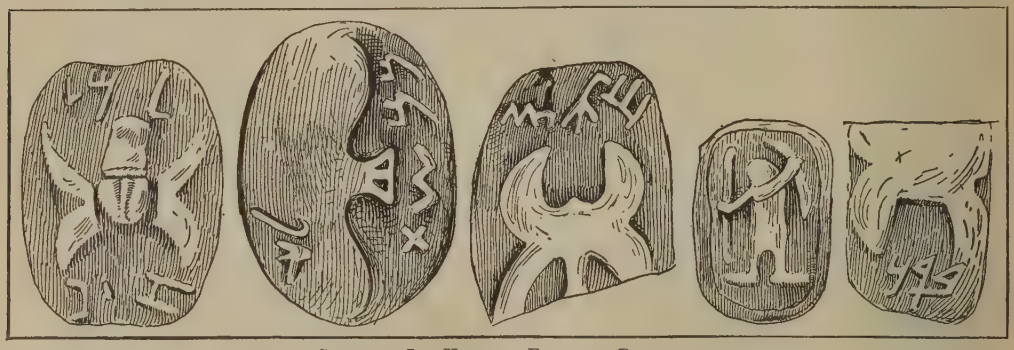
SEBAT, sî'bat. See Shebat. E. E. N.

SECACAH, sę-kê'cā *or* sec'a-cā (סְכָכָה, *sekhākhāh*): A city of Judah (Jos 15 61). Site unknown. E. E. N.

SECHU, sî'kiū. See Secu.

SECOND COMING; SECOND DEATH. See Eschatology, §§ 34–36, and 48 f.

SECOND SABBATH AFTER THE FIRST, THE: This expression is found only in Lk 6 1 AV (Gr. δευτεροπρώτῳ): RV omits, following the best ancient MSS. It is most probably the result of the textual corruption of a marginal gloss which passed into the body of the text (cf. Meyer, *Com. i. l.*). If genuine, there are no means of attaching any definite sense to the word. A. C. Z.



Seals on Jar Handles Found in Palestine.

or seal (cf. II Clem. VII, 6), just as circumcision was so viewed in the old dispensation (Ro 4 11). See also Signet. J. M. T.

SEALSKIN: The word renders the Heb. *taḥash* (Ex 25 5, etc.; Ezk 16 10, **badger** AV), whose meaning is uncertain. Of the many suggestions proposed by scholars, the most probable seem to be (1) that it refers to the dugong, an animal something like the dolphin, common in the Red Sea and Indian Ocean, the skin of which is used for leather; or, (2) that the word is really the Egyptn. *ṯḥs,* 'leather.' This appears to be a suitable explanation. E. E. N.

SEA-MEW. See Palestine, § 25.

SEA-MONSTER: The rendering in some instances of the Heb. *tannīn,* an Aram. word, which is used in the O T of: (1) Large sea-animals, such as whales, etc. (Gn 1 21; cf. AV and RV); (2) serpents (no specific variety being intended—Ex 7 9 ff.; Dt 32 13; Neh 2 13; Ps 91 13); and (3) the mythological serpent, or dragon (Job 7 12; Ps 74 13, 148 7; Is 51 3; Jer 51 34; La 4 3). In the same sense the word is applied figuratively to Egypt (Is 27 1; Ezk 29 3, 32 2). On

SECRET, SECRETS: In most cases the occurrences of this word in the Bible demand no explanation. Even where it is used of God the meaning is generally sufficiently evident. In a few cases the original terms present some peculiarities. (1) In Job 15 11 the expression *le'aṭ* means 'gently' or 'in gentleness' (cf. the same word in II S 18 5, where we should read "is there a word that dealt gently with thee," so Davidson, *Camb. Bible, ad loc.*). (2) The term *ṣōdh* at times means 'assembly' or 'council' as well as 'secret' (so Gn 49 6; Job 15 8, etc.). In Am 3 7 the use of this word is very significant as revealing the prophetic consciousness. (3) In Jg 13 18 the Heb. *pelī* means 'wonderful' (so RV). E. E. N.

SECT. See Heresy.

SECU, SECHU, sî'kiū (שֵׂכוּ, *sēkhū*): A place where Saul stopped on his way from Gibeah to Ramah (I S 19 22). H. P. Smith, *Int. Crit. Com., ad loc.* following the LXX. (B) and others, reads "to the cistern of the *threshing-floor* [for *"great"*] which is on the *height*" (*shephī* for *sēkhū*). C. S. T.

SECUNDUS, sę-cun'dus (Σεκοῦνδος): One of the representatives of the contributing churches who accompanied Paul to Jerusalem when he took his collection to the church there (Ac 20 4; cf. II Co 8 23). With Aristarchus he seems to have represented the church in Thessalonica. The name is found in *CIGr.* II, No. 1927. J. M. T.

SEED. See Family and Family Law, § 1, and Agriculture, § 4.

SEED-TIME. See Time, § 4; Agriculture, § 4.

SEER. See Prophet, § 1.

SEETHE, sîdh: This term is an accurate rendering of the Heb. *bāshal,* 'to boil' (see Food and Food Utensils, § 10, and Sacrifice and Offerings, § 16). But in Job 41 20 and Jer 1 13 ("boiling" RV) the Heb. is *nāphaḥ,* 'to blow,' and refers primarily to the fire (as 'blown,' *i.e.,* blazing) and then to the caldron as over a hot fire. E. E. N.

SEGUB, sî'gub (שְׁגוּב, *sᵉgūbh*): **1.** The father of Jair (I Ch 2 21 f.). See Jair. **2.** The son of Hiel (I K 16 34). The original meaning of the notice here may have been that S. was sacrificed in connection with the ceremony of setting up the gates of Jericho. See also Hiel. E. E. N.

SEIR, sî'ęr (שֵׂעִיר, *sᵉʿīr*), 'hairy': **I.** The traditional ancestor of the Horites (q.v.) in Edom (Gn 36 20 f.; I Ch 1 38), but probably nothing more than the name of their country (Mt. Seir). **II. 1.** Seir is often used for the whole of Edom (Gn 36 30; Nu 24 18; Is 21 11, etc.), but more definitely for that part known as Mt. Seir, *i.e.,* the mountain region that extends from near the S. end of the Dead Sea almost to the Gulf of *ʿAḳabah,* E. of the depression known as the Arabah (q.v.). See Edom. **2.** The name of a mountain on the N. border of Judah (Jos 15 10). Map II, E 1. E. E. N.

SEIRAH, sę-ai'rā (שְׂעִירָה, *sᵉʿīrāh,* Seirath AV): A town, apparently in the hill-country of Ephraim, where Ehud rallied the Israelites to fight against Moab (Jg 3 26). Site unknown. E. E. N.

SELA, SELAH, sî'lā (סֶלַע, *ṣela*ʿ), 'rock'; more specifically 'crag' or 'cliff'; cf. I S 14 4: **I.** In only three passages do the EVV regard this term as a proper name (Is 16 1, 42 11; II K 14 7; in the last instance AV, and in Is 16, RV incorrectly add a final 'h' to the name). Other passages, such as Ob ver. 3; Jer 49 16; II Ch 25 12; Jg 1 36, in which it is barely possible to treat *ṣela*ʿ as a proper name, are all doubtful. Even Is 16 1 and 42 11 are indefinite and indecisive. S. is commonly, and as the writer thinks justly, identified with Petra, the famous rock-capital of the Nabatæans, or early Arabs, since the Heb. and Gr. names both signify 'rock,' and the place is so marvelously fortified by nature as probably to have early attracted the attention of the ancient Edomites. It does not follow, however, that Petra was the capital of the Edomites as early as the time of Moses, for Bozrah more probably then held first place (Wetzstein has even suggested that Sela is another name for Bozrah; cf. Del. *Jes.* 696 ff.); still less probably is Petra to be identified, as Stanley supposed, with Kadesh-barnea. Petra is situated on Mt. Seir, N. of the watershed and about midway between the Dead Sea and the Gulf of *ʿAḳabah.* Strabo (xvi) describes it "as a city situated in a valley, decorated with gardens and fountains, but bounded on all sides by rocks." The valley in which it lies is known to the Arabs as *Wâdy Mûsa.* A large trapezoidal area, over half a mile square, bounded by high and richly colored sandstone rocks, in which are elaborately carved dwellings, temples, and tombs, marks the site of Petra. Its appearance is that of a vast necropolis. Numerous sanctuaries also, or 'high places,' have been found in the near vicinity; in short, no other place in all the region of Mt. Seir so perfectly satisfies what is stated in the history of the Edomites. That the aborigines of Edom were Horites (q.v.), or cave-dwellers (Dt 2 12), harmonizes exactly with the conditions as found in Petra; that David put garrisons throughout all Edom (II S 8 13, 14); that Amaziah took S. by war and called the name thereof Jokteel (II K 14 7); and that toward the end of the 4th cent. B.C. the Nabatæans made Petra their capital and richly embellished it, making it a place of refuge and the center of a rich caravan trade until about 200 A.D., when it succumbed before its rival Palmyra —all this agrees with the conditions as they most probably existed in Petra. Since the rise of Islam, Petra has lain in ruins, a fulfilment of the predictions in the O T (Ezk 35 7; Is 34 5-17; Jer 49 7-22; Ob vs. 1-10). See Libbey and Hoskins, *The Jordan Valley and Petra,* 1905. **II.** For "selah" as used in the Psalms, see Psalms, § 5. G. L. R.

SELA-HAMMAHLEKOTH, sî''lā-ham-mā'lę-keth (סֶלַע הַמַּחְלְקוֹת, *ṣela*ʿ *hammaḥlᵉqōth*), popularly from *ḥālaq,* 'divide,' 'rock of divisions,' as signifying the place where Saul and David or their forces parted from each other; Gesenius and others, 'rock of escapes'; *Oxf. Heb. Lex.,* 'rock of smoothness,' from *ḥālaq,* 'to be smooth': A rocky mountain or cliff on which Saul pursued David in the wilderness of Maon (I S 23 28). Conder locates it in the *Wâdy Malâḳî,* between Carmel and Maon in the S. of Judah. C. S. T.

SELED, sî'led (סֶלֶד, *ṣeledh*): A descendant of Jerahmeel (I Ch 2 30). E. E. N.

SELEUCIA, sę-liū'shi-a *or* sę-liū'si-a (Σελευκία): The strongly fortified seaport of Antioch (cf. Ac 13 4), situated N. of the mouth of the Orontes. It was founded by Seleucus I in the territory of Pieria. Its harbor was good and in a naturally strong position. S. played a great rôle in the wars between Egypt and Syria. The Syrian tetrapolis consisted of Antioch, Apamea, Laodicea, and Seleucia. J. R. S. S.

SELL. See Trade and Commerce, § 3.

SELLER OF PURPLE. See Lydia.

SEM (Σήμ): The Gr. form of the O T Shem (q.v.) (Lk 3 36 AV). E. E. N.

SEMACHIAH, sem''a-cai'ā (סְמַכְיָהוּ, *ṣᵉmakhyāhū*), 'J" sustains': A descendant of Obed-edom (I Ch 26 7). E. E. N.

SEMEIN, sę-mî'im (Σεμεείν, Semei AV): One of the ancestors of Jesus (Lk 3 26). E. E. N.

SEMITIC RELIGION

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I. General Survey of Semitic Religion.

1. Aspects of the Subject.

There are three aspects under which Semitic religion presents itself to Bible students: first, as characteristic of the Semites in general; second, as practised by Israel in common with any other Semites; third, as distinguished from the religion of the Prophets and the New Testament.

2. Official and Private Forms of Religion.

The contemporary religions prohibited in the Bible, whether we speak of them as heathen, or idolatrous, or ethnical, or tribal, may be distinguished into several kinds or classes. First of all, we must recognize the distinction between what may be called the private and the official types of religion. That is to say, there were certain objects of devotion, sometimes mere crude superstitions, and sometimes of a less material character, which were not officially recognized by the heads of the community, whether civil or religious. The distinction was from one point of view virtually that between an individual, occasional, and voluntary religious service on the one hand, and a public, regular, and prescribed cult on the other. Of grosser instances in the former class we see little in the Bible, even in the O T. But an example, brought before us almost casually, such as the vision of primitive beast-worship in Ezk 8 6, 12 (cf. Is 66 3, 17), is a sudden revelation of habits native to the soil of Canaan and doubtless perpetuated from earliest days alongside of the more formal rites of prescriptive or established religion, such as Baal-worship with its concomitants.

3. Persistence of the Ruder Types.

We shall have no occasion in this brief sketch to discuss these simpler and ruder forms of worship. But it must be assumed that they were practised wherever and whenever the spiritual worship of Jehovah had not eradicated them. Moreover, we must always regard them as historically underlying and conditioning the more elaborate cults which had the patronage of the state. It was in part against such primitive superstitions that the detailed prohibitions of the second commandment were issued.

4. Family Cults.

Another and a less debasing form of non-official worship was the domestic or family type, based mainly upon primitive ancestor-worship (cf. § 10 (d) and **Teraphim,** below). The principal occasions of collective worship, apart from the gatherings at the public, local, or national shrines, were the family or clan celebrations which, like all feasts, were of a religious character (cf. I S 20 29).

5. Native and Imported Religions.

Another important distinction is to be made between native and imported religions. By "native" is not meant indigenous, but what in any way had come to be a national usage. Thus, while the cult of Baal and Ashtoreth and that of the golden calves can hardly be said to be indigenous in Israel, they were certainly fully naturalized, and were established by usage and official sanction. On the other hand, the worship of the "sun and moon and the planets [signs of the Zodiac] and all the host of heaven" (II K 23 5) was introduced under the influence of Assyria (cf. **Sun, Moon, and Stars,** § 33, below), since political subjection always involved the formal acknowledgment of the gods of the suzerain, and often brought about their actual installation; so also was it with the later worship of the planet Venus (see **Ashtoreth,** § 14, below) under the title of the "Queen of Heaven" (Jer 44 17 ff.).

6. The Part Played by Religion.

Of peculiar significance is the part played by religion among the Semites and by the Israelites in particular. (1) To the ancient Semites religion was an essential part of every-day thought, feeling, and experience. It was not separable from any of the duties, or occupations, or sentiments of life, or even from the contemplation of external objects. The fundamental reason of this distinction between them and us moderns was that to them divinity was inherent and active everywhere and in everything. The conception of secondary or intermediary causes was to them unknown. (2) Relations with the deity accordingly comprehended all obligations, and there was no distinction or practical division between religion and morality.

Equally important were the conceptions of the relations between the god, his people, and his land:

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(1) The god of the clan (an enlarged family group), who was supposed to be associated with each member by ultimate kinship, became the god of the several social and political communities into which the clan gradually developed — the tribe, the city, the state, or the nation. (2) Only less close than this relation between the tribal or national god and his people was that between the god and his land. Each productive region had its own native lord or Baal (§ 10 (b)). From it he was inseparable and inalienable. Yet he might become defunct even in his native seat. If the land became a desert or was deserted, his function ceased *ipso facto*. If his people were replaced or overcome, and absorbed by a more powerful people, he himself also collapsed. (3) It was almost inconceivable that a god could change his seat. Memorable were the exceptions in the case of the God of Israel. When the Hebrews occupied Canaan and long afterward, they were divided in their allegiance and devotion between the local Baals and their own Jehovah. Yet He did actually make Canaan His home instead of Mt. Sinai. Again, it was thought impossible that Jehovah could be worshiped by any of His people in exile. To "serve other gods" (I S 26 19) was equivalent to being banished from the land of Israel. Yet the exiles in Babylonia were taught that Jehovah not only could be worshiped far away from Jerusalem, but that the whole universe was His dwelling-place. (4) The deity was specially and preferably active where the prescribed rites of his worship were most duly and assiduously performed. But Jehovah has always been powerful and beneficent wherever He has been worshiped in spirit and truth.

7. The God, the People, and the Land.

What, in brief, were the origin and history of the Semitic religions? All heathen religions seem to be alike in their ultimate beliefs and motives. The immense differences between them are due to the differentiations of environment and historical vicissitude. The primary and germinal conception was that the whole world of earth, water, air, and sky was animated, every part or feature of it being the abode of life in one form or another. Evidences of life, its modes of manifestation, and by consequence its types and varieties, were presented everywhere. Its principal tokens were movement, appearance and disappearance, sound and growth. Every real cause being divine (cf. § 6, above), when the immediate occasion of any notable change in man or outward nature was not obvious, a divinity of some kind was assumed to be actively concerned. The heavenly bodies, day or night, the wind "that bloweth where it listeth," the smiling or raging sea, the ever-flowing river, the leaping mountain-brook, and the gushing fountain were all invested with the attributes of deity. All forms of fresh or sweet water, water having quickening or reviving power, were revered as divine. Trees, which grew and put forth leaves and yielded fruit from the sap within them and the moisture at their roots, were the abodes of a divinity. Rocks, from which echoes and other mysterious sounds were heard, from which living water sprang or within whose recesses it was stored, were equally animated by a deity.

8. Ultimate Origin of the Semitic Religions.

How are we to classify the various deities? They were either beneficent and kindly, or maleficent and unfriendly, or else either the one or the other, according to their uncertain or variable relations with their worshipers. Most of the divinities whose cults were well established were of the last-named order. There were individual gods of the heaven, such as the deities of the sun, the moon, and the seven planets; gods of the air, such as Rammān (Rimmon) or Hadad, the god of storms and thunder, and manifold individual gods and demons of the earth and sea and the regions below. In the highly organized pantheon of Babylonia there was one supreme god of heaven, Anu; one supreme god of the waters, Ea; one supreme god of the earth or mankind, Bel. There were also among the Semites unclassified gods of inhabited or productive lands, and gods (or demons) of the desert, gods of the highlands and gods of the lowlands (I K 28 23, 28). There were, moreover, gods proper, who were akin to men, and demons like the Arabian *jinn*, who were the kindred of animals, usually hostile to mankind. Demonized animals also, such as serpents and satyrs, were held in superstitious regard. There were deified men, such as the greatest of kings, and family ancestors in the realm of the shades. There were bands or communities of gods larger or smaller, such as the host of heaven of the Hebrews, or the *Igigi*, the heaven-gods of the Babylonians; the Babylonian *Annunaki*, the gods of the earth and underworld. There were distinctive gods of tribes or peoples or nations, such as *Yāhweh* (Jehovah) of Israel (in the popular view), Chemosh of Moab, the Syrian Baal, the Assyrian Asshur; and gods of individual cities, such as Melḳart, the Baal of Tyre, Bel of Nippur, Marduk of Babylon, and Nebo of Borsippa. Each of the highest gods, especially the celestial, had a train of divine satellites or ministers. Thus as *Yāhweh* had his angels or messengers (also called "sons of God" or 'Divine') against whom may be set the devil and his angels (Mt 25 41), so in the Babylonian pantheon the *Igigi* and *Annunaki* (see above) were marshaled under Anu and Ea respectively. Finally, there were goddesses and she-demons as well as gods and demons, and certain of these were assigned as consorts or mates to male divinities.

9. Classification of the Divinities.

How did the several deities and their various kinds and orders come to be instituted? The answer to this question may be stated as follows: (a) **General Conditions.** The fundamental principles and motives are clear enough. The mysterious life which existed everywhere was thought of as superhuman and as having power over men, and the gods were necessarily devised according to the needs of men as well as after their likeness. Now the basis and condition of human existence is society; that is, concretely, the social or political unit. Hence each community, from the family group to the nation, had its own well-defined habitat, and its own god or gods; while men living in hordes had known only the demons of the wilderness.

10. Development of the Several Cults.

Confining ourselves to normal Semitic settled life, we see how natural it was that each community, united in one on the primary basis of blood-relationship, should have had its own tribal or national deity, himself the god as being the father of his people.

(b) **Growth of Baal-, Stone-, and Tree-Worship.** More special conceptions promoted a various development. The territory of each settlement was as well defined and self-contained as the community itself which was nourished and maintained from the hidden life of the soil. Of that life the god of the land was the guardian and communicator. He was its Baal ('owner and lord'), and of its varied bounty he gave freely to his people (Hos 2 5). The relation was perpetuated under conditions akin to those of political vassalage: for homage and tribute there were worship and sacrifice. In Canaan, where social amalgamation and political federation were difficult and rare, the local Baals retained their separate independence. In Babylonia, where consolidation began very early among the Semitic communities, most of the Baals or Bels were absorbed in the Bel of the central city Nippur. In Babylonia, moreover, and in the daughter-state Assyria, the many social, political, and cultural changes and the frequent annexation of outside states led to the installation of a crowded pantheon. Perhaps older still than the Baal cults in Palestine were stone- and tree-worship. So it came to pass that in the regular shrines on the high places at length there stood beside the altar of the Baal conventional memorials of these immemorial cults (see below, under Asherah, Pillar, and Terebinth).

(c) **Astral-Worship.** The heavenly bodies were naturally much looked up to among a people whose ancestors had so great need of the moon and stars in their wilderness homes. In Palestine and Syria, however, their cult was not very greatly developed after the permanent settlements had been established. But at an even earlier date, the cultivation in Babylonia of astrology and of its daughter-science astronomy developed astral-worship to a degree elsewhere unknown in ancient or modern times. There, as it would seem, it was the chief promoter of a theory of the universe which reigned over the whole civilized world till the Copernican era. The sun was far less an object of adoration among the Semites, taken as a whole, than the moon, the god *par excellence* of nomads.

(d) **Ancestor-Worship.** To the worship of ancestors, in the broad sense of the phrase, must be assigned a great influence in the development of Semitic religion in its early stages, though much of its sentiment was transferred to kindred and more imposing objects of reverence. These, for example, were the tribal and national gods who were figured as the fathers of their people, the eponyms of the several races that were held to be more or less superhuman, such as Abraham, Isaac, and Jacob; renowned early patriarchs, such as Enoch and Noah; and the founders of memorable empires or dynasties, such as Sargon of Akkad or David of Jerusalem. Indications of primitive ancestor-worship are to be found in the sacredness of places hallowed by their residence, such as Bethel, Hebron, and Shechem; in funeral rites, which are largely tributes to departed spirits and are sometimes accompanied with actual offerings, and in the survival of casual expressions such as the term "god" applied to the ghost of the dead Samuel (I S 28 13).

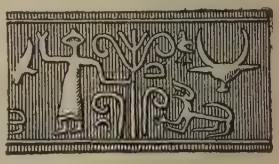
(e) **Totemism.** Of totemism as a form of very early primitive superstition much less can be said positively, though many animal names borne by men, especially in Palestine and Arabia, attest its earlier prevalence, while such important tribal names as Caleb ('dog'), Simeon ('hyena,' 'wolf'), Rachel ('ewe'), Leah ('cow') suggest a combination of totemism and ancestral idealization. Like ancestor-worship, totemism is not to be reckoned as a potent factor, either in the early religion of Israel as an organized people, or in any of the dominant cults of the historical period as a whole.

II. Specific Semitic Deities and Cultus Practises.

11. Asherah. The Heb. *'ăshērāh* (pl. *'ăshērīm*) is translated grove in AV after the LXX. and Vulg. In RV it is given untranslated, under the assumption that it was a proper name. It has usually been supposed to be the name of a Canaanite goddess; and, in fact, a goddess of the same name had been worshiped in Canaan and the West-land generally before the rise of Hebrew literature. Yet it is not certain that the word ever means a goddess in the Bible. In Jg 3 7, we should read *'ashtārōth* (see Ashtoreth, below); and I K 18 19; II K 23 4 are perhaps interpolations. What is certain is that the *'ăshērāh* was a sacred pole or post which, along with a stone pillar (see Pillar, below), stood beside the altar of the Baals on the high places or local shrines (see § 10 (b), above, and Idolatry, below). That it was of wood and of considerable size we learn from Jg 6 25, 26. The natural explanation of its use is that it was a surviving emblem of the old tree-worship. It is, of course, not impossible that a tree-stem might be used both as a symbol of life (cf. § 8, above) and a representation of a life-giving goddess, and this is all the more plausible because, in fact, the old goddess Asherah was, like Ashtoreth, a type of abounding fertility. Possibly, the two names were remotely of the same origin. In later Jewish times there was frequent confusion of Asherah with Ashtoreth, and this may have been

A Goddess Emerging from [or growing out of] a Sacred Tree.

Person Worshiping Before the Sacred Tree.



Representation of a Sacred Tree.

due to a traditional combination of the two divinities and even to their ultimate early Semitic identity.

Ashima was a deity of the people of Hamath, on the Orontes, who had been deported
12. Ashima. to the province of Samaria by King Sargon of Assyria (II K 17 30). The name has not been met with elsewhere.

The word "Ashtaroth" is the plural form of the following Ashtoreth. It was used (as in Babylonian) by synecdoche for goddesses
13. Ashtaroth. in general (Jg 2 13, 10 6; I S 7 3, 4, 12 10). By a sort of metonymy it was also used in the sense of 'offspring' in the phrase, "the increase of the flock" (Dt 7 13, 28 4, 18, 51). It occurs also as a place-name.

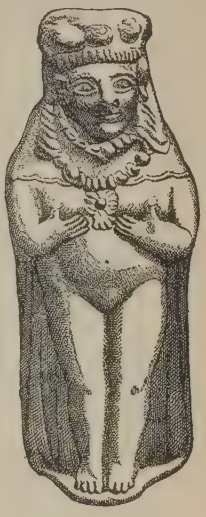
Ashtoreth. (1) The Name and Its Equivalents. This is the name of the principal Semitic goddess as it is given in the Hebrew text. The cor-
14. Ashtoreth. rect form is really *'ashtāreth* or *'ashtart*, as it appears in Phœnician, the vowels in *'ashtōreth* having been made by late editors to conform to those of *bōsheth* ('shameful thing'), their synonym for Baal (see **Baal**, below).

Coin from Byblus, with the Temple and Symbol (Cone) of Astarte.

The Greek equivalent is, accordingly, Astarte. The Babylonian *Ishtar*, though feminine, is without the feminine ending; it is the stem *Ashtar*, modified according to a phonetic rule. The S. Arabian equivalent, *Athtar*, was a god; but the N. Arabian and Aramaic *Atar* was probably a goddess.

(2) Seats of the Cult in the West-land. The cult of Ashtoreth, or Ishtar, was most widely spread among the Canaanites and the Babylonians, that is, among the most highly civilized of the more ancient Semites. She was, above all, the goddess of fertility; hence among the nomadic Arabs and the semi-nomadic Aramæans, who had little productive land, her worship was not so zealously promoted. She was noted as the goddess of the Phœnicians ("Sidonians," I K 11 5, 33; II K 23 13), and many inscriptions indicate her influence both in the Mediterranean coast-land and among the Syrian colonies. The Philistines had adopted her worship and maintained her temple at Ascalon. E. of the Jordan the place-names Ashtaroth and Beeshterah (q.v.) were memorials of her worship, and Ashtar-Chemosh was the dual national god of Moab in the time of King Mesha (9th cent. B.C.).

(3) Babylonian Origin of the Cult. But neither the name nor the worship of Ashtoreth-Ishtar originated in the West-land. As we shall see, the worship of the goddess assumed various forms, some of them having only her name in common; and it was in Babylonia that the beginning of the cult must have been made. Only the more popular forms were current in the West. It is vain to look to any definite locality as the place of origin. The name *Ishtar* (*Ashtar*) is Semitic, though the primary meaning is uncertain. A non-Semitic goddess (*Nanā*), with attributes similar to those of Ashtar, was worshiped at Erech (q.v.) in S. Babylonia, and there her cult was absorbed by that of Ishtar after the Semites came into possession.



Clay Figure of Astarte.

(4) Primary Motive of the Cult. Like the worship of all the favorite divinities, that of Ashtoreth-Ishtar was partly terrestrial and partly celestial in its essential grounds and motives. From the terrestrial side it made a strong appeal to the sympathy, universal in the ancient world, with the mysterious processes of life and reproduction in all forms and types of animal and vegetable life, which could be accounted for only by the assumption of a world-wide formative and impulsive power, that is, an omnipotent divinity. It was equally natural that instead of one productive deity a male and a female should be thought of or devised. In the West-land the Baal of each cultivated region (see **Baal**) was the native god of fertility everywhere, and through the very early predominant influence of Babylonia in the West, Ashtoreth was adopted as his feminine consort; for in Babylonia the same potent motive had already raised Ishtar to the dignity of the mother or procreatress of mankind and indeed of all living things, just as Venus, her European counterpart ((6) below), is figured in the opening of the great poem of Lucretius.

Clay figure of Astarte with a Dove.

(5) Grossness and Seductiveness of the Worship. Upon this principle rests the whole fabric of the worship of Ashtoreth along with the practical deification of the sexual passion among the ancient Semites. And it is from this point of view that the Biblical attitude toward the cult has to be regarded.

Wherever it prevailed, sexual indulgence was encouraged under the patronage of the great goddess and especially at her shrines, associated as they were with those of the Baals. Since such sentiments and practises were fatal to religion and morality, the prophets and reformers denounced them and en-

Stele from Lilybæum, Sicily.

The Phœnician inscription reads as follows, transliterated into square Hebrew characters: לאדן לבעל חמן אש נדר חנא בן אדנבעל בן גרעשתרת בן אדנבעל כ שמע קלא יברכא.

Eng. translation: To the lord Hamon Baal which Hanno son of Adonbaal son of Ger Ashtaroth son of Adonbaal has vowed because he heard his voice. May he bless!

couraged their extirpation (II K 23 13; cf. I K 11 5, 33). An indication of their persistence is given in Ezk 8 14 (see Tammuz, below).

(6) Celestial Side of Ishtar-worship. In Babylonia the celestial side of Ishtar-worship was greatly promoted by the cultivation of astronomy and astrology. Ishtar was the beautiful planet Venus, who, as leader of the starry hosts, was actually deified as a goddess of battle by the warlike Assyrians. But it was as the queen or empress of heaven that she was especially adored; and this aspect of her character gave to the purer forms of her worship in Babylonia a dignity and depth as well as a moral and sentimental value elsewhere unknown in Asia, and paralleled only among the nobler types of Greek and Roman writers. The name of the Hellenic Aphrodite and the essentials of her cult, as well as that of the Roman Venus, were an importation from Babylonia by way of the Phœnicians and Aramæans.

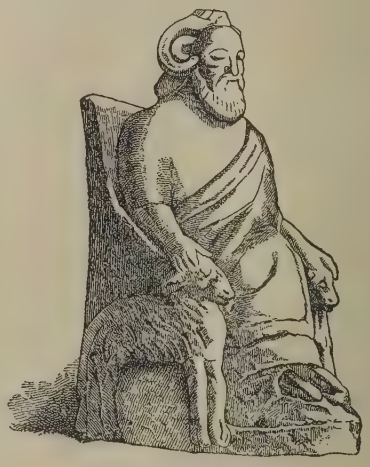
(7) The Queen of Heaven. The **Queen of Heaven** (Jer 7 18, etc.) was not the moon-god but the Babylonian Ishtar, or Venus, and was unknown under that title in Palestine before the Chaldean era. The moon-god Sin (see **Sun, Moon, and Stars,** below) was a male deity, and his worship among the Semites was older than even that of Ishtar, who is therefore figured as the daughter of Sin.

Baal and Baal-worship. (1) Usage of the Word "Baal." The origin and general character of Baal-worship in Palestine and the Semitic world generally have been briefly indicated (§§ 7 and 10 (b), above). Its specific relations to the people of Israel and its treatment by Bible writers remain to be dealt with.

15. Baal.

The word *ba'al* means, in N. Semitic languages, an 'owner' or 'proprietor' with absolute rights. As a common noun it may mean the possessor of anything, *e.g.*, of land, of a house, of a wife. Thus, from the notion of being owned by a *ba'al* or husband, it gives rise to a denominative verb meaning 'to marry.' Its use is so comprehensive that it may be employed as a mere noun of relation or quality: a '*ba'al* of dreams' is a dreamer, a '*ba'al* of wings' is a bird, and so forth. But its meaning of ownership is not extended to include control of another's actions. Hence in Hebrew it is not a synonym of *'ādhōn*, 'lord,' or *melekh*, 'king.' In general, a *ba'al* is a proprietor of things rather than of people or persons. The conception of absolute ownership is well illustrated in the religious use of the word to connote the Divine proprietor of cultivated land, the most stable form of fixed property.

(2) Local and National Baals. It was once commonly held that Baal was the name of a distinct Canaanitic deity, but this view is more than doubtful. The facts of the case are, in brief, as follows: (a) Every organized settlement had its own Baal. (b) With the union of two or more adjacent communities into one, their Baals became also gradually consolidated. As the political union was ratified by a covenant the common object of worship might be called Baal-berith (q.v., 'B. of the Covenant'), as



Baal Hamman of Carthage.

was the Baal of Shechem (Jg 9 4). (c) When a state became large and powerful, its Baal was unique in prestige and influence and was regarded as in a class by himself, so that Baal in this case came to be almost a proper name. Such was the Baal of Tyre, whose ordinary name we know to have been Mel-

ḳart (see Molech (2), below). Yet even he was not called "Baal," but "*the* Baal," as an appellative, the primary function of the god as a local divinity being always prominent in Canaan.

(3) Baal in Compound Words. There were also proper names in which Baal was the first member of a compound. We have, *e.g.*, Baal-Peor, who was the Baal of Mount Peor in Moab (Nu 25 1-5, etc.); also several names of places which were noted for temples erected to the local Baals, such as Baal-Hermon (Jg 3 3), called from the Baal worshiped on Mount Hermon; cf. the famous non-Biblical Baalbec. Another sort of compound is made when a local Baal became famed for a special function or attribute. Thus Baal-zebub, the 'fly-dispeller,' and Baal berith above cited. The case might seem to be different when Baal is the second member of a compound, as in Ish-Baal, 'man of Baal,' or Hannibal, 'favor of Baal.' But even here Baal is scarcely a full-fledged proper name, since it does not necessarily stand for anything more than the Baal of a certain region or city who was the patron deity of the person whose name was thus indicated in his infancy.

(4) Israel and Baal-worship. The Baal being essentially an agricultural divinity, his cult was naturally foreign historically as well as sentimentally to the worship of J″. When the Israelites came to settle in Palestine they were thrown among immemorial practises and beliefs, which were native to the soil and which seemed practically inseparable from it. The example and seductions of the Canaanites, with whom they consorted and so largely amalgamated, were not the only incitements to Baal-worship. More powerful and persistent was the genius of the worship itself in its hold upon every native or naturalized Canaanite. (a) The Baals were no mere creations of idle speculation. They were in effect living symbols and agents of the reproductive powers of nature, and, therefore, their worship not only legalized but promoted sensual indulgence, especially when the cult of the female symbol Ashtoreth (see above) added its peculiar seductiveness. (b) The Baals were the supposed givers of the fruits of the soil, whereby the continuance of life itself was conditioned. The classical passage Hos 2 5 suggests with wonderful power and pathos the almost uncontrollable force of their appeal to Israel in Canaan.

(5) Baal-worship and the Religion of Jehovah. The moral and religious problems became still harder to solve when, as was inevitable, Jehovah Himself came to be regarded as one of the Baals and naturally their chief (see Hos 2 16, and the proper name, Bealiah, 'J″ is Baal'). It was in the Northern Kingdom—a more agricultural country than Judah—that the struggle between Baal-worship and Jehovah-worship was keenest. Its most acute stage was reached under the dynasty of Omri, who made a league with the kingdom of Tyre. Under Ahab and his Tyrian wife Jezebel, the relation to Tyre was practically one of vassalage, and the worship of Melḳart (see below) became the court religion, with hundreds of priests and prophets and imposing ceremonies. It was introduced into Judah by Athaliah, daughter of Jezebel. In both countries it was rooted out by violent revolution (II K chs. 9–11). But the local Baals held their ground in Northern Israel till the fall of the kingdom, and in the nominal worship of J″ they apparently had the greater moral influence. The evidence of the prevalence of Baal-worship in Israel is frequently obscured in the Hebrew text by later editors, who substituted *bōsheth* ('the shameful thing') for Baal, occasionally as a separate word, and nearly always in personal names, such as Ishbosheth and Mephibosheth.

Bel was the name of a great Babylonian deity, originally the same word as Baal and indicating a similar object of worship. For the development of meaning see briefly § 10 (b), above. Bel was historically the Baal of Nippur, perhaps the oldest of the great Semitic cities of Babylonia and at one time the most powerful. When Babylon came to be supreme (2250 B.C.) its *bel* or 'lord' Marduk (Merodach) was invested with the functions and prerogatives of this great ancient divinity, and with his name also, which was, of course, partly an honorific epithet. Hence Bel in Is ch. 46 stands for Merodach (see § 25, below).

16. Bel.

Calves and Calf-worship. (1) Origin and Meaning of the Cult. Calf-images figured prominently in Israel mainly because of their use as images or symbols of J″ by Jeroboam I at Bethel and Dan (I K 12 28 f.), which were denounced later by the prophets (Am 8 14; Hos 8 4 ff.) as well as by historical writers (II K 10 29; II Ch 11 14 f.). This was one of the higher forms of idolatry, well known among the Semites, in which a divinity is objectivized by an expressive symbol or a combination of symbols in an image made in the likeness of an animal (see **Idol**, § 24, below). It was, therefore, not Israelitic in its general conception, nor was the specific form characteristic of the Hebrews. It was not properly representative of a calf, but of a full-grown bull, and was intended to represent strength (cf. Nu 23 22, 24 8) and endurance as well as service to mankind, and was at the same time a type of the reproductive principle which the Semites regarded as one of the supreme gifts of their chief divinities (cf. **Ashtoreth**, § 14, above). It was really appropriate to an agricultural people, and was borrowed by the Hebrews from their Canaanitic neighbors in Palestine. While the animal image was merely a symbol of the god, it tended always to become itself the object of adoration to its votaries, and was prohibited, at least implicitly, even in the earliest legislative code (Ex 20 23, 34 17). It was the specific offense of Northern Israel, after the schism. In Judah, which was not so much exposed to purely Canaanitic influence, it seems not to have taken root. The images were normally molten, but since the precious metals were preferred, they were necessarily smaller than life-size, hence the calf instead of the bull. For local or private use they were of carved wood overlaid with gold. Possibly the calf of Samaria was of this order (Hos 8 6, where read "splinters" for "pieces").

17. Calves, Golden.

The golden calf of Aaron (Ex ch. 32) seems to have no historical antecedents or consequents, and the narrative was probably intended as a sort of parabolic object-lesson for later conditions. There is no foundation for the once popular view that this form of worship had been learned by the Israelites in

Egypt. In that country the idol was a living animal. The form of the ox in the cherubic figure (Ezk 1 5 ff., etc.) has in the main a different motive from that of the golden calf, and is more akin to the Assyrian man-bull colossi (see also CHERUBIM).

18. Chemosh. Chemosh was the name of the chief god or Baal of Moab (Nu 21 29; I K 11 7, 33; II K 3 27, 23 13; Jer 48 7, 13, 46). In Jg 11 24 he is erroneously called the god of Ammon (see **Milcom**, § 26 below). As a consequence of political friendship, he was apparently more than once installed in Jerusalem (I K 11 33; II K 23 13).

19. Chiun. Chiun was a deity which we find mentioned in Am 5 26 AV ("the shrine of" RV). The name should be read *Kaiwān*, which was the name of the planet Saturn. The Babylonian has the original form *Kaimān*, of which *Kaiwān* is a later pronunciation, also current in Arabic. The LXX. here, and also Ac 7 43, have *Raiphan* (**Rephan** RV, **Remphan** AV), which stands for *Kaiphan* (from *Kaiwān*).

20. Cuttings in the Flesh. In Dt 14 1 it is said: "Ye shall not cut yourselves . . . for the dead." In Lv 19 27, 28, 21 5 (Holiness Code) the same prohibition is made with the same sanction: "For thou art a holy people to Jehovah thy God," and the same association with the dead, Lv 19 28, includes also tattooing, but does not connect it with the dead. With these passages must be considered I K 18 28, where it is said that the priests of the Tyrian Baal cut themselves while propitiating their god "after their custom." From these texts it is apparent that incisions or punctures of the flesh were made in honor either of heathen deities or of one's dead. Abundant parallels to both of these usages are found in ancient and modern times. It is reasonable to suppose that the mutilations and marks in question were made from similar motives in each class of cases. A careful collation and comparison of relevant cases make it probable that the leading motives were (1) sacrificial communion with the god or with a departed ancestor, (2) propitiation and honoring of one or the other. These two motives were, of course, originally distinct so far as the ceremony was concerned, but after it became a regularly recurring ritual, obligatory on a special occasion, the impulse to its performance was naturally more obscure and complex. Cutting oneself in ceremonies of mourning (Jer 16 6) was probably an expression of grief as well as of the enduring bond of blood-brotherhood; but it must have been encouraged by the custom of making offerings to deceased ancestors. All such practises were put under the ban in Israel by the later legislation as being inconsistent with entire devotion and consecration to J". In the ceremony of tattooing, the name of a deity was perhaps marked on the hand or arm (cf. Is 44 5). See also BURIAL AND BURIAL CUSTOMS, § 7, and MOURNING AND MOURNING CUSTOMS, § 3 f.

21. Dagon. Dagon was a god worshiped at Gaza and Ashdod (Jg 16 21 ff.; I S 5 1 f.) and probably in all SW. Palestine. His name having resemblance to the words for fish (*dāg*) and grain (*dāgān*), he has been regarded by many as essentially a fish-god and by others as the god of agriculture. As his worship was not continued after the age of the Maccabees (I Mac 10 82 ff., 11 4), and no record of the ritual is extant, the question can not be definitely answered. There was a Babylonian and Assyrian deity Dagān, of which not much is known, except that he was very ancient and of a high rank among the gods. Probably, he was identical with our Dagon, and possibly, he was of Amorite (Canaanite) origin and adopted by the Babylonians. Dagān, or Dagon, occurs as one of the elements in very ancient names of persons and places in Babylonia and Palestine; and as these existed in Palestine before the Philistine invasion, Dagon was clearly an old Canaanitic divinity. The hints given in I S 5 4 in connection with the overthrow of Dagon do not favor the notion that his image resembled a fish.

22. Destiny and Fortune. Destiny was a deity to which mixed wine was offered (Is 65 11; Heb. *mᵉnī*, "destiny" RV, "number" AV), along with Gad, the god of Fortune. (See **Gad**, below.)

23. Gad. Gad was the name of the god of Fortune from which the tribal name was probably derived (Gn 30 11). In Is 65 11 propitiatory offerings are spoken of as presented to him and to Destiny, instead of to J", on Mt. Zion. Of the special shrines or rites we know nothing; but the name is found as that of a deity in Phœnician, Aramaic, Arabic, and Assyrian.

24. Images and Idolatry. Images and Image-worship. (1) Idolatry without Actual Images. There were two chief kinds of idolatrous worship. The best known, image-worship, is the second main phase, which is sometimes called 'iconic' as opposed to the (normally earlier and ruder) 'aniconic.' Everywhere there was a series of slowly evolving types of idol-worship, in which there was no man-made likeness of the sacred object. This phase had several stages, the principal being the following: 1. The cult of the deities or demons in their resorts or permanent abodes, which thus became sacred. Such, for example, were sacred mountains, streams, and groves. 2. A similar consecration of a single definite object, such as a rock, a fountain, or a tree. 3. An artificial grouping of typical objects in which the deity might reside, as in the various forms of rude stone sanctuaries. 4. The shaping of a single typical object into a conventional adjunct of worship. Such were the "pillar" (see below) and the "Asherah" (see above).

(2) Images and Their Varieties. This last-named stage or type may often have served as a transition link in the evolution of the second main phase, that of image-worship, which, however, in some of its forms doubtless also developed separately. The Hebrew name for "image" (*tselem*) is not confined to idols, but its application is always clear from the context. The word usually rendered "idol" in EV (*'ātsābh*) probably means something 'shaped' by art. Special kinds and forms of images were the "graven image" (*peṣel*), of wood or stone, and the "molten image" (*maṣṣēkhāh*). There were many other names, some of them contemptuous in their application, though often expressed in EV by the

general term "idols." Of this class are "no-gods" (*'ĕlīl*), "abomination" (*shiqqūts*), "dung-god" (? *gillūl*). All such opprobrious epithets were applied to actual images, since material likenesses of forbidden objects were the forms of idolatry most obnoxious to the party of reform.

(3) Images of Living Objects. Such images were naturally made either in a human or in an animal likeness. Perhaps, most of those current in Israel (see, *e.g.*, Is 2 20, 30 22) before the proscription by Josiah (II K ch. 23), and more or less till the Exile, were in human form. These, however, were intended to be not exact, but typical representations like the sculptured deities of Greece and Rome. The human shape, as distinguished from the animal, was natural, and perhaps mostly inevitable, where the motive was to give expression to the conception of the character of invisible deities by visible and tangible features. And yet, so far as we know, J" Himself was never represented in a human likeness; His supposed salient qualities were set forth symbolically in animal form in imitation of heathen cults (cf. **Calves, Golden,** § 17 above). The prevailing anthropomorphic tendency was possibly helped by ancestor-worship (see **Teraphim,** § 37 below). On the other hand, the visible, gleaming heavenly bodies were not worshiped by images and were rarely represented by symbols (see Sun, Moon, and Stars, § 33, below). See also Greek and Roman Idolatry.

25. Merodach (Bab. Marduk).

Marduk was the patron deity of the city of Babylon, named along with Bel in Jer 50 2, but identical with the "Bel" of Is 46 1 (see **Bel,** § 16 above). He was in many points the analogue of Jupiter, both as god and planet, and played a great rôle in the Babylonian mythology and art as the successful champion of the gods, the powers of night, against the demons, the powers of darkness, and thus practically as the supposed savior of the world.

26. Milcom.

Milcom was the name of the god or Baal of the Ammonites (I K 11 5, 33; II K 23 13). In I K 11 7 read "Milcom" for "Molech," and in Jg 11 24 "Milcom" for "Chemosh." In Jer 49 1, 3, "Malcam" should be similarly corrected. The name is the word for king (*malk, milk*; cf. Molech, below) with an obscure formative ending.

27. Molech, Moloch.

Molech. (1) The God and His Worship. Molech ("Moloch" only in Ac 7 43) is the current Hebrew form of the name of a god of one of the forbidden Israelitic cults. The word should be written Melech (*melekh*, 'king'), of which Milcom (see § 26, above) gives the stem. The form was changed so as to suggest, by the pronunciation, the word *bōsheth*, the opprobrious nickname of a Baal (see § 15, above). It is always used with the article = "the king" (in I K 11 7 read "Milcom") and is so actually read in Is 30 33, 57 9. This Melech was the deity to whom children, preferably the first-born, were sometimes offered by fire in the later days of Israel. His name is usually not mentioned in connection with the words "offer by fire" (or simply "offer"), but it is always to be understood. The frequently used phrase **pass through the fire** should be read: "offer or dedicate by fire," literally, 'make to pass over,' or 'transfer,' that is, from the possession of the offerer to the god. This is shown by Ex 13 12, where the deity referred to is J" Himself, and there is no mention of fire. The translation "make to pass," followed by "through" instead of "by," is a wrong application of the literal meaning of the Heb., and the correct sense of "offer" was not derived from the cult of Melech. The practise is attributed to King Ahaz (II K 16 3), to Manasseh (21 6), and to the Northern Israelites (17 17), but with doubtful correctness (cf. **Sun, Moon, and Stars** § 33, below), and to kings or people of Judah generally (Jer 19 5, 32 35; cf. Ezk 16 21, 20 31, 23 37). It was prohibited (Dt 18 10; Lv 18 21, 20 2 ff.) and checked for a time by Josiah (II K 23 10) by the dismantling of Topheth, where the rites had been performed (cf. Is 30 33). The exact character of these rites is not known. It is certain, however, that the offering by fire was literal and personal, not symbolical and representative, though it is probable that the victims were previously slain (cf. Ps 106 37 f.).

(2) Origin and Nature of the Cult. The chief questions of importance concern the original source of the cult of the Melech and its relation to the worship of Jehovah. Satisfactory answers are not easily obtained. "King" or "the king" seems to be a common epithet of various Semitic divinities, and Milcom (see § 26, above) is the actual name of the chief god of the Ammonites. Hence "the Melech" has been thought by many to be the designation of a specific deity, either of Babylonian (Assyrian) or Canaanitic origin. This supposition probably follows the right track. But there is no sure evidence that child-sacrifice was Babylonian or Assyrian, and the practises came too late in Israel's history—see (1)—to have been derived directly from Palestine proper. It is significant that they were prominent in Phœnician (notably Carthaginian) religion, and were offered in the city of Tyre to its Baal or chief god Melḳart ("king of the city"), whose name specializes "the Melech," and in Moab as well (II K 3 27). Possibly there was a recrudescence of old Canaanite tendencies in Israel (cf. Dt 12 31) in the desperate times of national disaster, stimulated by the example of neighboring peoples. The cult was, therefore, foreign and heathenish in the eyes of the prophetic party. But the people at large seem to have regarded the Melech as a manifestation of J", somewhat as the golden calves were regarded in Northern Israel. The disclaimer of Jer 7 31, and the pathetic suggestion of Mic 6 7, may justify such an inference.

28. Nebo.

Nebo (Bab. *Nabū*, the 'declarer' or 'prophet'—Heb. *nābhī'*) is named with Bēl-Marduk in Is 46 1. He was the patron deity of Borsippa, the sister-city of Babylon, and was the god of writing, literature, and science, and, consequently, the most profoundly reverenced of the Babylonian deities. Mt. "Nebo" is a witness to the long predominance of Babylonian culture and religion in the West-land up to the 17th cent. B.C.

Nergal was the patron deity of the Babylonian city of Cutha, whose exiles worshiped him in Samaria (II K 17 30). He was the analogue, in great part, of the god and planet Mars, and presided over war, hunting, pestilence, and the underworld. **Nib-**

haz was a god of the Avvites (q.v.) in Samaria. The name has not been found elsewhere. **Nisroch** was the god in whose temple in Babylon

29. Nergal, Nibhaz, Nisroch.

Sennacherib was murdered (II K 19 37; Is 37 38). The name has not been identified. The most plausible explanation is that it has been miswritten for *Marduk* (see § 25, above, and cf. *KAT*³, p. 85).

(1) Religious Usage in Hebrew. The word "pillar" is used in EV to describe several objects of a more or less pillarlike form, such as the

30. Pillar.

pillar of a temple (Jg 16 25 ff.), a gravestone (II S 18 18; Gn 35 20), a pillar of cloud and of fire (Ex 13 21 f.), of smoke (Jg 20 40), of salt (Gn 19 26), a boundary-stone (Gn 31 45). As indicating an object of worship or reverence, it translates the Heb. *matstsēbhāh*, which RVmg. usually renders "obelisk." The same Hebrew word is also used for two of the senses of "pillar" cited above, namely, gravestone and boundary-stone. These, however, had religious associations, the one having relation to a departed spirit, the other being erected under the sanction of the deity (cf. Dt 27 17). "Pillar" in this article is, accordingly, the equivalent of this Hebrew term or its synonyms.

(2) Pillars and Beth-els. The pillar is the chief example of Canaanitic stone-worship, whose origin and tendencies have been already indicated in a general way (§§ 8, 10 (b), and 24, above). It means in the original 'a thing set upright,' and was in the first instance nothing more than an oblong, unshaped stone firmly fixed in a vertical position.

Pillars (*Matstsēbhāh*) from Cyprus.

Before it was erected it had been probably in most cases a *beth'el* ('abode of divinity'), and already an object of worship or oracular consultation. Such a development of the cult and its motive are indicated in the narrative of Gn 28 11-22. These 'beth-els' were frequent in Phœnicia and elsewhere under the same name, and may sometimes have been aerolites. The fact that the stones in the Ark of the Covenant, inscribed with the "Ten Words," were a part of the holy oracle in the Temple points to an adaptation of the primitive conception to the worship of J", parallel to the later spiritualization of the traditional story of Beth-el.

(3) Pillars as an Institution. Such pillars were made parts of permanent shrines, partly as a symbolical form of the old stone-worship, and partly as affording a natural lodging-place for the local *numen* or Baal. Then the stone was shaped into conventional forms, usually into that of an obelisk, if we may judge from Phœnician examples. In the consecration of such a pillar oil was poured upon the top (Gn 28 18, 31 13), perhaps as the equivalent of sacrificial fat. We thus find them introduced into the religious service of Israel, where they were maintained throughout the preprophetic period (see Ex 24 4; Jos 24 26 f.; Jg 9 6; I S 7 12; Hos 3 4). Essentially the same, though more elaborate, were the two brazen pillars (of Phœnician design) in the Temple of Solomon (I K 7 15 ff.). As assimilating the worship of Israel to heathen religions, and as out of harmony with the spiritual character of Jehovah, the pillars and other adjuncts of the popular cults were proscribed under prophetic influence.

(4) "Sun-Images." The word *ḥammānīm* (only in the pl.), "images" AV, "sun-images" AVmg. and RV (Lv 26 30; Is 17 8, 27 9; II Ch 14 5, 34 4, 7), were probably a variety of the "pillar" above described; but their exact character and form are uncertain. They also were to be broken up or hewn into pieces.

Rimmon was the name of the chief god of Damascus (II K 5 18). This word is found also in the personal name Tabrimmon (I K 15 18). It is the same word as *Rammān*, the Babylonian god of the air, of rain, of thunder and lightning. An exact synonym was **Hadad** (Adad), whose name occurs in several Biblical proper names as Ben-hadad, Bildad, Hadadezer, Hadarezer and

31. Rimmon.

Hadad-rimmon. The name and cult of Rimmon were introduced by the Babylonians into the West-land very early and united with that of Hadad, which remained locally the more popular name, though the Bible uses the more widely known designation.

Using the expression 'serpent-worship' in its widest application, we find two main kinds of regard for the serpent, one for actual and the

32. Serpent-Worship.

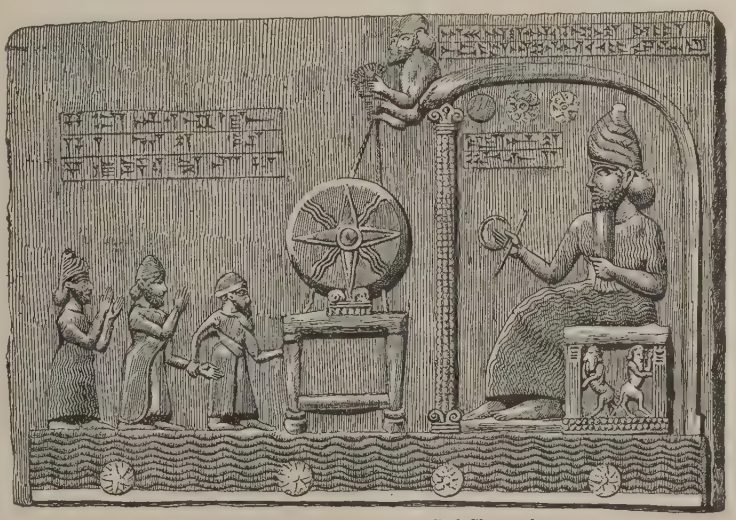
other for mythological animals. (1) The quick, elusive motions of the snake, its fondness for out-of-the-way lurking-places, its ubiquity, and its power to strike and instantly kill, have given it everywhere an uncanny and often a demonic character. In the Bible also it is once viewed as an instrument of J" (Am 9 3). The episode of the brazen serpent is based not upon

the belief of the healing power of the serpent, for this belief was rare in Palestine, and was perhaps confined to those living in sacred springs (cf. the "dragon's well" in Neh 2 13), but upon the widespread notion that looking upon the image of a noxious creature was curative. (2) The chief mythological conception of the serpent, which played a great rôle in the whole of the ancient world and was most elaborately developed in Babylonia, is well illustrated in both the O T and N T. The principal source of the myth is the personification of the raging, destructive sea, the source of storm-clouds with their thunder and serpentine lightning, and the ultimate, cause (and therefore Divine, see § 6, above) of eclipses and all other celestial obscurations. The resultant figure was the Babylonian Tiâmat (Heb. *tehōm*, the "deep," Gn 1 2), the original of the dragon and of leviathan or the sea-serpent. Here only the principal relevant O T passages can be cited, which naturally occur in the poetical literature: Ps 74 12-18, 89 10-12, 51 9 f.; Job 26 12 f., 7 12, 9 13; Is 27 1. The essentials of the myth were that Tiâmat, the chief of the demonic powers of disorder and confusion, rose with kindred monsters against the gods (her own offspring), the powers of light and order, and was routed and slain by Marduk (see § 25, above), their champion, who after her destruction established the permanent order of the universe, setting in the heavens the loyal powers of light and order, to regulate the times and seasons, and to guard his supremacy (cf. Gn ch. 1; and see Cosmogony). A combination of this rôle of the dragon with the traditional conception of the enmity of the serpent toward the human race is the literary though not the religious basis of Gn ch. 3 and of the Biblical career of the personified serpent, the chosen emblem and most fitting symbol of the power of evil.

The Sun-God Shamash Entering Through the Eastern Gate of Heaven.

The Worship of the Heavenly Bodies. (1) Sun, Moon, and "Host of Heaven." In distinction from the sun and moon, the stars are often called the **host of heaven.** The term "host" means a well-ordered army, each soldier having his place, name, or number (Is 40 26, 45 12; Ps 147 4; Neh 9 6), and maintaining his relative position while perpetually in motion. The stars as twinkling and moving were thought, like the sun and moon, to be animated by spirits and were, therefore, divine. Their comparative spirituality was promoted by the fact that they had a living radiance of their own and required no image or idol for their worship (see § 24, above), nor were they represented by symbols in Palestine as they were in Assyria and Babylonia. Generally speaking, astral-worship had little vogue in the West as compared with the East (cf. § 10 (c), above), and it was not till the supremacy of Assyria, followed by the Chaldean era, that it had much influence in Israel (cf. § 5, above). The stars there formed as a whole a sort of community or class by themselves, corresponding in the main to the *Igigi* or 'heaven-gods' of the Babylonians (cf. § 9, above).

33. Sun, Moon, and Stars.



A Representation of the Sun-God Shamash.

(2) Astral Cults in Israel. Northern Israel is vaguely said in I K 17 16 to have "worshipped all the host of heaven." This worship must have been sporadic: Am 5 26 is a late addition, and Hosea says nothing of it. The Assyrian régime there was very

brief (733–722 B.C.). II K 23 12 suggests in its reference to the altars on the roof of the Temple as fitted up by Ahaz that this king had officially introduced astral-worship, with its combination of observatory and chapel after the old Babylonian fashion. Manasseh further developed the cult, one of the adjuncts being the horses and chariots of the sun (II K 23 11), which were driven in sacred processions to represent the sun's course through the heavens. After the first captivity of Judah there were men in Jerusalem who still prostrated themselves before the rising sun (Ezk 8 16).

(3) Early Sun- and Moon-Worship. Traces of very ancient sun-worship are found in the place-name Beth-shemesh (abode of the sun) and in the epical personal name Samson (*Shimshōn*), and of moon-worship in the name Jericho ('moon-city'). In

Representation of a Procession of the Gods in Babylonia.

The Sun, Moon, and Five Planets Carried on the Backs of (Idealized) Animals, cf. Is 46 1.

remote Hebrew antiquity the moon played a very important part. Sin, the moon-god, the patron of wanderers and emigrants, was the chief god of Ur of the Chaldees, of Haran in N. Mesopotamia, of the Wilderness of Sin, and of Mt. Sinai, to the S. of Palestine. These places marked the limits of the wanderings of Abraham and his earliest descendants.

(4) The Zodiac and Planets. In the great community of the host of heaven the signs of the zodiac were the objects of special adoration and consultation (cf. the Lat. *considero* and *contemplor*). In the Babylonian religion and science they held a controlling place. They were worshiped under Manasseh by the name *mazzalōth* (II K 23 5, "planets" AV, Bab. "stations," *i.e.*, of the sun in his yearly course, the "Mazzarōth" of Job 38 32). See illustrations of ancient Babylonian representations of these with the art. Cosmogony. For the planet-gods named in the O T see above under **Ashtoreth, Merodach, Nebo,** and **Nergal.** In Babylonia the images of these divinities were frequently carried about in religious processions (cf. the taunting reference to this in Is 46 1 f., and the accompanying illustration).

(5) How the Bible regards the Heavenly Bodies. All astral-worship was forbidden in the prophetic legislation (Dt 4 19, etc.); and its various adjuncts, along with those of the Baal-worship of the high places, were destroyed by Josiah (II K ch. 23). This does not imply, however, that the popular belief in the animation of the heavenly bodies ceased to be shared. As the heavenly host of J″, they were among His messengers or "angels," and as Divine in essence, they were **Sons of God** (see Job 38 7; I K 22 19; Dn 8 10 ff.; Ps 103 21; cf. Gn 1 14 ff. and (1), above). In Is 24 21, 34 4, however, they appear as objects of heathen worship, though with angelic attributes.

34. Tamarisk.

Tamarisk is the correct rendering of the Heb. *'ēshel* ("grove" or "tree" AV). It is a large tree-like shrub, its branches covered with fine scales for leaves. It was viewed as a sacred tree, marking a shrine (Gn 21 33), a burial-place (I S 31 13), and also a place of council (I S 22 6).

Among the heathen rites practised in the Temple at Jerusalem as seen by Ezekiel (ch. 8) was the vision of "women weeping for Tammuz" (ver. 14). Tammuz was a Babylonian god (originally non-Semitic) of vegetation. He was thus

35. Tammuz.

closely allied with Ishtar (**Ashtoreth**; cf. § 13, above), the goddess of fertility (sometimes figured as her husband, sometimes as her son), and is thus practically the god of productiveness. After the passing of the summer solstice, vegetation begins to decay, and Tammuz retires to the underworld. Thither he is followed by Ishtar, who would bring him back to the world which he has left loveless and desolate. This is the theme of a famous Babylonian poem usually known as the "Descent of Ishtar" (to the underworld). The fourth Babylonian month was hence called Tammuz (July), and the sixth (Elul) was known as that of "the mission of Ishtar" (September). The weeping for Tammuz was a lamentation by women throughout the north-Semitic world, and the myth of Tammuz and Ishtar was carried to Greece and Rome under the guise of Adonis (=*'ādhōnay*, 'my lord') and Aphrodite, or Venus.

36. Tartak.

Tartak was a god of the Avvites in post-exilic Samaria (II K 17 31). He has not yet been identified.

The word "teraphim" is so transcribed from the Hebrew in RV regularly, as also sometimes in AV. The word denotes a species of household god or idol, mostly with a plural sense, corresponding to

the Heb. form, but in I S 19 13, 16 used of a single image. The teraphim are by many thought to have been images of the family ancestors (cf. § 10 (d) above). This is not impossible, but there is no direct evidence for it. They play a part in the story of Jacob and his Aramæan wives, Rachel having stolen away the teraphim of her father, Laban, before her flight to Canaan (Gn 31 19 ff.), and the Danites took those of Micah with them to their northern settlement (Jg 17 5, 18 17 f.). They would thus seem to have had at least some tribal significance. They are condemned in I S 15 23. But they appear to have been used as a matter of course in the time of David (I S 19 13, 16), and Hos 3 4 speaks of them as inseparable from the offices of religion. They were, perhaps, not entirely proscribed till the time of Josiah (II K 23 24). The fact that, like the ephod (q.v.), they were consulted in divination (II K 23 24; Ezk 21 21; Zec 10 2), and their prevailing domestic or private cultivation (§ 2, above) may account largely for their comparative immunity.

37. Teraphim.

The terebinth was, apparently, the chief sacred tree of the early Hebrews and other Semitic peoples. According to prevailing recent opinion, it answers to the Heb. *'ēl*, *'ēlā*, and *'ēlōn*, while "oak," by which these Heb. words are always rendered by AV and RV, except in Is 6 13 ("teil-tree" AV) and Hos 4 13 ("elm" AV), would correspond to *'allōn*. It has been plausibly maintained, however, that these distinctions do not exist, and that the O T uses them all in the sense of "sacred tree." In any case it is clear that most of the sacred trees were terebinths and not oaks. The two trees are quite distinct botanically, but the former is less common and lives to a greater age. It has a thick trunk, long branches, and abundant foliage (II S 18 9), and is deciduous (cf. Is 1 30). There is no reason why the oak should not have been (like the tamarisk; cf. § 34, above) sacred in certain cases. Either tree gives ample shade and shelter, and would make a good gathering-place, but the terebinth being rarer, and perhaps more striking in appearance, would be a better landmark; cf. "the valley of Elah," possibly named from some imposing specimen.

38. Terebinth.

Sacred trees were in vogue up to the days of the kingdom. The living spirit within them (cf. § 8, above) communicated the will of the deity, as did the 'terebinth of Moreh' (=“teacher" or "director," Gn 12 6; Dt 11 30); the 'terebinth of soothsayers' (Jg 9 37; cf. RVmg.), especially when the wind whispered in the branches (II S 5 24). For other suggestive instances see Gn 35 4; Jos 24 26; I K 13 14. The later prophetic movement aimed to abolish all forms and customs of tree-worship, especially on account of the licentious practises which it promoted. See Is 1 29, 57 5; Hos 4 13; Ezk 6 13 (cf. also Asherah, § 11, above).

LITERATURE: The best general treatises are: Baethgen, *Beiträge zur semitischen Religionsgeschichte* (1888), and the great uncompleted work of W. R. Smith, *Religion of the Semites* (1st ed., 1889; 2d ed., 1894). The works on ancient religion which are perhaps most valuable for the study of Semitic religions are: Tiele, *Geschiedenis van den Godesdienst en de Oudheit*, 2 vols. (1896, Ger. transl., 1896–1903); De la Saussaye, *Lehrbuch der Religionsgeschichte* (2d ed., 2 vols., 1897). Of treatises on the early religion of the Hebrews, the Arabs, and the Babylonians, the following are very helpful: Stade, *Geschichte des Volkes Israel*, vol. i (1887), pp. 358–518; Wellhausen, *Reste arabischen Heidenthums* (1st ed., 1887; 2d ed., 1897); Jastrow, *Religion of Babylonia and Assyria* (1st ed., 1898; 2d ed. in German, in course of publication, much enlarged); Shrader, *Keilinschriften und das Alte Testament* (3d ed., 1903), Part II, by H. Zimmern; A. Jeremias, *Das Alte Testament im Lichte des Alten Orients* (2d ed., 1906). Many books and monographs on O T religion or theology also contain useful suggestions. A knowledge of the elements of anthropology is essential as a general preparation.

On **Ashtoreth** cf. Barton, Ashtoreth and Her Influence in the Old Testament, in *JBL*, vol. x (1891), and The Semitic Ishtar-Cult in *Hebraica*, X (1893–94); Baethgen, *Beiträge zur semitischen Religionsgeschichte* (1888); Zimmern in *KAT*³ (see Index under "Ishtar"); Driver in *HDB*, and Moore in *EB*, s.v. On **Baal** consult Oort, *Worship of Baalim in Israel* (tr. by Colenso, 1865), and the articles on "Baal" in *DB*, *EB*, and *JE*. On **Images** add to the foregoing P. Scholz, *Götzendienst und Zauberwesen bei den alten Hebräern und den benachbarten Völkern* (1877). The best brief treatment is by Moore, arts. Idol and Idolatry in *EB*. On **Pillars** see especially the exhaustive article Massebah by Moore in *EB*. On **Sun, Moon, and Stars**, for a good brief treatment, see article Nature-Worship in *EB*, §§ 5 and 6.

J. F. McC.

SENAAH, sę-nê'ā *or* sen'a-ā (סְנָאָה, *ṣenā'āh*): A city inhabited by a colony of returned exiles (Ezr 2 35; Neh 7 38), called Hassenaah (Neh 3 3). Its site is unknown, but was probably near Jericho.

E. E. N.

SENATE. See COUNCIL, § 1.

SENEH, sî'nę (סֶנֶה, *ṣeneh*), 'thorn': One of the two "rocky crags" (lit. 'tooth of the cliff') in the pass at Michmash (I S 14 4).

E. E. N.

SENIR, sî'nir (שְׂנִיר, *śenīr*): The Amorite name of Hermon (Dt 3 9), but distinguished from Hermon (I Ch 5 23; Song 4 8). It was probably the northern part of the Antilebanon, which was called *Jebel Sanîr* by Arab geographers. In I Ch 5 23 it is mentioned as one of the boundaries of Manasseh, E. of the Jordan, and was noted for its fir-trees (Ezk 27 5).

C. S. T.

SENNACHERIB, sen-nak'ę-rib *or* sên''na-kê'rib (סַנְחֵרִיב, *sanḥērībh*); Assyrian, *Sin-aḥe-erba*, 'the god Sin has increased brothers'): The king of Assyria, 705–681 B.C. His accession dates from the death of his father, Sargon II, on the 12th of the month Ab, 705. This change of rulers was a conventional signal for rebellion among the subjects of the empire. The first campaign of S. was made against the recalcitrant Chaldean Merodach-baladan (q.v.), who had once more, on the death of Sargon, seized the throne of Babylon. He fled for his life on the approach of the Assyrian army, and Sennacherib put on the throne Bel-ibni. After chastising the Kossæans and the people of Ellipi, he turned his attention to his rebellious subjects in the western provinces. Hezekiah, King of Judah, the cities of Ashkelon and Ekron of Philistia, together with most of the cities on the E. coast of the Mediterranean, likewise had seceded from their master, the king of Assyria. S. in 701 directed his first blows against the cities of the Phœnician coast. All were plundered except Tyre, whose king, Elulæus, fled to the island of Cyprus, and Ethbaal was made king of local Phœnicia. On southward along the coast the apparently invinci-

ble hosts poured. Neighboring peoples hastened to assure S. of their submission by sending tribute. Among these names we find Ammon, Moab, Edom, and the Philistine city Ashdod. The first coast and Philistine cities to feel the effect of his campaign were Joppa, Beth-dagon, and Ashkelon, which soon fell. When S. reached Lachish, Hezekiah (according to II K 18 14-16) acknowledged his rebellion and attempted to buy him off. The price of submission was set at 300 talents of silver and 30 talents of gold. This was paid, it appears, at once. Instead of satisfying the Assyrian king, it seems to have aroused his cupidity, and he sent an embassy to demand the surrender of the Judæan capital, doubtless in his mind the depository of great wealth. Probably, during the same time, though the chronological order of events is uncertain, an army raided the country and fortresses of Judæa, capturing forty-six of its strongholds and 200,150 of its population. The city of Lachish fell before the battering-rams of the Assyrian army prior to the return of the embassy from Jerusalem. Libnah was now the object of their attacks (according to II K 19 8). While Ekron was being besieged, S. heard of the advance of Hezekiah's Egyptian ally, Tirhakah the Ethiopian, with a great army. Simultaneously, apparently, he despatched another embassy to demand the surrender of Jerusalem, and raised the siege of Ekron. He seems to have gathered all his troops to crush the oncoming Egyptians. The two armies met at Eltekeh (Assyrian, *Al-ta-ku-u*), a city located, according to the Pal. Expl. Fund, on the SW. edge of Judah. S. claims to have been victorious, though he did not follow up any advantage, which a decided victory would have given him, by invading Egypt. The city of Ekron was again besieged, and its king, Padi, who had been imprisoned in Jerusalem, was restored to his throne. The close of the campaign of S. is veiled in obscurity. What he did after the capture of Ekron, the punishment of its rebels, and the restoration of its dethroned king no one can certainly tell. In his annals, S. locates at this point his punishment of Hezekiah, his raiding of the country of Judah, and his disposition of the territory and cities of Judah. This arrangement seems to be a screen to cover up something which he does not wish to mention; for the payment of tribute by Hezekiah, which the Book of II Kings (18 14) places at the very beginning of the campaign, S.'s own annals claim to have been made at Nineveh. The annals of S. read as follows regarding Hezekiah: "As for Hezekiah himself, like a bird in a cage, in Jerusalem, his royal city, I shut him up. I threw up forts against him, and whoever would come out of the gate of the city I turned back." Following this, we find a long list of tribute that he claims was delivered at Nineveh, accompanied by a special ambassador, whose function was to render homage to his majesty. It is at least significant that we have no specific information that S. ever made another campaign to the West, though he ruled over Assyria for twenty years.

During those last years, S.'s attention was confined to Babylonia, Elam, and Nineveh. His administration of Babylonia carried with it a partial chastisement of the Elamites, a defeat of the Chaldeans, and a revengeful destruction of the city of Babylon (in 689). During the last eight years of peace he built for himself at Nineveh, on the site of the modern mound *Kuyunjik*, a great palace, 1,500 ft. long by 700 ft. wide, amply supplied with gorgeous halls, courts, and rooms of state. At the modern mound *Nebi-Yunus* he restored another palace. Nineveh itself he rebeautified, made its aqueducts more serviceable, its walls more impregnable, and its position as capital of the empire more glorious (see NINEVEH). But his long reign was not marked by the exercise of large generosity, or humane treatment of subjects. His inhumanity on numerous occasions yielded its full fruition in his own murder while worshiping at the shrine of his god Nisroch (*Nusku*), by his two sons Adrammelech and Sharezer (II K 19 37). The Babylonian Chronicle mentions only one assassin. Neither of these two sons succeeded him on the throne. The conclusion of this revolution, for such it seems to have been, was that these murderers fled to Armenia, and within five months Esarhaddon was seated on the throne as his father's successor. I. M. P.

SENSUAL: The rendering of ψυχικός, 'belonging to the animal life' (ψυχή), possessed alike by man and brute. It signifies the condition of being under the influence of the passions and appetites, and not of the Spirit of God (Ja 3 15; Jude ver. 19). S. D.

SENUAH, sę-niū'ā. See HASSENUAH.

SEORIM, sę-ō'rim (שְׂעֹרִים, *śe'ōrīm*): The ancestral head of the fourth course of priests (I Ch 24 8). E. E. N.

SEPARATE, SEPARATION: Where these terms are used in a technical significance they have reference to religious ideas, either of ceremonial purity, which required the "separation" of the ceremonially unclean, or of complete dedication, or "separation," to the service of Jehovah. Such ideas found expression mainly in the laws concerning purification (q.v.), the Nazirites (q.v.), and in the regulations concerning the priesthood (q.v.). E. E. N.

SEPHAR, sî'fār (סְפָר, *ṣephār*): A place given (Gn 10 30) as a boundary of the territory of the Joktanites. It is usually identified with *Ẓafār*, either the capital of the Himyarites in SW. Arabia or a port-city in the eastern part of *Ḥaḍramaut*. C. S. T.

SEPHARAD, sef'a-rad (סְפָרַד, *ṣephāradh*, or סְפָרֵד, *ṣephārēdh*): The residence of exiles from Jerusalem (Ob 20, if the text is not corrupt, as Wellhausen, Nowack, and others claim). Formerly identified with *Saparda* in SW. Media; now by many with *Sparda* (=Sardis?) in Asia Minor; the *Cparda* of the Persian cuneiform (cf. Winckler, *KAT*³, 301). C. S. T.

SEPHARVAIM, sef"ār-vê'im (סְפַרְוַיִם, *ṣepharwayim*): A city from which colonists were deported to Samaria by the king of Assyria (II K 17 24, 31). It was probably the Babylonian *Sippara*, between the Tigris and the Euphrates, as two other Babylonian cities, Babylon and Cuthah, are mentioned. Avva and Hamath, two Syrian cities, are probably insertions from II K 19 13. A city of the same name,

which was conquered by the Assyrians (II K 18 34 = Is 36 19; II K 19 13 = Is 37 13), would be too near Samaria. This latter is probably a Syrian city, *Shabarain*, between Hamath and Damascus, as it is mentioned with other cities of N. Syria. C. S. T.

SEPHARVITE, sĭf'ar-vait: An inhabitant of Sepharvaim (q.v.) in Babylonia (II K 17 31). C. S. T.

SEPTUAGINT, sep'tiu-a-jint. See VERSIONS OF THE O T.

SEPULCHER. See BURIAL AND BURIAL CUSTOMS, § 5.

SEPULCHER OF DAVID. See JERUSALEM, § 24.

SERAH, sĭ'rā (שֶׂרַח, *seraḥ*): A "daughter" (probably a clan) of Asher (Gn 46 17; Nu 26 46, **Sarah** AV; I Ch 7 30). E. E. N.

SERAIAH, sẹ-rê'yā (שְׂרָיָה[ו], *s'rāyāh[ū]* [Jer 36 26]), 'J" persisteth': **1.** A scribe ("secretary" RVmg.) of David (II S 8 17; cf. 20 25, "Sheva"; I K 4 3, "Shisha"; I Ch 18 16, "Shavsha"). **2.** A chief priest in the time of Zedekiah. He was taken before the king of Babylon at Riblah and put to death (II K 25 18 = Jer 52 24; I Ch 6 14 [5 40]; probably an ancestor, but not the father of Ezra [Ezr 7 1]). **3.** A son of Tanhumeth the Netophathite, and captain of one of the bands which had not been taken by Nebuchadrezzar (Jer 40 8). He came with other captains and their men to Gedaliah, who had been appointed governor of Judæa, and was advised to submit (II K 25 23 = Jer 40 8). **4.** A brother of Baruch and an officer of Zedekiah. He accompained the king to Babylon in the fourth year of his reign and carried Jeremiah's prophecy against Babylon (Jer 51 59, 61); possibly the same as the preceding. **5.** A son of Kenaz (I Ch 4 13, 14). **6.** A Simeonite (I Ch 4 35). **7.** A priest who returned with Zerubbabel to Jerusalem (Ezr 2 2, 12 1, 12). **8.** One who sealed the covenant (Neh 10 2 [3]). **9.** A priest (Neh 11 11), perhaps the same as **6.** **10.** An officer of King Jehoiakim, ordered by him to take Baruch and Jeremiah (Jer 36 26). C. S. T.

SERAPHIM, ser'a-fim (שְׂרָפִים, *s'rāphīm*, only in pl.): Angelic, six-winged forms, represented (Is 6 2) as ministering with worship (Is 6 3) and other service (ver. 5) in the presence of J". Their figure has been connected with the serpent-like beings of Oriental mythology (Assyr. *Sarrapu* [the god Nergal, according to Del. *Wörterb.*], and Egyptian *Serref* [guardian griffins]). It has also been derived from the serpentine movement of lightning ("flying serpents," Is 14 29; burning or **fiery serpents,** Is 30 6). But in Isaiah's inaugural vision they can be nothing else than symbolical human figures expressing the idea of ardent devotion to God. In *Eth. En.* 61 10 they appear with the cherubim and ophanim as guardians of the throne of God. A. C. Z.

SERED, sĭ'red (סֶרֶד, *ṣeredh*): The ancestral head of a clan of Asher (Gn 46 14), the **Seredites** (Nu 26 26, **Sardite** AV). E. E. N.

SERGIUS PAULUS, sẹr'ji-us pō'lus. See PAULUS, SERGIUS.

SERJEANT (ῥαβδοῦχος, the Gr. equivalent of the Roman *lictor*): Two lictors attended each pretor (στρατηγός, "magistrate," Ac 16 22, 35). After the time of Alexander the Great the στρατηγός was the chief civil magistrate, while the leader of the troops was the ἡγεμών. In times of peace the lictors cleared the street before the pretor and enabled him to execute his sentences. As to the pretor, Luke hesitates between the Greek and Latin appellations, using the common Gr. term ἄρχοντες in Ac 16 19, ("rulers" EVV), and στρατηγοί, the Gr. equivalent of the Lat. *prætores*, in Ac 16 20, 22, 35, 38 ("*prætors*" RVmg., "magistrates" EVV). In both cases the pretors are meant. J. R. S. S.

SERMON ON THE MOUNT

ANALYSIS OF CONTENTS

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The name "Sermon on the Mount" has been given to Mt 5 1–7 29, at least since the date of the commentary by St. Augustine (394), entitled *De sermone domini in monte* (Eng. Transl. in *Nicene and Post-Nicene Fathers*). The name presupposes that the chapters are a report of a single discourse spoken at a definite place which since the 13th cent. has been commonly identified with the double-peaked "horns of Hattin" (*Karn Ḥaṭṭin*), a hill 60 ft. high, two hours west of Tiberias. In fact, however, "the mountain" (Mt 5 1) denotes the high plateau-country of Galilee, in distinction from the lowland on the shore of the lake (Mk 3 13, 6 46; Mt 14 23, 15 29, Lk 6 12; Jn 6 3, 15; cf. Gn 19 17, 19, 30, 31 23, 25). To the Sermon on the 'Mount' in Mt corresponds the discourse reported in Lk 6 20–7 1, which is represented as spoken "on a level place" (6 17) in the hill-country (6 12). The erroneous rendering of the AV "in the plain" (6 17) has caused the discourse in Lk to be often termed "the Sermon on the Plain."

1. Introductory.

Modern study of the contents of the two discourses in the light of current views of the Synoptic problem leads to the conclusion that the sermon in Mt is, at any rate in large measure, a compilation of sayings of Jesus, originally remembered out of connection, and gradually collected and massed in the present elaborate composition. As evidence for this should be studied: (1) The many parallels in Lk scattered in wholly different connections; (2) the internal analysis of the discourse itself (*e.g.*, cf. Mt 5 21-26, 6 5-15, 7 1-12); (3) the analogy of such a collection as Mt 10 5-42 (cf. Lk 9 2-6 = Mk 6 8-13; Lk 10 3-12; and other parallels in Lk) or Mt 23 1-39 (cf. Lk 11 37-52, 13 34-35, 20 45-47 = Mk 12 38-40). Similar considerations with regard to the sermon in Lk are probably sufficient to justify the same conclusion there.

A satisfactory answer to the many questions of literary and historical criticism raised in trying to understand the meaning, structure, and probable origin of the Sermon on the Mount would go far to solve the great and complicated problem of the his-

tory of the Synoptic tradition of our Lord's sayings before its codification in our Gospels. See GOSPEL, GOSPELS. The view underlying the present article will be found stated below (§ 6).

2. Position in Mt.

In Mt the sayings of Jesus which were not remembered as part of a conversation are chiefly presented in a series of long discourses relating to well-defined topics. Thus:

Chs. 5–7. (Sermon on the Mount.) The life of a disciple.
Ch. 10 5-42. Precepts to disciples for mission work.
Ch. 11 2-19. Sayings about John the Baptist.
Ch. 13 1-52. Seven parables on growth and the Kingdom.
Ch. 18. Principles and precepts for community life.
Ch. 23. Polemic against scribes and Pharisees.
Chs. 24–25. Apocalyptic discourse and parables.

Note how Mt has expressly called attention to this arrangement by his uniform concluding formula, 7 28 (cf. Lk 7 1), 11 1, 13 53, 19 1, 26 1. See MATTHEW, GOSPEL OF.

The place of each of these discourses in the order of Mt's Gospel is partly determined by Mt's own plan for treating successive topics, partly by the occurrence of something in Mk (on whose sequence Mt was largely dependent) to which the additional material of Mt could be attached (thus cf. in contents and position Mt 13 1-53 and Mk 4 1-34; Mt 18 1-35 and Mk 9 33-50; Mt 23 1-39 and Mk 12 38-40; Mt 24 1-51, 25 1-46 and Mk 13 1-37).

The Sermon on the Mount probably owes its position as the first of these long discourses to the fundamental significance of its topic.

3. Position in Lk.

In Lk, unlike Mt, the sayings of Jesus are not systematically arranged in large masses. Only the beginnings of the working of this tendency can be traced (*e.g.*, Lk 12 13-34, 54-59, 14 1-24, 15 1-32); so far as possible (*i.e.*, nearly everywhere excepting in 6 20–8 3 and 9 51–18 14) Lk follows the sequence in which Mk had arranged his material.

In the present case the author of Lk for some reason, probably because he found it so in his source, associated the sermon with the choice of the Apostles and with the mention of throngs attendant upon the Galilean preaching. Accordingly, he introduces it (6 20-49) at the point where in following Mk he found both of these mentioned (Mk 3 7-19).

4. Contents of the Sermon in Mt.

The general theme is "The Life of a Disciple." It is treated with reference to various aspects, both moral and religious, so that the titles often given, such as "The New Torah," "The Righteousness of the Kingdom," "The Relation of Jesus' Teaching to the Teaching and Practise of the Pharisees," are too specific and narrow.

I. The Beatitudes, 5 3-12, all in the same form (cf. Ps 1 1, 41 1, 65 4—formula of congratulation, not of blessing) fall into three groups of essentially different character:

(a) i–iv (vs. 3-6), paradoxical beatitudes, explaining who are most likely to respond to Jesus' call to discipleship, viz., the people of the humble ranks of life, the lower classes, "the poor in spirit" (*i.e.*, those whose spirit is that of the 'poor'), "the sad," "the lowly" (EV "meek"), "they that hunger and thirst after righteousness" (*i.e.*, those who, being in a famine of righteousness, have none to boast of). The phrases all describe the same class of persons in various ways (cf. Lk 18 9-14, the Pharisee and the publican).

(b) v–vii (vs. 7-9), emphasizing three traits of character which the disciple must foster—mercifulness, purity of heart (*i.e.*, freedom from evil purposes), peaceableness.

(c) viii, ix (vs. 10-12), comfort for the disciple's hardships.

II. Salt and Light, 5 13-16; the duties of the disciples to the world, viz., to season and to illuminate.

III. The Righteousness of the True Disciple, 5 17–6 18.

A. The rigor of Jesus' requirements (5 17-20).

Mt 5 17-19 is held by many to be a Jewish-Christian addition, not a genuine utterance of Jesus. But cf. Mt 23 2-3. In fact, the excision even of 5 18 is required neither by Mk 7 18-19 nor by any other utterance of Jesus. He taught that the non-moral is not morally significant either in a positive or negative way, but did not in consequence of that find it necessary to break with the Law of his people. The contrasts of Mt 5 21-48 are not criticisms of the Law of Moses, but intensified applications of its underlying principles; cf. Mk 10 5.

B. (5 21-48) Jesus' ideals of moral conduct in their contrast with the necessarily lax requirements of public law and legal administration.

1. Anger, vs. 21-26.

(a) Not merely murder but anger wrong, vs. 21-22.

(b) Reconciliation to brother man more important than formal worship of God, vs. 23, 24.

(c) Prudence dictates concessions, vs. 25, 26.

2. Licentious passion, vs. 27-30.

(a) Not merely adultery but lustful desire wrong, vs. 27, 28.

(b) Any deprivation whatever is better than to commit sin, vs. 29, 30.

3. Divorce, vs. 31, 32.

All divorce, except for fornication, is wrong.

4. Oaths and truthfulness, vs. 33-37.

(a) Not merely false swearing wrong, but the disciple must be so truthful as to need no oath, vs. 33, 34a, 37.

(b) All oaths equally binding, vs. 34b-36.

5. Revenge, vs. 38-42.

(a) Not merely the excessive revenge which the Law forbade, but any indulgence of revengeful impulse wrong; illustrated by cases of (1) personal violence, (2) oppression by legal process, (3) impressment to service, vs. 38-41.

(b) Kindred precept on generous giving, ver. 42.

6. Universal range of good-will, vs. 43-48.

The disciple must not merely love his friends, as the heathen do, but his enemies, with the perfect inclusiveness of God.

C. Jesus' ideals of religious practise, in their contrast with prevalent abuses, 6 1-18.

"Righteousness," used in 5 20 in the sense of right conduct generally, has in 6 1 the narrower sense of pious exercises. Almsgiving, prayer, and fasting were the three chief pious habits of the Pharisees.

1. General principle; pious exercise must be free from ostentation, ver. 1. This is illustrated by

2. Almsgiving, vs. 2-4. No almsgiving for show before men.

3. Prayer, vs. 5-15.

(a) No prayer for show before men, vs. 5, 6.
(b) Prayers to be made with rational intelligence and with brevity, vs. 7, 8.
(c) A model prayer, vs. 9-13.
(d) God's forgiveness conditioned by ours.
4. Fasting, vs. 16-18.
No fasting for show before men.
IV. The True Disciple's Complete Devotion to God, 6 19-34.
A. Single-hearted devotion to God's service the true aim of life, vs. 19-24.
(a) Heavenly treasure alone permanent, vs. 19-21.
(b) Parable of the inner light, vs. 22, 23.

As in the case of the eye, which is the lamp of the body through which light enters, so the center of illumination of the soul (viz., the 'heart,' with its thoughts and purposes) must be a clear medium for God's light, or else the soul is in darkness.

(c) Only one master possible, ver. 24.
B. Single-hearted trust in God's fatherly care a duty; to be concerned about food and raiment is to fail in devotion to God and God's Kingdom, vs. 25-34.
V. The Disciple's Attitude Toward Men and Toward God, 7 1-12.
A. Toward men; precepts against self-righteous arrogance, vs. 1-6.
(a) Against arrogant censoriousness, vs. 1, 2.
(b) Against looking at others' faults, ver. 3.
(c) Against officiously attempting to improve others, vs. 4, 5.
(d) Ironical warning against officiousness, ver. 6.

This is often understood seriously as a direct precept against wasteful effort.

B. Toward God; prayer, vs. 7-11.
C. The Golden Rule as containing the sum total of right conduct, ver. 12.
VI. The Necessity of Moral Effort, Good Conduct, Obedience to Jesus' Words, vs. 13-27.
A. The two ways, vs. 13, 14.
B. Fruits the only test, vs. 15-20.
C. Not profession but practise will secure entrance into the Kingdom, vs. 21-23.
D. Concluding parable; not hearing Jesus' words but doing them brings security, vs. 24-27.

5. Contents of the Sermon in Lk.

The shorter sermon of Lk may be analyzed as follows:
I. The Beatitudes and Woes, 6 20-26.
A. Comfort for the poor, the hungry, the sad, the persecuted, in their (temporary) wretchedness, vs. 20-23.
B. Warning to the prosperous, since their prosperity is only temporary (cf. Lk 12 15-21).
II. The Characteristics of the Disciple's Attitude, 6 27-38.
A. Universal range of the disciple's love, vs. 27, 28.
B. The disciple's character manifested in submission to personal violence and robbery, and in generous giving, vs. 29, 30.
C. The Golden Rule, ver. 31.
D. Universal range of love and beneficence, vs. 32-35.
E. The disciple must be merciful, avoid censoriousness, show a forgiving spirit, and act generously, vs. 36-38.
III. Good Character and Conduct Requisite, 6 39-49.
A. For the disciple who would guide and improve others, vs. 39-42.
B. Because source and product correspond, vs. 43-45.
C. Concluding parable; not hearing Jesus' words but doing them brings security, vs. 46-49.

6. Comparison of the Two Forms.

A comparison of the contents of the two forms of the Sermon on the Mount shows the same general theme, and many of the same precepts arranged in the same general order. The resemblances between Mt 5 11, 12 and Lk 6 22, 23 point clearly to a common source, probably written. Of the material in Lk only 6 24-26, 27b, 28a, 38a, 39-40, 45 are not found, exactly or for substance, in the sermon in Mt.

There are, however, marked differences. Mt is much more systematic than Lk, and follows a more definite unifying idea in the several paragraphs and in the whole. The setting of some of the precepts gives them a very different bearing in the two sermons (cf. Mt 5 6 with Lk 6 21a; Mt 5 39 with Lk 6 29). Mt is mainly occupied with the manifold contrast of Jesus and the Pharisees, and is full of local Palestinian allusions and color; while with Lk the kernel of the whole is the general principle of universal love, the precepts are put in such form as to be generally applicable, and the conditions presupposed are rather those of the Christian world at large than of Palestine. In both Mt and Lk the traces of editorial work can be detected; each form corresponds closely with the general character of the Gospel in which it stands. Especially noteworthy is the fact that much of the material of the elaborate composition in Mt is found scattered in disconnected sections of Lk, chiefly in chs. 11 and 12. For these facts in detail reference must be had to a harmony of the Gospels.

On the whole, the facts seem best accounted for by supposing a written source containing a sermon shorter than that in Mt, but longer than that in Lk. The form in Mt then gives a better idea than that in Lk of the source, but has been much elaborated and expanded by the addition of cognate material. The original collection, which would seem to have been already represented in the source as a sermon spoken in "the mountain district," "to the disciples," on a definite occasion, must have contained at least the following parts:

Four beatitudes, Mt 5 3, 4, 6, 11, 12; Lk 6 20-23.
Prohibition of revenge, Mt 5 38-42; Lk 6 29, 30.
Universal love, Mt 5 43-48; Lk 6 27, 28, 32-36.
Against self-righteous arrogance, Mt 7 1-5; Lk 6 37-42.
Golden Rule, Mt 7 12; Lk 6 31.
Requirement of moral effort, fruits, obedience, Mt 7 16-27; Lk 6 43-49.

It probably also contained other parts of what is now Mt 5 21-48, and perhaps much more besides.

The characteristics of the sermon in Mt, as already briefly indicated, give good grounds for believing it to represent, in the main, more accurately than does that in Lk, the original forms of the sayings which it contains. The greater "spirituality" sometimes

claimed for the form in Lk, from which greater originality is inferred, is in reality only the more general and less pungent quality of the sayings in Lk due to the interest of the evangelist in making them intelligible and readily applicable to his Gentile readers.

Whether this original sermon was a real connected discourse spoken by our Savior and remembered by the disciples, or whether it was itself only a primitive collection of sayings preserved without the circumstances of their original utterance, is an unsettled question. Various considerations, such as the analogy of the later tendencies to compilation seen in Mt and Lk, the occasional and conversational character of Jesus' mode of teaching as portrayed in Mk, the relation of the main topics by which the sayings are grouped to the problems of life and apologetics in the second Christian generation, the singularity of this discourse in the Gospels—would lead the present writer to suppose that the earliest and briefest form of the sermon that we can recover was itself a compilation.

7. Outside Parallels.

Many parallels to the precepts of the Sermon on the Mount have been found in Jewish writings (mostly later, but not necessarily dependent on the utterances of Jesus), and in Greek and Roman moralists, especially Epictetus and Seneca. Many of these will be found quoted in the Commentaries, esp. Broadus on Mt. See also Lightfoot, "St. Paul and Seneca" in *Com. on Philippians*. This would be expected in these highly developed systems of morals, and does not detract from the true and unique significance of the moral teaching of Jesus Christ, which lay not in its novelty, but in its singular purity and inwardness, in its solid basis of spiritual theism, and in its consequent power.

Literature: Commentaries on Mt and Lk, esp. Broadus on Mt (1887); Lives of Christ, esp. Keim (Eng. transl. 1876–81) and B. Weiss (Eng. transl. 1883, 1884); Works on N T Theology; A. Tholuck, *Exposition of Christ's Sermon on the Mount* (Eng. transl. 1834); B. W. Bacon, *The Sermon on the Mount* (1902). The most important recent critical discussions are by C. W. Votaw in *HDB*, extra vol.; Moffatt in *EB*; Heinrici, *Die Bergpredigt* (1900, 1905). Useful homiletical treatments are: W. B. Carpenter (Bp. of Ripon), *The Great Charter of Christ* (1895); C. Gore, *The Sermon on the Mount* (1896). See also *Ecce Homo*, and (for its suggestiveness only) Tolstoy, *My Religion*.

J. H. R.

SERPENT. See Palestine, § 26; Satan, § 1; also Dragon, and Semitic Religion, § 32.

SERPENT: In addition to the Biblical references to serpents which must be taken in their literal sense, there are others which must be understood differently. (1) The serpent in the Paradise story (Gn 3 1 ff.). This story is now generally interpreted as a symbolic rather than literal representation of the fall of man. The serpent serves in the story as the representative of that which opposes God and good. There was probably some basis in current legendary or mythical ideas for such symbolism. In the ancient Babylonian epic of Creation (see Cosmogony, § 4) the negative aspect of the cosmos—*i.e.*, chaos, the watery abyss, darkness, evil, etc.—is symbolized as a great dragon or serpent. As yet, however, no exact parallel to the serpent of the Paradise story has been found in Babylonian literature, although parallels to other elements of the story are numerous. In the N T Satan is spoken of as "that old serpent," probably with some reference to the story of Eden (Rev 12 9 ff., 20 2). (2) In a few passages (Job 26 13; Is 27 1) there seems to be a direct reference to the mythological serpent or dragon, in order to show the supremacy of J" over all things (see Leviathan). It is possible also that in Am 9 3, a similar reference is made. On the **brazen serpent** of Nu 21 9, see Nehushtan, and on serpents in general see Palestine, § 26 (cf. Gunkel, *Schöpfung und Chaos*, pp. 29 ff.).

E. E. N.

SERUG, sĭ'rŭg (שְׂרוּג, *serūg*): The 'son' of Reu (Gn 11 20 ff., called **Saruch** in AV of Lk 3 35). Probably connected with the district *Sarug*, mentioned in the Assyrian records.

E. E. N.

SERVANT. See Slavery.

SERVANT OF JEHOVAH (Servant of the Lord AV): In the second part of the Book of Isaiah (chs. 40–66) the prophet in setting forth his great theme of consolation (cf. 40 1 ff.) makes frequent use of the expression "servant of J"." The passages are 41 8-10, **42** 1-4, 6 f., 19 f., 43 10, 44 1-4, 21-23, 45 4, **49** 1-6, **50** 4-9, **52** 13–**53** 12, those in heavy-faced type being considered the four most important ones. Closely connected with some of these passages are their contexts, *e.g.*, 49 7-10 is in the nature of a reply to 49 1-6, but in this reply the word "servant" is not used.

In 41 8-10 Israel is addressed as the "Servant of J"," as "chosen" by Him, and not rejected, and is encouraged by the recommendation not to fear, for J" will uphold him by His righteousness. In the next passage (42 1-4) the Servant is described (1) as the one in whom J" delights, (2) as endued with the spirit of J", and (3) as appointed to a great work, involving not only Israel itself, but the nations, a work of judgment, of instruction and enlightenment. The work is to be done in a quiet, gentle spirit. In this the Servant is not exactly identical with Israel, for he has a work to do for Israel. In 42 19 ff. and 43 8-10, it is Israel as a whole, rather than idealized, that seems to be mainly in the prophet's mind, yet even in 43 10 there is some idealization. The same is true of 44 1-4, 21-23 and 45 4. But in 49 1-6 the idealization is again prominent. Here the Servant is the speaker, confessing the failure of his past work, at the same time conscious of his high mission as a prophet, to restore Jacob to J" and to be a light to the nations. In 50 4-9, the Servant is again the speaker, representing himself as taught by J", especially in connection with the severe discipline of suffering, in order that he might teach others. In these sufferings the Servant is sustained by his faith in J", and is confident that J" will vindicate him. In 52 13–53 13 the idealization reaches its climax. The passage may be analyzed as follows: (1) The Servant's astonishing exaltation (52 13-15). Though he had been considered marred, disfigured, and despised, now even kings were startled at his exaltation. (2) Then the Servant's historic past is set forth as involving something wonderful. His early growth was unobserved and lowly, he was despised, rejected, subjected to sufferings, which nevertheless were vicarious—for "us," and these sufferings were crowned

with death and burial with the wicked, though he was innocent (53 1-9). (3) But in all this a great Divine purpose was being fulfilled, and after all the Servant is "to see his seed," "prolong his days," and "shall be satisfied." Many through him will be made righteous, and victory will crown his career (53 10-12).

The true interpretation of these remarkable passages is to be found in the view that while the prophet derived elements of his delineation from the experience of Israel, there is an idealization here which neither Israel as a whole nor any part or individual of Israel known to the prophet ever completely realized. The prophet is setting forth principles—principles of the Divine method in realizing the supreme Divine purpose among men. Israel was, in part, an illustration of these principles. But there was more to them than Israel had been able to grasp or express. One figure alone in all history has fully met the ideal sketched by the prophet here. Yet it is neither necessary nor possible to hold that the prophet foresaw His actual career, His life, His cross, and His resurrection. The prophet grasped certain of those great essential elements which, just because they are necessarily true, must have been realized in Him who came to fulfil all righteousness. Chief among these is the principle of vicarious suffering as the only means whereby transgression may be atoned for, but there are others of almost equal importance. For theories and discussions the reader may consult Skinner in *Camb. Bible, ad loc.*; G. A. Smith in *Expos. Bible, ad loc.* and Davidson in his *O T Prophecy*, chs. xxi–xxiv. E. E. N.

SERVICE (עֲבוֹדָה, *'ăbhōdhāh*): Commonly designates all manner of work done for another (Gn 30 26; Ex 1 14). But in the O T the word developed a specific meaning in connection with the ritual; so that the term signifies work done in the course of offering worship in the sanctuary of J" (Ex 30 16; Nu 4 4, etc.; cf. also He 9 1, 6, 9). Naturally, it was first applied to the labors of the Levites employed to take care of the vessels and furniture of the sanctuary; afterward, to the higher work of the priesthood in the performance of official duties at the altar. From this to the more spiritual sense of worship without ritual the transition was easy. This last sense is represented in Paul's exhortation to present the body as a living sacrifice, "a reasonable service" (Ro 12 1, "spiritual service" RV and RVmg. Gr.). In the more general sense of plain ministration to a need, the word occurs but rarely (Ps 104 14, "labor" RVmg.), which is illustrated by Paul's use of it to designate help in the form of money (Ro 15 1, 31 AV; II Co 9 12, 11 8 AV) A. C. Z.

SET BATTLE IN ARRAY. See Warfare, § 4.

SETH, SHETH (שֵׁת, *shēth*, Σήθ): **1.** A son of Adam. In Gn 4 25 f. (J) he is the third son and the name is derived from *shāth* in sense 'he hath appointed [me another seed].' In Gn 5 3 ff. (P; cf. Lk 3 38) he is the first son of Adam, and ancestor of the so-called Sethite line. **2.** A name for the Moabites (Nu 24 17 AV), but probably not a proper name. Gray, *Int. Crit. Com., ad loc.*, with others, suggests *sē'ēth*, 'pride,' RV and others, *shē'th*, "tumult." C. S. T.

SETHUR, sī'thūr (סְתוּר, *ṣethūr*): One of the spies (Nu 13 13). E. E. N.

SETTINGS. See Ouches.

SETTLE. See Temple, § 24.

SEVEN, THE. See Church Life and Organization, § 3.

SEVEN, SEVENTY. See Numbers, Significant and Symbolic, § 7.

SEVEN CHURCHES. See Revelation, Book of, § 2.

SEVEN STARS: The AV rendering of the term *kīmāh*, Pleiades RV (Am 5 8). See Astronomy, § 5.

SEVENEH, sę-ven'e (סְוֵנֵה, *ṣewēnēh*, **Syene** AV and RVmg.): A town on the E. bank of the Nile, just above the first cataract and opposite the island of Elephantine. Its position at a point where the river is difficult to navigate, on account of rocks and swift currents, made S. an admirable site for a fortress and at the same time a boundary landmark. But for the earlier part of the history of Egypt, Elephantine, on account of its still stronger situation, occupied this place of frontier fortress. In Ezk (29 10, 30 6) the reading is doubtful, but the marginal rendering "from Migdol to Syene" of AV and RV is the most satisfactory. If we are to read **tower** (Heb. *migdōl*), the fortified castle of the town is probably intended. The modern town is called *Assuan* (*Aṣwān*). Recently (1900 and later) a number of Aramaic papyri belonging to the Persian period have been discovered at Elephantine, showing that there was at that time (470–400 B.C.), a flourishing colony of Jews at this place, having their own temple to J" and in correspondence with their brethren in Palestine. A. C. Z.

SHAALABBIN, shê"a-lab'in (שַׁעַלַבִּין, *sha'ălabbīn*), and **SHAALBIM,** sha-al'bim (שַׁעַלְבִים, *sha'ălbhīm*): A town assigned to Dan (Jos 19 42), long retained by the Canaanites (Jg 1 35), but held by Israel in Solomon's day (I K 4 9). It was on the southern slope of the hills of Ephraim. Conder identifies it with *Selbît* (Jerome's *Selebi*), 2 m. N. of Emmaus (*'Amwās*), map III, D 5. Eusebius and Jerome identify it with *Salaba*, near Samaria. Possibly the **Shaalbonite** (II S 23 32; I Ch 11 33) was from this town. C. S. T.

SHAALBONITE, sha-al'bo-nait (שַׁעַלְבֹנִי, *sha'ălbhōnī*): Probably a native of Shaalabbin (II S 23 32; I Ch 11 33). E. E. N.

SHAALIM, shê'a-lim, **THE LAND OF** (אֶרֶץ־שַׁעֲלִים, *'erets sha'ălīm*): A district which Saul passed through when seeking his father's asses (I S 9 4). It was evidently not far from the N. boundary of Benjamin. Some find here a textual error for "Shaalbim"; others connect it with "the land of Shual" (I S 13 17), which lay N. of Michmash. C. S. T.

SHAAPH, shê'af *or* -af (שַׁעַף, *sha'aph*): **1.** A descendant of the Jerahmeelite Caleb (I Ch 2 47). **2.** Another of the same family (I Ch 2 49). E. E. N.

SHAARAIM, shê"a-rê'im (שַׁעֲרַיִם, *sha'ărayim*): **1.** A town in the lowland of Judah (Jos 15 36), near the Philistine territory in the *Wâdy es-Ṣanṭ* (I S

17 52, where Wellhausen reads "in the gateways" of Ekron; cf. RVmg.). Conder identifies it with *Khirbet Sa'îreh*, W. of *Beit 'Atâb*. **2.** A town in Simeon (I Ch 4 31 =Shilhim, Jos 15 32; and Sharuhen, 19 6). Map II, C 3. C. S. T.

SHAASHGAZ, shê-ash'gaz (שַׁעַשְׁגַּז, *sha'ashgaz*): The chamberlain to whom Esther was entrusted (Est 2 14). E. E. N.

SHABBETHAI, shab'bę-thai, -thê, *or* shab-beth'-a-ai (שַׁבְּתַי, *shabbᵉthay*), 'born on the Sabbath': A Levite, prominent in the days of Ezra (Ezr 10 15; Neh 8 7, 11 16). E. E. N.

SHACHIA, sha-cai'a *or* shak'i-a (שָׁכְיָה, *shākhᵉyāh*): A descendant of Benjamin (I Ch 8 10). E. E. N.

SHADOW OF DEATH: This term is the literal rendering of the Heb. *tsalmāwēth*. RVmg. and most moderns render "deep darkness," from a different pointing of Heb. (*tsalmūth* or *-mōth*). It means 'darkness' (Am 5 8; Job 3 5, etc.), is descriptive of Sheol (Job 10 21 f., 38 17), and a figure of danger and distress (Jer 2 6, 13 16; Is 9 2 [1]; Ps 44 19 [20], 107 10, 14, 23 4; Briggs, continuing the figure of vs. 1-3, here suggests "gloomy [dark] ravine [valley]"). C. S. T.

SHADRACH, shê'drac (שַׁדְרַךְ, *shadhrakh*, perhaps the Babyl. *Šudur-Aku*, 'command of Aku'): The Babylonian name given to Hananiah, one of Daniel's Jewish companions (Dn 1 7,2 49, etc.). With Meshach and Abednego he was cast into the fiery furnace because he would not worship the golden image set up by Nebuchadrezzar. C. S. T.

SHAFT. See ARMS AND ARMOR, § 1.

SHAGEE, shê'gi (שָׁגֵא, *shāgē'*, **Shage** AV): The father of Jonathan, one of David's heroes (I Ch 11 34). See also HARARITE. E. E. N.

SHAHARAIM, shê"ha-rê'im (שַׁחֲרַיִם, *shaḥărayim*), 'double dawn' (?): Apparently the reputed ancestor of several Benjamite families of mixed descent (I Ch 8 8). E. E. N.

SHAHAZUMAH, shê"ha-zū'mā (שַׁחֲצוּמָה, *shaḥătsūmāh*), and **SHAHAZIMAH,** sha-haz'i-mā: A town of Issachar (Jos 19 22). Site unknown. E. E. N.

SHALEM, shê'lem (שָׁלֵם, *shālēm*): A city near Shechem (Gn 33 18 AV), but perhaps the original reading was "Jacob came in peace [*bᵉshālōm*] to the city of Shechem" (so RV); yet see Map III, F 3.

SHALIM, shê'lim. See SHAALIM. E. E. N.

SHALISHA, sha-lai'sha *or* shal'i-sha (שָׁלִשָׁה, *shālīshāh*): The "land of Shalisha" appears to have been N. or NW. of the "hill-country of Ephraim" (I S 9 4), perhaps near Baal-Shalisha (q.v.). E. E. N.

SHALLECHETH, GATE OF. See TEMPLE, § 8.

SHALLUM, shal'um (שַׁלּוּם, *shallūm*), 'recompensed' (?): **1.** The ancestral head of a clan (a) of Simeon (I Ch 4 25), (b) of Naphtali (I Ch 7 13, called **Shillem,** Gn 46 24), the **Shillemites** (Nu 26 49), and (c) of a Jerahmeelite family (I Ch 2 40, 41). **2.** The murderer of Zechariah, King of Judah, slain by Menahem (q.v.), after a reign of one month (II K 15 10 ff.). **3.** The father of Jehizkiah (II Ch 28 12). **4.** The uncle of Jeremiah (Jer 32 7). **5.** The father of Hilkiah the priest (I Ch 6 12 f.; Ezr 7 2). **6.** The husband of Huldah (II K 22 14). **7.** A son of King Josiah (I Ch 3 15; Jer 22 11), also called Jehoahaz (q.v.) (II K 23 30-34). **8.** The father of Maaseiah (Jer 35 4). **9.** The ancestral head of a family of porters (Ezr 2 42 =Neh 7 45; cf. I Ch 9 17, 19, 31), probably the same as **Shelemiah** (I Ch 26 14), **Meshelemiah** (I Ch 9 21, 26 1), and **Meshullam** (Neh 12 25). **10.** A porter (Ezr 10 24). **11.** One of the "sons of Bani" (Ezr 10 42). **12.** The son of Hallohesh, and one of those who helped on the wall of Jerusalem (Neh 3 12). **13.** The son of Colhozeh, and ruler of the district of Mizpah, who repaired the fountain-gate of the wall of Jerusalem (Neh 3 15). E. E. N.

SHALMAI, shal'mai, -mê, *or* shal'ma-ai. See SALMAI.

SHALMAN, shal'man (שַׁלְמָן, *shalmān*): The name of the destroyer of Beth-arbel (Hos 10 14), which is commonly held to be a shorter form of "Shalmaneser," the name of several kings of Assyria. Wellhausen, *ad loc.*, identifies him with Shalmaneser II, and considers the passage a later insertion. Schrader (*COT*, II, 138 ff.) identifies him with a Moabite king, *Salamanu*, mentioned in the great triumphal inscription of Tiglath-pileser III, in which case he would have been a contemporary of Hosea. C. S. T.

SHALMANESER, shal"man-î'zẽr (שַׁלְמַנְאֶסֶר, *shalman'eṣer*; Assyrian, *Shulmanu-asharidu*, 'Shulman is chief'): Of the four Assyrian kings of this name, the second and fourth are mentioned in the O T. Shalmaneser II ruled 860–825 B.C. He came directly into contact with Ahab and his allies at the battle of Karkar in 854 B.C., and collected tribute of Jehu in 842 B.C. The latter event was commemorated by extensive bas-reliefs on the so-called Black Obelisk discovered by Layard at *Nimroud* in 1845. Shalmaneser IV (727–722 B.C.) succeeded the great Tiglath-pileser III (II K 17 3, 18 9). This king, of whom we have no known inscriptions, showed great activity, according to Josephus (*Ant.* IX, 14, 2), in campaigning against Phœnician and Palestinian cities. Hoshea, the last ruler of the Northern Kingdom, at first paid him tribute under his oath to Tiglath-pileser III, but ultimately formed an alliance with So, the King of Egypt, and refused payment. This defiance brought on war, Hoshea was taken captive, and Samaria besieged three years (II K 17 3-5). Some time during this siege Shalmaneser died (under what circumstances is unknown), and Sargon II assumed the throne and gathered the fruits of the long siege in the capture of the city. I. M. P.

SHAMA, shê'ma (שָׁמַע, *shāma'*), 'he hears': One of David's heroes (I Ch 11 44). E. E. N.

SHAMARIAH, sham"a-rai'ā. See SHEMARIAH, 2.

SHAMBLES: The Eng. word "shambles" (from the Lat. *scamellum*, a 'stool,' or 'bench') meant originally the butchers' stalls, or benches, on which meat was laid for sale. The Gr. μάκελλον used in I Co 10 25 is really the Lat. word *macellum*, a 'meat or provision market.' E. E. N.

SHAME: This term renders (1) *bōsh*, 'put to shame,' and derivatives. (2) *ḥāraph*, 'reproach,' 'shame,' and derivatives. (3) *khālam*, 'humiliate,' and derivatives. (4) *qālōn*, 'ignominy.' (5) *'erwāh*, 'nakedness,' *'pudenda'* (rendered "shame" only in Is 20 4). (6) *ḥāṣadh*, 'be reproached' (Pr 25 10). (7) *ḥāphēr*, 'to be abashed,' 'ashamed' (Pr 13 5; Ps 71 24, 83 17; Is 54 4). (8) *shimtsāh*, 'whispering' (Ex 32 25, "derision" RV). (9) *αἰσχρός*, 'dishonorable' (I Co 11 6, 14 35; Eph 5 12); *αἰσχύνη*, the 'sense of shame' (Lk 14 9), 'ignominy,' visited on one (He 12 2) which should arise from guilt (Ph 3 19), 'a thing to be ashamed of' (Rev 3 18; Jude ver. 13); *καταισχύνειν*, 'to dishonor,' 'put to shame' (ICo 11 22). (10) *ἀτιμία*, 'dishonor' (I Co 11 14). (11) *ἐντρέπειν*, 'to arouse sense of shame' (I Co 4 14), *ἐντροπή*, 'shame' (I Co 6 5, 15 34). (12) *παραδειγματίζειν*, 'to expose to public disgrace' (Heb 6 6).

The term "shame" is used for the subjective feeling, either for oneself or for another, expressed by 'ashamed,' 'put to shame,' etc.; and also for the objective cause. The feeling of shame may be awakened by sins of various kinds and degrees (Ezk 16 27, 54; Pr 10 5, 29 15, 13 5; Jer 2 26; Pr 11 2; I Co 4 14; II Co 4 2, etc.); by unconventionalities (I Co 11 6, 14 35; Eph 5 12); by exposure of the body (II S 6 20; Is 20 4; Mic 1 11; fig. Rev 3 18, 16 15; also, where 'shame' stands for the parts uncovered, II S 13 13; Is 47 3; Ezk 39 26; Jer 13 26; Nah 3 5); by reproach, insult, contumely, or actual maltreatment of the person at the hands of another (Jg 18 7; Is 50 6; He 12 2; I S 20 34; Ps 69 7 [8]; II S 13 13; Mk 12 4; I Th 2 2; He 6 6, etc.); by the disgrace or act of another closely related to the individual (Pr 12 4, 10 5, 29 15); by betrayal, disaster, disappointment (Jer 2 36; Is 20 5; Ps 83 16 [17], "confusion" RV; Jl 1 11, "confounded" RV; Ps 119 116). It is especially as a punishment of individuals or nations by God for sin that shame comes, and the righteous desire to be avenged by having the ungodly be made ashamed (Ezk 16 52; Is 22 18; Ps 132 18, etc.). In Hos 9 10; Jer 3 24, 11 13, *bōsheth*, "shameful thing" RV, has evidently been substituted for the Divine name *ba'al*. Cf. the similar substitution in proper names (Jerubbesheth, II S 11 21 = Jerubbaal, Jg 6 32; Ishbosheth, II S 2 8, 10 = Eshbaal, I Ch 8 33, 9 39); see BAAL, and these names. C. S. T.

SHAMED, shê'med. See SHEMED.

SHAMER, shê'mẹr. See SHEMER.

SHAMGAR, sham'gār (שַׁמְגַּר, *shamgar*): The son of Anath, and the first of the six minor judges (Jg 3 31) who smote 600 Philistines and delivered Israel. In Jg 5 6 no mention is made of such a deliverance, and here the foes are the Canaanites. The name S. is foreign, perhaps Hittite, and Anath is the name of a Canaanite goddess. His deed is analogous to that of Samson (Jg 15 15) and Shammah (II S 23 11 f.). Jg 3 31 seems to be a late insertion, as 4 1 follows 3 30, and many think that Shamgar was put in, in order not to have Abimelech counted among the twelve judges. C. S. T.

SHAMHUTH, sham'huth (שַׁמְהוּת, *shamhūth*): An Izrahite, one of David's captains (I Ch 27 8); probably the same as **Shammah** (II S 23 25) and **Shammoth** (I Ch 11 27). E. E. N.

SHAMIR, shê'mẹr (שָׁמִיר, *shāmīr*): **I.** A Levite of the sons of Micah (I Ch 24 24; *shāmūr* K^{e}thibh). **II. 1.** A town in the hill-country of Judah (Jos 15 48). It is identified with *Khirbet Sômara*, SW. of Hebron, a ruin with walls, caves, graves, and cisterns. **2.** A town of Issachar in the hill-country of Ephraim and the home of Tola (Jg 10 1 f.); probably in the NE. near the Plain of Jezreel. C. S. T.

SHAMMA, sham'mα (שַׁמָּא, *shammā'*): A descendant of Asher (I Ch 7 37). E. E. N.

SHAMMAH, sham'mā (שַׁמָּה, *shammāh*): **1.** A son of Reuel, the son of Esau, and an Edomite chief (Gn 36 13, 17; I Ch 1 37). **2.** The third son of Jesse (I S 16 9), and father of Jonadab, the friend of Amnon (II S 13 3, 32, **Shimeah,** *shim^{e}ah*) and of Jonathan, who slew a giant (II S 21 21, **Shimei,** *shim^{e}ī*, Q^{e}ri *shim^{e}a'*; I Ch 20 7; cf. 2 13, **Shimea, Shimma** AV, *shim^{e}a'*). He followed Saul to battle (I S 17 13). **3.** The son of Agee the Hararite, one of David's three chief heroes (II S 23 11), and father of Jonathan, one of David's thirty (II S 23 32 f., read Jonathan, *son of* Shammah; cf. I Ch 11 34, "J., son of Shagee"). **4.** A Harodite, one of David's thirty (II S 23 25; the same as "Shammoth the Haro-rite," I Ch 11 27, and "Shamhuth the Izrahite," I Ch 27 8, the captain of the fifth monthly course under Solomon). C. S. T.

SHAMMAI, sham'α-ai *or* sham'mê (שַׁמַּי, *shammay*, contracted form of "Shemaiah"): **1.** The ancestor of a Jerahmeelite family (I Ch 2 28, 32). **2.** The ancestor of a Calebite family near Maon (I Ch 2 44 f.). **3.** A descendant of Caleb, son of Jephunneh (I Ch 4 17). E. E. N.

SHAMMOTH, sham'meth. See SHAMHUTH.

SHAMMUA, sham-miū'α, **SHAMMUAH,** sham-miū'ā (שַׁמּוּעַ, *shammūa'*), 'heard': **1.** One of the spies (Nu 13 4). **2.** A son of David (II S 5 14; I Ch 14 4; called **Shimei** in 3 5). **3.** The head of a course of priests (Neh 12 18). **4.** A priest (Neh 11 17); see also SHEMAIAH. E. E. N.

SHAMSHERAI, sham-shẹ-rai, -rê, *or* sham''shẹ-rê'αi (שַׁמְשְׁרַי, *shamsh^{e}ray*): A descendant of Benjamin (I Ch 8 26). E. E. N.

SHAPHAM, shê'fαm (שָׁפָם, *shāphām*): A Gadite clan (I Ch 5 12). E. E. N.

SHAPHAN, shê'fαn (שָׁפָן, *shāphān*): **1.** A son of Azaliah, a scribe of Josiah's time. It was Shaphan who received the Book of the Law from the hands of the high priest Hilkiah (II K 22 8 f.) and conveyed it to the king. Afterward, he was sent to Huldah the prophetess, to consult her regarding some of the contents of the book. **2.** The father of Ahikam (Jer 26 24, 29 34) possibly, but not prob-

ably, the same as **1.** **3.** The father of Gemariah (Jer 36 10) and Jaazaniah (Ezk 8 11), probably the same as **1.** **4.** The father of Elasah (Jer 29 2), probably the same as **2.** A. C. Z.

SHAPHAT, shê'fat (שָׁפָט, *shāphāṭ*), 'He has judged': **1.** One of the spies (Nu 13 5). **2.** A Gadite clan (I Ch 5 12). **3.** One of David's herdsmen (I Ch 27 29). **4.** The father of Elisha the prophet (I K 19 16, etc.). **5.** A late descendant of David (I Ch 3 22). E. E. N.

SHAPHER, shê'fẹr. See SHEFER.

SHAPHIR, shê'fẹr *or* shaf'ẹr (שָׁפִיר, *shāphīr*, Saphir AV): A town of Judah (Mic 1 11). Map II, C 1. E. E. N.

SHARAI, sha-rê'ai, shê'rê, *or* shar'a-ai: (שָׁרַי, *shāray*): One of the "sons of Nebo" (Ezr 10 40). E. E. N.

SHARAIM, sha-rê'im *or* shar'a-im. See SHAARAIM.

SHARAR, shê'rār (שָׁרָר, *shārār*): The father of Ahiam, one of David's heroes (II S 23 33), called Sacar in I Ch 11 35. E. E. N.

SHARE. See PLOW.

SHAREZER, sha-rī'zẹr (שַׂרְאֶצֶר, *shar'etser*): **1.** One of the sons of Sennacherib (II K 19 37 = Is 37 38). The Assyrian form of the name is probably *shar-uzur*, 'protect the prince.' With Adrammelech, his brother, he slew his father while he was worshiping in the house of his god Nisroch (Assyr. *Nusku*). The Babylonian Chronicle and the records of Nabonidus agree that Sennacherib was slain by one of his sons, but the name is not given. **2.** A contemporary of Zechariah the prophet (Zec 7 2, Sherezer AV) who was sent from Bethel to Jerusalem to inquire of the priests whether the returned exiles should still persist in observing the fasts which were instituted in commemoration of the dates of the disasters that had befallen Jerusalem and the Jewish people about 588–586 B.C. I. M. P.

SHARON, shār'ọn (שָׁרוֹן, *shārōn*), probably from a root meaning 'plain' or 'level country': **1.** The undulating plain extending from Joppa and Ramleh northward along the Mediterranean coast to Mt. Carmel; about 50 m. long and varying from 6 to 12 m. in breadth. Map III, C 4, D 1, 2, 3. It is unusually fertile (Is 65 10; Song 2 1). The oak still flourishes in the northern portion as probably in the days of Isaiah (35 2); the southern portion is richly cultivated. In early spring the luxuriant grass and richly colored flowers render this plain the garden of Palestine. Unfortunately, the sand-dunes along the sea are persistently encroaching upon it. Shitrai the Sharonite (I Ch 27 29) was over David's herds that fed in Sharon. See also PALESTINE, § 11. **2.** A region E. of the Jordan (I Ch 5 16), which, however, is better identified with the elevated plateau or table-land in Gilead between the Arnon and Heshbon (cf. Dt 3-10). G. L. R.

SHARONITE, shār'ọn-ait. See SHARON.

SHARUHEN, sha-rū'hen (שָׁרוּחֶן, *shārūḥen*): A city of Simeon (Jos 19 6), perhaps the same as Shilhim (15 32) and Shaaraim (I Ch 4 31). See SHAARAIM. E. E. N.

SHASHAI, shê'shai, -shê' *or* shash'a-ai (שֵׁשַׁי, *shāshay*): One of the "sons of Bani" (Ezr 10 40). E. E. N.

SHASHAK, shê'shak (שֶׁשַׁק, *shāshaq*): A descendant of Benjamin (I Ch 8 14, 25). E. E. N.

SHAUL, shê'ul *or* shōl (שָׁאוּל, *shā'ūl*), 'asked for'; cf. Saul: **1.** The ancestral head of a Simeonite clan of mixed blood (Gn 46 10; Ex 6 15, etc.), the Shaulites (Nu 26 13). **2.** A king of Edom, from "Rehoboth by the River" (Gn 36 37, "Saul" AV; I Ch 1 48 f.), perhaps of Aramæan origin. **3.** A descendant of Levi (I Ch 6 24). See also SAUL. E. E. N.

SHAVE, SHAVING: This is the translation of (1) *gāzaz* (only Job 1 20), usually 'shear.' (2) *gālaḥ*, 'shave,' for which *ξυρᾶν* is used in LXX. and N T. (3) The AV rendering of a phrase (Nu 8 7) which is given more literally in RV, "cause a razor to pass over." Shaving was a means of purification from plague (Lv 13 33), leprosy (Lv 14 8 f.), defilement (Nu 6 9, 8 7). A captive female slave was to shave her head before her marriage, as a sign that her forlorn condition was at an end (Dt 21 12). An Arabian widow terminates her period of mourning by a similar act. The shaving of the head and beard as a sign of mourning (Dt 14 1; Jer 41 5) was forbidden the priests (Lv 21 5; Ezk 44 20). When the vow of a Nazirite was fulfilled, he shaved his head (Nu 6 18; Ac 21 24). In II S 10 4 = I Ch 19 4 the shaving of the beard was to put the men to shame. Cf. HAIR; RAZOR. C. S. T.

SHAVEH, shê've (שָׁוֵה, *shāwēh*), 'level': A 'vale' (*i.e.*, a broad open valley) where the king of Sodom met Abram returning from the rescue of Lot (Gn 14 17). It was probably the place near Jerusalem called "the King's Vale" (q.v. and cf. II S 18 18). E. E. N.

SHAVEH-KIRIATHAIM, -kir''i-a-thê'im (שָׁוֵה קִרְיָתַיִם, *shāwēh qiryāthayim*), 'the level [place] of Kiriathaim': The locality where Chedorlaomer smote the Emim (Gn 14 5). Probably the same as Kiriathaim. Map II, I 2. E. E. N.

SHAVSHA, shav'sha (שַׁוְשָׁא, *shawshā'*): A person mentioned in the list of David's chief officials (I Ch 18 16) as scribe, or secretary. He was the officer entrusted with all the state papers. The name is Aramaic, and it is quite probable that foreign correspondence necessitated the employment of an alien. In I K 4 3 Solomon's scribes, Elihoreph and Ahijah, are called sons of Shishai, who is to be identified with Shavsha (the Old Latin version reads "Shavsha"). In the two lists of David's officials in II S Seraiah is the scribe in 8 17, and Sheva in 20 25. These are scribal errors for "Shavsha." J. A. K.

SHAWL. See DRESS AND ORNAMENTS, § 6.

SHEAF. See AGRICULTURE, § 5.

SHEAL, shī'al (שָׁאַל, *she'āl*): One of "the sons of Bani" (Ezr 10 29). E. E. N.

SHEALTIEL, shę-al'ti-el (שְׁאַלְתִּיאֵל, *shᵉ'altī'ēl*), 'I have asked God': A son of the captive King Jeconiah, and the father of Zerubbabel, according to Ezr 3 2, 8, 5 2; Neh 12 1; Hag 1 1, 12, 14, 2 2. But I Ch 3 18 says that Zerubbabel was the son of Pedaiah, brother of S., and good grounds have been urged for the correctness of the text of Ch (see Kittel, *Hand-Kommentar z. A T, ad loc.*). In the LXX. and the N T (AV) S. takes the form **Salathiel** (Mt 1 12; Lk 3 27). E. E. N.

SHEAR. See NOMADIC AND PASTORAL LIFE, § 7.

SHEARIAH, shî"a-rai'ā (שְׁעַרְיָה, *shᵉ'aryāh*): A descendant of Saul (I Ch 8 38, 9 44). E. E. N.

SHEARING-HOUSE. See NOMADIC AND PASTORAL LIFE, § 7.

SHEAR-JASHUB, shî"ar-jash'ub *or* -jê'shub (שְׁאָר יָשׁוּב, *shᵉ'ār yāshūbh*), 'a remnant shall return': A son of Isaiah (Is 7 3; cf. 8 18, 10 20 f.). E. E. N.

SHEATH. See ARMS AND ARMOR, § 2.

SHEBA, shî'ba (שֶׁבַע, *shebha'*): **I. 1.** The ancestral head of a Gadite family (I Ch 5 13). **2.** A Benjamite who led a revolt against David soon after Absalom's death. The motive was, doubtless, jealousy on the part of the Benjamites (Saul's tribe) of David's success in quelling Absalom's rebellion, which they had hoped would end in dethroning David's dynasty. S. was unsuccessful and, besieged at Abel in N. Israel, he met his fate at the hands of the inhabitants (II S 20 1-22). **II. 1.** A region in Arabia; see ETHNOGRAPHY AND ETHNOLOGY, § 11, and SABEAN. **2.** A town in Simeon, according to Jos 19 2, but this is probably a textual error for **Shema** (Jos 15 26; the same as Jeshua, Neh 11 26). E. E. N.

SHEBAH, shî'bā. See SHIBAH.

SHEBAM, shî'bam. See SEBAM.

SHEBANIAH, sheb"a-nai'ā (שְׁבַנְיָהוּ, *shᵉbhanyāhū*, and שְׁבַנְיָה, *shᵉbhanyāh*), 'J" has brought me back': **1.** A Temple musician (I Ch 15 24). **2.** A Levite who assisted Ezra (Neh 9 4 f.; possibly also 10 12). **3.** Another Levite (Neh 10 10; but many MSS. read here "Shechaniah"). **4.** A priest (Neh 10 4, 12 14, called "Shechaniah" in ver. 3). E. E. N.

SHEBARIM, sheb'a-rim (שְׁבָרִים, *shᵉbhārīm*), 'broken [pieces]': Apparently a place-name (Jos 7 5), though possibly meaning 'quarries.' The site is unknown, but was not far from Ai. E. E. N.

SHEBAT, shî'bat (שְׁבָט, *shᵉbhāṭ*, Sebat AV): The eleventh month of the Jewish year. See TIME, § 3. E. E. N.

SHEBER, shî'bęr (שֶׁבֶר, *shebher*): A son of the Jerahmeelite Caleb (I Ch 2 48). E. E. N.

SHEBNA, sheb'na (שֶׁבְנָא, *shebhnā'*), **SHEBNAH,** sheb'nā (שֶׁבְנָה, *shebhnāh*) (II K 18 18, 26): The steward of King Hezekiah's house, and, apparently, a foreigner and man of wealth (Is 22 15-18). He looked upon himself, however, as permanently identified with Judah, since he had a magnificent mausoleum built for himself. The prophet Isaiah rebuked him, and predicted that he should not rest in this sepulcher. His retirement from office took place in 701, when Eliakim was given his place. But, in a passage of subsequent date (Is 36 3, 11, 22, 37 2), he is spoken of as "secretary," which may mean either that the office of scribe was a degradation from that of steward, or that the dating of the passage is based upon an error. A. C. Z.

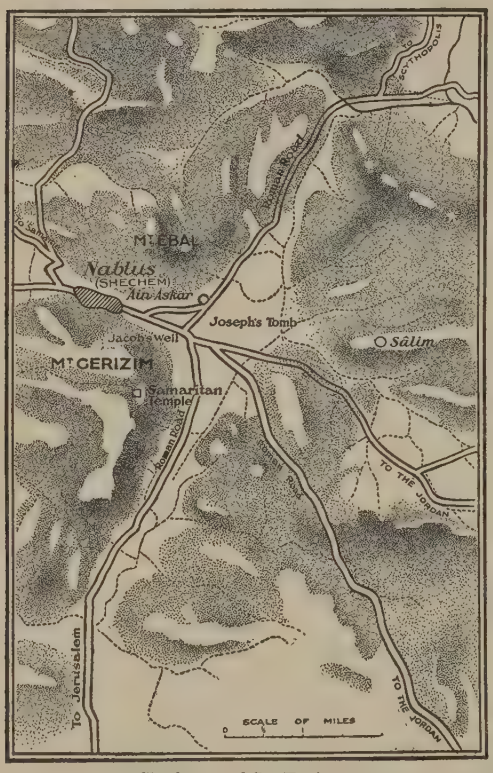
SHEBUEL, shę-biū'el *or* sheb'yu-el (שֶׁבוּאֵל, *shᵉbhū'ēl*): **1.** The ancestor of a family of Gershonite Levites (I Ch 23 16, 26 24, **Shubael** in 24 20). **2.** The ancestor of a family of singers (I Ch 25 4; **Shubael** in ver. 20). E. E. N.

SHECANIAH, SHECHANIAH, shec"a-nai'ā (שְׁכַנְיָה[הוּ], *shᵉkhanyāh[ū]*), 'J" hath taken up his abode': **1.** The head of a family descended from David (I Ch 3 21 f.; Ezr 8 3, 5). **2.** A priest to whom the tenth lot fell (I Ch 24 11 = shebaniah, Neh 10 4, 12 14), the representative of a priestly family which returned with Zerubbabel (Neh 12 3). **3.** The son of Jehiel. He confessed the sin of having a foreign wife (Ezr 10 2). **4.** The keeper of the east gate and father of a wallbuilder (Neh 3 29). **5.** The father-in-law of Tobiah (Neh 6 18). **6.** A priest in charge of apportioning the free-will offerings for the priests (II Ch 31 15). C. S. T.

SHECHEM, shî'kem (שְׁכֶם, *shᵉkhem*), 'the neck and shoulders,' or 'the back': **I.** An important city in the hill-country of Ephraim, situated in the narrow valley (100 yds. wide) between Mounts Ebal and Gerizim, on the great highway between Judæa and Galilee (Jos. *Ant.* IV, 8 44). Map III, F 3. According to Eusebius (*Onom.*), the city owed its name to Shechem, "the son of Hamor the Hivite, the prince of the land" (Gn 34 2, 33 18, 19). More probably the name, which means 'shoulder' or 'back,' was assigned to this place because it lay on the watershed between the Mediterranean and the Jordan Valley. Jerome (*Ep. Pan.* xvi) identified it with the modern *Nâblus*, the same as the *Flavia Neapolis* of Vespasian. Josephus (*BJ*, IV, 8 1) knew it by the ancient name Mabortha or Mabartha, signifying 'pass' or 'crossing.' S. is frequently mentioned in the O T. Abram, on entering Canaan, built an altar there (Gn 12 6, 7). When Jacob returned from Paddan-aram "he bought the parcel of ground, where he had spread his tent," and erected an altar (33 18-20). Jacob gave to Joseph "one portion," literally, 'one *shᵉkhem*' (Gn 48 21, 22). From the heights of Ebal and Gerizim the laws of Dt were promulgated (Dt 27 12-14; Jos 8 33-35). By the inhabitants of S., Abimelech, the son of Gideon, was made king; and when they rebelled against him he captured their city and sowed its site with salt (Jg ch. 9). At S. the northern tribes revolted against Rehoboam (I K ch. 12), and Jeroboam I chose the place for his royal residence. When Samaria was made the capital of N. Israel in Omri's time, S. naturally declined in political importance. Two centuries later it became the chief city of the Samaritans (Sir 50 26; Jos. *Ant.* XI, 8 6). In Nehemiah's time these built a temple on Mt. Gerizim which was destroyed by John Hyrcanus (129 B.C.). To-day

the remnant of the Samaritans—"the smallest religious sect in the world," numbering not more than 170 souls—resides in S. and continues to worship on Mt. Gerizim.

S. is the center of hallowed associations. About 1½ m. E. from the city on the main road to Jerusalem is Jacob's well (*Bir Yaḳûb*), at which Jesus met the woman of Samaria (Jn 4 5 ff.). Less than ½ m. N. of Jacob's well is the traditional tomb of Joseph (*Ḳabr Yûsuf*). About midway between these and



Shechem and Its Environs.

the city is the village of *Ballâta*, the name of which seems to preserve the Aramaic word for oak (*ballût*) and perhaps also gives a hint as to the location of the "oak of Moreh," under which Jacob buried the idols of his household (Gn 12 6, 35 4; Jos 24 26; Jg 9 6). On the basis of Ac 7 16, a tradition grew up in the early Church that Jacob's twelve sons were buried at S., but Josephus says they were buried at Hebron (*Ant.* II, 8 2). The present population of *Nâblus* is approximately 25,000. Its altitude above sea-level is 1,870 ft. Copious fountains supply it with good water. G. L. R.

II. 1. The son of Hamor, a Canaanite "prince," who became enamored of Dinah, the daughter of Jacob. His treatment of her greatly angered her brothers Simeon and Levi, who artfully demanded that Shechem and the Shechemites be circumcised as the condition on which he would be permitted to marry Dinah. When the men of Shechem were thus physically incapacitated for defending their city, Simeon and Levi attacked them and put them to death (Gn 33 18–34 31). This story is now generally interpreted as referring to conflicts between Israelite tribes and the Canaanite city, rather than as between individuals. **2.** The eponymous name of a clan or family of Manasseh, the **Shechemites** (Nu 26 31; Jos 17 2). **3.** A son of Shemidah (I Ch 7 19). E. E. N.

SHECHEMITE, shĭ'kem-aĭt. See SHECHEM, II, 2.

SHEDEUR, shed'ē-ūr (שְׁדֵיאוּר, *shᵉdhē'ūr*): 'Shaddai is light': A chief of Reuben (Nu 1 5, 2 10, etc.). E. E. N.

SHEEP, SHEPHERD. See FOOD AND FOOD UTENSILS, § 10; PALESTINE, § 24; and NOMADIC AND PASTORAL LIFE, §§ 4 ff.

SHEEP-COTE, SHEEP-FOLD. See NOMADIC AND PASTORAL LIFE, §§ 4 ff.

SHEEP-GATE. See JERUSALEM, § 9.

SHEERAH, shĭ'ē-rā (שְׁאֵרָה, *sheĕrāh*, Sherah AV): An Ephraimite clan inhabiting Beth-horon (both Upper and Lower) and **Uzzen-sheerah** (I Ch 7 24). The location of Uzzen-sheerah is unknown. E. E. N.

Types of Shepherds' Crooks.

SHEET: (1) The translation of the Heb. *miṭpaḥath* (Ru 3 15 AV), which is correctly rendered in RV by 'mantle.' (2) The rendering of the Gr. *ὀθόνη*, 'linen,' or, more specifically, 'fine linen' (Ac 10 11). In post-classical Gr. *ὀθόνη* was used of sails and sailcloth, and this may be its signification here. J. M. T.

SHEETS: The AV rendering of the Heb. *ṣᵉdhīnīm* in Jg 14 12 f., correctly rendered "linen garment" in RV. See DRESS AND ORNAMENTS, § 2. E. E. N.

SHEHARIAH, shĭ"hə-rāi'ā (שְׁחַרְיָה, *shᵉḥaryāh*), 'J" is the dawn': A descendant of Benjamin (I Ch 8 26). E. E. N.

SHEKEL. See MONEY, §§ 3 ff.

SHEKINAH, shę-kāi'nə, shĭ-, shek'e-nā, *or* shekāi'nā: A late Jewish term denoting the idea of God's abiding presence among His people through His glory. It is derived from a root, *shkn*, meaning 'to dwell,' and may be translated 'that which abides.' From this comes the word *mishkān*, the term used for the Tabernacle. The Biblical antecedents of the conception begin with God's revealing His presence through the symbol of light (as in the burning bush, q.v.). In the account of the approach of Moses to Him on Mount Sinai a thick cloud is pictured as resting on the top of the mountain, and within it the glory of J" in the form of a devouring flame (Ex 24 16-18). And in the finished Tabernacle the presence of God was signified by day through a cloud, which by night was either seen to go up or was supplanted by fire (Ex 40 34, 38). But in the

intertestamental period, first, the name "Shekinah" is fixed, and, secondly, its meaning is changed from that of a symbol of the Divine presence to that of an aspect of divinity embodied and made visible to the physical eye. A distinction, moreover, is drawn between the Shekinah and the glory. The glory is the visible form of the Shekinah; and, conversely, the Shekinah is the substance of the glory. Thus in the Targums, all the instances where J" is reported as moving from one place to another are rendered by the substitution of the word "Shekinah" for the Divine name. Likewise, where God is said to dwell at any place, in the Heb. text the Targums render "cause His Shekinah to dwell" (cf. Gn 28 16; Ex 25 8; I K 8 12; Zec 8 3). The motive for resorting to the creation of such an intermediate being between the Godhead and His glory was undoubtedly the growth of the idea of transcendence, which tended to exalt God as far as possible by removing Him from the possibility of immediate touch with coarse matter and sinful man. This tendency was brought to its fullest development by Philo, who attributed to God an absolutely abstract being and an eternal, unchangeable substance (cf. Drummond, *Philo*, II, 23–30).

In the N T, neither the doctrine of nor a name for the Shekinah appears. But the influence of the Jewish view may be seen in the different concepts given to the term "glory." The glory is, for instance, enumerated by Paul along with the covenant, the Law, the ritual, and the promises as constituting the privileges of the Jews, which scarcely leaves room for doubting that by the term "glory" the Shekinah is meant (cf. also He 1 3, 9 5). Traces of the same conception are to be found in Ro 6 4; I P 4 14 and Ja 2 1. See also GLORY. A. C. Z.

SHELAH, shî'lā: **1** (שֶׁלָה, *shēlāh*). A son of Judah (Gn 38 5 ff., etc.), the ancestor of the **Shelanites** (Nu 26 20). **2** (שֶׁלַח, *shelaḥ*). A son of Arpachshad (Gn 10 24, 11 12-15, **Salah** AV; I Ch 1 18). E. E. N.

SHELEMIAH, shel"ę-mai'ā (שֶׁלַמְיָהוּ, *shelemyāh[ū]*): **1.** A Levite doorkeeper of the Tabernacle (I Ch 26 14). **2, 3.** Two of the "sons of Bani" who had foreign wives (Ezr 10 39, 41). **4.** The father of Hananiah, a repairer of the wall (Neh 3 30). **5.** A priest, appointed a treasurer by Nehemiah (Neh 13 13) = **3** or **4**(?). **6.** A son of Cushi (Jer 36 14), probably of Egyptian origin. **7.** A son of Abdeel, commanded by Jehoiakim to take Baruch and Jeremiah (Jer 36 26). **8.** The father of Jehucal (Jer 37 3, 38 1). **9.** The father of Irijah (Jer 37 13). C. S. T.

SHELEPH, shî'lef. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

SHELESH, shî'lesh (שֶׁלֶשׁ, *shēlesh*): A descendant of Asher (I Ch 7 35). E. E. N.

SHELOMI, shę-lō'mai *or* shel'o-mai (שְׁלֹמִי, *shelōmī*): The father of Ahihud, prince of Asher (Nu 34 27). E. E. N.

SHELOMITH, shę-lō'mith *or* shel'o-mith (שְׁלֹמִית, *shelōmīth*), 'peacefulness' (?): **1.** The mother of the Israelite who blasphemed the name of J" (Lv 24 11). **2.** A Levite (I Ch 23 9, **Shelomoth** RV). **3.** The head of a Levite family (I Ch 23 18, **Shelomoth** in 24 22). **4.** A descendant of **3** (I Ch 26 25-28, **Shelomoth** RV). **5.** A son of Rehoboam (II Ch 11 20). **6.** The ancestor of a post-exilic family (Ezr 8 10). **7.** A daughter of Zerubbabel (I Ch 3 19). E. E. N.

SHELOMOTH, shę-lō'meth *or* shel'o-meth. See SHELOMITH, **2, 3, 4.**

SHELUMIEL, shę-lū'mi-el (שְׁלֻמִיאֵל, *shelūmī'ēl*), 'God is conciliated' (?): A chief of Simeon (Nu 1 6, 2 12, etc.). E. E. N.

SHEM, shem (שֵׁם, *shēm*, in the N T Sem AV): The eldest son of Noah (Gn 5 32, etc.). He is considered in the O T as the ancestor of the whole Semitic race. On the entire subject see, in general, ETHNOGRAPHY AND ETHNOLOGY. E. E. N.

SHEMA, shî'ma (שָׁמַע, *shāma'*), 'he has heard' (abbreviated from Shemaiah): **I. 1.** A Jerahmeelite clan (I Ch 2 43 f.). **2.** A Reubenite (I Ch 5 8). **3.** A Benjamite clan (I Ch 8 13). **4.** One of Ezra's assistants (Neh 8 4). **II.** A city of Judah (Jos 15 26), or Simeon, perhaps the Sheba of 19 2. See SHEBA, **II, 2.** E. E. N.

SHEMAAH, shę-mê'ā *or* shem'a-ā (שְׁמָעָה, *shemā'āh*): The father of Ahiezer and Joash, two of David's warriors (I Ch 12 3). E. E. N.

SHEMAIAH, shę-mê'yā (שְׁמַעְיָה[וּ], *shema'yāh[ū]*), 'J" hath heard': **1.** A prophet who counseled Rehoboam not to war against Israel (I K 12 22 = II Ch 11 2). He also brought Rehoboam and his people to repentance, when Shishak attacked Jerusalem (II Ch 12 5, 7). He is said to have written histories of his time (II Ch 12 15). **2.** The father of Uriah the prophet (Jer 26 20). **3.** The Nehelamite, a false prophet, deported to Babylon, who answered Jeremiah's letter to the Babylonian exiles with a complaint concerning him to the priest Zephaniah. Jeremiah prophesied that for this he would die in exile (Jer 29 24-32). **4.** The father of Delaiah (Jer 36 12). **5.** A son of Shecaniah and the father of Hattush (I Ch 3 22). **6.** The head of a Simeonite family (I Ch 4 37). **7.** The head of a Reubenite family (I Ch 5 4). **8.** A Levite (I Ch 9 14; Neh 11 15). **9.** A Levite (I Ch 9 16 = Shammua, Neh 11 17). **10.** A Kohathite chief (I Ch 15 8, 11). **11.** A Levite, the son of Nathaneel, who recorded the allotment of priestly offices in the time of David (I Ch 24 6). **12.** A son of Obed-edom (I Ch 26 4, 6, 7). **13.** A Levite sent by Jehoshaphat to teach the Law in the cities of Judah (II Ch 17 8). **14.** A son of Jeduthun, who helped to cleanse the Temple in the days of Hezekiah (II Ch 29 14). **15.** A Levite in charge of the distribution of the free-will offerings in the cities of the priests (II Ch 31 15). **16.** A chief Levite under Josiah (II Ch 35 9). **17.** A son of Adonikam who returned with Ezra (Ezr 8 13). **18.** One sent by Ezra to Iddo to ask for ministers for the house of God (Ezr 8 16). **19.** A man with a foreign wife (Ezr 10 31). **20.** A builder of the wall (Neh 3 29). **21.** One who tried to intimidate Nehemiah (Neh 6 10 ff.). **22.** A priest who returned with Zerubbabel (Neh 12 6, 18, 35) and sealed the covenant (Neh 10 8). **23.** A prince of

Judah who took part in the dedication of the wall (Neh 12 34). **24.** A priest who also assisted in the service of dedication (Neh 12 36). **25.** A priest who gave thanks at the dedication of the wall (Neh 12 42). **26.** A priest with a foreign wife (Ezr 10 21).
C. S. T.

SHEMARIAH, shem″a-rai′ā (שְׁמַרְיָהוּ, *shemaryāhū*), 'J″ guards': **1.** One of David's warriors (I Ch 12 5). **2.** A son of Rehoboam (II Ch 11 19, **Shameriah** AV). **3.** One of "the sons of Harim" (Ezr 10 32). **4.** One of "the sons of Bani" (Ezr 10 41).
E. E. N.

SHEMEBER, shem-ī′bẹr *or* shem′ẹ-bẹr (שֶׁמְאֵבֶר, *shem'ēbher*): The king of Zeboim (Gn 14 2), conquered by Chedorlaomer (vs. 9 ff.).
E. E. N.

SHEMED, shī′med (שָׁמֶד, *shemedh*, **Shamed** AV; many Heb. MSS. read "Shemer"): A Benjamite clan inhabiting Ono and Lod (I Ch 8 12).
E. E. N.

SHEMER, shī′mẹr (שָׁמֶר, *shemer*): **1.** The ancestral head of an Asherite clan (I Ch 7 34, in ver. 32 called **Shomer**). **2.** The owner of the hill which Omri purchased for his capital, Samaria (I K 16 24). **3.** A Levite (I Ch 6 46). **1** and **3** are given as **Shamer** in AV. See also Shemed.
E. E. N.

SHEMIDA, shẹ-mai′da (שְׁמִידָע, *shemīdhā'*): The ancestral head of a Gileadite clan, the **Shemidaites,** counted as of Manassite descent (Nu 26 32; Jos 17 2; I Ch 7 19, **Shemidah** AV).
E. E. N.

SHEMINITH, shem′i-nith. See Music and Musical Instruments, § 3 (4), and Psalms, § 3.

SHEMIRAMOTH, shẹ-mir′a-mȯth (שְׁמִירָמוֹת, *shemīrāmōth*): **1.** A Levite musician (I Ch 15 18, 20, 16 5). **2.** A Levite teacher (II Ch 17 8).
E. E. N.

SHEMUEL, shẹ-miū′el *or* shem′yū-el (שְׁמוּאֵל, *shemū'ēl*), 'name of God' (see Samuel): **1.** The "prince" of Simeon (Nu 34 20). **2.** The ancestral head of a clan of Issachar (I Ch 7 2). On I Ch 6 33 see Samuel (the prophet).
E. E. N.

SHEN, shen (שֵׁן, *shēn*), 'tooth': Samuel is said to have set up a stone between Mizpah and 'the Shen' (I S 7 12). The LXX. indicates that the original reading was "Jeshanah," a place mentioned in II Ch 13 19. See also Ebenezer.
E. E. N.

SHENAZZAR, shẹn-az′zār (שְׁנַאצַּר, *shen'atsar*): A son of Jeconiah, the captive king of Judah (I Ch 3 18). The name is probably of Babylonian origin (perhaps *Sin-uṣur* or *Sin-shar-uṣur*). The identification with Sheshbazzar (Ezr 1 8, 11) is possible, but not certain.
E. E. N.

SHENIR, shī′nẹr. See Senir.

SHEOL, shī′ōl. See Burial and Burial Customs, § 3, and Eschatology, §§ 18–21.

SHEPHAM, shī′fam (שְׁפָם, *shephām*): A place on the N. border of Canaan (Nu 34 11). Site unknown.
E. E. N.

SHEPHATIAH, shef″a-tai′ā (שְׁפַטְיָה, *shephaṭyāh*), 'J″ has judged': **1.** A son of David by Abital (II S 3 4; I Ch 3 3). **2.** A Haruphite, one of David's warriors (I Ch 12 5). **3.** The ruler of the tribe of Simeon (I Ch 27 16). **4.** A son of Jehoshaphat (II Ch 21 2). **5.** A noble who opposed Jeremiah (Jer 38 1). **6.** The ancestral head of a post-exilic family (Ezr 2 4, 8 8; Neh 7 9), and **7** of a family of "Solomon's servants" (Ezr 2 57; Neh 7 59). **8.** The head of a Benjamite family (I Ch 9 8). **9.** The ancestor of a Judahite family (Neh 11 4).
E. E. N.

SHEPHER, shī′fẹr (שֶׁפֶר, *shepher*, **Shapher** AV), 'beautiful': A mountain (Nu 33 23 f.). Site unknown.
E. E. N.

SHEPHERD. See Nomadic and Pastoral Life, §§ 4 ff.

SHEPHI, shī′fai, **SHEPHO,** shī′fō (שֵׁפִי, *shephī* [Gn], שֵׁפוֹ, *shephō* [Ch]): A Horite clan (Gn 36 23; I Ch 1 40).
E. E. N.

SHEPHUPHAM, shẹ-fiū′fam (שְׁפוּפָם, *shephūphām*), and **SHEPHUPHAN,** shẹ-fiū′fan (שְׁפוּפָן, *shephūphān*): The ancestral head of the **Shephuphamites** (Nu 26 39, **Shuphamites** AV), a clan of Benjamin (Nu 26 39, **Shupham** AV; I Ch 8 5). Cf. Gn 46 21 and see Muppim.
E. E. N.

SHERAH, shī′rā. See Sheerah.

SHERD. See Potsherd.

SHEREBIAH, sher″ẹ-bai′ā (שֵׁרֵבְיָה, *shērēbhyāh*): A prominent Levite in the days of Ezra (Ezr 8 18, 24, where "priests" should be corrected to "Levites"; Neh 8 7, 9 4 f., 10 12, 12 8, 24).
E. E. N.

SHERESH, shī′resh (שֶׁרֶשׁ, *sheresh*): The ancestral head of a Manassite clan (I Ch 7 16).
E. E. N.

SHEREZER, shẹ-rī′zẹr. See Sharezer.

SHERIFF: The rendering of the obscure term תִּפְתָּאֵי, *tiphtāyē'* (Dn 3 2, 3), the meaning of which is unknown.
E. E. N.

SHESHACH, shī′shac (שֵׁשַׁךְ, *shēshakh*): A name for Babylon (Jer 25 26, 51 4, where it is parallel to Babylon), a form of Babel obtained by means of the so-called Athbash, whereby the last letter of the alphabet is used for the first, the next last for the second, etc.
C. S. T.

SHESHAI, shī′shai *or* -shê (שֵׁשַׁי, *shēshay*): One of several Canaanite clans or families, reputed to have been descended from "Anak," and of gigantic stature, who occupied Hebron. They were conquered by the Calebites (Nu 13 22; Jos 15 14; Jg 1 10).
E. E. N.

SHESHAN, shī′shan (שֵׁשָׁן, *shēshān*): A Jerahmeelite who, having no sons, gave his daughter in marriage to an Egyptian, Jarha (I Ch 2 31 ff.). It is likely that clan-relations are reflected in these statements.
E. E. N.

SHESHBAZZAR, shesh-baz′ar (שֵׁשְׁבַּצַּר, *sheshbatstsar*): The personage with whom Cyrus at Babylon entrusted the sacred vessels of the former Temple in Jerusalem, when the Jews first returned from the Exile in 537–536 B.C. (Ezr 1 8, 11). He is also credited with having laid the foundations of the

house of God in Jerusalem (Ezr 5 14, 16). The significance of his name and the identity of his person are much disputed. By some his name is thought to have been compounded of Babylonian elements, and, as the original of the name found in the LXX., *Sanabassar*, to have consisted of *sin-bal-uzur*, 'O [god] Sin, protect the son.' He is also identified with Shenazzar of I Ch 3 18, which would make him an uncle of Zerubbabel. Still another theory would wholly identify him with Zerubbabel, making the word "Sheshbazzar" a cryptogram, such as "Lebkamai" for "Babylon" (Jer 51 1), and other instances in later times. I. M. P.

SHETH, sheth (שֵׁת, *shēth*): A term rendered as a proper noun in Nu 24 17 AV. In RV, on the basis of a comparison with Jer 48 45, it is rendered "tumult." Some would read שְׁאֵת, 'pride.' E. E. N.

SHETHAR, shî'thar (שֵׁתָר, *shēthār*): One of the seven princes mentioned in Est 1 14. See PRINCES, THE SEVEN. E. E. N.

SHETHAR-BOZENAI, -bŏz'ĕ-nāi (שֵׁתַר בֹּזְנַי, *shethar bōznay*): One of the opponents of the returned exiles who tried to prevent the rebuilding of the Temple (Ezr 5 3, 6, 6 6, 13). The name may be a Persian proper noun, or it may be an official title. E. E. N.

SHEVA, shî'vȧ (שָׁוְא, *shwā'*): **1.** A Calebite clan (or individual?), inhabiting Machbena and Gibea (I Ch 2 49). **2.** David's scribe (II S 20 25). See SHAVSHA. E. E. N.

SHEWBREAD. See SACRIFICE AND OFFERINGS, § 13.

SHIBAH, shȧi'bā (שִׁבְעָה, *shibh'āh* [for שֶׁבַע]), Shebah AV), 'swearing': The name of the well near Beer-sheba (Gn 26 33). See BEER-SHEBA. E. E. N.

SHIBBOLETH, shib'o-leth (שִׁבֹּלֶת, *shibboleth*): The test word of the Gileadites for the defeated Ephraimites at the Jordan (Jg 12 6), since the latter could only say *ṣibbōleth*, wherein *ṣ* (ס) represents a different order of sibilants from *sh* (שׁ). The meaning of the term is uncertain. Parallels are found in the Sicilian Vespers, March, 1282, and the Flemish revolt, May, 1302, when the inability of Frenchmen to pronounce foreign phrases was the signal for their slaughter. A. S. C.

SHIBMAH, shib'mā. See SIBMAH.

SHICRON, shic'rŏn *or* shȧi'crŏn. See SHIKKERON.

SHIELD. See ARMS AND ARMOR, § 7.

SHIGGAION, shig-gê'yŏn, **SHIGIONOTH,** shig''i-ō'nŏth *or* shi-gai'o-nŏth. See PSALMS, § 3.

SHIHON, shai'hŏn. See SHION.

SHIHOR, shai'hōr. See NILE.

SHIHOR-LIBNATH, shai''hōr-lib'nath (שִׁיחוֹר לִבְנָת, *shīḥōr libhnāth*): A river on the border of Asher, possibly the *Nahr ez-Zerḳâ* S. of Mt. Carmel and just N. of Cæsarea (Jos 19 26). C. S. T.

SHIKKERON, shik'kĕ-rŏn (שִׁכְּרוֹן, *shikkārōn*, Shicron AV), 'drunkenness': A town on the NW. border of Judah (Jos 15 11). Site unknown. E. E. N.

SHILHI, shil'hai (שִׁלְחִי, *shilḥī*): The father of Azubah, the mother of Jehoshaphat (I K 22 42). E. E. N.

SHILHIM, shil'him (שִׁלְחִים, *shilḥīm*): A city in the SW. of Judah (Jos 15 32), called **Sharuhen** (19 6) and **Shaaraim** (I Ch 4 31). Site unknown. E. E. N.

SHILLEM, shil'em, **SHILLEMITE,** shil'em-ait. See SHALLUM.

SHILOAH, shi-lō'ā. See JERUSALEM, § 13.

SHILOH, shai'lō (שִׁלֹה, *shīlōh*): **I. 1.** A place of considerable importance in Israelitic history. Its location is explicitly given (Jg 21 19) as being "on the north of Bethel, on the east side of the highway that goeth up from Bethel to Shechem," and it has been identified with the modern *Seilūn*. Map III, F 4. With Tabernacle and Ark, Joshua moved his headquarters from Gilgal to Shiloh (Jos 18 1 ff.); it was here that the Benjamites secured wives by carrying off the virgins at a vintage festival (Jg 21 16 ff.). Under Eli and Samuel it figures prominently as a sanctuary, but the old Tabernacle seems to have given place to a permanent structure, called a temple (*hēkhāl*) in I S 1 9. It was probably destroyed by the Philistines at the time of the capture of the Ark (I S ch. 4; cf. Jer 26 6-9). Jeremiah predicts that the Temple at Jerusalem will meet a similar fate (Jer 26 6, 9). The city was rebuilt at a later period (Jer 41 5). In the 4th cent. Jerome refers to it as lying in ruins. **Shilonite** is applied to Ahijah the prophet as a dweller of Shiloh (I K 14 2) and to a Judahite family (Neh 11 5; **Shiloni** AV is an error).

II. "Shiloh" occurs in the phrase "until Shiloh come," an enigmatical clause in Gn 49 10, which has taxed the ingenuity of interpreters in all ages. The context runs: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." This passage clearly assigns a position of preeminence to the tribe of Judah, and attributes to it a sovereignty over the nations, but the phrase "until Shiloh come" does not convey an explicit idea to the reader. The following are the chief explanations suggested: (a) "Shiloh" is taken as a personal name of the Messiah—"the Peaceful or the Peace-bringer." Etymologically, these renderings are indefensible; historically, this interpretation is late, first occurring in a Talmudic tractate (*Sanh.* 98b), and the first version to incorporate it is that of Sebastian Münster, 1534. Further, the history of Messianic prophecy runs counter to this view, for the figure of a personal Messiah for the first time flashes across the mind of Isaiah. This exegesis has been universally discarded by modern scholars. (b) The readings of the ancient versions which point the Hebrew word *shellōh* (short for *'ăsher lō*, 'that which is to or for him') may be considered next. The LXX. reads "until there come that which [or he who] is his"; the Syriac and some MSS. of the LXX. "till he come whose it [*i.e.*, scepter] is" (cf. RVmg.). Consequently, we have a

prophecy of the Davidic dynasty as sovereign in Israel and conqueror of the nations. These renderings are not strictly grammatical as the text now stands. (c) Till he—*i.e.*, Judah—come to Shiloh (cf. RVmg.). This is an exact translation of the original, and has been adopted by the greatest modern exegetes. The meaning is that after the Conquest Judah will come to Shiloh, the capital of the tribes, and abdicate his position of leader which he has held during the wanderings and the Conquest. It is taken to refer to an assembly of Israel (Jos 18 1-10). The objection to this view is that Judah is not known to have occupied such a position in that period. It is possible to determine only the general significance of the phrase; it is a Messianic prophecy in the broad sense, promising preeminence to Judah in Israel and the obedience of the nations.

LITERATURE: Briggs, *Messianic Prophecy* (1886); Driver, *Book of Genesis*; Orelli, *O T Prophecy of the Consummation of God's Kingdom* (1889); Schultz, *O T Theology* (Eng. transl.), vol. ii, pp. 337 ff. J. A. K.

SHILONI, shai-lō'nai, **SHILONITE,** shai'lo-nait *or* shi-lō'nait. See SHILOH, I.

SHILSHAH, shil'shā (שִׁלְשָׁה, *shilshāh*): A descendant of Asher (I Ch 7 37). E. E. N.

SHIMEA, shim'ę-a, **SHIMEAH,** shim'ę-ā: **1** (שִׁמְאָה, *shim'āh*). A Benjamite (I Ch 8 32), called **Shimeam** in 9 38. **2** (שִׁמְעָה, *shim'ah*). A brother of David (II S 13 3, 21 21; I Ch 20 7), elsewhere called **Shammah** (I Ch 16 9, etc.). **3** (שִׁמְעָא, *shim'ā'*). (a) A Merarite Levite (I Ch 6 30). (b) A Kohathite Levite (I Ch 6 39). E. E. N.

SHIMEAM, shim'ę-am. See SHIMEA, **1.**

SHIMEATH, shim'ę-ath (שִׁמְעָת, *shim'āth*): An Ammonitess, the mother of Jozachar (or of Zabad, according to II Ch 24 26), one of the conspirators against Joash, King of Judah (II K 12 21). E. E. N.

SHIMEI, shim'ę-ai (שִׁמְעִי, *shīm'ī*, also **Shimi,** Ex 6 17 AV): **1.** The second son of Gershon (Ex 6 17; Nu 3 18, etc.). The **Shimeites** (Zec 12 13; also **Shimites,** Nu 3 21 AV) are named after him; but they were neither a large nor a very coherent body. **2.** A son of Gera, of the house of Saul (II S 16 5 ff.), a typical malcontent of the tribe of Benjamin during the reign of David. **3.** A son of Ela and officer under Solomon (I K 4 18). During the last days of David, when Adonijah rebelled, he remained faithful to David (I K 1 8). **4.** A Ramathite (I Ch 27 27). **5.** A brother of David (also called Shimeah, II S 21 21). **6.** A brother of Zerubbabel (I Ch 3 19). **7.** A grandson of Simeon (I Ch 4 26). **8.** A son of Joel, a Reubenite (I Ch 5 4). **9.** The ancestral head of one of the main subdivisions of the Merarite Levites (I Ch 6 29). **10.** A son of Jahath, also a Levite, ancestor of Asaph (I Ch 6 42, 25 17). **11.** A Benjamite chief (I Ch 8 21, **Shimhi** AV, and **Shema** RVmg.). **12.** An assistant superintendent of the treasury under Hezekiah (II Ch 31 12). **13.** A Levite of the sons of Heman (II Ch 29 14). **14.** A Levite who married a foreign wife (Ezr 10 23). **15.** One of the "sons of Hashum" (Ezr 10 33). **16.** One of the "sons of Bani" (Ezr 10 38). **17.** A Benjamite, ancestor of Mordecai (Est 2 5). A. C. Z.

SHIMEON, shim'ę-ǫn (שִׁמְעוֹן, *shīm'ōn*): The same name as Simeon (q.v.) (Ezr 10 31). E. E. N.

SHIMHI, shim'hai. See SHIMEI.

SHIMI, shim'ai *or* shai'mai, **SHIMITE,** shim'ait. See SHIMEI.

SHIMMA, shim'ma. See SHAMMAH.

SHIMON, shai'mǫn (שִׁימוֹן, *shīmōn*): The head of a Judahite family (I Ch 4 20). E. E. N.

SHIMRATH, shim'rath (שִׁמְרָת, *shimrāth*): A descendant of Benjamin (I Ch 8 21). E. E. N.

SHIMRI, shim'rai (שִׁמְרִי, *shimrī*): **1.** A Simeonite (I Ch 4 37). **2.** The father of Jediael, one of David's heroes (I Ch 11 45). **3.** A chief of the Merarites and head of a family of doorkeepers (I Ch 26 10). **4.** A Levite who helped cleanse the Temple in the reign of Hezekiah (II Ch 29 13). C. S. T.

SHIMRITH, shim'rith (שִׁמְרִית, *shimrīth*): A Mo'abitess (II Ch 24 26); but see SHOMER. E. E. N.

SHIMRON, shim'rǫn (שִׁמְרוֹן, *shimrōn*): **I.** The fourth son of Issachar (Gn 46 13; Nu 26 24; I Ch 7 1), and ancestor of the **Shimronites** (Nu 26 24). **II.** A royal city of the Canaanites (Jos 11 1). It joined the confederacy formed by Jabin, King of Hazor, to withstand the advance of the Israelites into the region later called Galilee. Its site is a matter of conjecture. All that is certain is that it lay in the territory later assigned to the tribe of Zebulun, and probably in the northern portion of the same (19 15). Neubauer, following the Talmud, identifies it with the modern *Semûnieh*, 5 m. W. of Nazareth. It has an artificial hill with remains of a fortified city. It is also identified with *es-Semeiriyeh*, near Acre. Cf. the following article. C. S. T.

SHIMRON-MERON, -mi'rǫn (שִׁמְרוֹן מְרוֹן, *shimrōn-m'rōn*, K'thibh; *sh-m'r'ōn*, Q'ri): A Canaanite town W. of the Jordan, conquered by Joshua (Jos 12 20). It is possible that the names of two towns are intended, but it may be the fuller name for "Shimron" (q.v.). C. S. T.

SHIMSHAI, shim'shai, -shê, *or* -sha-ai (שִׁמְשַׁי, *shimshay*): A Persian official W. of the Euphrates who with others made complaint to Artaxerxes I regarding the rebuilding of the walls (not the Temple) of Jerusalem by the Jews, probably after Ezra's arrival and, therefore, c. 450 B.C. (Ezr 4 8 ff.). E. E. N.

SHINAB, shai'nab (שִׁנְאָב, *shin'ābh*): King of Admah (Gn 14 2). E. E. N.

SHINAR, shai'nār (שִׁנְאָר, *shin'ār*): This term was probably the equivalent of the Babylonian *shumer* and seems originally to have stood for central Babylonia (Gn 11 2, 14 1, 9). Later, it was extended to include the whole of Babylonia (Gn 10 10; Is 11 11; Zec 5 11; Dt 1 2). See BABYLONIA, §§ 8, 10, 13. J. F. McC.

SHION, shai'ǫn (שִׁיאֹן, *shī'ōn*, Shihon AV): A city of Issachar (Jos 19 19). Map IV, D 7.
E. E. N.

SHIPHI, shai'fai *or* shif'ai (שִׁפְעִי, *shiph'ī*): A Simeonite (I Ch 4 37). E. E. N.

SHIPHMITE, shif'mait (שִׁפְמִי, *shiphmī*): Zabdi is called "the Shiphmite" (I Ch 27 27), *i.e.*, a native of Shepham, or Shiphmoth. E. E. N.

SHIPHRAH, shif'rā (שִׁפְרָה, *shiphrāh*): One of the two Hebrew midwives mentioned in Ex 1 15.
E. E. N.

SHIPHTAN, shif'tan (שִׁפְטָן, *shiphṭān*): The father of Kemuel, "prince" of Ephraim (Nu 34 24).
E. E. N.

SHIPMASTER. See SHIPS AND NAVIGATION, §2.

SHIPS AND NAVIGATION: As long as the Israelite tribes were limited to the highland of Palestine, they concerned themselves little with ships and navigation. The oldest notices (Jg 5 17; Gn 49 13) speak only of the smaller tribes Asher and Zebulun as having their abode on the coast of the sea, and indicate nothing as to their participation in navigation. On the other hand, the charge brought against Dan in Jg 5 17 is to be understood in the sense that the people of this tribe were engaged in the service of the Phœnician shipowners instead of partaking in the holy war in the name of *J"*. It was only when David and Solomon needed the help of the Phœnicians in their building operations that navigation came to have some importance for Israel. For the messengers who passed back and forth between Tyre and Jerusalem, for the carpenters and stone-masons who were sent by Hiram to Jerusalem, for the workmen who were sent by Solomon to Lebanon, as well as for his contributions of wheat and oil to Hiram (II S 5 11; I K 5 15-32, 9 11, 14), during the favorable season of the year, the journey by sea was more convenient than by land. The Chronicler (II Ch 2 2-15; Ezr 3 7) supposed that the timbers procured from Hiram were brought in rafts to Joppa and thence overland to Jerusalem, but since the older source (I K 5 22 f.) leaves the choice of the port to Solomon, and since this monarch, according to Jg 1 27 f., Jos 17 11, had something to do with the well-known harbor Dor, S. of Carmel, it is very probable that the trade between him and the Phœnicians made use of this harbor. The second port which was in possession of Solomon and his successors (until 845, and, later, until 735) was Elath (Eloth, q.v.), on the Red Sea. From this place Solomon not only made claim to his share of the commerce with Arabia, but from here also he once undertook to send an expedition to the gold coast of Ophir. The harbor of Dor served him for the undertakings which he carried on in common with the Phœnicians on the Mediterranean. The destination of the latter voyages was Tarshish (Lat. *Tartessus*), that is, the Andalusian plain on both banks of the Guadalquivir in southern Spain. In both cases the voyage consumed three years (I K 10 22; II Ch 9 21). In later times the harbor of Dor belonged to the Northern Kingdom, two of whose tribes, Zebulun and Issachar, were famed (Dt 33 18 f.) in that they enjoyed the treasures of the sea. Consequently, navigation was not altogether unknown to both parts of Israel before the Exile, and that the case was not otherwise with the Jews after the Exile is evidenced in many places in the later literature (Jon 1 3 ff., where the prophet is mentioned as paying a regular **fare**; Ps 107 23-32; Pr 31 14; Ec 11 1; Is 33 21-23). About 145 B.C. Simon the Hasmonean made Joppa a harbor for Judæa (I Mac 14 5). The Roman edicts (Jos. *Ant.* XIV, 10) contain many references to the over-sea connections of the Jews, and Hyrcanus accused his brother Aristobulus before Pompey of being guilty of piracy (*Ant.* XIV, 3 2). In the times of Jesus there were many fishing-**boats** (πλοιάρια) on the Sea of Gennesaret, Josephus making mention of 330 small boats which he had assembled at Tarichеæ (*BJ*, II, 21 8).

1. Historical.

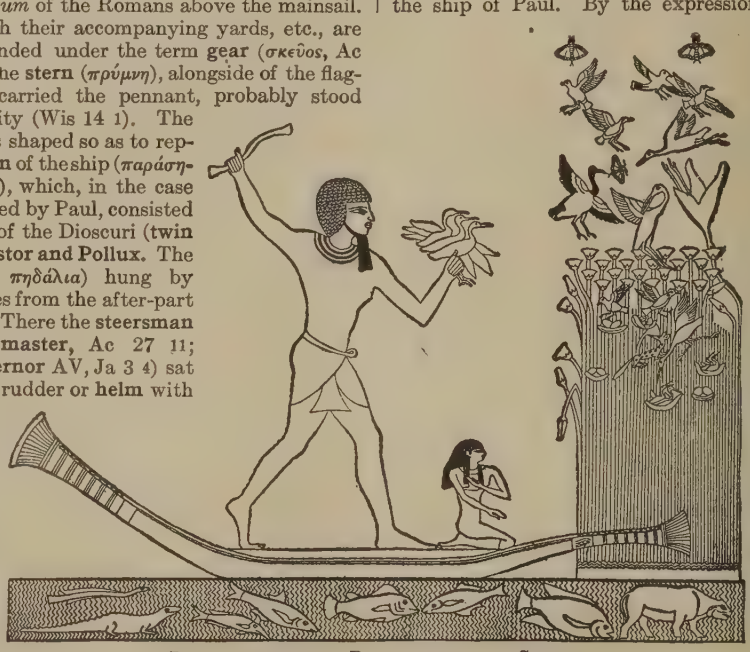
The most common word for **ship** in the O T is *'ŏnī* (*nomen collectivum*), rendered **navy** in I K 9 26 f., etc., and **galley** in Is 33 21. For a single ship the term is *'ŏniyyāh* (*nomen unitatis*). These terms are used as well for the little reed or **papyrus** boats common on the Nile, made of bundles of reeds woven together, similar to mere floats (Job 9 26; cf. Is 18 2; Pliny, *HN*, 13 21 ff.; Erman, *Aegypten*, p. 635 f.), as for the large **merchant-ships** which sailed the open sea (Pr 31 14; Ezk 27 9; Ps 107 23). The expression **ships of Tarshish** meant originally such ships as made voyages to the land of Tarshish (q.v.) (I K 10 22; II Ch 9 21, 20 35 ff.). Then it was used in a wider sense for large seagoing ships in general (Is 2 16; I K 22 49; Ps 48 8). The word *tsī*, according to Spiegelberg (*ZDMG*, 53, 638), came over into the Canaanite speech from the Egyptian about the time of the New Empire. In Nu 24 24, Dn 11 30, Is 33 21 it means war-ships. In Ezk 30 9 it is used of the swift-sailing Nile boats. The word *ṣ'phīnāh* is found only in Jon 1 5.

2. Terminology.

Of the different parts of a ship the following find mention in Ezk 27 1-9ā, 25-36: the 'double planks' (*luhōthayim*), *i.e.*, the outer and inner **planks** (or **boards** AV), made of cypress from Mt. Senir (Hermon); the **mast** (*tōren*), made of the cedar of Lebanon; the **oars** (*mishshōṭ*, ver. 6; *māshōṭ*, ver. 29), of the oaks of Bashan; the **deck** (*qeresh*, **benches** EV, possibly only the covering of the rear deck), of pine (*th'ashshūr*) from the coasts (isles) of the Kittæans; and the **sail** (*mipḥrās*), of costly Egyptian material (*shēsh*, byssus) adorned with "broidered work," as was fitting for the wealth of Tyre. This decorated sail served also as an **ensign** (*nēṣ*) for the ship, as, *e.g.*, in the battle of Actium the ship of Antony and that of Cleopatra each carried a purple sail, indicative of its rank as the admiral's ship. Of flags or pennants there is no evidence on the representations of Phœnician ships found on the monuments (cf. Layard, *Monuments of Nineveh*, 1853, Plate 71). For protection against the rays of the sun, over the after-deck an **awning** of blue or purple material was stretched (ver. 7, *mikhṣekh*). The **shipmen** (I K 9 27) or **mariners** were called in general *mallāḥ* (cf. the Babylonian *malakhu*); the **steersmen,** *shāṭīm* (**rowers** EV), ver. 8; cf. ver. 29; while the term *ḥōbhlīm* (**pilots** EV) originally designated the sailors

who had to do with the **tackling** (*ḥebhel*, σκευή). The **shipmaster** (Jon 1 6) was both the **owner** and **sailing-master.**

In the time to which the account of Paul's voyage to Rome belongs (Ac ch. 27 f.) there were sailing-ships of considerable size, which carried, in addition to the large mainmast, also a foremast at the bow. We find no mention of a third mast, that is, mizzen-mast. Ships were distinguished as carrying a single **sail,** two sails, or three sails, that is, according as the ship had only the original large sail or also a sail on the foremast (ἀρτέμων, **foresail** Ac 27 40, **main-sail** AV), or, along with these, also the three-cornered *supparum* of the Romans above the mainsail. The sails with their accompanying yards, etc., are all comprehended under the term **gear** (σκεῦος, Ac 27 17). On the **stern** (πρύμνη), alongside of the flag-staff which carried the pennant, probably stood images of deity (Wis 14 1). The bowhead was shaped so as to represent the **sign** of the ship (παράσημον, Ac 28 11), which, in the case of the ship used by Paul, consisted in the image of the Dioscuri (**twin brothers**) **Castor and Pollux.** The **rudders** (τὰ πηδάλια) hung by straps or ropes from the after-part of the ship. There the **steersman** (κυβερνήτης, **master,** Ac 27 11; εὐθύνων, **governor** AV, Ja 3 4) sat and held the rudder or **helm** with his right hand, consequently the distinction was made between the starboard (the steering-board) and the larboard (the 'empty' board). When the steering-oar was not used, as, for example, when the ship was in harbor or at times in a storm, it was made fast either on the side of the ship or on deck (Ac 27 40). For holding the ship at anchor originally large stones were used, but in Roman times small **anchors,** of which usually several were carried on board (Ac 27 29 f.). The seams of the ship were calked, if the rendering **calkers** (Ezk 27 9, 27) is correct. But the term probably means only "ship's carpenter." It was customary, when necessary, to **sound** the depth of the water by means of a lead or other weight attached to a line (Ac 27 27).



Bird-hunting with Boomerangs in a Swamp.
The Hunter is Accompanied by His Wife in a Skiff Made of Papyrus.

On the basis of records of observations, navigators' coast- and sailing-charts (*periplus, stadiasmus*) were constructed. Through long experience

3. Navigation as a Science.

sailors learned to estimate correctly distances and the speed of a ship, but when on the open sea they were able to ascertain their direction and the place where they were only by means of the stars, consequently only with a clear sky (Ac 27 20). As a result, navigation was carried on, as a rule, only from spring to fall (cf. the mention of the 'fast' in Ac 27 9, by which is meant the fasts connected with the great Day of Atonement in the fall, Lv 16 29, 23 26 f.). Sailors were acquainted with and made use of the currents, *e.g.*, Paul's ship which worked northward from Sidon with a contrary W. wind, in order to be carried westward by the coast stream which flows through the sea near Cilicia and Pamphylia N. of Cyprus (Ac 27 4 f.). As in Ezk 27 26 the E. wind is mentioned as destructive of the large ships upon the open sea, so in Ac 27 14 it is the εὐρακύλων ("Euraquilo"), the ENE. wind, that proved dangerous to the ship of Paul. By the expression "they used helps undergirding the ship" (Ac 27 17), we are to understand either, with Breusing, that strong cables were placed around the ship lengthwise from stem to stern above the water-line; or, with Balmer, that the cables were placed under the keel amidships and thus encircled the vessel.

Literature: See illustrations of ancient ships in Erman, *Aegypten und aegyptisches Leben im Altertum* (1885); Layard, *Monuments of Nineveh*, Plate 71 (1848, 1853); Cecil Toor, *Ancient Ships* (1894); on Ac ch. 27 f. cf. Böckh, *Urkunden über das Seewesen des attischen Staats* (1840); J. Smith, *Voyage and Shipwreck of St. Paul* (1866); A. Breusing, *Die Nautik der Alten* (1886); A. Balmer, *Die Romfahrt des Apostels Paulus und die Seefahrtskunde im röm. Kaiserzeitalter* (1905).

H. G.

SHISHA, shī'shą. See Shavsha.

SHISHAK, shī'shak (שִׁישַׁק, *shīshaq*): The Massoretic spelling for "Sheshonk" I, the founder of the 22d Egyptian dynasty, who, after having befriended Jeroboam (I K 11 40), invaded Palestine, c. 926 B.C. He not only sacked Jerusalem (I K 14 25; II Ch 12 2-9), but ravaged both the Northern and Southern Kingdoms. Sheshonk later built the great court of the Karnak temple (at Thebes), upon whose walls 156 Palestinian towns are represented as paying him tribute. See Breasted, *Hist. Egypt* (1905), pp. 527–531. See also Egypt, § 10; Pharaoh (6).

L. G. L.

SHISHAK, shī'shak. See EGYPT, § 10; also PHARAOH (6).

SHITRAI, shit-rê'ai -rê, shit'rai, *or* -ra-ai (שִׁטְרַי, *shiṭray*, but שִׁרְטַי, *shirṭay*, should probably be read): One of David's overseers (I Ch 27 29). E. E. N.

SHITTAH, SHITTAH-TREE and **-WOOD.** See PALESTINE, § 21.

SHITTIM, VALE OF (נַחַל הַשִּׁטִּים, *naḥal ha-shiṭṭīm*), 'torrent-valley [or ravine] of the acacias' (Jl 3 18): Some dry, thirsty valley where acacias (a desert plant) were known to flourish is meant, possibly the Kidron (cf. Ezk 47 8 ff.), and not, probably, the old camping-ground of Israel E. of the Jordan (Nu 25 1, etc.). E. E. N.

SHITTIM-WOOD. See PALESTINE, § 21.

SHIZA, shai'za (שִׁיזָא, *shīzā'*): The father of Adina, a Reubenite chieftain (I Ch 11 42). E. E. N.

SHOA, shō'a (שׁוֹעַ, *shōa'*): The name of a people, probably the *Sutū* of the Assyrian inscriptions (Ezk 23 23), E. of the Tigris. E. E. N.

SHOBAB, shō'bab (שׁוֹבָב, *shōbhābh*), 'rebellious': **1.** A son of David (II S 5 14; I Ch 3 5, 14 4). **2.** A Calebite family or clan (I Ch 2 18). E. E. N.

SHOBACH, shō'bac (שׁוֹבַךְ, *shōbhakh*): A captain of Hadadezer, King of Zobah. He led the Syrian forces against David, and was slain with many others at Helam, E. of the Jordan (II S 10 16, 18; cf. I Ch 19 16, 18, where he is called **Shōphach**). C. S. T.

SHOBAI, sho-bê'ai, shō'bê, *or* shō'ba-ai (שֹׁבַי, *shōbhay*): The ancestor of a family of porters (Ezr 2 42; Neh 7 45). E. E. N.

SHOBAL, shō'bal (שׁוֹבָל, *shōbhāl*): **1.** The ancestral head of a clan of Horites (Gn 36 20-23), spoken of also as a clan-chief (ver. 29). **2.** A Calebite clan inhabiting Kiriath-jearim (I Ch 2 50, 52). **3.** The ancestral head of a clan of Judah (I Ch 4 1 f.). E. E. N.

SHOBEK, shō'bek (שׁוֹבֵק, *shōbhēq*): The name of a prominent family or clan in later Judaism, and of representatives of this family (Neh 10 24). E. E. N.

SHOBI, shō'bai (שֹׁבִי, *shōbhī*): A son of Nahash, an Ammonite king of Rabbah. With Machir and Barzillai he brought furnishings and food to David, who had fled from Absalom to Mehanaim (II S 17 27 f.). Rabbah had been taken by David (II S 12 29 f.), and it is possible that he had made Shobi viceroy of Ammon (so H. P. Smith, *ad loc.*). S. A. Cook (*AJSL*, xvi, p. 164 f.) reads "Nahash . . . brought," omitting "Shobi, the son of," and places II S 17 27 before chs. 10–12. C. S. T.

SHOCO, SCHOCHO, shō'co, **SHOCHOH,** shō'cō. See SOCO.

SHOE. See DRESS AND ORNAMENTS, § 7.

SHOHAM, shō'ham (שֹׁהַם, *shōham*), 'beryl' (?); cf. Gn 2 12, Heb.: The ancestral head of a family of Merarite Levites (I Ch 24 27). E. E. N.

SHOMER, shō'mer (שֹׁמֵר and שׁוֹמֵר, *shōmēr*), 'keeper' (?): **1.** The head of an Asherite family or clan (I Ch 7 32, called **Shemer** [**Shamer** AV] in ver. 34). **2.** The mother of one of the conspirators against King Joash (II K 12 21); she was a Moabitess according to II Ch 24 26 (where the name is **Shimrith**). E. E. N.

SHOPHACH, shō'fac. See SHOBACH.

SHOPHAN, shō'fan. See ATROTH-SHOPHAN.

SHOSHANNIM, sho-shan'im, **SHOSHANNIM-EDUTH,** -i'duth. See PSALMS, § 6.

SHOVEL. See TEMPLE, § 16, and TABERNACLE, § 3.

SHOWBREAD. See SACRIFICE AND OFFERINGS, § 13.

SHRINES: The rendering of the Gr. *naoí*, 'temples' in Ac 19 24. What is meant were miniature reproductions of the façade of the Artemisium or Temple of Diana, usually of terra-cotta but also for rich purchasers of silver, representing Artemis seated in the *pronaos* holding her symbols (tympanum, phiale) in her hands and with a lion (lions) beside her. The more artistic 'temples' omitted the symbols, and depicted the goddess caressing a lion which climbs to her knee or lies in her lap. Such 'temples' (see *Athenische Mittheilungen*, II, Plate III) were dedicated by pilgrims in the temple, or taken home and placed on the graves of beloved dead. J. R. S. S.

SHROUD: The word *ḥōresh*, rendered "shroud" (Ezk 31 3 AV), may mean 'forest' (cf. RV), but the text is uncertain. E. E. N.

SHUA, shū'a, **SHUAH,** shū'ā, **SHUHITE,** shū'hait: **1** (שׁוּעַ, *shūa'*). A Canaanite whose daughter Judah took for a wife (Gn 38 2, 12; I Ch 2 3). **2** (שׁוּעָא, *shū'ā'*). An Asherite clan (I Ch 7 32). **3** (שׁוּחַ, *shūaḥ*). A "son" of Keturah, *i.e.*, an Arabian tribe (Gn 25 2; see also Job 2 11, 8 1, etc.). **4.** See SHUHAH; also ETHNOGRAPHY AND ETHNOLOGY, § 11. E. E. N.

SHUAL, shū'al (שׁוּעָל, *shū'al*), 'fox': **I.** A descendant of Asher (I Ch 7 36). **II.** The "land of Shual" (I S 13 17) was a district N. of Michmash in the direction of Ophrah. See Map III, F 4. E. E. N.

SHUBAEL, shū'ba-el. See SHEBUEL.

SHUHAH, shū'hā (שׁוּחָה, *shūḥāh*, **Shuah** AV): A name in the genealogy of Judah (I Ch 4 11). E. E. N.

SHUHAM, shū'ham, **SHUHAMITE,** shū'ham-ait. See HUSHIM.

SHUHITE, shū'hait. See SHUAH and BILDAD.

SHULAMITE, shū'lam-ait (שׁוּלַמִּית, *shūlammīth*, 'native of Shulem,' by which, probably, Shunen (q.v.) is meant: Perhaps the Shunammite women (Song 6 13) were noted for their beauty (cf. I K 1 3). E. E. N.

SHUMATHITES, shū'math-aits (שָׁמָתִי, *shumāthī*): One of the leading families of Kiriath-jearim (I Ch 2 53). E. E. N.

SHUNAMMITE, shū'nam-ait (שׁוּנַמִּית, *shūnammīth*), 'a woman of Shunem': **1.** Abishag, David's

nurse (I K 1 3, etc.). 2. A woman of wealth, who showed great kindness to Elisha. The narrative (II K 4 8-37) throws light on many details of social life in ancient Israel. Some time after the events there narrated the woman left Israel during a famine, and in her absence her property was seized by others. Upon her return, the king ordered it all restored to her, being influenced mainly by her kindly relations with Elisha (II K 8 1-6). E. E. N.

SHUNEM, shū'nem (שׁוּנֵם, *shūnēm*): A town assigned to Issachar (Jos 19 18), and the place where the Philistines encamped before their victory over Saul in Mount Gilboa (I S 28 4). The modern name of the place is *Sûlem* (the interchange of *n* and *l* being not uncommon), which is situated on the SW. slope of *Jebel Daḥî* (Little Hermon), about 5 m. S. of Tabor and 3 N. of Jezreel. Map IV, C 8. The view from the gardens above the village is extensive. **The Shulamite,** the heroine of the Song of Songs (6 13), probably came from Shunem; indeed, she may have been identical with Abishag mentioned in I K 1 3 ff. Probably, at this same Shunem also Elisha found his kindly hostess the "great woman" of II K 4 8, though her home has been located by Eusebius and Jerome (*Onom.* 295, 86; 153, 18) "within the border of Sebaste in the region of Acrabattine"—*i.e.*, in Samaria. G. L. R.

SHUNI, shū'nai, **SHUNITE,** shū'nait (שׁוּנִי, *shūnī*): The ancestral head of the Shunites (Nu 26 15), a clan of Gad (Gn 46 16). E. E. N.

SHUPHAM, shū'fam, **SHUPHAMITE,** shū'fam-ait. See Shephupham.

SHUPPIM, shup'pim. See Muppim.

SHUR, shūr *or* shōr (שׁוּר, *shūr*), 'wall': A desert district on the NE. border of Egypt (I S 15 7, 27 8), where the angel found Hagar (Gn 16 7). Abraham dwelt between S. and Kadesh (Gn 20 1), and contiguous to S. was the territory occupied by the Ishmaelites (25 18), into which the Israelites entered after crossing the Red Sea (Ex 15 22). It received its name very probably from the wall across the isthmus, which in very early times was constructed by the Egyptians as a defense against their Asiatic foes. G. L. R.

SHUSHAN, shū'shan (שׁוּשָׁן, *shūshan*): The ancient capital of Elam (later *Susiana*), the *Susa* of the Greek historians (cf. Add. to Est. 11 3). Its convenient and central location gave it an advantage in the race for the first place among the cities E. of Babylonia. As early as the 23d cent. B.C. it is referred to as already in existence ("the old city"). Though enduring many sieges and captures (cf. Rawlinson, *Anc. Mon.*[2] II, p. 105), notably that by Asshurbanipal (647 B.C.), it continued to hold its place as the capital of an independent state until taken by Cyrus and made one of the three royal residences of the Persian monarchs (Xenoph. *Cyrop.* VIII, 6 22; *Herod.* III, 30, 65, 70). Darius Hystaspes chose it as the site of the famous palace referred to in Dn 8 2. The story of Esther, placed as it is in the days of Xerxes ("Ahasuerus," 486–465), is also enacted in this palace (Est 1 2-7). Alexander the Great made a triumphal entry into S. (Arrian, *Exp. Alex.* III, 16), but under his successors the city dwindled away and fell into ruin. The site was excavated by Loftus (*Chaldea and Susiana*, 1857). Cf. also Dieulafoy, *La Perse, la Chaldée et la Susiane* (1887); *L'Acropole de Suse* (1890); Billerbeck, *Susa* (1893). The **Shushanchites** (Ezr 4 9, **Susanchites** AV) were colonists from Shushan, transported by Asshurbanipal ("Osnappar") to Samaria.

A. C. Z.

SHUSHANCHITE, shu-shan'cait (שׁוּשַׁנְכָיֵא, *shūshankhāyē'* [Aram.], **Susanchite** AV): Colonists in Syria whose original home was Shushan (q.v.) (Ezr 4 9). E. E. N.

SHUSHAN-EDUTH, shū"shan-ī'duth. See Music, § 6.

SHUTHELAH, shu-thî'lā *or* shū'thę-lā (שׁוּתֶלַח, *shūthelaḥ*): 1. Ancestral head of the **Shuthelaites** (**Shuthalhites** AV), a clan of Ephraim (Nu 26 35 f.; I Ch 7 20). 2. An Ephraimite family (I Ch 7 21). E. E. N.

SHUTTLE. See Artisan Life, § 12.

SIA, sai'a, **SIAHA,** sai'a-ha (סִיעָהָא, *ṣī'ăhā'* [Ezr], סִיעָא, *ṣī'ā'* [Neh]): The ancestral head of a family of Nethinim (Ezr 2 44; Neh 7 47). E. E. N.

SIBBECAI, SIBBECHAI, sib"ę-kê'ai *or* -kê (סִבְּכַי, *ṣibb'khay*): One of David's heroes, a Hushathite, who slew a giant (II S 21 18; I Ch 11 29, 20 4) and an officer in his army (I Ch 27 11). He is wrongly called **Mebunnai** (corrupt text for 'of the sons of') in II S 23 27. See Hushah. E. E. N.

SIBBOLETH, sib'o-leth. See Shibboleth.

SIBMAH, sib'mā (שִׂבְמָה, *sibhmāh*): A city of Moab, assigned to Reuben (Nu 32 3 [here called **Shebam**], 38 [**Shibmah** AV]; Jos 13 19); it was famous for its vintage (Is 16 8, 9; Jer 48 32). The site on Map II, J1 may be too far north. E. E. N.

SIBRAIM, sib-rê'im *or* sib'ra-im (סִבְרַיִם, *ṣibhrayim*): A city on the (ideal) N. border of Israel (Ezk 47 16). Site unknown. E. E. N.

SICHEM, sai'kem. See Shechem.

SICK, SICKNESS. See Disease and Medicine, § 5.

SICKLE. See Agriculture, § 5.

SIDDIM, sid'dim (שִׂדִּים, *siddīm*), **VALE OF:** A place mentioned only in Gn 14 3-10, where it is said to have been full of bitumen pits (ver. 10) and apparently is identified with the Dead Sea (ver. 3). The reference, however, may be only to the southern part of the sea, below the peninsula *el-Lisân*, where the water is very shallow (less than 11 ft. deep, as against 1,310 ft. in the northern basin). It is possible that this end of the Dead Sea may have been dry land in the time of Abraham, or at least a salt marsh, like the present *es-Sebkha* just to the south. See Dead Sea and Palestine, § 12(b), and cf. the illuminating excursus in Driver's *Genesis*, pp. 168–173. L. G. L.

SIDES: The rendering of the Heb. *yarkᵉthē* (Jon 1 5 AV). The RV rendering "innermost parts" is much more accurate. E. E. N.

SIDON, sai'dən. See Zidon.

SIEGE, SIEGE-WORKS. See Besiege.

SIGN. See Wonder and Ships and Navigation, § 2.

SIGNET: In antiquity, when the art of writing was confined to professional scribes, the signet performed the important function of authenticating all documents whether public or private. Archeologists have recovered numerous specimens of those used in Babylonia and Egypt; some of these signets have been referred to as early a date as 4500 B.C. The Egyptian signet was in the form of a scarab, while the Babylonians preferred the cylindrical shape. The first mention in the O T is in the story of Judah and Tamar, where it serves as a pledge (Gn 38 18, 25 [J]). The Hebrew signet was either oval or conical in shape; sometimes the stone was set in a ring, at other times worn around the neck on a cord, as is the case with the modern Arab. Some had a simple inscription of the owner's name, others were ornately decorated. In the excavations at Gezer many specimens of scarabs have been recovered, and some rude Canaanitish seals, as well as jar handles stamped with Hebrew seals. The materials were various—amethyst, crystal, steatite, glass, paste, etc. See also Seal, and for illustration, Dress and Ornaments, II, § 1. J. A. K.

SIHON, sai'hən (סִיחֹן, סִיחוֹן, *ṣīḥōn*): A king of the Amorite kingdom between the Arnon and the Jabbok (Nu 21 21; Dt 1 4, 2 26 f., etc.); also called king of Heshbon, his capital city (Dt 2 30; Nu 21 26, etc.). "Sihon" is used as parallel to "Heshbon" (Nu 21 28; Jer 48 45). He refused to let the Israelites pass through his kingdom, and as a result was slain at Jahaz, and Israel took possession of his territory (Nu 21 21 ff.). In Nu 21 26 it is said that S. conquered his kingdom from Moab, and Nu 21 27-30 is intended to commemorate this conquest. This passage, however, probably refers to a conquest of Moab by Israel at a later date. C. S. T.

SIHOR, sai'hōr. See Nile.

SILAS, sai'ləs, **SILVANUS,** sil-vê'nus (Σίλας, Σιλουανός): A companion and friend of Paul. The original name was probably Silas, a word of Semitic, not Greek, origin (cf. *CISem.* II, No. 101, *shīlī*; also, in Palmyrene inscriptions, *sh'ilā*). Only this form of the name is found in Ac (15 22 ff., 16 19 f., 17 4 f., 18 5). But there is little doubt as to the identity of Silas with the Silvanus of Paul's Epistles, since the two play almost exactly the same rôle in the second missionary journey (cf. Ac 17 4 f., 18 5 with I Th 1 1 and II Co 1 19). If, as seems to be the case, Silas is included in the "we" (us) of Ac 16 37 f. he was a Roman citizen, and Silvanus, like Paulus, may have been an adopted name. He seems to have been one of the leading men (ἡγούμενος, Ac 15 22) in the Jerusalem church, which accounts for his having been sent with Judas Barsabbas as a messenger to the churches in Antioch, Syria, and Cilicia (Ac 15 23-28). It may have been Silas' familiarity with the details of the history of the Palestinian church that led Paul to take Silas with him on the second missionary journey (Ac 15 40). Silas possessed prophetic gifts (cf. Ac 15 34 [according to D], 32, 17 15 [according to D]). Whether the Silvanus "through whom" the author of I P wrote (I P 5 12) is to be identified with the companion of Paul depends upon conclusions as to the date and authorship of this Epistle (see Peter, First Epistle of). J. M. T.

SILK: (1) The Heb. *meshī* (Ezk 16 10, 13) means 'silk' according to rabbinic tradition, otherwise its exact meaning is unknown. In any case, it must have been cloth of fine texture. (2) On Pr 31 22, see Linen. (3) In the N T σηρικόν (Rev 18 12) is the classic word for silk (from Σήρ, the people of India who first supplied the West with silk). See also Dress and Ornaments, § 5. E. E. N.

SILLA, sil'ə (סִלָּא, *ṣillā'*): A place near Jerusalem (II K 12 20). Site unknown. E. E. N.

SILOAH, si-lō'ā *or* sil'o-ā, **SILOAM, SILOAM, POOL OF.** See Jerusalem, § 13.

SILOAM, si-lō'əm *or* sil'o-əm, **INSCRIPTION:** An inscription in the old Heb. script (discovered in 1880) recording the completion of the underground conduit from Gihon to the Pool of Siloam. It is incised into the E. wall of the tunnel about 25 ft. from its exit at the Pool of Siloam. It is generally held that it dates from the reign of Hezekiah (cf. II Ch 32 4, 30). For a transcription of this inscription see Alphabet and for the translation see Jerusalem, § 34. E. E. N.

SILVANUS. See Silas.

SILVER, SILVERLING. See Metals, § 2, and Money, § 7.

SIMEON, sim'ę-ən; in the O T שִׁמְעוֹן (*shim'ōn*), 'heard'; in the N T Συμεών (also Symeon, Συμεών, in RV of Lk 3 30; Ac 13 11, 15 14): **1.** The O T Patriarch and the tribe named after him (Gn 29 33, etc.). See Tribe, Tribes, §§ 2–4. **2.** One of the ancestors of Jesus (Lk 3 30). **3.** An alternate form of "Simon," which was also the name of the Apostle Peter (Ac 15 14; II P 1 1). **4.** A spiritually minded man who, according to the infancy narrative (Lk 2 22-39), was supernaturally illumined, and thus empowered to recognize in the child Jesus the expected Redeemer of Israel. His conception of the true work of the Messiah was clearly molded by the picture of the servant of J" in Is 42 7 and 52 12–53 13. This he embodies in the poetic address known in liturgical lore as the *Nunc Dimittis*, and in the supplementary words to Mary (ver. 34). S. was one of the "Pious," who were "looking for the consolation of Israel." They almost constituted a party at this time, though, unlike the Zealots, they were without political aims and, submissive to the will of Jehovah (and they were spoken of frequently as "the meek," "the humble"), they waited for His salvation. This devout element had persisted in Israel from the time of the earlier prophets (Am 2 6), although it found utterance especially in the Psalms and later prophets (Ps 22 26, 35 10, 68 10; Is 41 17), where the "poor"—*i.e.*, the godly poor—though grievously oppressed by a cruel aristocracy or a foreign enemy and forming only a small minority, represent the ideal Israel, and

hope for speedy deliverance by Jehovah. See also MEEK. 5. An aggressive member of the first Christian community, mentioned among the prophets and teachers (Ac 13 1), who bore also the surname "Niger." He is numbered by Epiphanius (1:337) among the seventy-two disciples.

A. C. Z. (§§ 1–3, 5)—R. A. F. (§ 4).

SIMON (Σίμων): 1. Simon Peter, see PETER. 2. Simon the Cananæan, one of the Twelve, see CANANÆAN. 3. One of Jesus' brethren (Mk 6 3). 4. A leper in Bethany (Mk 14 3). 5. A Cyrenian, who was compelled to bear Jesus' cross (Mk 15 21 and ‖s). 6. A Phariseé in whose house Jesus was anointed by a woman (Lk 7 35 ff.). 7. The father of Judas Iscariot (Ju 6 71, etc.). 8. A tanner at Joppa with whom Peter lodged (Ac 9 43, etc.). 9. A sorcerer of Samaria; see SIMON MAGUS. E. E. N.

SIMON, sai'mun *or* -mon [**MAGUS**], mē'gus (Σίμων [Μάγος]): An important figure in the heretical history of the early Church. In the earliest sources (Ac and Justin Martyr) he is called simply Simon; "Magus" is a later addition used to distinguish this Simon from others having the same name (*e.g.*, Simon Peter).

The earliest reference to S. is found in Ac 8 9-24. Here he is mentioned incidentally,[1] the passage being merely an episode in connection with the story of the spread of the gospel in Samaria. The essential points in the description of S. in Ac are (1) the strong influence which he exerted upon the Samaritans,[2] and (2) his practise of magic (μαγεύων, ver. 9). Opinion concerning him (ostensibly Samaritan opinion) is crystallized in the phrase, "This man is that power of God which is called Great." "Power of God" is hardly to be understood in a Gnostic sense, as by the Church Fathers (see § 2, below), as if it implied a claim to divinity on the part of S.; it gives rather the impression made by his words, *i.e.*, they are such as seem to be wrought by the power of God. This is the usage elsewhere in the N T (cf. Mt 13 54; Mk 6 5; Jn *passim*). The phrase that follows, "which is called Great," is evidently one of those explanations of which Luke is fond (cf. Ac 1 19, 9 11, 10 1, 27 14). It may be an attempted translation, or even a transliteration (so Klostermann, *Probleme im Apostteltexte*, pp. 15 ff.), of an Aramaic (or Samaritan) word, possibly one of S.'s esoteric names[3] (cf. ver. 9, λέγων εἶναί τινα ἑαυτὸν μέγαν, and see BAR-JESUS). While the passage in Ac is too episodical to enable us to draw conclusions as to the

1. In the O T.

nature of the teaching of S., the connection of the same with the profession and practise of magic is beyond question, if indeed this be not the reason for its introduction by the writer.[1]

Overmuch dependence is not to be placed upon the statements of Justin Martyr (*Apol.* I, 26, 56; *Dial.* 120). (1) His purpose is rhetorical (cf. *Apol.* I, 26). (2) In one particular at least Justin is known to be in error. The statue in the Tiber to which he refers in *Apol.* I, 26, was not dedicated to Simon Magus by imperial decree, but set up by a private individual to the Sabine god, *Semo Sancus*.

2. In the Church Fathers.

It is probable that Justin's mention of a Roman visit by Simon was suggested by the statue, and is without basis in fact. On the other hand, it must be admitted that Justin's account contains statements about the Samaritan Simon which there is no good reason to question, especially in view of Justin's own Samaritan origin. Thus, Gitta (Justin, Γιττῶν), the name of the native village of S., Helene, the name of his wife, and Menander, one of his followers, suggest actual tradition. (3) Justin's representation of the teaching of S. is hardly consistent with the statements of Ac. He represents S. as claiming to be the "first God" (*ὁ πρῶτος θεός, Apol.* I, 26) and "God above every principality and authority and power" (*Dial.* 120). These are clearly Gnostic terms, not the language of magic like that of Ac. The use of the former by Justin is natural in view of the fact that he himself wrote a treatise against all heresies (*Apol.* I, 26). While his account is based upon actual traditions, it is undoubtedly colored by his own antiheretical tendencies.

Irenæus' notice of S. (*Adver. Hær.* I, 23) is very little more than an expansion in the light of 2d-cent. Gnosticism of Justin's account, which is apparently quoted (*dicitur*) in connection with the supposed statue in honor of S. In Irenæus, S.'s wife, Helene, becomes the Gnostic ἔννοια, the eon dwelling in humanity. S. is no longer represented as claiming to be merely the supreme God, "who descends in Samaria as the Father," but also the delivering eon, who "descends among the Jews as the Son." He is represented as the founder of a sect called Simonians, who are charged with practise of magic and immorality. Hegesippus (Eus. *HE*, IV, 22 4), Tertullian (*De Anima*, 34 1), Clement of Alexandria (*Strom.* VII, 17), Origen (*Contra Celsum*, V, 62), Eusebius (*HE*, II, 13 14), add practically nothing new, but Hippolytus (*Refut.* V, 14) gives what purport to be quotations from a work by S. concerning "the Great Revelation." A complete Gnostic system is ascribed to him, which Hippolytus declares to have been the starting-point of the system of Valentinus. From these passages it is clear, (1) that there existed in the 2d cent. a sect calling themselves Simonians, and (2) that the origin of this sect was traced back, not only by writers on heresy, but by the sect itself to one S., and (3) that remnants of this sect seem to

[1] For this reason Schmiedel (*EB*, art. Simon Magus) is wrong when he makes the writer's failure to complete the history of Simon an argument against the genuineness of the passage in Ac.

[2] It will be noted that the term used is ἔθνος, not πόλις (ver. 10a), as if the influence of S. were more than local. For the presence of Samaritan magic in Egypt, compare the alleged letter of Hadrian to Servianus (Vopiscus, *Vita Saturnini*, ch. 8).

[3] The use of this term in magical formulas is evidenced. An interesting parallel to Ac 8 9, cited by Deissmann, *Bible Studies*, p. 336 (2d Eng. ed.), is found in *Pap. Par. Bibl. nat.* 1, 1275 f. (Wessely, I, 76), where the following is found in what seems to be a love incantation: ἐπικαλοῦμαι σε τὴν μεγίστην, δύναμιν τὴν ἐν τῷ οὐρανῷ (*v. l.* τὴν ἐν τῇ ἄρκτῳ) ὑπὸ κυρίου θεοῦ τεταγμένην.

[1] Luke shows a tendency to bring the gospel and its representatives into victorious conflict with magicians and their arts, notably in the case of Sceva (q.v.) in Ac 19 14 (cf. Ramsay, *St. Paul*, p. 271 f.). Elsewhere also he shows himself familiar with the technical language of magic (cf. πνεῦμα πύθωνα, Ac 16 16; περίεργα, Ac 19 19).

have survived to Origen's time, although at this date it had practically disappeared (*Contra Celsum*, I, 57). For the possible relation of this S. to the S. of Ac 8 9-24, see below, § 4.

3. In Gnostic and Ebionitic Literature.

A somewhat different representation of S. meets us in the so-called Gnostic Acts and the Ebionitic literature of the 3d and 4th cents. In the *Acta Petri cum Simone* we have a fanciful representation of a contest between Peter and S. before the Emperor Nero, but this takes place *after* Paul's departure from Rome. In the *Acts of Peter and of Paul*, Paul appears as *the companion of Peter*. There is nothing in these Acts to indicate opposition between Peter and Paul (against Schmiedel in *EB*, art. Simon Magus, who makes S. and Paul identical). On the other hand, in the *Clementine Recognitions* and *Homilies*, Paulinism is clearly attacked under the guise of a contest between Peter and S. (cf. *Letter of James*, prefixed to the *Homilies*, ch. 2; *Recog.* I, 70). But there are other passages (cf. especially the history of S. given in *Recog.* VII–XVIII) which can not be explained as concealed references to Paul. The most natural explanation is that the attack on Paulinism, while real, is incidental to the main object of the work, viz., a romantic description of its hero Peter (against Baur, *Tüb. Zeitschr.* 1831, p. 116 f.; Lipsius, *Die apok. Apostelgesch.* 1883; Schmiedel, *loc. cit.*).

4. Critical Conclusions.

There is no sufficient reason for doubting the historical character of S. On the other hand, it may well be questioned whether his relation to 2d-cent. Gnosticism is that claimed by Hippolytus and Irenæus (see Gnosticism). S. was confessedly a Samaritan, but all that we know of Samaritan religious conceptions from the historians and later liturgies (cf. Cowley, Samaritan Conceptions of the Messiah, *Expositor*, March, 1895, pp. 161–174) is remote from the teachings of 2d-cent. Gnosticism. The Messiah in Samaritan conception was simply the 'revealer' (Jn 4 25) or 'restorer,' *ta'ebh*, not the "great God" (Justin, *Apol.* I, 26), or "standing one" (Clement of Alex., *Strom.* II, 11; Hippolytus, *Refut.* VI, 4). Neither are the patristic representations of S. as the founder of Gnosticism self-consistent. While all sorts of Gnostic teachings are attributed to him, it is noteworthy that in all the representations of the sect of Simonians only their practise of magical arts and rites are spoken of (cf. Justin, *Apol.* I, 26; Irenæus, *Adv. Hær.* I, 26, 4; Hippolytus, *Refut.* VI, 15; Celsus, quoted by Origen, *Contra Cel.* I, 62). It is not an infrequent occurrence for those writing against heresy, and even for heretical sects themselves, arbitrarily to connect their teachings with well-known personalities. A case in point is that of Nicolaus in Ac 6 5, who, without sufficient reasons, is made the founder of the sect of Nicolaitans (Rev 2 6, 15; cf. Irenæus, *Adv. Hær.* I, 26; Hippolytus, *Refut.* VII, 1, 24); notably also Cerinthus, whose original propaganda had little or nothing to do with Gnosticism. In the same way, the name of the Samaritan S. might have been easily associated with a heretical Gnostic sect, particularly if a sect known as Simonians actually existed in the 2d cent. Or it is even possible that a purely magical sect, such as might have arisen from the conditions suggested in Ac ch. 8, afterward developed along Gnostic lines. But at the time of Ac ch. 8 this development had certainly not yet begun.

Literature: In addition to works already mentioned, consult Lipsius, *Apok. Apostelgesch.* (1887); for a more conservative view, Headlam, art. Simon Magus in *HDB*. See also Harnack, *Dogmengesch.*[3] I (1894), p. 231 f.

J. M. T.

SIMPLE, SIMPLICITY: In the O T this term "simple" is used, mainly in Pr, as the rendering of *pethī*, which expresses the idea of being easily led astray or persuaded, and which is almost a technical term in the Wisdom literature. In one passage "simplicity" renders the Heb. *tōm*, 'completeness,' 'integrity,' *i.e.*, with no knowledge of Absalom's plan (II S 15 11). In the N T ἄκακος, 'not bad,' is rendered "simple" (Ro 16 18 AV, "innocent" RV), and in the succeeding verse (Ro 16 19) the word so rendered is ἀκέραιος, 'unmixed.' "Simplicity" (Ro 12 8; II Co 1 12, 11 3) is the rendering of ἁπλότης, 'singleness' or 'sincerity' (cf. Eph 6 5, 3 22, where the same Gr. word is used).

E. E. N.

SIN[1]

Analysis of Contents

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1. Usage of Terms.

The O T terms rendered "sin" are *ḥaṭā'th*, *ḥaṭā'āh*, *ḥēṭ'*, 'missing the mark'; *'āwōn*, lit. 'crooked' (contrasted with *yāshār*, 'straight' as in Eng.; or as wrong [from "wrung"], contrasted with right), hence iniquity; *pesha'*, 'disobedience,' 'rebellion'; *resha'*, 'wickedness.' The N T words are ἁμαρτία (ἁμάρτημα), 'error' (lit. 'missing the mark'), παράβασις, 'passing over,' 'stepping aside' (across) a normal line (or path); παράπτωμα, 'falling aside' (hence both these last convey almost exactly the idea of transgression); παρακοή, 'disobedience'; ἀσέβεια, 'impiety'; ἀδικία, 'injustice,' 'unrighteousness'; ὀφείλημα, 'debt' (cf. also ἀνομία, 'lawlessness,' Jn 3 4).

2. General Nature of Sin.

The kernel of the conception as given by the etymology of these terms is that of deviation from a line given as the standard. If the standard be viewed as a goal to be reached, sin consists in missing it; if it be a norm authoritatively set (a law) with a command to conform to it, sin is disobedience. If it be an ideal perceived by the moral sense, sin is a failure. In any case it is what ought not to be. And whether looked at as missing the mark, departing from the line, or disobeying a command, its main feature is that it offends God.

3. National Sin: Development of the Conception.

In the O T the idea of sin emerges in the consciousness of God's Chosen People as early as the revelation of God Himself, and the revelation of His will. But inasmuch as the covenant of J″ was from the beginning with the people as a whole, the first conception on the subject is associated with the corporate or national consciousness. It is the people that sin. And the sinfulness of the people is largely that of their kings or leaders in the conduct of public affairs. But even personal offenses on the part of a prominent man do not remain matters between himself and God, but are shared in by the community at large; they are an abomination, bringing down the anger of God on the whole body. But if the essence of sin is offense against J″, it follows that

the gravest particular sin is preeminently the prevalence among the people of the spirit of departure from J", *i.e.*, the tendency to offer worship to idols. But as J" is the Righteous One, the prophets associate with this fact practises alien and offensive to the character of Jehovah (common vices, such as disregard for life, purity, property). Hosea views sin as the estrangement of the heart of Israel from its God; Isaiah, as insensibility to the holiness and majesty of J". All the prophets regard it as moral disease and corruption in some part or aspect of communal life. This social or corporate consciousness of sin is embodied in the sacrificial ritual which provides for the removal and expiation of guilt contracted by the people as a whole (Lv 4 13 f.; cf. also the ritual of the great Day of Atonement, Lv 16 15 f.). The collapse of the national organization with the Exile brought the individual into the foreground, and sin was seen to be rooted in the individual (Ex 33 7 ff., "The soul that sinneth, it shall die"). At the same time, the whole effect of the preaching of the prophets had emphasized the ethical side of religion and revealed the identity of transgression of religious ceremonial law with transgression of moral law, and thus completed the idea of sin as moral evil in the eyes of God. But this was always an ideal; for as ceremonial purity became more and more a goal to be aimed at for itself, sin also came to be viewed as violation of ceremonial prescription. In the N T age, those who lived in disregard of ceremonial prescription were called **sinners**, and separated into a class clearly distinguishable, on a par with publicans (Mt 9 10; Mk 2 15). The Gentiles from this point of view were all sinners (Gal 2 15). It was only by the teaching of Jesus that the further growth of this tendency was arrested, and the conception was restored to its purely ethical place, where it is afterward uniformly held by the Apostles and other N T writers.

Sin thus in its fullest and clearest Biblical conception is moral evil as an offense against God. The conception includes lower views of it, such as emphasize the element of folly in sin, and such as make it a source of distressing results, or of the deprivation of the rights of other men; but except as incidentally introduced, all these are subordinated to the main idea that the evil of sin consists in its displeasing God. In the earliest legislation [the Book of the Covenant] oppression and wrong are thus brought under the head of sin (Ex 22 23). The wickedness of man grieves God, and calls out for judgment and punishment at His hands (Gn 6 5-7, 4 10). In the hearts of upright men like Abraham and Joseph (Gn 22 11, 39 9) it is the fear of displeasing God that serves as the motive of avoiding sin, and not regard for consequences, or the bare fact that sinful conduct was viewed by custom as improper. The preaching of the prophets derived the impetus and vehemence which characterized it from the conviction that God was opposed to sin. Conversely, penitence is not sorrow for sin *per se*, but arises from a recognition of God's right to judge and avenge evil. This is predominantly the trend of thought in the Psalms (50, 51, 130, 143; "Against thee, thee only have I sinned," 51 4).

4. Sin: Offense Against God.

In harmony with this view, sin is regarded as a voluntary departure from God or disobedience of His law. It is not an eternal, indestructible principle, inherent in the nature of things (as in Zoroastrianism) and entangling its human victim in its meshes. Nor does it grow by an innate necessity out of the nature of matter, or of life, or of individuality, as in the Hindu Vedanta or the Platonic philosophy. It is a choice of the free will of man, a violation of the law of God. The law which is violated is not physical, working apart from the conscious acceptance of it by the creature. It must be presented to the moral nature and must secure the surrender of the will to it. Its operation, however, does not depend upon its acceptance or non-acceptance, but simply upon its recognition. The willing adoption of the law by the conscience is obligatory. Once recognized, it can not fail to operate. Conformity to it is moral good; transgression of it is sin and brings all sin's consequences. Where there is no knowledge of God's will, there is error but no guilt (Ro 5 13; Jn 15 22, 24)—or at least guilt exists only as far as this ignorance is wilful (Lk 12 14 f.). Accordingly, the more clearly the moral creature knows the will of God and the wrong of standing in opposition to it, the greater is his guilt (Mt 11 21, 12 41 f.). Hence the greatest sin is that against the Holy Spirit, because it is sin against the greatest amount of light.

5. Sin: Voluntary Violation of Law.

But though sin is a creature of the will at its inception and at each of its repetitions, it is not limited to mere action. It is a principle or power governing the life from within (Ro 7 13-25). Inclinations and dispositions that lead men to sinful actions are grouped together under the general name of sin and condemned as such (Jer 13 25; Is 48 4-8; Jn 5 42-44; II P 2 14; Mt 12 34, 36). This is the difference between sin and sins. The former term applies to the principle or power within, the latter to the act in which it is manifested. And as these are centered in one predominant quality, that of disregard for the will of God and preference for self, sin is identified with lawlessness (I Jn 3 4, the nearest approach that the Bible has to a definition of sin).

6. Sin as an Indwelling Principle.

But if the essence of sin is disregard (lack of love or fear) of God, it follows that sinful acts are the result of self-love (self-preference, Is 53 6), and the source and seat of all sin is in self-will. As bodily appetites furnish the most common and easily discerned impulse toward the choice of what one wishes as opposed to what God prescribes, the flesh is viewed as the seat of sin. This conception, however, is scarcely present in the O T, where the flesh appears merely as a synonym of weakness (Gn 6 3; Ps 78 38), calling forth pity. In the Apocrypha the notion of the inherence of sin in the physical nature begins to assert itself (Sir 23 6; Wis 12 10; IV Mac 7 18; cf. *Slavonic Enoch*, 30 16), and grows into the rabbinical doctrine of an evil heart (*yetser hā ra'*) and the Pauline idea of the flesh as the seat and instrument of sinful tendency (see FLESH). Whether sin be a negative or positive reality is not a question

7. The Essence of Sin.

that emerges distinctly in the province of Biblical thought.

The attitude of the sinful man in view of God's law is represented in the term "guilt" (q.v.), and the just and natural treatment of guilt is condemnation by the moral sense of every personal being, and punishment by the just and sovereign Ruler of all creation. Guilt both as blameworthiness and as punishableness is assumed and implied in every case of censure of sinful actions and inclinations, and in every threat of righteous indignation and vengeance in behalf of the offended law. The great and ultimate penalty of sin is death (Ro 6 23, 5 12). But death assumes and carries with it the displeasure (wrath and curse) of God. As the penalty of sin, however, death is not simply the dissolution of the physical tie between body and soul. There are intimations that even in the sinless condition the human frame was to be no exception to the law that every living organism must ultimately be dissolved. When death is called the penalty of sin, it is viewed as already affected by the existence of sin in the world. It has a sting which it derives from sin (I Co 15 56). Apart from this sting, it is scarcely the thing that should be recognized under the name of death.

8. Guilt and Punishment: Death.

The origin of sin in the world is traced to the first man. The account of the temptation and sin of Adam and Eve in the Garden of Eden (Gn ch. 3), though not alluded to again in the O T, was naturally interpreted as involving the corruption and fall of the whole human race (Wis 2 24; Ro 5 12 f.; I Co 15 22). In the hands of the Apostle Paul, it received a careful elaboration, because it filled a special and logically legitimate place in his system of thought. The correspondence of the Fall to the redemptive work of Jesus Christ in respect to the extent of the influence of each, to the number affected by each, to the place and relation of the mediator of each to the rest of mankind, and the consequences of each, were such that he must needs show them in their fulness of meaning and thus exalt Christ as a revelation of God's wisdom, power, and grace. The Paradise narrative itself betrays a certain consciousness of the important place the affair occupied in the mind of Israel. The figure of the serpent suggests the monster *Tiâmat* of Assyrian mythology, the great opponent of the gods and undoer of their work. This conception is so much like that of Satan in the subsequent history as portrayed both in the O T and in the N T that the reading of a satanic influence into the action of the serpent by the earlier Christian theology is not as unhistorical and unscientific as it was once supposed to be. This account of the Fall has thus all the appearance of aiming to show how sin entered into the world of mankind. It does not explain the emergence of sin in the universe as a whole. That must have been the work, not of a tempter, but of an original creator of an evil propensity. The account represents evil as already existing outside the earthly world and making its entrance there. The passage, however, could never have been taken in the strictest literal sense. The essential element in it is not that the body of a snake was possessed for a time by an evil spirit, and spoke without the use of vocal organs, or that the first man and woman partook of the fruit of a mysterious tree, but that in some way, either crude and vague, or explicit and consciously present to the moral sense, the first human beings received the suggestion of a departure from the known good (the will of God), and that they yielded and made this suggestion the law of their action. Of the extra-Biblical accounts of primitive man the great majority are void of interest and significance both from the historical and from the religious point of view. Some contain portraitures of a state of primeval innocence, or golden age of prosperity and peace, followed by deterioration and decline (cf. Baring-Gould, *Legends of O T Characters*, 1:26–39). But the closest parallel, as on all kindred subjects, is the Assyro-Babylonian legend, which, however, is so imperfectly preserved that its decipherment and translation are matters of dispute among specialists. It therefore yields very little light on the subject (cf. Davis, *Genesis and Semitic Tradition*, p. 65; Boscawen, *Bab. and Oriental Records*, IV, 251; Sayce, *Anc. Mon.* pp. 65, 104). In general, its relation to Gn ch. 3 is the same as that of all similar Babylonian parallels to the O T on other subjects. In all these the Hebrew is a purified and spiritualized form, either derived from or cognate with the Mesopotamian, and made the vehicle of some great truths of revelation.

9. Origin of Sin: The Fall.

That all sin in the world is an outgrowth of the Fall is assumed in those passages which refer to the matter. In IV Es 4 30 the first sin is compared to a grain of evil seed sown in the heart of Adam, and its subsequent course is called "much wickedness that it hath brought forth to this time." (Cf. Sir 25 24: "From a woman was the beginning of sin, and because of her we all die.") But it is only the Apostle Paul who most emphatically and explicitly asserts this connection. Two separate questions are involved in the subject, viz.: (1) Is the guilt of Adam's first sin shared by all his posterity? and, (2) in what manner is sin transmitted and diffused through the generations of the human race? The first of these questions must be answered by a definite affirmative. The second has been the subject of an extended controversy. (1) From very early times there have been those who have held that Paul's language implies the real existence of all men in the first man, and their participation in that first act by which he fell from his primitive sinlessness. Upon this ground they have based the development of sin in each individual descendant of Adam. But the language of Paul does not easily bear the construction necessary to deduce from it this doctrine. The expression "in whom" (Ro 5 12, AVmg.) "all sinned," which seems to support it, has been eliminated from the discussion as a misunderstanding (cf. AV and RV text). Inherently, too, this explanation meets with the objection that no one is conscious of having been in Adam and of having sinned with him, and apart from such consciousness the imputation of guilt seems ethically irrelevant. (2) A rival view is that which accounts for the effect of the Fall on subsequent mankind by the doctrines of representation and federal headship. When Adam fell, it was

10. Transmission of Sin.

not as an individual, but as a representative of the race. Hence, because he was the appointed head of all his posterity, those represented by him are accounted sinful, given sinful natures, and allowed to develop sinful lives. It is deemed a fatal objection to this explanation that the idea of representation is precisely the point that does not appear in Paul's discussion of the subject. It is certainly in harmony with the Pharisaic juridical thought that the action of a representative head is binding on those represented in all legal matters, but the Apostle nowhere applies the principles to the sphere of religious life. (3) The third view on the subject calls into the service the principle of heredity, assuming that as all men inherit from their ancestors natures with tendencies and dispositions, so the race has inherited from Adam a nature inclined toward sin. Under temptation this inclination is developed into actual transgression in every case. This is little different from the realistic transmission theory and is too dependent on modern scientific knowledge regarding the law of heredity to be historically identifiable with Paul's underlying idea as to how sin passes from Adam to his posterity. In the present stage of the investigation it seems as though Paul had not cared to trace the nature of the connection between Adam and the race, but was content to assert and use the existence of such connection in explaining the nature and extent of redemption through Christ. The nearest approach that can be made to his thought is through the study of the analogy between Adam and Christ. As he depends on the mystical union with the Redeemer for the efficacy of the redemptive work, so he may be depending on a mystical union with Adam accomplished by the surrender of the individual will to sin for the passing of Adam's sin to the sinner.

But clear and prominent as the doctrine of sin is throughout the whole range of Biblical teaching, its presentation is neither an end in itself nor a means toward gratifying a philosophic interest in the nature and constitution of man. It is given only in order that a hatred for moral evil may be aroused, that the love of God for providing means for its removal may be appreciated, and these means may be effectually used to secure its forgiveness. See also FORGIVENESS.

II. Forgiveness.

LITERATURE: Müller, *The Christian Doctrine of Sin* (1877); Candlish, *The Doctrine of Sin* (1893); Thackeray, *St. Paul and Contemporary Jewish Thought*; Clemen, *Lehre von der Sünde* (on the O T doctrine only) (1897); Tennant, *The Origin and Propagation of Sin* (1901–02), and the Biblical Theologies of Oehler, Schultz, Beyschlag, and Stevens.

A. C. Z.

SIN[2], sin (סִין, *ṣīn*); perhaps = Egypt. *'mt*, 'clay' (cf. "Pelusium," from *πηλός*, 'mud'): The name of an Egyptian fortress (Ezk 30 15, 16), usually identified with Pelusium, a stronghold on the NE. border, surrounded by marshes. It was an important battle-ground for several centuries, as it was the key to Egypt for armies coming along the coast from the north. To-day it lies about a mile from the sea, and the whole region is a waste of sand and marshes. Cornill and Toy read סְוָן, *i.e.*, *ṣ'wān* = Syene (q.v.).

C. S. T.

SIN, WILDERNESS OF (מִדְבַּר סִין, *midhbar-ṣīn*): According to Ex 16 1, this wilderness lay between Elim and Sinai; but according to Ex 17 1, there was one station between it and Sinai. In Nu 33 11, 12, one encampment on the Red Sea between Elim and the wilderness of S. and three stations between the wilderness and Sinai are mentioned.

C. S. T.

SINAI, sai'nai, sai'na-ai, *or* sai'nê (סִינַי, *ṣīnay*): The mountain on which the Law was given, also called **Horeb** (in Ex 3 1, 17 6, 33 6 [E]; Dt 1 6, 4 10. "Sinai" in Ex 19 11, 34 4 [J] and in Ex 16 1, 24 16; Lv 25 1 [P]). From very early times it seems to have been regarded as a sacred mountain, perhaps as dedicated to the Babylonian moon-god *Sin*. S. is usually identified with a conspicuous group of mountains in the center of the peninsula embraced between the gulfs of Akabah and Suez; more specifically with the peaks known to the Arabs as *Râs Sufsâfeh* ('peak of the willow,' where Moses cut his rod) and *Jebel Musa* ('Mt. of Moses,' where he is supposed to have received the Ten Commandments). These peaks are over 6,000 ft. high. At the base of *Râs Sufsâfeh*, a broad plain extends toward the NW., known as *er-Rahah*, where the Israelites may easily have encamped. In a valley called *Wâdy ed-Deir*, on the NE. of the same mountain, stands the famous convent of St. Catharine. There are two other valleys in the same vicinity, both of which are comparatively fertile and well-watered. Along the base of the group, on the side of the plain *er-Rahah*, runs a natural mound or barrier, suggesting the "bounds" mentioned in Ex 19 23. The rocks of this region are steep and jagged and richly colored. They are composed of granite, porphyry, diorite, and gneiss. A path of stone steps leads up from the convent to the summit. Holy places marked by crosses cover the mountain. Near the top of *Jebel Musa* stands a chapel dedicated to Elijah (I K 19 8).

The tradition identifying this location with Sinai is as old as Justinian (527–565), who built here a Christian church in honor of the Virgin. But the most ancient tradition, that of Eusebius, points to *Jebel Serbal*, 6,750 ft. in height and difficult to climb, situated one short day's journey NW. of *Jebel Musa*. On its N. side there is the small but well-watered and luxuriant oasis of *Wâdy Feiran*, usually thought to be Rephidim (Ex 17 8). But there is scarcely space in the vicinity for any considerable camp. Tischendorf, Robinson, Ritter, Laborde, Palmer, and Stanley, therefore, rightly reject this identification in favor of the first. Other views of Sinai are: that of Sayce and G. F. Moore, who follow Beke (1874) in advocating a location in Arabia (cf. Jg 5 4; Dt 33 2); and that of Winckler and Cheyne, who insist that the name "Sinai" is a mere cosmological conception. Both views are highly improbable.

LITERATURE: H. S. Palmer, *The Desert of the Exodus* (1871); *Ordnance Survey of the Peninsula of Sinai* (1869–72); Hull, *Mt. Seir, Sinai and Western Palestine* (1890); Robinson, *Biblical Researches I* (1841); R. F. Burton, *The Gold Mines of Midian* (1878); Petrie, *Researches in Sinai* (1906).

G. L. R.

SING, SINGERS, SINGING MEN, etc. See MUSIC AND MUSICAL INSTRUMENTS, § 4.

SINIM, sai'nim (סִינִים, *ṣīnīm*): The 'land of Sinim,' perhaps better 'of the Sinites,' is mentioned (Is 49 12) as one of the countries from which the exiles are to return. From the context, it apparently lay to the S. or E. of Palestine, and at a great distance. The LXX. translates "Persians." Of countries to the S., Sin (Pelusium), the wilderness of Sin, and Syene (*s'wēnī*) are suggested. Gesenius, among others, claims that China is here mentioned, but Dillmann and Duhm contend that this name was first known after the 3d cent. B.C., and was written by the Arabs and Syrians *tsin*. Others mention the tribe 'Sina' at the foot of the Hindu-Kush. It has also been identified with 'Sinite' (Gn 10 17), a tribe of N. Phœnicia. C. S. T.

SINITE, sai'nait *or* sin'ait (סִינִי, *ṣīnī*): The inhabitants of a city or district, probably Sin (Gn 10 17; I Ch 1 15), to be identified with the *Siannu* of the Assyrian inscriptions, and located near Arka (see Arkite), about 80 m. N. of Sidon. E. E. N.

SINNER. See Sin, § 3.

SIN-OFFERING. See Sacrifice and Offerings, § 8.

SION, sai'ən: On the use of this term in Dt 4 48, see Senir. For other occurrences, see Jerusalem, § 16. E. E. N.

SIPHMOTH, sif'məth (שִׁפְמוֹת, *siphmōth*): A city in the S. of Judah (I S 30 28). Site unknown. E. E. N.

SIPPAI, sip-pê'ai *or* sip'pê. See Saph.

SIRACH, sai'rac, **SON OF,** or **WISDOM OF.** See Ecclesiasticus.

SIRAH, sai'rā (הַסִּרָה, *ha-ṣīrāh*, with the article), **WELL OF:** The cistern of Sirah was the place not far from Hebron whence Joab's messengers recalled Abner (II S 3 26). The identification on Map II, E 2 is probable, but not certain. E. E. N.

SIRION, sir'i-ən. See Senir.

SISAMAI, sis'a-mai, -mê, *or* si-sam'a-ai. See Sismai.

SISERA, sis'ə-ra (סִיסְרָא, *ṣīṣ'rā'*, prob. of Hittite origin): **1.** A Canaanite chieftain who assumed the post of general of Jabin's hosts (Jg 4 2 f.) in the war against Deborah and Barak. It appears, however, that Sisera was an independent king of superior standing to that of Jabin (Jg 5 28, 30; I S 10 9); so that he either took the real leadership in the confederated campaign, leaving to Jabin a tutelary presidency, or his apparent subordination to Jabin in the record is due to the working over of the account into its present form. **2.** The family name of a class of Nethinim in the post-exilic period (Ezr 2 53; Neh 7 55). A. C. Z.

SISMAI, sis'mai (סִסְמַי, *ṣiṣmay*, **Sisamai** AV): A descendant of Jerahmeel (I Ch 2 40). E. E. N.

SISTER. See, in general, Family and Family Law, especially §§ 3, 5, 6, and 8.

SITH: An old English word meaning 'since' (Ezk 35 6 AV). E. E. N.

SITHRI, sith'rai (סִתְרִי, *ṣithrī*, **Zithri** AV), 'my protection' (?): The ancestor of a family of Levites (Ex 6 22). E. E. N.

SITNAH, sit'nā (שִׂטְנָה, *siṭnāh*), 'hostility': One of the wells of Jacob (Gn 26 21), probably in the *Wâdy Shuṭart* about 20 m. SW. of Beer-sheba. E. E. N.

SIVAN, sai'van *or* siv'an: The third month of the Jewish year. See Time, § 3. E. E. N.

SIX HUNDRED AND SIXTY-SIX. See Numbers, Significant and Symbolic, § 9.

SKULL, THE PLACE OF A. See Jerusalem, § 45.

SLAUGHTER, VALLEY OF. See Topheth.

SLAVERY: The basis of primitive Heb. society was the family or clan (see Family and Family Law, § 2). In their nomadic state, before the conquest of Canaan, the Heb. family consisted of the father, wife or wives, sons and daughters, and servants. Such servants were, in those early times, probably captives in war or their descendants, or persons acquired by purchase from other tribes or their descendants. As primitive Semitic warfare was often characterized by the "devotion" to death of the living spoil, it is likely that such captives were more often women and children than men, since the latter would be more likely to be put to death. When Israel came into possession of Canaan, the main change, as regards slavery, was that in the more complex conditions of life after the Conquest there was a greater likelihood of Israelites themselves coming into such unfortunate circumstances as to be compelled to sell themselves, or to be sold by process of law, as servants or slaves to another, something which, we may well believe, was rather rare in the nomadic stage.

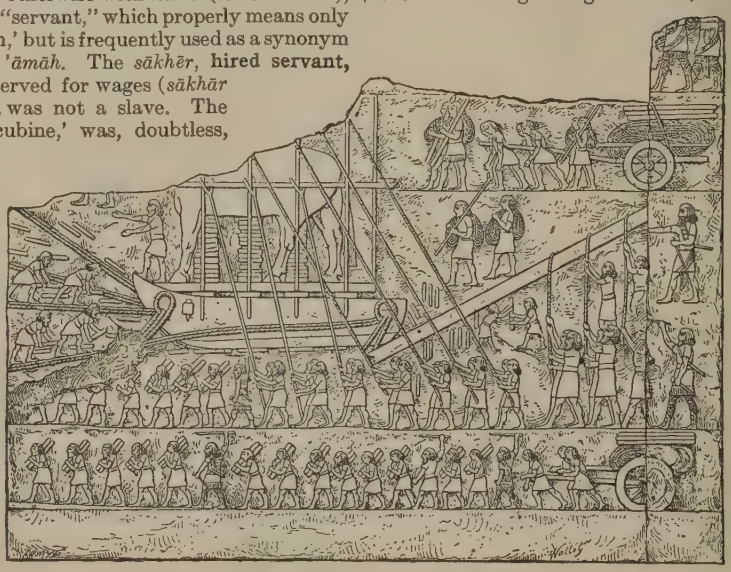
1. General Place in Ancient Heb. Society.

Servants or slaves formed a large element of the "working classes" in ancient Israel. The Heb. householder and his sons constituted something of an aristocracy. It is likely that every well-appointed estate (like that of Boaz, for example) had numerous male and female slaves by whom the greater portion of the harder work was done. And when town and city life became more developed, all the more substantial families had their servants who were slaves, not "hired servants." Although the last-named class became more numerous in the later kingdom-period, it never assumed the proportions of the slave-class. The "stranger" and "sojourner" were not slaves (see Gentiles), and could possess property and own slaves, even Hebrew slaves, just as the Israelites themselves. It is probable that the great majority of slaves of foreign blood in Israel, at least until the 8th cent., were descendants of the conquered Canaanites (cf. Jg 1 28, 33, 35; II K 9 22). Later, Phœnician slave-dealers found a ready market in Israel (cf. Am 1 6, 9).

The three most distinctive terms for "servants" in Heb. are: (1) *'ebhedh* (from the root עבד, with the primary significance of 'to work' or 'to do'), the most generic term, expressive of various kinds of subjection (*e.g.*, nation to nation, subject to a monarch,

an inferior toward a superior, and of man to God). The *'ebhedh* was thus one who 'worked' for another.

2. Terminology. The term is variously rendered "servant," **man servant, bondman,** and **bond-servant** in EV. (2) *'āmāh,* used for a female servant, rendered **handmaid, maid,** or **maid servant.** (3) *shiphḥāh,* also a female servant and rendered **handmaid** or **maid,** sometimes **woman servant** or **maiden.** Each of these three terms implies a state of actual servitude or bondage. It is otherwise with *na'ar* (fem. *na'ărāh*), often rendered "servant," which properly means only a 'young person,' but is frequently used as a synonym for *'ebhedh* or *'āmāh.* The *sākhēr,* **hired servant,** *i.e.,* one who served for wages (*sākhār* or *maskōreth*), was not a slave. The *pīlegesh,* 'concubine,' was, doubtless, generally a slave, but the term itself connotes rather a phase of ancient marriage conditions than anything in reference to slavery. The word **slave** occurs in RV only in Dt 21 14 (see § 3, b, below), and in the AV only in Rev ch. 18 (for the Gr. *σώματα,* 'bodies'). For **freedom** in Ac 22 28 the RV has more correctly "citizenship" (q.v.).



Transportation of a Colossal Bull by Assyrian Slave-labor.

The status of the slave or servant class in ancient Israel can be presented most suggestively, possibly, by examining the legislation in the codes

3. Legislation Regarding Slavery. on the subject, and also noting the supplementary evidence of the customs revealed incidentally in various narratives. Such legislation as is preserved in the codes relates more particularly to servants who are Hebrews and only incidentally to those of foreign blood. The condition of the latter was less fortunate than was that of the former.

a. In the old code in Ex chs. 21–23, the term of service for a Heb. slave (*'ebhedh*) is limited to six years (21 2 ff.). We must suppose that a servant of foreign blood was a slave for life. At the end of six years the Heb. servant could go out **free** (*ḥophshī ḥinnām*). If he was married when he entered the service, his wife (and children also, without doubt) went out with him. If, however, during his term of service he had been given a wife by the master, she remained the property of the master. But the servant then had the option of continuing to live with his wife and children as a life-slave. As the seal to this, he was brought 'before God' (*i.e.,* the local sanctuary or the household altar), and there at the door his ear was pierced with an awl (21 2-6). The condition of the Heb. woman who had been sold (by her father) to be an *'āmāh* was carefully guarded. It was understood that a woman thus sold became a wife of the master. If she did not please him, she was not to be summarily dismissed, but guaranteed certain rights. She could be redeemed by her family. Above all, she could not be sold to an alien. If given as an *'āmāh* to the master's son, she was to be honored as a daughter. So long as she stayed under the master's roof she was to be treated honorably. If not, she had the right to go out free, with no stain attached to her name.

Heb. law and custom, unlike Roman, did not give the master unlimited power of life and death over his slaves. In case a master beat his servant (male or female) and the servant died under his hand, the master was to be punished. But if a day or two passed before death ensued, the loss of the servant was counted a sufficient penalty (21 20 f.). If a master caused the loss of a servant's eye or tooth, the servant thereby gained his liberty free of cost (21 26 f.). If a servant were gored (to death) by a neighbor's ox, the owner of the ox had to pay the master 30 shekels of silver (about $18), which was, therefore, the average price of a slave at the time (21 32).

Some additional information regarding the status of servants in early O T times can be gleaned incidentally from the O T narratives. Eliezer, the servant of Abraham, of foreign blood, but born in Abraham's household, was trusted implicitly by his master, and it was Abraham's intention to make him his heir in case he had no son by Sarah (Gn 15 2-4). Jacob, in relation to Laban, was hardly an *'ebhedh* in the ordinary sense, since he was not sold to Laban, but put himself voluntarily under Laban's control and for stipulated wages. Yet the three terms of service, seven years for each of the two wives and six years for the cattle, bear a close resemblance to the six-year term of the law in Ex 21 2 ff. And Jacob's case may be taken as an illustration of stipulated terms of service for wives or property, during which time the servant was completely under the control of the master.

How a Hebrew might become a servant of a fellow Hebrew is well illustrated in II K 4 1 ff., where we see

that after the death of an insolvent debtor his sons could be taken by the creditor for the debt. Such cold-hearted though formally legal proceedings the prophets severely denounced (cf. Am 2 6, 8 6).

In speaking of female servants the old narratives do not distinguish sharply between the *'āmāh* and the *shiphḥāh*. Hagar, Zilpah, and Bilhah, the maids of Sarah, Leah, and Rachel, are designated sometimes by one term, sometimes by the other. While *shiphḥāh*, from its etymology, probably originally designated the concubinal relation in which the female servant stood to the master, the two terms eventually came to be used as synonyms. The attempt of Whitehouse in *HDB*, IV, p. 466, to show a distinction made by Abigail in her address to David (I S 25 23 ff.) must be pronounced unsuccessful, in view of ver. 27. From such statements as we read in Gn 16 6, 21 10, etc., it may be inferred that in many cases the handmaid was the exclusive property of the master's wife, and it was her authority rather than his to which she was subject.

b. The later codes (Dt, HC, and P) show strongly the presence of two tendencies: (a) To distinguish more sharply between the Hebrew servant and the alien, in favor of the former, and (2) to introduce a more humane spirit into the whole. In Dt 15 12 ff. the older law is supplemented by the provision that at the expiration of his term of service the servant is to be furnished liberally with a supply of the necessaries of life. While the Decalogue puts the servant on a level with the free man in his right to the Sabbath rest, Dt adds the provision that the servant is to share and enjoy sacrificial festivities as well as his free master (16 11). It is probable that from very early times the servant of foreign descent was considered as having renounced his allegiance to the god of his fathers and as subject to J", although it must have been necessary for him to be circumcised in order to be entitled to partake fully in the religious observances (cf. the later law in P, Ex 12 44). Other notes of the humanitarian tendency of Dt are its prescription that runaway slaves are not to be returned to their master (23 15 f.), the provision for the considerate and kindly treatment of the female captive (21 10 ff.), especially in case she does not please her master (ver. 14, where instead of "deal with her as a slave" we should read "deal with her brutally" or "in an overbearing, unfeeling manner"), and the merciful enactment regarding the wages of the "hired servant" (24 14; cf. Lv 19 13 [HC]). The Holiness Code also touched the case of the "hired servant" in prohibiting him to eat of "holy things" (Lv 22 10). In this case the *sākhēr* is presumed to be a foreigner, but a priest's 'purchased servant' can eat of the priest's food (Lv 22 11), presumably, after having been circumcised. In the case of the seduction of a female slave (a *shiphḥāh*) already betrothed to a man, but not yet "redeemed" (*i.e.*, the marriage-price not yet paid), this code prescribes that the case is to be investigated, the man fined, and compelled to bring his guilt-offering to the sanctuary.

The post-exilic code of P sought to enforce its conception of the (theoretically) holy status of every Israelite by the provision that the poor Hebrew who had to sell himself to a fellow Hebrew was not to be counted an '*ebhedh* (which term P would thus restrict to foreigners), but as a *sākhēr* ("hired servant") or *tōshābh* ("sojourner"; see GENTILES). His term of service was to end with the year of Jubilee, when he and his family were to return to the ancestral estate (Lv 25 39-46, probably a late insertion in HC). Evidently, it had been found impossible to enforce the old law of a six-year term of service (cf. Jer 34 8-22 for an instance of the flagrant abuse of this law). The same conception of the fundamental distinction between the Israelite and the alien underlies the further provision in P that if a Hebrew became the servant of a "stranger or sojourner," he was to be redeemed by some member of his family (Lv 25 47-55). The necessity of such legal protection for the poorer Israelites, if the ideal character of the community was to be conserved, is evident from Neh 5 5 ff., where Nehemiah found himself obliged to intervene on their behalf by authority, persuasion, and personal example, to save a large element of the community from being reduced to the condition of serfs (**bondage**).

The tendency of all later Jewish legislation and rabbinical teaching was in the direction of greater humanity toward the servant-class.

4. Slavery in the N T. In this respect Jewish law compares most favorably with the Græco-Roman law, the severity of which in regard to slaves the Jews themselves had many sad opportunities to experience. Perhaps, it was just such experiences that influenced them in their own more merciful legislation. The Essenes repudiated slavery altogether.

While such terms as *δοῦλος*, *διάκονος*, *παῖς*, *ὑπηρέτης*, *οἰκέτης*, etc., all rendered "servant," appear frequently in the N T, there is nothing specially distinctive in them, at least in the Gospels, except in Jn 15 15, where Jesus tells His disciples that they are His "friends" rather than "servants." The prodigal asked his father that he might become a *μισθίος* ('hired servant'), perhaps as expressive of a less intimate relationship than *παῖς* or *δοῦλος*. Paul often uses *δοῦλος* in the religious sense of himself (and Christians in general) as the "servant" of (owned by, controlled by) the Lord Jesus Christ.

The relative importance of the slave-class in the Græco-Roman world of Paul's day is seen in its classification into two great classes, **bond** and **free** (I Co 12 13, etc.). Regarding slavery as an institution, Apostolic teaching had nothing to say theoretically. Practically, the Epistles of Paul and Peter counsel servants to be content with their position, to obey their masters, and also counsel masters to be considerate of their servants (I Co 7 21 f.; Eph 6 5; Col 3 22, 4 1; I Ti 6 1; Tit 2 9; I P 2 18). In his Epistle to Philemon Paul deals with the case of the runaway slave Onesimus not by discussing slavery *per se*, or from the point of view of Roman law, but by seeking to influence Philemon to make the common brotherhood in Christ of both himself and his converted slave Onesimus the determining factor in his treatment of the restored slave.

LITERATURE: The works on *Heb. Archäologie* by Nowack (1894) and Benzinger (1894); Benzinger in *EB*, s.v.; Whitehouse in *HDB*, s.v., is full and suggestive.

E. E. N.

SLEEP, DEEP. See DISEASE AND MEDICINE, § 5 (8).

SLIME: Bitumen or asphalt, not ordinary clay, is what is meant by the Heb. *ḥēmār* (from *ḥāmar*, 'to boil') in Gn 11 3, 14 10; Ex 2 3. It was much used in the ancient world for just such purposes as are mentioned in Gn 11 3 and Ex 2 3. The old bitumen pits at *Hit* on the Euphrates are still a source of supply to the boat-builders of that region. The cement of bitumen furnished a protection to the unburned bricks which rendered them much more indestructible. It abounds in some of the *wâdys* near the Dead Sea, which was called the Asphalt Lake by the ancients, and the pits whence it was dug for commercial purposes were probably at one time quite numerous (Gn 14 10). E. E. N.

SLING. See ARMS AND ARMOR, § 4.

SLUICE: A very doubtful rendering (Is 19 10 AV) of a Heb. word *sekher* usually meaning 'reward.' RV translates, "they that work for hire" ("they that make dams" RVmg.). But the context is better suited by the rendering in AV. A. C. Z.

SMITH. See ARTISAN LIFE, § 10.

SMYRNA, smẹr'na (Σμύρνα): A city, founded 1100 B.C. by Æolic Greeks at the NE. corner of the Bay of Smyrna. It was seized by the Ionic Greeks of Colophon before 688, when it joined the Ionian League. The acropolis of this S. (so-called Tantalis), with the adjacent tomb of Tantalus, lies across the bay N. of modern S. It early attained to wealth and prominence, because it was situated in the path of commerce, and was the outlet for trade between Lydia and the West. Coveted by Gyges and destroyed by Alyattes about 600 B.C., it remained a mere village until the capture of Sardes by Alexander, who in a dream was exhorted by the Nemeses (deities of S.) to rebuild Smyrna. Alexander selected the present site, and his plans (involving paved streets crossing at right angles) were carried out by Antigonus and, later, by Lysimachus. (All this is [indirectly] referred to by John in Rev 2 8: "was dead and [yet] lived.") S. soon became (and has remained) one of the most important commercial cities of Asia, famous for its wealth, temples, buildings, schools of medicine and science. It had a fine, safe harbor, on the site of which the bazaars of the city now stand; for during the siege of S. by Timur (1402) the harbor was partially filled in for siege purposes, so that the modern quay is about 100 yards beyond the ancient shore-line. S. was a faithful ally (cf. Rev 2 10: "Be thou faithful unto death") of Rome during the Mithridatic wars. In the *Provincia Asia* S. was the seat of a *conventus* (see ASIA MINOR, § 2). Its claim to the titles of 'Metropolis' and 'First City of Asia' was disputed by Ephesus and Pergamum. S. was styled Neocoros ('Temple-Sweeper' or 'Warden') because of its temple (built 26 A.D.) to Tiberius, and was permitted by the Romans, from Augustus to Gallienus, to coin its own money, though the first coins of S. are those of Lysimachus. The early evangelization of S. (it was one of the "Seven Churches," Rev 1 11, 2 8-11) was due to the presence there of a Jewish colony. Polycarp (the first bishop of S. and a disciple of the Apostle John) was burned (155–156 A.D.) with eleven Philadelphians, near the stadium, where his tomb is still shown. Smyrna's trade was destroyed by the discovery of America and the Cape route to India, but revived gradually from the 16th cent. onward. The city is now a shipping-center for the interior and the adjacent islands. J. R. S. S.

SNAIL. See PALESTINE, § 26.

SNARE. See HUNTING.

SNOW: The most striking thing about snow to the Oriental is its white color. Consequently, snow is the standard of comparison for whiteness, as in leprosy (Ex 4 6; Nu 12 10), and in cleanness (Mk 9 3), and, therefore, figuratively, of purity or innocence (La 4 7; Is 1 18). See also PALESTINE, § 19. A. C. Z.

SNUFFER, SNUFF-DISH. See TEMPLE, § 16, and TABERNACLE, § 3 (3).

SO, sō (סוֹא, *ṣō'*): A "king of Egypt" to whom Hoshea of Israel "had sent messengers" (II K 17 4), and thus furnished ground to Hoshea's master, the king of Assyria, for the suspicion that a conspiracy was being planned. The older identification of So with Shabakah (Shabataka) of the Ethiopian (25th) dynasty can not be maintained in the light of the impossibility of reconciling the chronology of So with that of Shabakah. To this is to be added the difficulty of deriving the Hebrew *ṣō'* from its alleged Ethiopic original, and also the usage of the Biblical writers, which designates the Ethiopian Pharaohs as kings of Cush (cf. II K 19 9). Accordingly, Winckler's argument identifying So with Sib'a, *tartan* (*i.e.*, general or viceroy) of *Pir'u*, King of Muṣri in N. Arabia, has been generally accepted (cf. *Mittheil. d. vorderasiat. Gesellschaft*, 1898, 5). A. C. Z.

SOAKED. See SACRIFICE AND OFFERINGS, § 16.

SOAP (**Sope** AV): Soap containing an admixture of fats, or oils, was not known to the ancients. The substance used by the fullers (*bōrīth*, Jer 2 22; Mal 3 2) was apparently a cleansing preparation of vegetable alkali, rather than what we now specifically term 'soap.' In Jer 2 22 this vegetable alkali is differentiated from the mineral alkali (see NITER). Alkaline plants are abundant in Palestine, notably the saltwort (Job 30 4, *Salsola kali*; see PALESTINE, § 22), and the manufacture of olive-oil is now one of the principal industries of the country. L. G. L.

SOCKET. See TABERNACLE, § 3 (1) and (2).

SOCO, sō'co, **SOCOH,** sō'cō (שׂוֹכֹה, *sōkhō*, and שׂוֹכֹה, *sōkhōh*; spelled variously in AV **Socho, Sochoh, Shoco, Shocho, Shochoh**; the ARV, following the Heb., has **Socoh**, except in I Ch 4 18; II Ch 11 7, 28 18): **1.** A city in the lowland of Judah (Jos 15 35; I S 17 1), now *Khirbet Suweikeh*, a ruined village in a commanding position on the S. side of the *Wâdy es-Sunṭ* (Valley of Elah; cf. I S 17 1 f.), 2 m. NW. of Adullam. Map II, D 1. **2.** A city in the hill-country of Judah (Jos 15 48), also now *Khirbet Suweikeh*, a large ruin on a low hill 10 m. SW. of Hebron, near Eshtemoa and Zanoah (cf. I Ch 4 17 f.). Map II, D 3. L. G. L.

SOD, SODDEN: The past participle of "seethe," 'to boil.' In all instances the ARV reads 'boiled.'

SODERING. See SOLDERING. E. E. N.

SODI, sō'dai (סוֹדִי, *ṣōdhī*): The father of Gaddiel, one of the spies (Nu 13 10). E. E. N.

SODOM, sŏd'ŭm, **SODOMA,** sŏd'o-mȧ (סְדֹם, *ṣᵉdhōm*, Σόδομα): A city mentioned, with Gomorrah, Adama, Zeboim, "cities of the plain," which were destroyed by "fire from Jehovah out of heaven" (Gn 19 24). It was a royal city (Gn 14 2). Lot dwelt in it after he had chosen the Plain of the Jordan (Gn 13 11 ff.). It was destroyed because of its wickedness, described in Gn ch. 19 (cf. Gn 13 13, 18 20). These cities are mentioned with Zoar (q.v.), which is usually located SE. of the Dead Sea. The four cities were in a plain, which was shaken by an earthquake. This caused a sinking of the earth and an eruption of gases and petroleum, which ignited and burned the cities, that were then covered by the waters of the Dead Sea. The old plain is the modern *es-Ṣebkha*, a morass S. of the Dead Sea. Sir G. Grove, Tristram, Conder, and others locate the cities at the N. end of the Dead Sea, and uphold their view by Biblical passages. The cities were visible from Bethel (Gn 13 3, 10), from Mt. Nebo (Dt 34 3, Zoar), and lay to the N. of the Amalekites (Gn 14 7). In the O T and N T Sodom is often used as a warning example of sin and Divine punishment (Dt 29 23; Is 1 9, 3 9; Jer 50 40; Ezk 16 46; Mt 10 15; Ro 9 29, and often). See also PALESTINE, § 12 (c). C. S. T.

SODOM, VINE OF: A vine whose juices and fruits were corrupt like the people of Sodom (Dt 32 32). It is a figure of the moral corruptness of Israel's enemies (so Dillmann, Driver, *et al.*). According to others, it is a figure of Israel's corruptness, the cause of all her disasters. C. S. T.

SODOMITE, sŏd'ŭm-ait. See CRIMES AND PUNISHMENTS, § 2 (c).

SOFT RAIMENT. See, in general, DRESS AND ORNAMENTS, §§ 2, 5.

SOJOURNERS. See GENTILES.

SOLDERING (Sodering AV). See ARTISAN LIFE, § 10 (b).

SOLDIER. See, in general, ARMS AND ARMOR and WARFARE.

SOLOMON, sŏl'o-mŏn (שְׁלֹמֹה, *shᵉlōmō*, Gr. Σολομών), 'peaceful,' 'pacific': The son of David by Bath-sheba (II S 12 24); also named by the prophet Nathan, Jedidiah (ver. 25), 'beloved of J".' He succeeded his father upon the throne, and was the last king of the united nation. The Biblical account of the reign of S. is found in I K chs. 1–11; II Ch chs. 1–9. Josephus (*Ant.* VIII, 1–8) adds nothing reliable, but, in harmony with later tradition, makes S. play the rôle of sorcerer.

1. Sources.

S. came to the throne about 977 B.C. (see CHRONOLOGY OF THE O T, table). Little of his youth is known, but it is probable that his education was in the hands of Nathan the prophet. He began his reign as a mere youth (I K 3 7)—according to Josephus at the age of fifteen, but two passages (I K 11 42, 14 21) imply that he was at least twenty. Bath-sheba persuaded David to appoint her son his successor. Thus the rights of Adonijah (q.v.), the heir apparent after the death of Amnon and Absalom, were set aside. The accession of S. to the throne was hastened by the conspiracy of Adonijah, who was supported by Abiathar, the priest, and Joab, the veteran commander. Bath-sheba, supported by Nathan, Zadok, and Benaiah, gained the support of the aged monarch. At David's command, S. rode to Gihon on the royal mule, escorted by the king's body-guard, and was there anointed by Nathan. The conspirators, assembled at En-rogel in the vicinity of Jerusalem, hurriedly dispersed. Their connection with this movement involved Joab and Abiathar in disaster. Shimei, David's old enemy, also lost his life through his disobedience (I K 2 36-46; cf. II S 16 5).

2. Accession.

S. inherited a kingdom which had been conquered by the military genius of his father. It stretched from Tiphsah (*Thapsacus*) on the Euphrates to Gaza (I K 4 24); two of its outposts were Tamar (usually identified with Tadmor), in the Syrian desert, and Ezion-geber, at the head of the Red Sea. His task was to weld this empire into a unity. As far as Israel was concerned, he accomplished this by blotting out the ancient tribal lines in his division of the land, and by redistricting the territory into twelve prefectures for the purposes of taxation (I K 4 7 ff.). With the institution of these administrative units many ancient tribal rights were swept away, and the vicious Oriental system of forced work, the **levy,** was introduced. We read of 30,000 at work in Lebanon, in monthly relays of 10,000; 70,000 who bore burdens, 80,000 hewers, and 3,300 overseers (I K 5 13-18). A very large part of these laborers was taken from the Canaanitic elements of the population (I K 9 20 ff.). The list of the king's cabinet officers (I K 4 1-6) indicates considerable organization. Jehoshaphat, son of Ahilud, was vizier, or chancellor (Heb. *mazkīr*); Elihoreph and Ahijah had charge of the state papers and correspondence (Heb. *ṣōpherīm*); Azariah was at the head of the twelve prefectures, and hence chancellor of the exchequer. Zabud was called the 'king's friend,' a designation of unknown significance, but also mentioned in the Amarna letters (104). Adoniram had the unpopular office of supervisor of the inhabitants who had been reduced to forced labor. S., although traditionally portrayed as a man of peace, had a large standing army. Besides organizing a cavalry force of 12,000, he equipped 1,400 chariots, to supply which he established royal stables, with 4,000 stalls (the 40,000 of I K 4 26 is an error; cf. II Ch 9 25). Making a rough estimate on the basis of the cavalry, we conclude that Israel's fighting strength was 300,000 men, when all branches of arms are considered. The national defense was further provided for by the fortification of Jerusalem and other cities (I K 9 15 ff.) (cf. Jerusalem, § 31). In the North Hazor and Megiddo were strongly garrisoned in order to prevent any uprising on the part of the Canaanites, while Beth-horon, Baalath, and Gezer on the W. frowned down upon the Philistines. Tamar, in the Syrian desert, was established as an outpost for the

3. Extent and Organization of His Kingdom.

protection of caravans (I K 9 18). (Robinson, however, located it SE. of the Dead Sea, on the route to Ezion-geber.) The wisdom of this policy soon became evident. Rebellion broke out in Edom, and, although Hadad is said to have ascended the throne, he was kept in check (I K 11 14-22). The narrative (I K 11 23-25) implies continued warfare between Israel and Rezon of Damascus. Jeroboam sowed the seeds of rebellion and civil war, which bore bitter fruit for the successor of S. (I K 11 26 ff.). This conspirator found an asylum with Sheshonk I of Egypt. In all this S. changed the conception of the kingdom from that of an ideal, theocratic realm, where the ruler represented J", to that of an Oriental world-power, in which the monarch practised aggrandizement and oppression for his own selfish ends.

4. His Buildings.

As a builder on a magnificent scale, S. was a true Oriental monarch. His fame in this respect is usually associated with the building of the Temple. This sanctuary, however, was only a part of a pile of royal buildings erected on Mt. Zion. The Temple was located on the northern and highest eminence (Jer 26 10). Situated on the southern end of the hill was the **House of the Forest of Lebanon,** which was probably an assembly-hall for the elders and nobility of Israel. Next to this edifice, on its northern side, stood the **Porch of Pillars,** which led directly to the Throne **Porch,** or Hall, **of Judgment** (7 7). Beyond the Throne Porch and nearest to the Temple stood his **house,** the royal residence, and the harem (I K 7 8). The entire group of structures, Temple included, was surrounded by a court. (For a detailed description of these buildings see JERUSALEM, §§ 25–30, and TEMPLE, §§ 5–19.)

5. Foreign Policy and Commerce.

Outside of Jerusalem S. laid out gardens and vineyards (Ec 2 4-6), and he must have provided a system of water-works, although nothing definite is said of this in the O T. To carry out such a building program required a large force of workmen and a well-filled treasury. This last was secured, partly by an oppressive system of taxation, and partly by the development of commerce. Forced labor furnished the workmen and artisans.

S. was a diplomat rather than a soldier, and succeeded in forming several alliances with advantage to himself. Probably, at the very opening of his reign he made a treaty with Pharaoh (*Pusukamne* or *Pasebchaun,* of the 21st dynasty). It was ratified by the marriage of S. to the daughter of the Egyptian monarch, who captured Gezer and gave it as a dowry to his daughter. The ulterior purpose of this league was to foster close commercial relations between the two nations, and upon S. devolved the task of keeping open the caravan route to Mesopotamia (I K 3 1, 7 8, 10 26 ff.). Another confederate of S. was Hiram of Tyre (I K 9 10 ff., 26 ff.). The latter found it to his interest to secure the friendship of the new power, through whose territory ran the caravan routes to Arabia and Egypt. Phœnicia furnished both the material and the skilled workmen for the many building enterprises of the Israelitic monarch (I K 5 9-12). In return S. paid an annual tribute (I K 5 11) and ceded twenty cities in Galilee (I K 9 11 ff.). The visit of the queen of Sheba was due to commercial and political reasons. The aggressive commercial policy of S. aroused anxiety in the Sabean kingdom. The Ophir commercial fleet (I K 9 28) might be the precursor of vessels of war. It was to settle such questions, as well as to satisfy herself as to the wisdom and glory of S., that the Arabian queen visited Jerusalem (I K 10 1-10). These alliances were the basis of his wealth and commerce. His possession of Gezer, Dor, and Megiddo (Jg 1 27b; Jos 17 11; I K 4 11) gave him command of the caravan route from Egypt to the East, and enabled him to levy toll on caravans. Hiram's sailors manned the ships of the fleet which sailed from Ezion-geber, bringing gold and other products from Ophir on the E. coast of the Persian Gulf (I K 9 26 ff., 10 11 f.). S. was also interested with Hiram in the Phœnician voyages to Tarshish (10 22). In addition to what flowed through the ordinary channels of industry, taxes, and tribute, his commercial enterprises are said to have brought S. 666 talents of gold annually. However, the phrase "in one year" (10 14) can scarcely mean annually, but must refer to the most prosperous year of his reign. The Biblical writer describes the wealth of S. in hyperbolical language (10 27). The income derived from trade was supplemented by oppressive taxation (I K 4 23 ff.), to support his pomp and splendor.

6. Personal Life and Character.

S. was a true Oriental in his love of splendor. The poet recalls the magnificence of his palanquin and his escort (Song 3 6-11). His harem was large; the figures of Song 6 8 (60 queens, 80 concubines) refer to the inmates of the harem at one time, while those of I K 11 3 (700 wives and 300 concubines) cover his entire reign. Political reasons prompted many unions with foreign princesses, which led him to the toleration of strange cults. This laxity is condemned in the O T (I K 11 1-8), and later the Rabbis looked upon these marriages as the beginning of disaster for Israel (cf. Sir 47 19 ff.).

In the OT "wisdom" is a technical term, signifying a knowledge of the principles and laws according to which God governs nature and the lives of men. S. is looked upon as supremely gifted with such wisdom (Lk 11 31). He received this in answer to his prayer at the opening of his reign (I K 3 7 ff.; cf. Sir 47 16 ff.). His wisdom manifested itself in a shrewd administration of justice (I K 3 16 ff.) and in his knowledge of plants and animals (I K 4 32 f.). Of the men with whom he is compared in his possession of this gift we know nothing (I K 4 30 f.). He is the hero of the Song of Songs, is impersonated in Ecclesiastes, and is, without doubt, the author of many of the Proverbs contained in the canonical book of that name (I K 4 32). He probably laid the foundation for that side of Hebrew literary activity which flowered in the books of the Wisdom literature. Tradition ascribes Pss 72 and 127 to him. The apocryphal Book of Wisdom (7 17-21) attributes encyclopedic knowledge to S., representing him as well versed in cosmology, demonology, astronomy, zoology, anthropology, botany, etc. The author of this work makes him philosophize after the manner of the Alexandrian schools, and puts into his mouth expressions which show an acquaintance with the Platonic and Stoic systems (8 20, 9 15, etc.). The

so-called Psalter of Solomon is really a collection of Pharisee psalms. Later generations looked upon S. as a man of fervid piety, for his prayer at the dedication of the Temple (I K ch. 8), in the Deuteronomic version as we possess it, is "one of the grandest devotional utterances to be found in prechristian devotional literature." His practical religion was not lived upon the lofty plane of this prayer. Although he never formally forsook the worship of Jehovah, the national God, he tolerated and took part in the worship of foreign deities. He was certainly not an absolute theoretical monotheist, after the manner of the later prophets, and, while without the serious faults of his father, David, he nevertheless lacked also the latter's intense devotion to Israel's God.

7. Solomon in Later Legend. The Solomon legends form a vast subject, which can be only touched upon. Josephus (*Ant.* VIII, 2 5) attributes to him the power of expelling demons, makes him the author of incantations for alleviating distempers and diseases, and derives from him the method of exorcism as it was practised in the days of the historian. According to rabbinical tradition, he had power over the demons by means of a talismanic ring, upon which the name of God was inscribed, and it was the theft of this ring which enabled Asmodeus, the chief of the demons, to usurp the throne of S. The relation of Israel's great monarch to Asmodeus has been a favorite theme with both Jewish and Mohammedan writers. By a misinterpretation of I K 4 33 the Rabbis ascribed to him full knowledge of the speech of birds and beasts. (See *JE.*) S. appears in the Koran in suras 21, 27, 28, 34, 37, 38. The story of S., Queen Bilqis, and the Hoopoe (sura 27) is really borrowed from the Targum of Esther (1 2). See Hughes, *Dict. of Islam.* The fame of Israel's great monarch has been spread far and wide through Oriental lands in the literature which Islam has produced.

LITERATURE: Ewald, *History of Israel* (1869–86); Stanley, *History of the Jewish Church* (1865–76), vol. ii; Kent, *History of the Hebrew People* (1896), vol. i; Kittel, *History of the Hebrews* (1888, 1892); McCurdy, *History, Prophecy, and the Monuments* (1894), p. 205 ff.; Ottley, *A Short History of the Hebrews* (1901); H. P. Smith, *O T History* (1903). A fine treatment of Solomon's buildings is to be found in Stade's *Geschichte d. Volkes Israel* (1886), vol. i, 311. J. A. K.

SOLOMON'S PORCH. See TEMPLE, § 31.

SOLOMON'S SERVANTS (*'abh·dhē sh·lōmōh*): Among those who returned with Zerubbabel are mentioned the children of "Solomon's servants" (Ezr 2 55, 58; Neh 7 57, 60), who afterward dwelt in the cities of Judah (Neh 11 3). They are mentioned with the Nethinim (q.v.) in all these passages, and are probably to be included with them, though not named in Neh 3 26, 31, 10 28 [29]. The Nethinim were 'those given' to the service of the Temple, and are traced back to Solomon (I K 9 20, 21; cf. Jos 9 23), if not to David (Ezr 8 20). Solomon levied bond-servants (I K 9 20 f.) from the old inhabitants of Canaan, and probably gave some of them to the lower service of the Temple, as "Nethinim." Their descendants seem to have formed a separate class, and to have maintained their identity until after the Exile. C. S. T.

SON. See, in general, EDUCATION; also FAMILY AND FAMILY LAW, §§ 5, 6, 8, and GENEALOGY, § 3.

SON OF DAVID. See JESUS CHRIST, § 14 (d).

SON OF GOD, SON OF MAN. See JESUS CHRIST, § 14 (b), (c).

SONG OF SONGS (שִׁיר הַשִּׁירִים, *shīr ha-shīrīm*), 'Song of Songs,' **Song of Solomon** AV): The full title reads: "Song of Songs, which is Solomon's." The common title **Canticles** is from the Vulg. *Canticum Canticorum.*

1. Name and Place in the Canon. "Song of Songs" is a superlative expression signifying the best or greatest of songs (cf. "holy of holies," "vanity of vanities"). The second half of the Heb. title clearly points to Solomon as the supposed author.

In the Heb. Canon the book belongs to the third division (the "Writings" or Hagiographa); and is the first of the five *M·gillōth* or "Rolls" (Song, Ru, La, Ec, Est) which were read publicly at the great annual feasts, Song being assigned to the eighth day of the Passover.

At the Council of Jamnia (90 A.D.) Rabbi Akiba made high claims for the book, saying that "no one in Israel ever doubted that the Song of Songs defiled the hands [*i.e.*, is canonical], for the whole world is not worth the day on which the Song was given." At this time the book had apparently been already placed among the sacred writings, and it may have been considered canonical before the beginning of our era[1]; but the very extravagance of the language used by its admirers seems to indicate that for a long while there was dispute as to its canonicity, and it is a singular fact that the Song is never referred to in the other O T Books, the O T Apocrypha, the N T, Philo, or Josephus. The admission of the work into the Canon would have been based upon two assumptions: (1) its Solomonic authorship, and (2) the existence of a veiled religious meaning, which could be brought to light through an allegorical interpretation. We shall see later, however, that both of these assumptions were groundless.

2. Structure. At first glance, the Song is simply a poem concerning affection between the sexes, sometimes rather too frank in expression for our Western ears, but culminating in a matchless panegyric upon true love, which atones for any previous coarseness. The work gives a vague impression of unity, although its structure seems rather confused. It is clear that more than one person speaks, but it is difficult for the English reader to disentangle the various utterances, or to discover a coherent plan running through the book.

To a somewhat less extent,[2] the same confusion

[1] The Talmud mistakenly ascribes the introduction of the Song into the Canon to Hezekiah's college of scribes (cf. Pr 25 1).

[2] The fact that in Heb. the pronouns usually indicate the gender removes a good deal of the uncertainty which is inevitable in our translations. Even in the Eng., however, a clue may be found by remembering that "my love" (*e.g.*, I 9, 15, etc.; not, however, "*my* love" in 1 7, 3 5, 8 4) always refers to the woman, while "my beloved" (*e.g.*, 1 13, 14, 16) indicates the man. The mention of the "daughters of Jerusalem" (1 5, 2 7, etc.) is also suggestive.

appears even in the Heb., and widely differing hypotheses have been put forth concerning the structure of the poem. All the theories worthy of serious discussion, however, may be considered as variations of one or another of the three now to be presented.

(1) A Collection of Love Songs. This view has recently been ably restated by Budde,[1] who bases his arguments largely upon descriptions of modern Syrian marriage customs first published in 1873 by J. G. Wetzstein,[2] then Prussian consul at Damascus. According to this theory, the book contains a number of poems (Budde distinguishes twenty-three) sung during the week following a wedding, when the bride and groom presided over elaborate ceremonies and were honored as "king" (Solomon) and "queen." These particular songs may have been written down by an interested spectator or, more probably, formed the repertoire of some professional musician.

Such an explanation, however, presupposes a practical identity between trans-Jordanic customs of to-day and Palestinian usage of 2,000 years ago, which has yet to be proved. Moreover, a celebration like those which Wetzstein describes would require more songs than can possibly be dissected out of Canticles, as well as some of a different character. But, most important, such a hypothesis does not adequately account for the undeniable unity of literary form or for the particular events to which this poem so often and so definitely refers, excepting by supposing so many editings and transpositions that the whole question is begged, and we come back to the undeniable fact that, whatever the poem may have been originally, it is *now* a connected dramatic whole.[3]

Nevertheless, the researches of Wetzstein and the elaborations of Budde have been of great value in calling attention to modern parallels to many portions of the book, and in suggesting the probability that the allusions of Canticles are consciously colored by the ancient popular wedding festivals, if, indeed, the author did not deliberately incorporate in his poem extracts from some of the favorite songs which were used on such occasions.[4]

(2) A Dialogue. Those who maintain the unity of the book differ as to the number of speakers introduced. The traditional view among both Jews and Christians (supported in modern times by Keil and Delitzsch) was that there are but two principal characters, Solomon and a Shulammite maiden (6 13), and that the poem is made up of mutual expressions of love and admiration.[5]

(3) A Drama. Most modern scholars, however, follow Ewald's view[1] that there are three chief characters, viz., Solomon, the Shulammite, and her shepherd lover; and that from various hints we can reconstruct a background of incident which will explain the utterances of a dramatic or semidramatic poem.

The story, briefly, is this: A beautiful country girl from Shulam (*i.e.*, Shunem, 5 m. N. of Jezreel) was surprised by the king on one of his journeys to the north (6 11 f.), was brought to Jerusalem and placed in the royal palace (1 4b, 5), where, as the poem opens, the ladies of the harem ("daughters of Jerusalem") are singing the praises of Solomon. The king himself makes great efforts to win the affection of the Shulammite (1 9, etc.); but she remains faithful to the memory of her shepherd lover (1 7, etc.), who at last appears, and is allowed by the magnanimous monarch to return to his mountain home with his bride (8 5 ff.).

It must be admitted that even this last explanation does not remove all the difficulties of what is perhaps the most obscure book in the Bible. The drama is elsewhere unknown in Hebrew literature (unless the Book of Job is such), and, granted that the Song is dramatic, we must suppose that it was intended to be read or sung rather than acted. Furthermore, in the Song there are none of the usual indications concerning the *dramatis personæ*, scenes, etc., so that a great deal must be read between the lines. Those who hold this view of the structure of the poem are not always in agreement as to the assignment of the various speeches, and it is often necessary to interrupt the dialogue with supposed musings, dreams, and apostrophes to the absent which seem awkward and far-fetched. In particular, there is a difference of opinion as to whether, in passages such as 4 7-15, the shepherd lover actually appears upon the scene, or is only imagined to speak by his distracted sweetheart. But, when all this is acknowledged, the dramatic conception of the poem comes nearest to eliminating its problems, best explains the frequent incidental allusions, and, as we shall see, alone supplies an ethical motive which warrants the acceptance of the work in the sacred Canon.

It is possible that the story of the adventures of Solomon and Abishag the Shunammite (cf. I K 1 3 ff., 2 17 ff.) was current among the Jews, in which case it would be less necessary to indicate the speakers, and many details which are obscure to us would have been clear to those who were familiar with the popular tradition. See *HDB*, iv, p. 593a.

3. Authorship and Date. As to authorship, place of composition, and date, the only thing upon which all modern scholars are agreed is that Solomon could not possibly have written the Song which now bears his name. The statement of the title is of little value, as this is plainly by a later writer (the relative *'ăsher*, "which," of 1 1 is never used in the body of the book). According to the theory of the Song mentioned above, the great king would never have composed a poem which sets him in so unfavorable a light. But the

[1] *The New World* (1894), p. 56 ff., and *Kurzer Hand-Commentar* (1898). Budde's view has been substantially adopted by Siegfried, *Hand-Kommentar* (1898) and by Cheyne, *EB*, s.v. "Canticles."

[2] Die Syrische Dreschtafel, in *Zeitschrift für Ethnologie*; partly republished in Delitzsch's Comm. on *Canticles* (Eng. transl. 1877).

[3] See, further, Harper, *Comm.* Appendix ii, Budde's Hypothesis.

[4] See Rothstein in *HDB*, iv, p. 594.

[5] The anaylsis of the poem according to this scheme, as well as that which follows, will be found in Driver's *LOT*. The *Modern Readers' Bible* (part entitled "Biblical Idylls") arranges the complete text very attractively in accordance with the traditional view.

[1] Ewald's first treatment of the Song appeared in 1826, and his last, in the *Dichter des Alten Bundes*, in 1867. He did not originate this theory, however; it had been propounded earlier by Jacobi (in 1771).

denial of Solomonic authorship does not depend upon any particular theory concerning the structure of the work. The coupling of Tirzah (cf. I K 15 21) with Jerusalem (6 4) points to a time later than the division of the kingdom of Solomon. Above all, the diction "exhibits several peculiarities, especially in the uniform use of the relative *sh-* for *'ăsher*, and in the recurrence of many words found never or rarely besides in Biblical Hebrew, but common in Aramaic, which show either that it must be a late work (post-exilic), or, if early, that it belongs to North Israel, where there is reason to suppose that the language spoken differed dialectically from that of Judah" (see Driver, *LOT*, p. 448 f., for a list of such words).

The latter alternative is preferred by Driver himself, largely because of the freshness of the recollections of Solomon and his court and the general purity and vigor of the style, which seem to indicate a comparatively early date. The prevailing tendency of recent critics, however, is to place the poem in the Greek period (3d cent. B.C.). The evidence of the local coloring is not conclusive. The majority of the allusions seem to refer to N. Palestine (though this is also disputed); but there is no reason why a Judæan should not have been familiar with this part of the country, and a poet would naturally lend verisimilitude to his work by frequent allusions to localities near the home from which the heroine was supposed to have been taken.

4. Interpretation. It has already been said that the introduction of the Song into the Canon was based upon an allegorical interpretation. Such an exposition presupposed the traditional view of the structure of the work. The bride was the Jewish people, the bridegroom Solomon was God, and the progress of the poem embraced the entire history of Israel from the Exodus to the coming of the Messiah.

The allegorical interpretation was taken over by the early Christians, except that for Jehovah and Israel they substituted Christ and His Church. With slight modifications, this view was accepted practically exclusively until the end of the 18th cent., and is indicated in the chapter-headings of the Authorized Version. The book has always been a favorite among those of a mystic turn of mind,[1] and the allegorizing has often been carried out in elaborate, not to say offensive, detail. It need hardly be said that the poem itself does not contain a single indication that there is any such cryptic meaning.

According to the modern conception of the book, however, it contains a clear and helpful ethical teaching. It is a glorification of true love, which, in spite of all the imagined seductions of a rich and sensuous Oriental court, remains faithful to its plighted troth, and repels every tempting allurement like a virgin fortress guarded by walls and towers (8 10). Not Solomon in all his glory could banish from the heart of the exiled country maiden the image of her absent lover. The self-indulgent autocrat with a harem of "threescore queens, and fourscore concubines, and virgins without number" (6 8; cf. I K 11 3) would have been a poor type of the saving grace of the Divine Bridegroom; but the shepherd wooer who found his heart's desire resting beneath the apple-tree inspired the sweet love lines (8 6 f.) which are both the text and the climax of the poem.

> "Set me as a seal upon thy heart,
> As a seal upon thine arm:
> For love is strong as death;
> Jealousy is cruel as Sheol:
> The flashes thereof are flashes of fire,
> A very flame of Jehovah.
> Many waters can not quench love,
> Neither can floods drown it:
> If a man would give all the substance
> of his house for love,
> He would utterly be contemned."

The present writer deprecates the efforts, still not infrequently made, to combine the ethical and allegorical interpretations, even to the extent of admitting that the love here described may be typical of a higher love. Of course it may! So may any record of human affection (*e.g.*, "Sonnets from the Portuguese") be cited to make more vivid our conception of the depth of love which His people ought to bear to God. But the Song of Songs does not mean this; and when both O T and N T abound in unmistakable and sometimes elaborate comparisons between Divine and human love (*e.g.*, Is 54 4 ff.; Jer 2 2, 3 1; Ezk ch. 16; Hos chs. 1–3; Mt 9 15; II Co 11 2; Eph 5 31 f.; Rev 21 2), it seems unnecessarily confusing to search for further types in this obscure poem. It is most significant that when the Bridegroom of the Church at length appeared, neither He nor His disciples ever found it necessary to apply to the Christ the words of the Song of Songs.

On the other hand, according to the modern view of the book, there is an adequate ethical teaching. If pure and faithful love between one man and one woman is of all mortal affections most like the ideal relation between mankind and God, then surely an inspiring defense of this most Divine of human relationships is at least as worthy of a place among the canonical writings as are the business maxims of Proverbs, the ancient laws concerning washings and tithings, or the history of cruel wars.

LITERATURE: The most important works have been mentioned in the footnotes. Perhaps the best commentary for the English reader is the little book by Andrew Harper in the *Cambridge Bible* series (1902), with an appendix which reprints the entire poem with the necessary indications concerning scenes, speakers, etc. L. G. L.

SONG OF THREE CHILDREN. See DANIEL, ADDITIONS TO.

SONGS OF DEGREES. See PSALMS, § 4.

SONS OF GOD (בְּנֵי־הָאֱלֹהִים, *bᵉnē hā-'ĕlōhīm*): A designation of supernatural, godlike beings, angels (q.v.). "Sons of" means 'belonging to the class of.' In Gn 6 2-4 they are represented as existing before the Flood, and from their union with women sprang the "mighty men of old." Some interpret this passage by making "the sons of God" men of the pious descendants of Seth, and "the daughters of men," the wicked descendants of Cain; but this is impossible. Similar beings are mentioned in Job 1 6, 2 1, 38 7; Ps 29 1, 89 6 [7], where *bᵉnē 'ēlīm* is used.

C. S. T.

[1] Bernard of Clairvaux preached eighty sermons on the first two chapters.

SOOTHSAYER, SOOTHSAYING. See MAGIC AND DIVINATION, § 3.

SOP: The rendering of *ψωμίον*, 'a morsel of food' (Jn 13 26-30). It was (and still is) the custom in the East to eat broth or other liquid foods by dipping bread in them. See also MEALS, § 3. E. E. N.

SOPATER, sō'pa-tẹr *or* sŏp'a-tẹr (*Σώπατρος*): A Bercœan, one of Paul's companions on his last journey to Jerusalem (Ac 20 4). Possibly the same as Sosipater (Ro 16 21); if so, he was of Jewish birth ("kinsman" is to be taken in the racial, not family, sense). E. E. N.

SOPE. See SOAP.

SOPHERETH, so-fī'reth *or* sŏf'ẹ-reth (סֹפֶרֶת, *ṣōphereth*), 'scribe': The ancestral head of a family of "Solomon's servants" (Neh 7 57). In Neh 7 57 used with the article (**Hassophereth**). E. E. N.

SORCERER, SORCERY. See MAGIC AND DIVINATION, § 3.

SORE. See DISEASE AND MEDICINE, § 5 (9).

SOREK, sō'rek (שֹׂרֵק, *sōrēq*), **THE VALLEY OF:** The mod. *Wâdy Surâr*, the natural highway from Philistia to Jerusalem and the route of the modern railway. Map II, C 1, D 1. The *wâdy* begins to the NW. of Jerusalem and reaches the sea as the *Nahr Rûbîn* ('Reuben river'), 9 m. below Jaffa. Although mentioned by name only in Jg 16 4, this valley was doubtless also the scene of the battles of I S chs. 4–7. The "camp of Dan" (Jg 13 25 mg.) lay on the N. slope of the valley, opposite Beth-shemesh. See G. A. Smith, *HGHL*, 218–226. L. G. L.

SOSIPATER, so-sip'a-tẹr (*Σωσίπατρος*): Mentioned in the postscript (see QUARTUS) of Ro ch. 16 (vs. 21-23), with Lucius and Jason, who are described as kinsmen—*i.e.*, fellow countrymen—of the writer (cf. Ro 9 3). It is possible that this Sosipater is to be identified with the Bercœan Sopater mentioned in Ac 20 4. J. M. T.

SOSTHENES, sŏs'thẹ-nīz (*Σωσθένης*): The head of the Jewish synagogue in Corinth at the time of Paul's arrest in that city (Ac 18 12 f.), and probably the successor of Crispus, after the conversion of the latter (Ac 18 8). When Gallio refused to listen to the charges against Paul, the Jews (which seems to be the correct interpretation of "all" [*πάντες*] in ver. 17) turned upon S. and maltreated him, evidently because of his weak prosecution of their case. If this S. is the same person as the one mentioned in I Co 1 1, he subsequently became a Christian. Later tradition makes the S. of the latter passage one of the Seventy (Eus. *HE*, I, 12 1 f.). J. M. T.

SOTAI, sō'tai, sō'tê, *or* sō'ta-ai (סֹטַי, סוֹטַי, *ṣōṭay*): The ancestral head of one of the families of "Solomon's servants" (Ezr 2 55; Neh 7 57). E. E. N.

SOUL. See MAN, DOCTRINE OF, § 6.

SOUND, TO. See SHIPS AND NAVIGATION, § 2.

SOUTH (as a point of the compass). See EAST.

SOUTH, THE: To the S. of Judah lay the region known by the Heb. name נֶגֶב, *negebh* (*i.e.*, 'dry' or 'waste'), rendered in AV by "south" (as though a mere point of the compass), in RV by "the South" (as a proper noun), except in those cases in which it is used solely for a point of the compass. The exact boundaries of this region can not be given. It was thought to begin in the Calebite possessions near Debir (cf. I S 30 14). It extended to Kadesh-barnea, about 60 m. SW. of Debir, with a breadth of about 40 m. It included such places as Arad, Beer-sheba, Rehoboth, Sibnah, Kadesh-barnea, and probably others, the exact location of which can not now be recovered. Its designation *negebh*, 'dry,' was only comparative. It had fewer springs and was less fruitful than Judah, but was not a desert like much of the region farther S., *e.g.*, the wilderness of Sin. It was the home of many tribes, Amalekites, Jerahmeelites, Calebites, etc., some of whom became incorporated into Judah, while others, more hostile, were later driven out or exterminated. This whole district was considered a part of the land of Israel, and was assigned to the tribes of Judah and Simeon. The Simeonites were incorporated later into Judah, but the memory of their original possession is reflected in such passages as Jos 19 1-9. See also PALESTINE, § 6, and cf. Cheyne in *EB*, art. Negeb, with map. E. E. N.

SOW, SOWER. See, in general, AGRICULTURE, § 5.

SPAIN (*Σπανία*): S. is mentioned in the Bible only in Ro 15 24, 28, but is identified usually with the Tarshish of the O T, whose rich mines attracted the Phœnicians. The N. and W. portions of this wealthy peninsula were not subjugated by the Romans until the time of Augustus, but the rest enjoyed an abundant trade with Rome by sea and by good roads. "Roman civilization pervaded S. earlier and more powerfully than any other province" (Mommsen). A native Latinity, represented by the Senecas, Lucan, Martial, and Quintilian, gave S. a high place in the literature of the 1st cent. It was popularly regarded as the western limit of the world (cf. I Clement, i, 4, *ἐπὶ τὸ τέρμα δύσεως*). For Paul's visit see TIMOTHY, EPISTLES TO. R. A. F.

SPAN. See WEIGHTS AND MEASURES, § 2.

SPARROW. See PALESTINE, § 25.

SPARTA, spār'ta (*Σπάρτη*), also called **Lacedæmon:** The capital of Lacedæmonia or Laconia was peopled at first by the Leleges, Minyæ, Phœnicians, then in turn by Æolians, Achæans, and the Dorians, who held sway in historical times. Two kings of the old native royal families (Agiadæ and Eurypontidæ) ruled conjointly and held the supreme authority both in war and religion. Associated with them were five Ephors (with control over everything) and a Gerousia (consisting of twenty-eight men above sixty years of age). The state was a democratic monarchy, in which matters of great moment were decided by the town meeting. S.'s constitution (extremely conservative) was based on the laws of Lycurgus (*circa* 820 B.C.). The people formed three classes: sovereign Dorians (few in number), the subject Achæans (*Περίοικοι*), and the serfs (Helots). The mode of life was simple; the youth belonged to the state, not to the family, and were drilled in the use of arms from their infancy. Thus S. came to be

regarded as the leader of Greece in war. Thebes (under Epaminondas) was the first to break S.'s power (362 B.C.), which was finally crushed by Antigonus Doson (King of Macedonia) and Philopœmen (an Achæan general) at Sellasia (221 B.C.). S. became prominent again under the tyrant Nabis (died 192 B.C.), but only for a short time. It is difficult, therefore, to see any historical importance in the message of Jonathan, the Asmonean high priest of the Jews, to the Spartans (c. 146 B.C.; cf. I Mac ch. 12) seeking their friendship. The reference in I Mac 12 7, 20-23 implies that Areus I, King of Sparta (309–265 B.C.), had shown great friendship for the Jews in the days of the high priest Onias I (c. 323–300 B.C.). But little is known of the reasons and circumstances of these relations between Judæa and Sparta. See also ONIAS. J. R. S. S.

SPEAR. See ARMS AND ARMOR, § 1.

SPEAR-MAN. See WARFARE, § 4.

SPECKLED BIRD. See PALESTINE, § 25.

SPELT. See PALESTINE, § 22, and RYE.

SPICES, SPICERY. See FOOD AND FOOD UTENSILS, § 4, and OINTMENTS AND PERFUMES.

SPIDER. See PALESTINE, § 26.

SPIES: The practise of using spies to obtain desired information ("spy out" or "search") as to an enemy's land, condition, or plans must have been widely current in the ancient East. References to it in the O T are fairly numerous (Gn 42 9 ff.; Nu 13 1 ff., 21 32; Jos 2 1 ff.; Jg 1 23, 18 2; I S 26 4; II S 10 3). Of these the most noted instances are those of the twelve spies whom Moses sent from Kadesh to examine the land of Canaan (Nu ch. 13 and Dt 1 22 ff.) and the two whom Joshua sent to ascertain the condition of Jericho (Jos 2 1 ff.). In the first instance, the narrative in Nu ch. 13 appears to be composite, a fusion of two distinct accounts. In one (P), twelve men are selected by Moses at the command of J" and sent from the wilderness of Paran to go through the entire length of Canaan, even to its extreme N. boundary. They were gone forty days and returned with an evil report which greatly discouraged the people (Nu 13 1-17a, 21, 26a, 32). According to the other account (JE), it was the people at Kadesh who requested that spies be sent. Moses agreed, selected twelve men, and sent them into "the South" (q.v.) and into the "hill-country" as far as the Valley of Eschol (near Hebron) to examine the land very carefully and bring back specimens of its fruit. This was done, but the majority of the spies were so terrified by the gigantic inhabitants and the strong cities that they discouraged the people from attempting the conquest (Nu 13 17b-20, 22-24, 26b-31, 33, and Dt 1 22-33). It also seems likely that in JE's account Joshua was not thought of as one of the spies, since Caleb alone is mentioned (Nu 13 30; Dt 1 36; cf. Nu 14 34). In P's account Joshua is named in the list (Nu 13 8). There can be no doubt that the tradition as found in JE is the more trustworthy. A tentative analysis of this into its original elements (J and E) is possible (Nu 13 17a f., 18a,c, 19, 22, 27, 28, 30 = J; 17b f., 18b, 20, 29, 33 = E), but the differences here are not great.

The account of Joshua's spies (Jos ch. 2) is also composite. In one strand emphasis is laid upon the fact that Rahab's house was on the city wall so that she could let the spies down through a window which was to be designated by a scarlet thread in order that she could be rescued when the city was captured (see especially vs. 12, 14, 15, 17-21, and the sequel in 6 21, 25). In the other strand, the location of Rahab's house is not given, and in the sequel, while the wall has fallen flat (6 20), the spies go *into the city* to rescue Rahab (6 22 f.). E. E. N.

SPIKENARD. See OINTMENTS AND PERFUMES, § 2, and NARD.

SPIN, SPINDLE. See ARTISAN LIFE, § 11.

SPIRIT. See GOD, *passim*, and MAN, DOCTRINE OF, § 6.

SPIRIT, HOLY. See HOLY SPIRIT.

SPIRIT OF DIVINATION. See MAGIC AND DIVINATION, § 3.

SPIRITUAL BODY. See BODY.

SPIRITUAL GIFTS. See CHURCH, §§ 5, 6.

SPOIL. See WARFARE, § 5.

SPONGE: Sponges are found in abundance in the Mediterranean. Their use in Palestine in the time of Christ is attested by the Gospels, which record the manner in which a drug designed to lessen pain was administered to Jesus (Mt 27 48; Mk 15 36; Jn 19 29). J. M. T.

SPOON. See TEMPLE, § 16, and TABERNACLE, § 3 (3).

SPOUSE: The translation of the Heb. term *kallāh* (Song 4 8-12, 5 1; Hos 4 13 f., all AV), which is more accurately rendered in RV by "bride." E. E. N.

SPRING: The geological formation of Palestine and the climate with its long dry season give an exceptional value and importance to springs, especially to those that are perennial (see PALESTINE, §§ 14–16, 19 f.). It was due to this that springs were venerated with sincere reverence and often thought of (especially in very early times) as abodes of deity (see SEMITIC RELIGION, § 8), a mode of thought that persisted down to comparatively late times. Names of places located near springs were often compound, the first syllable, En (*'ayn*), meaning 'spring.' E. E. N.

SPRINKLE. See SACRIFICE AND OFFERINGS, § 16.

SPY. See SPIES.

STACHYS, stê'kis (Στάχυς): A Christian at Rome, one of Paul's beloved friends (Ro 16 9). E. E. N.

STACTE, stac'tî *or* -tê. See OINTMENTS AND PERFUMES, § 2 (1).

STAFF: This term renders the following Heb. and Gr. words: (1) *badh*, 'bar of wood.' Such bars were used in the building of the sanctuary (Ex 25 13 f.; Nu 4 6 f.; I K 8 7). (2) *ḥētz*, *'ēts*, *'etsāh*, 'tree,' 'wood'; but, more particularly, the shaft of a spear (I S 17 7, 21 19). (3) *mōṭ*, *mōṭāh*, 'pole,' which two

persons might use in carrying a load on their shoulders (Nu 13 23; I Ch 15 15). (4) *maṭṭeh*, 'rod,' 'cane,' carried about as a badge of dignity or personal convenience (Gn 38 25); also figuratively (Ezk 4 16, 5 16). (5) *māqēl*, the same as (4) (Gn 32 10). (6) *mish'eneth*, *mash'ēnāh*, 'stay,' 'support' (Jg 6 21; Ex 21 19; Is 3 1). (7) *pelekh*, 'a distaff'—to lean upon (II S 3 29). (8) *shēbheṭ*, 'cane,' 'reed' (II S 23 21). (9) *ξύλον*, 'bludgeon,' used in attack or defense (Mt 26 47). (10) *ῥάβδος*, 'cane,' the same as (4) (Mt 10 10). A. C. Z.

STAIRS. See HOUSE, § 6 (g).

STAIRS OF THE CITY OF DAVID. See JERUSALEM, § 38.

STANDARD. See BANNER.

STAR. See ASTRONOMY, §§ 3–6, 8 f., and SEMITIC RELIGION, § 33.

STAR-GAZER. See ASTRONOMY, § 9.

STATUTE. See LAW AND LEGAL PRACTISE, § 1 (2).

STEAL, STEALING. See CRIMES AND PUNISHMENTS, § 2 (a).

STEEL: The rendering of *n'ḥūshāh*, 'bronze' (adj.), and *n'ḥōsheth*, 'bronze' (noun), in II S 22 35; Job 20 24; Ps 18 34, and Jer 15 12, all AV, for which RV has "of brass." See METALS, § 3. E. E. N.

STEERSMAN. See SHIPS AND NAVIGATION, § 2.

STEPHANAS, stef'a-nas (*Στεφανᾶς*): One of the first converts in Achaia, whom, together with his family, Paul baptized (I Co 1 16, 16 15). With Achaicus and Fortunatus, he seems to have come to Ephesus with messages from the Corinthian church, probably also with the letter to which our I Co is a reply. These messengers were probably also the bearers of the latter Epistle. J. M. T.

STEPHEN, stē'vn (*Στέφανος*, 'crown'): One of "the seven" prominent disciples in the early Church who were chosen to see to the distribution of food, etc., to the needy members of the community (Ac 6 5 f.). His Gr. name indicates probably that he was a Hellenistic Jew. He was noted for his faith and spiritual gifts (Ac 5 5, 8). His activity in the new cause brought him into conflict with the zealous Hellenistic Jews of Jerusalem, who, angered by his eloquent presentation of the new faith, at last brought him to trial before the Sanhedrin, on the formal charge of blasphemy. In spite of his character, his defense of his faith in Christ was not heeded. He was rudely interrupted, condemned to death, and stoned, Saul of Tarsus consenting to the act and holding the garments of the chief witnesses against Stephen (Ac 6 11–8 1, 22 20).

Stephen was not only the first Christian martyr, but he was also the first of the early primitive Apostolic Church to perceive the logical consequences of Jesus' teaching, viz., that the existing Jewish cultus, with its traditions and its Temple, was of a temporary character, and that with the recognition of Jesus as the Messiah a new era had dawned in which these things were of secondary value. We have only a fragment of his speech preserved, but this, with the charge that was formulated against him, shows the general drift of his thought. He thus anticipated Paul in asserting the larger, more universal scope of Christianity. It was a remarkable fact that Saul of Tarsus, who held the garments of Stephen's executioners, was destined to become the chief exponent of the principles for which Stephen died. E. E. N.

STERN. See SHIPS AND NAVIGATION, § 2.

STEWARD, STEWARDSHIP: In the O T "steward" is not the rendering of a simple Heb. term (except in I Ch 28 1 AV, where the Heb. is *sar*, 'prince' or 'ruler'). In Gn 43 16, 19, 44 4, the Heb. means 'one who is over the house.' In Gn 15 2, "steward" AV, the literal rendering is "son of the possession of my house," *i.e.*, 'possessor of my house'; cf. RV. But the text here is suspicious. In Dn 1 11, 16 the Heb. word *meltsar* (**Melzar** AV) is probably the title of the officer who had charge of Daniel. The RV renders "steward," but this is little more than a guess. In the N T *ἐπίτροπος* is a general term for a caretaker and is well rendered "steward" in Mt 20 8; Lk 8 3. But in Gal 4 2 ("steward" RV), "guardian" or "governor" (AV) is equally preferable. The other N T terms *οἰκονόμος*, *οἰκονομία*, *οἰκονομεῖν* (all derived from *οἰκία*, 'house,' and *νέμειν*, 'to manage') are well rendered by "steward," "stewardship," the plain reference being to the management of a large property by an overseer. Paul (I Co 4 1 f.; Tit 1 7) and Peter (I P 4 10) use the term *οἰκονόμος* figuratively of the Christian ministry. E. E. N.

STOCKS. See CRIMES AND PUNISHMENTS, § 3 (b).

STOICS, stō'ics (*οἱ Στωικοί*): One of the philosophic schools of Greece, adherents of which disputed with Paul in Athens (Ac 17 18, "Stoicks" AV). The Stoics were so called because Zeno (331–264 B.C.), the founder of Stoicism, lectured in the *Στοὰ ποικίλη* ('colonnade decorated with paintings'), though the real literary founder of Stoicism was Chrysippus (280–207). Zeno's starting-point was the Cynicism of Crates, on which he constructed a philosophical system of his own that went far beyond the narrow limits of Cynicism. The moral teachings of Stoicism were austere, and their practical, cosmopolitan character greatly influenced men of the period. Stoics postulated the ideal wise man, who is guided by reason, regulates his emotions or passions in accordance with the assent given by the mind to its perceptions, is unmoved by joy or grief, and submits uncomplainingly to necessity. He alone attains to virtue, the chief end of man, and brings his actions into harmony with nature and the universal reason inherent in nature, that is, he subordinates the human to the Divine will. Action (business and politics) is a necessity for man. Virtue insures happiness, but happiness is not the chief end of man; though without passion, the wise man is not without feeling. He is not indulgent, but just to himself and others. He alone is free, a king and lord, the peer of Zeus himself. The world arose from fire; so did mind, which is a real corporeal entity, and into fire they resolve themselves again by effluxion. The universal reason that moves all things acts in accord-

ance with fixed laws. This working formative force in the universe is God, whose existence is proved by the dispensations of providence, divination, and the allegorical interpretation of popular beliefs. Stoicism was popularized by Marcus Aurelius, but finally (after Antoninus) supplanted by Syncretism.

J. R. S. S.

STOMACHER, stŭm'ăk-ẹr: The rendering of the Heb. *pᵉthīgīl* (Is 3 24 AV, "robe" RV). The exact meaning of the Heb. word is unknown. See DRESS AND ORNAMENTS, § 6.

E. E. N.

STONE: The Heb. and Aram. *'ebhen* and Gr. *λίθος* are the common words thus translated. In addition, *tsūr* (Job 22 24), 'rock,' *tsᵉrōr* (II S 17 13), 'pebble,' and *ψῆφος*, 'a small worn stone,' are translated "stone" in RV. In the following passages the AV rendering "stone" is changed in RV: *ṣela'*, "rock" *i.e.*, 'cliff' (Ps 137 9, 141 6); *paḥadh*, "thigh" (Job 40 17); *ḥeres*, "potsherd" (Job 41 30); *πέτρος*, "Peter" (Jn 1 42). The natural stones served as a pillow (Gn 28 11, 18); as a sacred pillar (*matstsēbhāh*; see PILLAR) (Gn 28 18, 22, 35 14, etc.); as a memorial (Jos 4 3 ff.); as a witness (Gn 31 45 f.; Jos 24 26 f.); as a seat (Ex 17 12); as a well-covering (Gn 29 2 f., 8 ff.); or, heaped up, as a covering for dead bodies (Jos 7 26, 8 29; cf. 10 18, 27; I S 18 17); and also for sealing tombs (Mt 27 60, 28 2; Jn 11 38 f.). The Law was inscribed on stones (Dt 27 2 ff.; Jos 8 32). Unhewn stones were used for altars (Jos 8 31; Ex 20 25; Dt 27 5 f.; cf. Jg 9 5, 18, and I S 14 33; I K 18 31 ff.; I S 6 14 ff., also as the resting-place of the Ark; cf. ver. 18 RV). Stones on the land were thought to injure it (II K 3 19, 25; cf. 'stony ground,' Mk 4 16, etc.), were dangerous to the traveler on foot (Is 62 10; Ps 91 12 = Mt 4 6; cf. the figurative use of "stone of stumbling," Is 8 14; I P 2 8). Ore is called "stone" (Dt 8 9; Job 28 2). For "stone" (Is 34 11 AV), RV has "plummet." Small stones were used as weapons (Ex 21 18; Nu 35 17, 23); they were hurled by engines (II Ch 26 15) or by slings (Jg 20 16; I S 17 40 ff.; I Ch 12 2 ff.; Job 41 28). Stones were thrown as an expression of hatred (II S 16 6; cf. Jn 8 59, 10 31), where the use of stones as a punishment for certain crimes is perhaps also intended, as often in the O T and N T. Cf. the verbs *ṣāqal*, *rāgham*, *λιθάζειν*, *καταλιθάζειν* (Lk 20 6), *λιθοβολεῖν*, 'to stone.' Death by stoning was the punishment, among other things, for idolatry (Dt 13 10, 17 5; cf. Lv 20 2); for possession of familiar spirits (Lv 20 27); for cursing (Lv 24 23); for unchastity of certain forms (Dt 22 21, 24; cf. Jn 8 7); Naboth was stoned (I K 21 13); also a hated taskmaster (I K 12 18); as a material, stone was used for vessels (Ex 7 19), tables (Ezk 40 42), tablets (Ex 24 12, etc.; Dt 4 13, etc.; I K 8 9), idols (Dt 4 28, etc.). Stones served for pavements (II K 16 17, etc.) and walls (Pr 24 31); great and costly hewn stones were used in buildings (I K 5 17 f., 6 7, etc.), as foundations (Is 28 16), as walls (Lv 14 40 ff.); for the capstone (Zec 4 7; cf. 3 9), the corner-stone (Job 38 6); the term is a figure of honor (Jer 51 26; cf. Is 28 16) and of the Messiah (Ps 118 22; Mt 21 42). Stones were set up as topographical marks (Jos 15 6, 18 17; I S 7 13, "Eben-ezer," *'ebhen hā-'āzer*; I S 20 19; I K 1 9). Precious stones (q.v.) were largely used in the Temple (II Ch 3 6, etc.). Hailstones are mentioned (Jos 10 11). Characteristics of a stone occur in similitudes—heaviness (sinking) (Ex 15 5; cf. Neh 9 11; Jer 51 63), immobility (Ex 15 16), strength (Job 6 12), firmness (Job 41 24), commonness (I K 10 27; II Ch 1 15, 9 27, etc.), dumbness (Hab 2 19; cf. Lk 19 40). In metaphors—men become stones (are petrified) through fear (I S 25 37; Ex 15 16); are hard of heart (Ezk 11 19, 36 26).

C. S. T.

STONES, PRECIOUS: The collective expression "precious stones" (Heb. and Gr. in the sing., *'ebhen yᵉqārāh*, *λίθος τίμιος*, II S 12 30; Pr 17 18; Ezk 28 13; Rev 21 19, etc.) is used in the Bible in a non-technical and practical rather than in a precise and accurate sense. Variant expressions are "pleasant stones," Is 54 12 AV; "stones to be set," I Ch 29 2; Ezk 25 7; "glistering stones," I Ch 29 2 AV; "stones for inlaid work," I Ch 29 2 ARV. These all designate roughly defined groups of minerals (exclusive of the simple metals) which on the ground of real or imaginary qualities had come to be regarded as extremely valuable. Gems seem to have been chiefly imported rather than indigenous to Palestine (I K 10 11; Ezk 27 22; cf. I K 10 2, 10). The art of engraving stones for signet-rings was known from the earliest times (Ex 28 11; cf. Gn 38 18; I K 21 8). Jewels were also inset in crowns (II S 12 30) and were types of beauty, rareness, and costliness (Job 28 16 ff.; Pr 17 8); but the statement that Solomon garnished the Temple with "precious stones" (II Ch 3 6) which had been gathered for that purpose by David (I Ch 29 2, 8) shows that the Jews did not make our modern distinction between rare gems and ornamental stones, such as onyx and agate. The term **jewels** in the EVV does not represent strictly gems or precious stones, but is used with the same breadth as in other connections and designates any articles, either manufactured or as found in nature, which may serve as ornaments or ornamental utensils. The Heb. words which it renders are *kᵉlī* (Gn 24 53; Ex 11 2; Nu 31 50), *ḥᵉlī*, *ḥelyāh* (Song 7 1; Hos 2 13), *nezem*, 'nose-ring' (Pr 11 22; cf. DRESS AND ORNAMENTS, II, § 1), and *ṣᵉgullāh* (Mal 3 17; cf. PECULIAR PEOPLE).

1. General Character of Allusions to Precious Stones in the Bible.

The most important Biblical references to precious stones are in the following passages: Ex 28 17-20 = 39 10-13 (the high priest's breastplate), Job 28 16-19 (the value of wisdom), Ezk 28 13 (the covering of the king of Tyre), Rev 21 11, 18-21 (the new Jerusalem). In speaking of precious stones as a class, the tendency seems to have been to reduce their number to twelve. This is the case with the three lists in Ex, Ezk, and Rev. The second of these lists as given in the Heb. text contains only nine gems, but in the LXX. the number is twelve. A comparison of the lists shows that they are intended to include the same stones, those on the breastplate of the high priest being taken as the model list.

The identification of the stones of the high priest's breastplate is a problem of great difficulty. We are quite sure that certain gems were unknown to the ancients; some, such as the diamond, ruby, and pearl, must be excluded from the list because of the large surface required (at least 2 sq. in.), and others

were too hard to be engraved by the methods then in use. Positively, the ancient versions (cf. also Jos. *Ant.* III, 7 5; *BJ*, V, 5 7) tell us what

2. The Stones of the Breast-plate.

the Heb. names were supposed to indicate at the time these translations were made; in the case of a few jewels mentioned also in other connections, the context gives a clue; and the etymology is suggestive in some instances. Nevertheless, several of the identifications proposed below are hardly more than guesses.

The ancient translations often evidence great uncertainty, the same word being rendered several different ways in the same version. AV seems quite at sea in some of its identifications, but is more consistent than ARV, whose marginal readings are inexcusably careless. See below, *e.g.*, *p'nīnīm* and *tarshīsh*.

The twelve stones were:

(1) *'ōdhem*, the 'red' stone (Ex 28 17; Ezk 28 13), **sardius**; "ruby" EVmg. Almost certainly the sard, a brownish-red variety of carnelian; the same as N T "sardius" (Rev 21 20) or **sardine** stone (Rev 4 3 AV). (2) *pīṭdhāh* (Ex 28 17; Job 28 19; Ezk 28 13) = *τοπάζιον* (Rev 21 20), **topaz.** Probably modern chrysolite. (3) *bāreqeth*, the 'flashing' stone (Ex 28 17; Ezk 28 13), **carbuncle**; "emerald" ARVmg. The same stone as N T *σμάραγδος*, **emerald** (Rev 21 19; cf. 4 3). Presumably rock-crystal, though emerald is not impossible. (4) *nōphek* (Ex 28 18; Ezk 27 16, 28 13), **emerald**; "chrysoprase" AVmg.; "carbuncle" (a clear red garnet) ARVmg., which is doubtless correct. (5) *ṣappīr* (Ex 28 18; Is 54 11; La 4 7, etc.) = N T *σάπφειρος*, **sapphire.** The modern sapphire, however, was unknown in ancient times, so this stone must be the lapis lazuli (Rev 21 19 ARVmg.). (6) *yahălōm*, the 'hard' stone (Ex 28 18; Ezk 28 13), **diamond,** which is out of the question (see above). ARVmg. renders by "sardonyx." Perhaps by this the onyx is meant. (7) *leshem* (Ex 28 19), **ligure** AV; **jacinth** ARV; "amber" ARVmg. Possibly the yellow jacinth, though the identification is very doubtful. (8) *sh'bhō* (Ex 28 19), **agate,** seems correct. (9) *'aḥlāmāh* (Ex 28 19) = *ἀμέθυστος* (Rev 21 20). Without doubt the modern **amethyst.** (10) *tarshīsh* (Ezk 28 13), **beryl**; "chrysolite" AVmg.; "chalcedon" ARVmg. (Ex 28 20), "topaz" (Song 5 14), "stone of Tarshish" (Ezk 10 9). Some golden-yellow stone, perhaps the topaz. If so, the same as the "chrysolite" of Rev 21 20. (11) *shōham* (Gn 2 12; Ex 28 9, 20; Job 28 16; Ezk 28 13, etc.), **onyx; beryl** ARVmg. is probably correct. Beryl is also mentioned in Rev 21 20. (12) *yāsh'pheh* (Ex 28 20; Ezk 28 13). The EVV are surely right in identifying this with the N T *ἴασπις* (Rev 4 3, 21 11, 18, 19), the modern **jasper.**

The following precious stones are mentioned in the O T: (1) *b'dhōlaḥ* (Gn 2 12; Nu 11 7); may be a gem (? pearl), but more probably is

3. Other Precious Stones.

bdellium (so EV), a fragrant, resinous gum. (2) *rāmōth* (Job 28 18; Ezk 27 16); may be some kind of **coral.** (3) *p'nīnīm* (Pr 3 15, 8 11, etc.), **rubies**; "corals" ARVmg. (La 4 7), "red coral or pearls" (Job 28 18). Probably the red coral, which was highly prized by the ancients. (4) *shāmīr*, **diamond** (Jer 17 1), and **adamant** (Ezk 3 9; Zec 7 12), was a hard, cutting-stone, probably the modern emery. (5) *gābhīsh* (Job 28 18), **pearl** AV; **crystal** ARV. Probably the rock-crystal. (6) *kadhkhōdh*, the 'sparkling' stone (Is 54 12; Ezk 27 16), **agate** AV; "chrysoprase" AVmg.; **ruby** ARV may be correct; but the identification is doubtful. (7) *z'khūkhīth* (Job 28 17), **crystal** AV, is probably **glass** (ARV), which was rare and precious in ancient times.

The arrangement of the stones on the breastplate was probably as indicated in the following diagram:

3 Rock-Crystal? (*transparent*)	2 Chrysolite? (*yellow*)	1 Sard (*red*)
6* Onyx? (*black and white*)	5 Lapis Lazuli (*blue*)	4 Carbuncle (*red*)
9 Amethyst (*purple*)	8 Agate (*red?*)	7 Jacinth? (*yellow*)
12* Jasper (*green?*)	11 Beryl? (*green*)	10 Topaz? (*yellow*)

* Nos. 6 and 12 are interchanged in the LXX.

Besides those already mentioned (see above, § 2, Nos. 1, 2, 3, 5, 9, 10, 11, 12), the following gems are named in the N T: (8) *χρυσόπρασος* (Rev 21 20), **chrysoprase; chrysoprasus,** a green variety of chalcedony. (9) *χαλκηδών* (Rev 21 19), **chalcedony,** was a green stone from the copper-mines near Chalcedon, probably dioptase (emerald copper). (10) *μαργαρίτης* (Mt 7 6; I Ti 2 9; Rev 17 4, etc.) is, of course, the **pearl.** (11) *κρύσταλλος* (Rev 4 6, 21 1; cf. 21 11), **crystal,** *i.e.*, rock-crystal. (12) *ὑάκινθος* (Rev 21 20; cf. 9 17), **jacinth** AV and ARV (**hyacinth** in 9 17); "sapphire" ARVmg. is doubtless correct. (13) *σαρδόνυξ* (Rev 21 20) is rightly rendered **sardonyx** (red and white onyx).

LITERATURE: C. W. King, *Ant. Gems* (1866); *EB*, art. Stones, Precious (very complete); Swete, Comm. on the Apocalypse; *JE*, art. Gems; *Standard Dictionary*, large colored illustration of the breastplate, s.v. Gem.

A. C. Z.—L. G. L.

STONE-SQUARER. See GEBAL.

STONING. See CRIMES AND PUNISHMENTS, §§ 2 (c), 3 (a).

STOOL: (1) The rendering of *'obhnayīm* in Ex 1 16. The word means literally 'potter's wheel' (cf. Jer 18 3) and was applied, because of similarity of form, to a kind of stool, used in midwifery as a support to a woman at childbirth ("birth-stool" RV). (2) *kiṣṣē'*, *i.e.*, a seat of some sort (II K 4 10). The word is commonly used for "throne." E. E. N.

STORE-CITIES. See PITHOM.

STOREHOUSES. See AGRICULTURE, § 6.

STORIES. See COSMOGONY, § 3.

STORK. See PALESTINE, § 25.

STRANGERS AND SOJOURNERS. See GENTILES.

STRANGE WIFE, STRANGE WOMAN. See GENTILES.

STRANGLED (THINGS): In the letter sent by the Apostolic Council to the Gentile Christians, the latter were recommended to "abstain from things sacrificed to idols, and from blood, and from things strangled and from fornication; from which if ye keep yourselves, it shall be well with you" (Ac 15 29; cf. vs. 20, 25). "Strangled" things (*πνικτά*) were animals put to death without shedding their blood. To eat such animals was intensely repugnant to Jewish feeling (cf. Lv 17 13; Dt 12 16, 23; which illustrate the general attitude, though they do not specifically treat of "strangled" things). The Jewish Christians of Jerusalem felt that in regard to such things Gentile Christians ought to conform to the standards of Judaism, evidently thinking of them as moral rather than ceremonial requirements.
E. E. N.

STRAW: The rendering of the Heb. *tebhen*, which means the stalks of the grain in their broken or 'chopped' state after threshing (see AGRICULTURE, § 8). This finely broken straw was used both as fodder (Gn 24 25, 32; Jg 19 19, etc.) and in the manufacture of brick (Ex 5 7 ff.). E. E. N.

STREET. See CITY, § 4.

STRENGTH OF ISRAEL: A designation of J", Israel's God, in I S 15 29. The Heb. word *nētsaḥ*, rendered "strength," means 'brilliancy' or 'fame.' and probably "glory" would be a better rendering than "strength." E. E. N.

STRIPES. See CRIMES AND PUNISHMENTS, § 3 (b).

STRONG, STRONG MAN. See MAN (5), (6).

STRONGHOLD. See CITY, § 4.

STUBBLE: The rendering of the Heb. *qash* (from a root meaning 'dry'), designating the dry stems of grass, or grain, that remain in the field after harvesting (cf. Ex 15 7), quick to burn (Is 5 24), and easily blown about by the wind (Job 21 18). The word is frequently used as a symbol of that which is light, unstable, and passes quickly away (Is 33 11, 40 24, etc.). E. E. N.

STUD: This word occurs only once (*ʿquddōth*, Song 1 11), in the pl., as the name of an ornament consisting of small silver points, sprinkled over a gold surface, which in this case is either in the form of a ball or of a plait (RV). A. C. Z.

STUFF: This term is the AV rendering of *kʿlī* (twelve times), *mʿlā'khāh* (only Ex 36 7, lit. 'work'), and *σκεῦος* (only Lk 17 31, "goods" RV; cf. Mt 12 29; Mk 3 27) in the sense of 'goods,' often household furniture and utensils (Gn 31 37; Neh 13 8, etc.). The RV has "baggage" (I S 10 22, 25 13, 30 24) for impedimenta of an army or a company of travelers.
C. S. T.

STUMBLE, STUMBLING-BLOCK: Life, in its moral or religious aspects, being often likened to a walk, or progress in a way or path, the terms "stumbling" and "stumbling-block" are often used figuratively of practises or conceptions that are detrimental to religion and morals. Such O T expressions as are found in the Prophets (Is 8 14, 28 7, 57 14; Jer 6 21, 18 15) are frequently applied in the N T, both by Jesus (Mt 5 29; Mk 9 42, 14 27, etc.) and by Paul (Ro 14 13, 21; I Co 8 9 ff.), in a general sense, and also with special reference to the difficulty the Jews found in believing on Jesus as the Messiah (Ro 9 32 f.; I Co 1 23; see also I P 2 8). E. E. N.

SUAH, sū'ā (סוּחַ, *ṣūaḥ*): A descendant of Asher (I Ch 7 36). E. E. N.

SUBTLE, SUBTILE: This term renders, in the AV (1) *ḥākhām*, 'wise'; the context of II S 13 3 gives it an evil meaning. (2) *mirmāh*, 'guile' as RV (Gn 27 35). (3) *nākhal* (in Hithpael), 'deal knavishly.' (4) *nātsar*, 'secretive,' 'wily' as RV (Pr 7 10). (5) *ʿāqʿbhāh*, 'insidiousness' (II K 10 19). (6) *ʿārōm*, 'crafty' (I S 23 22). In Pr in a good sense 'shrewd.' (7) *ʿārūm*, 'crafty' (Gn 3 1); with a good meaning in Pr. (8) *ʿormāh*, 'prudence' as RV (Pr 1 4, 8 5, 12), a true knowledge of the principles of life. Also in a bad sense (Ex 21 14; Jos 9 4). (9) *δόλος*, from a vb. meaning 'catch with a bait' or 'line' (Mt 26 4; Ac 13 10, "guile" RV). (10) *πανουργία*, 'craftiness' as RV (II Co 11 3), in LXX. for *ʿormāh* in a good sense. C. S. T.

SUCATHITES, sū'cath-aits (שׁוּכָתִי, *sūkhāthīm*, Suchathites AV): One of three families of "scribes" (*i.e.*, persons learned in the Law, etc.) who lived at Jabesh in Judah (locality unknown) and who reckoned their descent from the Rechabites (I Ch 2 55). The statement implies post-exilic conditions.
E. E. N.

SUCCOTH, suc'oth (סֻכּוֹת, *ṣukkōth*), 'booths': **1.** A place near the Jabbok, at which Jacob on his return from Paddan-aram built booths for his cattle (Gn 33 17). By some it is identified with *Tell Deir 'Alla*, 1 m. N. of the *Zerka*, or Jabbok (Map III, H 3); by others it is located somewhere on the S. side of the same stream. According to Jos 13 27, it was within the territory of Sihon, King of Heshbon; according to Jg 8 4 ff., Gideon, in pursuing the kings of Midian, crossed over the Jordan and came to Succoth. Near it were the foundries of Solomon (I K 7 46; II Ch 4 17). Robinson proposed as a possible site *'Ain es-Sâkût*, a place 9 m. S. of Bethshan, on the W. side of the Jordan, but this is very improbable. **2.** The camping-place at which the Israelites first halted after starting from Egypt (Ex 12 37; Nu 33 5), probably to be located near the modern *Ramses*, in *Wâdy Tumîlât*, in the NE. portion of the Delta. Though the name is good Hebrew, Naville and Brugsch derive it from *Thuku*, or *Thuket*, a district in ancient Goshen. See map under ISRAEL, § 3 (2).
G. L. R.

SUCCOTH-BENOTH, suc"oth-bi'noth (סֻכּוֹת בְּנוֹת, *ṣukkōth bʿnōth*): The name of an idol introduced into Samaria by the Babylonians (II K 17 30). It may be either a corruption of *Ẓarpanit*, the consort of Marduk, the tutelary deity of Babylon (so Rawlinson and Schrader), or it may be the Hebraized form of the Assyr. *sakkut binûti*, the 'supreme judge

of the universe' (so F. Delitzsch). Amos probably alludes to the same deity in the phrase "the tabernacle [*sikkuth*] of your king" (5 26), which was an image carried in procession. See also SEMITIC RELIGION, §§ 19 and 33 (2). G. L. R.

SUCCOURER. See PHŒBE.

SUCHATHITES, sū'cath-aits. See SUCATHITES.

SUITS OF APPAREL: The rendering of the Heb. *mahălātsōth* in Is 3 22 AV ("festival robes" RV). Garments of costly material are probably meant. The same word is rendered "rich apparel" in Zec 3 4. E. E. N.

SUKKIIM, suk'ki-im (סֻכִּיִּים, *ṣukkiyyīm*): A people who, with the Lubim and Ethiopians, accompanied Shishak, King of Egypt, against King Rehoboam (II Ch 12 3). The LXX. has "Troglodytes." Wiedemann suggests the inhabitants of the land of Succoth (Ex 12 37) in Egypt (*Thuku*), near Pithom. C. S. T.

SUMMER. See PALESTINE, §§ 17–20, and TIME, § 4.

SUN. See ASTRONOMY, § 2, and SEMITIC RELIGION, § 33.

SUN AND SUN-WORSHIP. See SEMITIC RELIGION, § 33.

SUN, HORSES OF. See SEMITIC RELIGION, § 33 (2).

SUN-IMAGES. See SEMITIC RELIGION, § 30 (4).

SUN, SMITING BY. See DISEASE AND MEDICINE, § 8.

SUNRISING: A part of the phrase "toward the sunrising," which correctly renders *mizraḥ shemesh* (Nu 21 11, etc.; without *shemesh*, 'sun,' Nu 34 15). It means 'the East.' C. S. T.

SUPERFLUOUS PARTS. See DISEASE AND MEDICINE, § 4 (10).

SUPERSCRIPTION: In the N T *ἐπιγραφή* is used (1) of the inscription on a coin designating the authority under whom it was minted (Mk 12 16 and ‖s). (2) Of the designation of the crime for which a criminal was crucified. This was written in brief form on a board and nailed to the cross above the head of the sufferer, after being suspended from his neck or carried before him on the way to the execution. Mt calls it the *αἰτία* ("accusation," 27 37), while John (19 19 ff.) designates it as a *τίτλος*, title. Mk and Lk use *ἐπιγραφή* ("superscription," Mk 15 26; Lk 23 38). The wording of the accusation is not reported in exactly the same terms by the different evangelists. John tells us that it was in three languages (since Palestine had such a mixed population). Common to all the Gospels are the words "King of the Jews," which expressed the actual charge. Possibly, the wording varied slightly in each of the three languages. E. E. N.

SUPH, sūf (סוּף, *sūph*): A name which, with others, aims to define the place where Moses delivered his farewell (Dt 1 1). The names are all somewhat puzzling, and no satisfactory explanation is at hand. Some would identify Suph with Suphah (Nu 21 14); but as the site of this is also unknown the difficulty remains. The AV in both instances reads "Red Sea," because the 'Sea of Suph' (*i.e.*, 'reeds') was its Heb. name, but this rendering is certainly wrong. E. E. N.

SUPHAH, sū'fā (סוּפָה, *sūphāh*, **Red Sea** AV): A locality celebrated in a fragment of ancient song (Nu 21 14). It was somewhere among the upper valleys of the Arnon, but its exact site is unknown. See also SUPH. E. E. N.

SUPPER. See MEALS, § 1.

SUPPER, LORD'S. See LORD'S SUPPER.

SUR, sūr *or* sōr **(GATE).** See JERUSALEM, § 38.

SURETY. See PLEDGE.

SURFEITING: The term *κραιπάλη*, rendered "surfeiting" (Lk 21 34), means literally the headache and nausea following a debauch, from which it came to be used sometimes to signify the intemperate revelings themselves. S. D.

SURNAME. See NAME.

SUSA, sū'sa. See SHUSHAN.

SUSANCHITE, su-san'cait. See SHUSHANCHITE.

SUSANNA, su-zan'a (**Σουσάννα**; from the Heb. *shāshannāh*, 'lily'): **1.** One of the women who befriended Jesus (Lk 8 3). **2.** A character from which an apocryphal document is named. See DANIEL, APOCRYPHAL ADDITIONS TO, § 2. E. E. N.

SUSI, sū'sai (סוּסִי, *ṣūṣī*): The father of Gaddi, a Manassite (Nu 13 11). E. E. N.

SWADDLE, SWADDLING-BAND: These words render in the AV: (1) *ṭāphaḥ*, 'dandle' (cf. La 2 22 RV), lit. 'to carry on the palms of the hands,' from a denominative *ṭephaḥ*, 'handbreadth.' (2) *ḥāthal* (in Hoph.), 'enwrap,' 'swaddle,' used (Ezk 16 4) of Jerusalem under the figure of an infant. (3) *ḥăthullāh*, "swaddling-band," used (Job 38 9) figuratively of dark clouds enveloping the sea. (4) *σπαργανοῦν*, 'wrap in swaddling-bands' (Lk 2 7, 12). The infant was placed diagonally on a square piece of cloth, the ends of which were turned over the body, the feet, and under the head, and fastened by bands tied around the child thus wrapped up. C. S. T.

SWALLOW. See PALESTINE, § 25.

SWAN. See PALESTINE, § 25.

SWEAR. See OATH.

SWEAT, BLOODY: The expression occurs in Lk 22 44, a passage whose right in the text is very much disputed. Whether it is intended to denote the actual exudation of blood with water in the perspiration is also a question. If this is not the meaning, the drops of sweat alluded to somehow must have resembled blood. The occurrence of the escape of blood with perspiration is attested by historical instances (cf. Plummer, *Int. Crit. Com., ad loc.*). A. C. Z.

SWEET CANE. See OINTMENTS AND PERFUMES, § 1, and PALESTINE, § 22.

SWEET INCENSE, ODOR. See OINTMENTS AND PERFUMES, § 2, and SACRIFICE AND OFFERINGS, § 15.

SWIFT BEASTS, SWIFT STEEDS: These words render in the AV: (1) *kirkārōth* (Is 66 20, "dromedaries" RV). (2) *rekhesh* (Mic 1 13), 'steed.' The term *rekhesh* was probably used of a special breed of horses in the service of kings because of their swiftness. RV reads "swift steed" (I K 4 28 [5 8], "dromedaries" AV; Est 8 10, 14, "mules" AV). See also PALESTINE, § 24. C. S. T.

SWINE: The Heb. term *ḥăzīr* refers to the undomesticated wild boar of Palestine, which was used by the Canaanites and Syrians both for food and sacrifice. The Israelites were specially forbidden to eat swine's flesh (Lv 11 7, etc.), and came to look with abhorrence on such a practise. Both the flesh and blood of swine were thought to be exceptionally repulsive to J" (Is 65 4, 66 3, 17). Though loyal Jews would have nothing to do with swine, they were acquainted with their habits, which served to give point to popular proverbs (Pr 11 22; Mt 7 6). See also PALESTINE, § 24. E. E. N.

SWORD. See ARMS AND ARMOR, § 2.

SYCAMINE, sic'a-min, **SYCAMORE.** See FOOD AND FOOD UTENSILS, § 5, and PALESTINE, § 21.

SYCHAR, sai'cār (Συχάρ, Jn 4 5): A town in Samaria identified by its nearness to the well of Jacob. According to a tradition, based probably on Gn 33 19 and 48 22, the patriarch had given this, with some land surrounding it, to his son Joseph. The town is noted as the residence of the Samaritan woman with whom Jesus engaged in the conversation recorded in Jn ch. 4. Some difficulty is experienced in identifying the modern site (cf. G. A. Smith, *HGHL*, pp. 367 ff.). But, upon the whole, there is a considerable unanimity in finding the modern equivalent of the name "Sychar" in *El-Askar*, a village, with a spring and some ancient rock-hewn tombs, about ½ m. N. of Jacob's well. See art. SHECHEM for a map illustrating the site. A. C. Z.

SYCHEM, sai'kem. See SHECHEM.

SYCOMORE. See SYCAMINE, SYCAMORE.

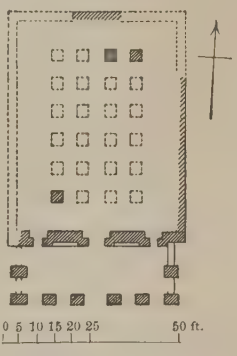
SYENE, sai-ī'nî *or* -nę (or **SEVENEH), TOWER OF.** See SEVENEH.

SYMEON, sim'ę-ǫn. See SIMEON.

SYNAGOGUE, THE (συναγωγή, 'an assembling together,' used frequently in the LXX. for the congregation [*qāhāl*] or the assembly ['*ēdhāh*]

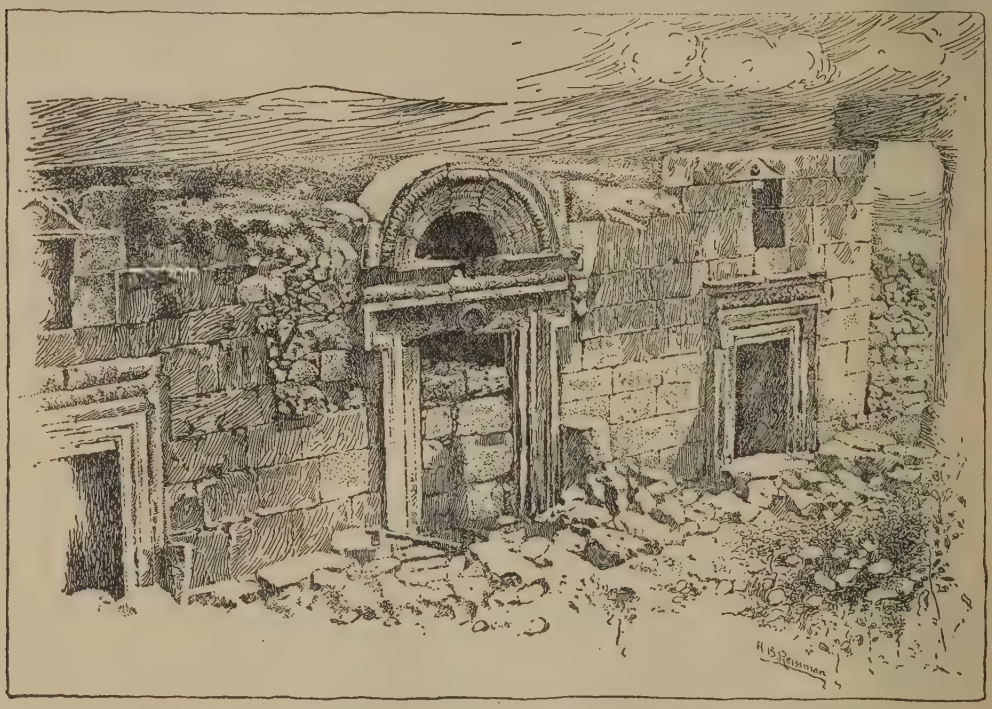
1. Origin. of Israel; in later times, the equivalent of the Aram. *bēth ha-khᵉneṣeth*, 'the house of assembly'): The local organization common in later Israel, for the purposes of worship, education, and for the supervision of the social and civil life of the community. That an institution of such importance in the history of Judaism as the synagogue should be invested by Jewish tradition with great age is not surprising. The fact is, however, that we are quite in the dark as to its beginnings. These beginnings were, doubtless, in the time of the Captivity, when the loss of the Temple worship and the conditions of exile emphasized the need of worship and instruction. The return of the exiles, with their desire deepened by suffering, to keep the Law and be faithful to their God, opened the way for the development of synagogal services alongside of the Temple cultus. As there is no mention of the synagogue in the O T Apocrypha, we are without means of tracing its development. This development, however, must have been steady and substantial, for in the times of the N T we find the synagogue widely established and exercising a weighty influence in Jewish life.

2. Constitution. In considering this phase of the subject, we must distinguish, as Schürer indicates, between towns in which there was a mixed population of Jews and Gentiles and those which were wholly Jewish. In the former an independent organization for religious matters would be necessary, if the Jews were not greatly in the majority. In a town made up entirely of Jews—certainly in a small town—the civil and religious authorities would be identical, *i.e.*, the elders of the town would be also the elders of the synagogue. We can not be sure that in large towns, where there were several synagogal communities, there was a separate body of elders for each community, except, perhaps, where synagogues for different nationalities existed, as in Jerusalem. From early times it seems to have been a requirement that a synagogue should not be erected in a town where there were not ten men of leisure to look after its affairs. A synagogue thus constituted was under the government of the elders, who had the right to discipline and punish offending members. The methods of punishment were scourging and excommunication. In addition to the elders, who had general supervision over the affairs of the synagogal community, the following officials were immediately connected with the synagogue: (1) **The ruler of the synagogue** (ἀρχισυνάγωγος), whose duty it was to look after the external order in public worship, to select teachers or readers, to examine the discourses of public speakers, and, in general, to see that the service was conducted in accord with ancestral usage. He had also the supervision of the synagogue building. The office was not identical with that of 'elder' (πρεσβύτερος), or 'ruler' (ἄρχων), nor with that of 'president of the Gerousia' (γερουσιάρχης), though one person could fill two offices, *e.g.*, that of 'ruler' and 'ruler of the synagogue,' at the same time. As ruler of the synagogue, his duties were confined entirely to the synagogue, *i.e.*, he had no part in the general direction of the affairs of the community. Each synagogue had one ἀρχισυνάγωγος. (2) The *ḥazzan* or "attendant" (ὑπηρέτης, **minister** AV, Lk 4 20). It was incumbent upon him to bring forth the sacred rolls of Scripture for reading, and to



Synagogue at *Kefr Bir'im* in Galilee (Ground-Plan).

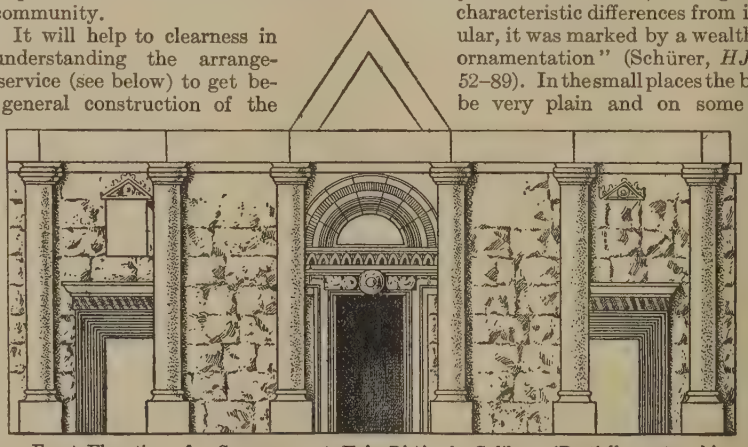
replace them in the ark, or sacred chest. He executed the punishment of scourging, and instructed the children in reading. (3) The receiver of alms.



Ruins of a Galilean Synagogue of the 2d or 3d Cent. A.D. (at Kefr Bir'im).
(*After Sanday's "Sites of the Gospels."*)

As it was in the synagogue that the collection of alms took place, these men were appointed to receive and distribute the same. They correspond to the deacons of the Christian community.

3. The Synagogue Building. It will help to clearness in understanding the arrangement of the service (see below) to get before us the general construction of the synagogue and its furnishings. The size and costliness of a synagogue would depend, of course, upon the wealth of the Jewish population. Some of the synagogues of the ancient world, as, *e.g.*, those in Antioch and Alexandria, were among the finest structures in the city. The ruins of a costly building are found at *Tell Hum* (Capernaum?) in Palestine. The building was generally rectangular in form, and, if of the finer order, divided in the interior by three or even five rows of columns. In Palestine, the synagogues lie N. and S., with the front on the S. The synagogue at *Irbid* had its door on the E. "In general, the style was influenced by the Græco-Roman, although it shows very characteristic differences from it. In particular, it was marked by a wealth of overladen ornamentation" (Schürer, *HJP*, II, ii, pp. 52–89). In the small places the building would be very plain and on some central site. Whatever might have been the size or character of the structure itself, the following furnishings would be found in all synagogues: (1) The chest, or ark, for the rolls of the Law and other sacred books, which were kept in linen cloths and in a case. The ark was placed in a shut-off part of the synagogue, in front of which hung a curtain. (2) The reading-



Front Elevation of a Synagogue at *Kefr Bir'im* in Galilee. (Partially restored.)
2d or 3d Cent. A.D.

platform (*βῆμα*) stood near the center, and upon it was the lectern (*ἀναλογεῖον*). (3) Seats were arranged in the remaining space for the congregation, men and women sitting apart. The chief seats of the synagogue were in front of the ark, facing the people, and were reserved for those who were held in the highest honor. (4) Lamps and trumpets completed the outfit of the synagogue. The latter were for use in the service on feast-days.

4. The Order of Service.

For the order of service the Mishna is our authority, but there is little doubt that the order which it gives was in all its principal parts that of the time of Christ. Of these there were five: (1) The recitation of the *Sh'ma*, (2) prayer, (3) the reading of the Law, (4) the reading of the Prophets, (5) the benediction. The *Sh'ma*, so called from the opening word ("Hear [O Israel]"), consisted of Dt 6 4-9, 11 13-21; Nu 15 37-41, two introductory benedictions, and three closing benedictions. Reference to these O T passages will show that the purpose of this part of the service, which was recited by the people, was to bring before the minds of the worshipers the sacredness of the Law. In the prayer, which was offered by one chosen for this act by the ruler of the synagogue, the people silently joined, saying "Amen" at its close. The petitioner himself stood in front of the ark. Certain fixed forms of prayer were probably in use in Christ's time. The *Shemoneh Esreh* is one of the finest examples of these. It did not attain its full form until after the destruction of Jerusalem, but in its earlier form was used in Christ's day. This prayer may be found in Edersheim's *Life and Time of Jesus*, I, p. 440. Next in order after the prayers came the Scripture lessons. As the synagogue was primarily for instruction, this part of the service was of the most importance. The *ḥazzan* took the roll of the Law from its place and handed it to him who was to begin the reading. On Sabbath-days at least seven persons were called upon by the rules of the synagogue to read, successively, parts of the Law. Each had to read at least three verses, and they must be read, not repeated from memory. Any member of the congregation might be invited to read, even minors, but if priests and Levites were present, they were invited first. The reader was accustomed to stand (Lk 4 16). A benediction was pronounced before and after each person's reading. Following the lesson from the Law came a lesson from the Prophets (the *Haphtarah*). The older historical books were included under the Prophets. Only one person was called upon for this duty. No regular order of lessons, as in the case of reading from the Law, seems here to have been followed at first. Sections were chosen rather to illustrate or enforce the lesson from the Law. Jesus in this way made choice of His own selection (Lk 4 16). As the people were not familiar with the original language of the Scriptures, it was necessary to translate them, as the reading went on, into the Aramaic. In the case of the Law, one verse was read at a time and then translated; of the Prophets, three verses were taken at a time (see TARGUM). A sermon or lecture followed the reading of the Scriptures, and this could be given by any one competent so to do. The preacher sat during his discourse (Lk 4 16). The whole service concluded by a blessing pronounced by a priest, if one were present, otherwise it was changed into the form of a prayer. The order above described is that of the principal morning service. In the afternoon and on week-day services the reading from the Prophets was omitted, and only three members took part in the reading of the Law.

5. Value and Importance of the Synagogue.

From the time of its establishment the synagogue has been of great importance to Judaism. It has, perhaps more than any other institution, given life and character to the Jewish faith. Within its sacred precincts the people came face to face not only with the Law, but with all that teaching which in interpreting the Law made Judaism what it was in Christ's day. It was the point of contact between the people and their religious teachers. There was but one Temple, while synagogues were all over the land. The people went to them with earnest purpose, listened with reverent attention, and there learned not only the requirements of the Law, but the hopes of the nation as both were interpreted to them. So the Jews have done ever since. The synagogue is the vital center of Judaism (cf. Schürer, *HJP*; Oesterly and Box, *The Religion and Worship of the Synagogue*, 1907). J. S. R.

SYNAGOGUE OF THE LIBERTINES (Λιβερτῖνοι, from Lat. *libertini*, 'freedmen'): The name of worshipers in one of the two synagogues in Jerusalem whose members disputed with Stephen (Ac 6 9). They were evidently Jews who had been taken captive in Pompey's war and had been liberated afterward by their masters, enjoying thus the privileges of Roman citizenship (cf. Philo, *Legat. ad Caium*, 23). They worshiped in this synagogue, along with Jews from Cyrene and Alexandria (*τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων καὶ Ἀλεξανδρέων*), either as visitors to the city or as a community statedly resident in the place. In either case, they are likely to have united with their fellow worshipers in the erection of the building for their common use. The reading Λιβυστίνων, advocated by Blass (*Philology of the Gospels*, pp. 49 ff.), which would make them Jews of Libya and the synagogue a house of worship in general of African Jews, has considerable support. M. W. J.

SYNTYCHE, sin'ti-kę (Συντύχη): One of Paul's fellow workers in Philippi, mentioned in Ph 4 2, together with Euodia, with whom she seems to have had some disagreement. See also EUODIA. J. M. T.

SYRACUSE, sir'a-kiūs (Συρακοῦσαι): The most important city of Sicily, situated on the E. coast of the island. It had been one of the most famous and magnificent colonies of Greece, but, along with the rest of Sicily, it suffered greatly in the civil wars of the Republic. Even in Paul's time it retained much of its splendor, Caligula having restored many of its temples; but it never recovered its importance, though the emperors gave it local self-government. Paul, as a prisoner under Roman guard, arrived here from Melita, probably toward the end of February, and waited for three days to get across to Rhegium in Italy (Ac 28 12). There is no record of any work done by the Apostle in the city. R. A. F.

SYRIA, sir'i-ą, **SYRIAN,** sir'i-ąn: The name "Syria" (which does not occur in the Heb. OT, where *'Ărām* is always used) seems to have been derived from the old name *Suri* of the Assyrian inscriptions, which denoted a district on the upper Euphrates. It came to be used by the Greek writers (from Herodotus down), and at last entirely supplanted the more correct *Aram,* Aramæan. Syria included the territory bounded by the Taurus Mountains, the Euphrates and the Syrian Desert, the Arabian Desert and the Mediterranean. All this territory was settled more or less thoroughly by people of Aramæan stock. Historically, Syria does not show a steady progressive development toward unification. It was always a group of related, but not united, petty kingdoms or tribes. Consequently, its history is a part of the history of the Assyrian, Babylonian, Persian, Greek, Roman, and Mohammedan empires successively. Not once was there in this vast region a united effort toward independent self-government. See Alexander; Antioch; Antiochus; Aram; Assyria; Babylon; Damascus; Maccabees; Persia; Rome. E. E. N.

SYRIAN ("Syriack" AV) **LANGUAGE.** See Aram, § 1, and Aramaic Language.

SYROPHŒNICIAN, sai"ro-fę-nish'ąn (Συροφοινίκισσα): It is not clear that this designation is used with any attempt at precision (cf. Mk 7 26). If precision is not aimed at, the term is simply synonymous with Phœnician (cf. Mt 15 22, "a woman of Canaan" AV, "Canaanitish" RV); otherwise, the distinction which later appears between *Syria Magna* and *Syria Phœnice* must have already existed and found its way into popular usage. A. C. Z.

SYRTIS, sir'tis (**quicksands** AV). See Mediterranean.

T

TAANACH, tê'ą-nac (תַּעְנָךְ, *ta'ănākh,* also *ta'-nākh*): A Canaanite town which formed part of the line of fortresses guarding the S. border of the Plain of Esdraelon (Jos 12 21, 17 11 f., 21 25, **Tanach** AV; Jg 5 19; I K 4 12; I Ch 7 29). Map III, F 1. Recent excavations, conducted for the Austrian Government by Dr. Sellin in 1902–04, at T. have resulted in most interesting discoveries, including cuneiform tablets, images of Astarte, an Amorite rock-hewn altar, a whole street of sacred columns, jar-burials of newborn infants, evidences of human sacrifices in connection with the building of houses, and other proofs of an exceedingly ancient history and of the corrupt practises common to the Canaanite religion. L. G. L.

TAANATH-SHILOH, tê"ą-nath-shai'lō (תַּאֲנַת שִׁלֹה, *ta'ănath-shīlōh*): A place on the NE. border of Ephraim (Jos 16 6). It was identified by Eusebius and Jerome with *Thena,* 10 m. E. of *Nâblus* (Shechem). It is probably the modern *Ta'na,* 7 m. SE. of *Nâblus,* with old cisterns and rock-tombs. Map III, G 3. G. A. Smith suggests that it was a fortress guarding the upper end of the *Wâdy el-Ifjim.* C. S. T.

TABBAOTH, tab'ą-oth (טַבָּעוֹת, *ṭabbā'ōth*), 'signet-rings': The ancestral head of one of the families of the Nethinim (Ezr 2 43; Neh 7 46). E. E. N.

TABBATH, tab'ąth (טָבַת, *ṭabbāth*): A place somewhere in the Jordan Valley, about midway between the Sea of Galilee and the Dead Sea (Jg 7 22). The exact site is unknown. E. E. N.

TABEEL, tê'bę-el (טָבְאֵל, *ṭābh'ēl,* **Tabeal** AV), 'God is good': **1.** A person of doubtful identification in the days of Ahaz. It was the plan of Pekah and Rezin to overthrow Ahaz and place "the son of Tabeel" on the throne of Judah (Is 7 5 f.). Winckler (*KAT*³, p. 135) is confident that "the son of Tabeel" was none other than Rezin himself. The name is identical with Tabrimmon ('Rimmon is good,' I K 15 18), Rimmon being the name of a deity. In the Heb. text it is so pointed as to be pronounced Tabeal—*i.e.,* 'good for nothing,' but this may be due simply to the pause. **2.** A Persian official west of the Euphrates (Ezr 4 7). E. E. N.

TABER: This verb (only Nah 2 7 [8] AV) means 'to play on a taber [tabor],' a tambourine-like instrument without the jingles. It renders the Poel participle of *tāphaph,* to 'drum,' 'beat' (cf. Ps 68 25, "playing with timbrels"). In Nah 2 7, RV reads "beating upon their breasts [hearts]," an act of mourning. Stade, following the LXX., reads *m·tsaphts·phōth,* Pilpel ptcpl. of *tsāphaph,* 'twittering.' C. S. T.

TABERAH, tab'ę-rā (תַּבְעֵרָה, *tabh'ērāh*), 'burning': A station on the wilderness journey (Nu 11 3; Dt 9 22). Site unknown. E. E. N.

TABERNACLE

Analysis of Contents

I. The Structure Described in P
1. Origin and Purpose of the Tabernacle
2. Place of the Tabernacle in the Camp
3. Details of Structure
II. The Historical Value of the Account in P
4. General Considerations
5. Tent and Altar in JE and D
6. The Sources of P's Description of the Tabernacle
7. Constructive Conclusion

In the priestly portions of the Hexateuch (q.v.) there are frequent references to a tent or "tabernacle" which was constructed by Moses at the command of God and, with its attendant priesthood, was the fundamental feature of Israel as the holy people of J". Outside of P, the references to the Tabernacle in the O T are, with one or two important exceptions, found only in passages influenced by the views of P.

I. The Structure Described in P.

1. Origin and Purpose of the Tabernacle.

In the narrative of P the making of the Tabernacle with the organization of the cultus was the chief work done at Sinai. Immediately after the Israelites arrived here, Moses ascended the mount to meet God, and after a six days' theophany, entered into the cloud and there received the directions concerning the Tabernacle (Ex 17 1a, 19 1-2, 24 15-18a, 25 1 ff.; see Exodus, § 4). The account in Ex 25 1–31 17 and chs. 35–40, which is continued in Lv chs. 8 and 9, is not all of one composition, but consists of several strands distinguished from one another by their terminology and by other differences (cf. Carpenter-Harford, *The Comp. of the Hexateuch*, p. 266, note). As the account stands it may be analyzed as follows:

I. The Directions for Making the Tabernacle, 25 1–32 17.
  Preliminary: Regarding the materials to be collected from the people, 25 1-9.
  A. The Main Section, 25 10–29 45.
    1. The three most sacred, significant, and symbolic pieces of furniture, 25 10-40.
      (1) The Ark, vs. 10-22.
      (2) The Table of Showbread, vs. 23-30.
      (3) The Candlestick, vs. 31-40.
    2. The Tabernacle, or 'dwelling' (*mishkān*), 26 1-37.
      (1) The 'dwelling' proper, of curtains of fine linen, vs. 1-6.
      (2) The goat's-hair "tent" over the curtain, vs. 7-13.
      (3) The "covering" of skins, ver. 14.
      (4) The "boards" (*qᵉrāshīm*, =?) of the 'dwelling,' vs. 15-25.
      (5) The "veil" (*pārōkheth*) between the "holy" place and the "most holy" place, vs. 31-35.
      (6) The "screen" (*māṣākh*) at the door of the "tent," vs. 36-37.
    3. The Altar of Burnt Offerings, 27 1-8.
    4. The Court, with its curtains, pillars, etc., 27 9-19 (ver. 20 f., regarding the oil for the light, belongs logically with 25 31-40).
    5. The Garments for the priesthood, ch. 28.
    6. Directions concerning the consecration of the priests, 29 1-35.
    7. Directions regarding the consecration of the Altar and regarding daily offerings, 29 36-42.
      Conclusion, as to the purpose of the Tent and the ideal embodied in it, 29 43-45.
  B. Supplementary Section, chs. 30–32.
    1. The Altar of Incense, 30 1-10.
    2. The Redemption Money, 30 11-16.
    3. The Laver of Brass, 30 17-22.
    4. The Anointing Oil, 30 23-33.
    5. The Incense, 30 34-38.
    6. The Artisans who were to do the work, 31 1-11.
    7. The Sabbath, 32 12-17.

II. The Construction of the Tabernacle in Accordance with the Foregoing Instructions, 34 29–39 43.
  Moses comes down from the mount, face all aglow, and gives the people the commandments he had received (34 29 ff.), beginning with the Sabbath-law (35 1-3), then he calls for offerings and workers (35 4-19), to which call the people liberally respond (35 20-29). Bezalel and others are appointed to superintend the work (35 30–36 7). In the account that follows of the making of the Tabernacle and its furniture (36 8–39 43), the order of the instructions is not followed exactly, and the whole account evidences itself as secondary to the original in chs. 25–29.

III. The Erection of the Tabernacle and the Formal Institution of the Worship, Ex ch. 40 and Lv ch. 8 f.

This account of the making of the Tabernacle and of the organization of the worship about it as a center is followed, in the main thread of P's narrative, by the description of the arrangement of the camp, details of the order of march, and other related matters in Nu chs. 1–4.

The prominence given to the Tabernacle in P is evidenced not only by the elaborate care with which it is described and by the fact that it forms the central point of the whole cultus-organization, but also by the names given to it. In P the Tabernacle, as regards its structure, is viewed simply as a tent (*'ōhel*, sometimes rendered "tent," but more frequently "tabernacle," in AV). But this tent was the "tent of meeting" (*'ōhel mō'ēdh*, "tabernacle of the congregation" AV, incorrectly) or the 'dwelling' (*mishkān*, "tabernacle" in both RV and AV; *e.g.*, Ex 25 1, etc.). The significance of these terms is fully expressed in Ex 29 43 ff. The Tabernacle was to be the 'meeting-place' between God and His people Israel, the place where He 'dwelt' in their midst. It was thus the holiest place on earth, the center of Israel's life as the people of J". Other terms such as *miqdāsh*, "sanctuary" (Ex 25 8, etc., also *qōdhesh*, Ex 30 13, etc.), or "tabernacle ['*ōhel*] of the testimony" (Ex 38 21; Nu 9 15, etc., *'ōhel hā-'ēdhah* or *'ōhel hā-'ēdhūth*), because here the two tables of the 'testimony' were kept in the Ark (Ex 25 16, 21, etc.), each emphasizes one phase of the same general idea.

2. Place of the Tabernacle in the Camp.

In P Israel is always spoken of as in "camp" or on the march. The legislation is all formulated, as if intended to apply to such conditions, although in reality it was intended to apply to a settled community living in its own land. The "camp" is really a legal fiction. Consequently, the Tabernacle, however elaborate and expensive it may have been, is viewed as a portable sanctuary, something not unknown to Semitic antiquity, a tent rather than a house, and the place assigned it in reference to the camp is not without great significance. In the arrangement of the camp in P the determining principle is that of the varying degrees of holiness possessed by the different elements which, all told, made up the holy nation. The camp is described as a hollow square or rectangle, located true to the points of the compass, each side guarded by three of the twelve tribes. Judah, Issachar, and Zebulun were encamped on the E., viewed as the front and considered, doubtless, as the most honorable position; Reuben, Simeon, and Gad made up the S. side; Ephraim, Manasseh, and Benjamin (*i.e.*, the house of Joseph) formed the W. or rear; and on the N. were Dan, Asher, and Naphtali (Nu 2 1-32).

Within this square was a second one formed by the priests and Levites (Nu 3 21-39). The priests (*i.e.*, "Aaron and his sons"; see Priesthood, § 9) and Moses occupied the place of honor, the E. or front side. The S., W., and N. sides were occupied respectively by the Kohathite, Gershonite, and Merarite divisions of the Levites, to each of which was assigned certain specific parts of the sanctuary and its furniture as their special charge.

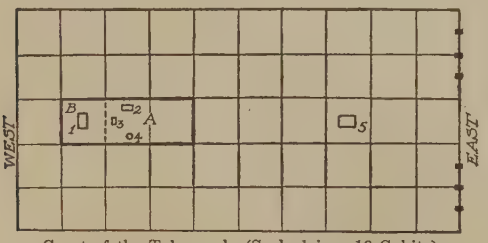
Within this second square of Levites was the rectangular court of the Tabernacle, marked off by curtains and pillars, within which were, at last, the altar of burnt offerings and the holy "dwelling" (see § 3, below). Thus the whole arrangement symbolized the idea of holiness. Next to the profane world was the holy nation, with Judah in the place of honor, then the more holy Levites, with the priests

in the place of honor, then the still more holy enclosure or court with the altar in the center of its E. half, then finally the "sanctuary," with its Holy Place, and last of all the Most Holy Place, in the center of which was the 'Shekinah,' *i.e.*, the manifestation of God Himself over the golden mercy-seat between the cherubim (cf. the reference to Ezekiel's Temple, § 6, below).

When camp was broken, the division of Judah set forward first, followed by that of Reuben. Then the Levites, with the Tabernacle in their midst, made up the center, followed by the divisions of Ephraim and Dan (Nu 2 1-31). In taking down the Court and the Tabernacle the greatest care was exercised lest any profane eyes should gaze on the holy things (Nu 4 1-34).

(1) *The Court and its Furniture* (Ex 27 9-19, 39 9-20). The Court was a double square or a rectangle 50 × 100 cubits in size. Its limits were marked by curtains or hangings hung on sixty acacia pillars set in sockets of brass, 5 cu. apart. Each pillar was 5 cu. high, with a band or fillet of silver at the top, and also provided with silver hooks by which the curtains were secured. The pillars were held firm by cords and brazen tent-pins. The curtains for the N. and S. sides were each 5 cu. high by

3. Details of Structure.



Court of the Tabernacle (Scale ¼ in. = 10 Cubits).

A. The Holy Place of the Sanctuary. B. The Most Holy Place. 1. The Ark of the Covenant. 2. The Table of Showbread. 3. The Altar of Incense. 4. The Golden Candlestick. 5. The Altar of Burnt Offering.

100 cu. long, of fine white linen; that for the W. side was 5 × 50 cu. On the E. side two short curtains, each 5 × 15 cu. and hung on three pillars, extended from the corners toward the center, leaving an opening of 20 cu. wide in the center, which was closed by a screen of fine linen embroidered in colors and suspended from four (really five) pillars.

The furniture of the Court consisted of the portable brazen altar of burnt-offerings with its accessories such as pots, shovels, basins, flesh-hooks, and fire-pans (27 1-8, 38 1-7; on which see ALTAR, § 2) and (according to the secondary strata of the account) the brazen laver, *kiyyōr*, which was to stand between the altar and the sanctuary (30 17-21; the notice in 38 8 contains a curious anachronism).

(2) *The Tabernacle Proper* (Ex 26 1-37). Theoretically, this is viewed as a tent, but of very peculiar structure. The "tent" proper consisted of two sets of curtains, one of which was to serve as the covering for the other. The first set of curtains constituted the "dwelling" (Ex 26 1). It consisted of ten curtains of fine twined linen in which figures of cherubim were woven or "embroidered" in "blue and purple and scarlet." Each curtain was 4 × 28 cu. in size. The curtains were sewed together in two sets of five each, and the two sets were coupled to each other by fifty golden clasps (taches AV) linked into fifty loops of blue thread sewed on the edge of each set. These ten curtains when so joined together made a covering 40 × 28 cu. in size, which was to be spread over a framework consisting of upright "boards" so arranged as to make a structure 10 cu. wide by 30 cu. long and 10 cu. high. The covering, when spread upon the framework, hung over each side to the length of 9 cu. (9+10+9 =28) and at the rear to the extent of 10 cu., since the edge of the covering was flush with the front of the framework. Over this was spread the "tent" made of eleven curtains of goat's hair, each 4 × 11 cu., made in two sets of five and six curtains each, fastened together with loops and brazen clasps. The first curtain of the front set was doubled and hung over the front of the structure. Along the N. and S. sides this covering overlapped the under one by a cubit, but at the rear the edges of the two coincided. The point most open to discussion in the description of the Tabernacle is the term *qeresh* (pl. *qᵉrāshīm*, rendered "boards"). The usual theory, based on the probably erroneous ideas of the LXX. and Josephus, regards them as pillars, and is advocated, *e.g.*, by Benzinger (in *EB*, art. Tabernacle). But this makes the whole structure a most unwieldy and impossible affair (each "board" being a huge timber 1×1½ cu. square×10 cu. long and weighing between 1,000 and 2,000 lbs.). There is no evidence that *qeresh* means any such thing (cf. Nowack, *Heb. Archäologie*, II, p. 56, note). It is the plausible suggestion of A. R. S. Kennedy (*HDB*, IV, p. 659 f.) that the "boards" were light, strong frames shaped somewhat like the accompanying figure, sufficiently rigid to sustain the weight of the curtains and give the necessary firmness to the walls and yet so open as to allow the rich embroidery of the inner curtains to be visible from the inside, which would be impossible on the ordinary theory that *qeresh* means a solid 'board' or pillar. The projecting legs (tenons) of these frames were set in sockets of silver, each socket weighing a talent (38 27), or about 96 lbs. On each of the N. and S. sides of the Tabernacle there were twenty "boards," making up the total length of 30 cu. to a side. The W. end had but six "boards" (=9 cu.), but as the two corner ones were each doubled in some way, the total width of 10 cu. was easily obtained. The "boards" were overlaid with gold plate. The E. end was closed by a screen suspended on five acacia pillars overlaid with gold and with golden hooks, and set in sockets of brass. To add to the rigidity of the structure the "boards" on the N. and S. sides were joined by bars of acacia overlaid with gold, which passed through rings of gold. Five bars were used on a side, the middle one in each case extending the whole length of the side, the upper and lower ones being only half as long.

Over this whole structure, to protect it from the weather, were spread (just how we do not know) two **coverings**, one of rams' skins dyed red and the other of sealskins (q.v.).

(3) *The Holy Place and its Furniture* (Ex 25 23-40, 26 31-35). The space enclosed by the "boards," curtains, and the screen at the E. end was divided into two parts, one double the area of the other, by a **veil** of the same beautiful fabric as the curtains, which was suspended by golden hooks on four acacia pillars overlaid with gold and set in silver sockets. This veil was placed 20 cu. from the E. end of the dwelling, exactly under the place where the curtains of the inner covering and the "tent" above them were joined together by their clasps. The purpose of this veil was to separate the dwelling into two rooms, the larger one (10×20 cu.) being called the "holy place."

According to the older stratum (Ex chs. 25–29) of the account, the furniture of the Holy Place consisted of a table and a lamp-stand with their necessary accessories.

The **table** (*shulḥān*, Ex 25 23 ff.; also called *shulḥān ha-panīm*, 'table of the presence,' Nu 4 7; cf. also Lv 24 6 and II Ch 29 18) was of acacia wood plated heavily with pure gold. It was 1½ cu. high, 2 cu. long, and 1 cu. broad. The top was probably quite thick and heavy and around it ran a golden "crown," *zēr*, or decorated mounting. To stiffen the legs they were encased near the feet by a "border," *misgereth*, a handbreadth broad, likewise surmounted by a golden "crown." To this "border" were attached the rings of gold through which the gold-plated staves were passed. On the table was to be placed the **showbread** (*leḥem pānīm*, 'bread of faces,' *i.e.*, bread set before the 'face,' or in the presence of God). The table was thus in reality an altar, and it is so called in Ezk 41 22. The service of the table was of pure gold and consisted of **dishes** (*qᵉ'ārōth*, probably platters to hold the loaves), **spoons** (*kappōth*, cups for the frankincense; cf. Lv 24 7), **flagons** (*qᵉshōth*, for the wine), and **bowls** (*mᵉnaqqiyyōth*, also for the wine). The ritual of the table is given in part in Lv 24 5-9. The table was to be placed on the S. side of the Holy Place (Ex 26 35).

The **lamp-stand** or **candlestick** (*mᵉnōrāh*) was of "beaten work" of pure gold (cf. Ex 31 8; Lv 24 4). From a main stem or shaft three pairs of branches extended, curved upward so that the ends of the branches and stem were on the same level. At intervals on both branches and stem and also on their ends were almond blossoms (both **knop** and **flower**). In the seven blossoms which formed the ends of the stem and branches were to be placed the seven golden lamps. **Tongs** or **snuffers** and **snuff-dishes** of gold were also provided, together with "oil-vessels" (Nu 4 9). The lamps were to be cared for daily, and the oil was to be of the finest variety (Ex 27 20 f.; Lv 24 1-4).

In the secondary strata of the account mention is made of an **altar of incense** (Ex 30 1-10; cf. ALTAR, § 2, at the end). This was a chest-like structure 2 cu. high, 1 cu. long, and 1 cu. wide, of acacia wood overlaid with gold. It had "horns" at the corners and was provided with a "crown," rings, and staves like the table of showbread. It was to be placed "before" (*i.e.*, east of) the veil. The ritual of this altar is given minutely in Ex 30 7-10, but over against these directions must be placed the fact of a strange silence regarding this altar in other passages where it would naturally be referred to. Nothing is said of it in Lv ch. 16 in the ritual for the Day of Atonement (in spite of Ex 30 10), and in other passages the incense is brought before the Lord on censers (Lv 10 1; Nu 16 17). Furthermore, neither in Solomon's Temple (in the old account in I K) nor in that of Ezekiel is anything said of an altar of incense. It is probable, therefore, that the description in Ex 30 1-10 belongs to a stratum of P originating between the date of Lv ch. 16 and the Chronicler (cf. I Ch 28 18; II Ch 4 19), and that it was due to the introduction, during the Persian period, of an altar of incense into the Second Temple.

(4) *The Most Holy Place* (*qōdhesh ha-qŏdhāshīm*, **holy of holies** AV) was, in size, a perfect cube of 10 cu. in each dimension. It was this that was viewed as the real 'dwelling' of J″, for it was here, in a mysterious manifestation of Himself above the mercy-seat of the Ark, the one article of furniture in this room, and not at the door of the Tent, as in Ex 33 9 (E), that J″ promised to "meet with" and "commune with" His people (Ex 25 22). See also ARK.

II. The Historical Value of the Account in P.

4. General Considerations.

Was the elaborate structure described by P ever actually used by the Israelites? This question can not be satisfactorily answered in the negative by the merely general objection that at the time of the Exodus the Israelites were too simple, rude, and poor to have been able to make such an expensive sanctuary. The true answer must be gained from the internal character of the account itself and its agreement or disagreement with other statements in the O T record. On the traditional assumption that Moses wrote the whole account, as well as the rest of the Pentateuch, we have a right to demand that there shall be no inconsistencies or contradictions either in the account itself or between it and the rest of the Pentateuch. If such are found, it is evident that more than one hand has had a share in the composition, and it then becomes our duty to analyze the account as minutely as possible, in order to get possession of all the facts involved and discover, if possible, a solution of the problem. Furthermore, if Moses wrote the account of the Tabernacle in Ex, the presence of such a sanctuary with its elaborate cultus must have left some trace of its existence in the early history as we have it recorded in Jos to II K. A brief consideration of the evidence bearing on this question will now be attempted.

5. Tent and Altar in JE and D.

In the account of the reconciliation between J″ and the Israelites after the making of the golden calf (Ex 33 5 ff.), we are told that "Moses used to take the tent and to pitch it without the camp . . . and he called it, The tent of meeting" (ver. 7). On this Tent J″ descended in a cloud, when Moses entered it, and there He spoke with him at the door of the Tent (ver. 9). Moses' "minister Joshua departed not out of the Tent" (ver. 11). That this

passage is but a fragment of an originally longer account is evident; but what else that account contained is unknown. Brief, however, as this fragment is, it seems to have a very different idea of the *place* of the Tent in reference to the camp (outside, instead of in the very center, as in P), of the *part* of the Tent where J″ manifested Himself (at the door, instead of in the Most Holy Place) and of the *persons* in charge (Joshua, instead of Aaron, his sons, and Levites).

The altar of burnt offering is a most essential element in P's account of the Tabernacle and also of the cultus. It is the one only altar of sacrifice known to the priestly law. But in Ex 20 24-26 (JE) we find something quite different. Not a brazen, artificial altar, but altars of earth, or at best of unhewn stone, are prescribed, to be erected at the different places where J″ may record His name.

In the order of march prescribed in P (Nu chs. 2–4 and 10 1-28) the Ark is to be carried by the Kohathite Levites in the center of the line (six tribes in front of it and six in the rear). But in Nu 10 33 f. (JE) the Ark leads the march, apparently at some distance from the main body.

These differences seem to forbid absolutely the ascription of all the passages containing them to one and the same author or date. Their importance is enhanced only when we discover that in the entire Code of Dt there is not the slightest reference to the Tabernacle, which seems to prove beyond all doubt that this code could not have proceeded from the same hand (or hands) that wrote P. For in P the entire system of worship centers about the Tabernacle and the Aaronic priesthood (q.v.). The same general subject of worship is covered in D in the form of a general national code. How could D have omitted the Tabernacle and its services if he assigned them the importance given to them in P?

Another feature of the early literature is that while a Tent made by Moses is referred to (as in Ex 33 7 ff.) and also an Ark (Nu 10 33 f.; cf. Dt 10 1 ff., based on JE), there seems to be no close connection between the two. They are not spoken of together, and while the Levites have charge of the Ark, nothing is said of their care of the Tent (cf. Dt 10 8).

The truth seems to be that the early historical tradition lost sight of the Tent Moses made, probably because, in the shifting and uncertain fortunes of the Conquest and "judges" periods, it was lost or destroyed, and no one knew its fate. In none of the early notices of the Ark, at Shiloh (I S chs. 1–6), or at Kiriath-jearim (I S 7 1 f.), or of its removal to Jerusalem (II S 6 1-19; cf. especially ver. 17) is anything said about the Mosaic Tent. Only in late editorial additions or glosses is there any reference to the "tent of meeting" (*i.e.*, P's Tabernacle) in the earlier historical books (Jos–II K; as, *e.g.*, I S 2 22, or I K 8 4). Even the Deuteronomic editor of I K must have been ignorant of its existence, or he could not have written what we find in I K 3 2. The same silence regarding the Tabernacle is found in the pre-exilic Prophets.

If, then, the description of the Tabernacle in P is at variance with the older references to the Mosaic Tent, Ark, and altar, and if the Mosaic Tent disappeared altogether at a comparatively early date, what is to be said of P's Tabernacle? Is it to be considered altogether a fiction? The answer to such questions is to be determined by considering what sources the authors of P may have had at their disposal and under what influences they made use of such sources.

6. The Sources of P's Description of the Tabernacle. Among the sources must be set down:

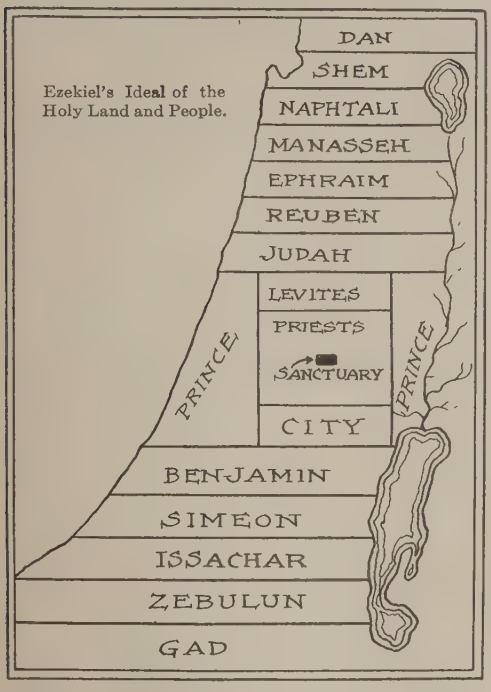
(1) The tradition of the Mosaic Tent. That there was such a tradition is certain from the traces of it in JE, and that the only form of it was that found in Ex 33 5-11 is not certain or even probable. It is not at all unlikely that there was an old tradition in priestly circles of a somewhat elaborate tent made by Moses to serve the purpose of at least a temporary sanctuary in the wilderness.

(2) A second source drawn on by P must have been the several Temples (of Solomon, of Ezekiel's vision, and the Second Temple) with which the authors of P were acquainted. Solomon's Temple was 20 cu. wide by 60 cu. long, and the Tabernacle of P is just one-half of these dimensions. Solomon's Temple had a "holy place" (20×40 cu.), in which there was a table of showbread and ten golden "candlesticks," and also in the rear of this a most holy enclosure, containing the Ark only (20 cu. square), separated from the former by a wall with olive-wood doors. In Solomon's Temple the walls of both rooms were profusely decorated, especially with figures of cherubim, and nearly all the woodwork was plated with pure gold. This Temple also had a court in which there were a brazen altar and an immense brazen laver (the molten "sea"). All these things with slight modifications the Tabernacle also had, though on a smaller scale.

(3) A third source from which the authors of P drew must have been the ideas concerning the centralization of the cultus (one and one only sanctuary and sacrificial altar allowed), as set forth in the Code of Dt (q.v.), and the new emphasis on holiness and the distinctions to be made between the holy and the profane set forth and urged upon the exiles by Ezekiel, especially in his ideal sketch of the restored community (Ezk chs. 40–48). After reading this sketch, it is not difficult to see where P got his idea of the camp as a series of concentric enclosures of varying degrees of holiness, the innermost and holiest of all being the Tabernacle; for Ezekiel sets forth almost exactly the same idea. According to him, the holy land is to be divided into a number of parallel strips running from E. to W. A first series, the domain of seven tribes, lies N. of the central portion, and a second series, for five tribes, lies S. of the central strip.

The central portion of the center strip was a square (25,000 cu. each way) divided into three parts: one for the Levites (10,000×25,000 cu.) on the N., one for the "city" and its land (5,000×25,000 cu.) on the S., and the center one for the priests (10,000×25,000 cu.), in the exact center of which lay the sanctuary where J″ had His throne, where He dwelt (Ezk 43 7), and its court (500 cu. sq.); see Temple, §§ 19 ff. It requires but little modification of this general plan to give us P's arrangement of the camp with the Tabernacle (the "dwelling") at the center.

(4) Finally, the authors of P, or at least those who supplemented the earlier form of P, were acquainted with the Second Temple and its more formal cultus-arrangements. Little is directly known of this Temple before its rebuilding by Herod. But we do know that it contained an altar of incense, a golden candlestick, and a table of showbread (I Mac 1 22,



4 49) and before it was an altar of burnt-offerings made of stone (I Mac 4 45 f.). Whether the altar of incense was placed in it at the first is uncertain; more probably it was a later addition to the furniture of the Holy Place. No attempt was ever made to make another Ark of the Covenant after the loss of the original one when Jerusalem fell in 586 B.C.

The description of the Tabernacle is an essential part of the P document. In fact, in this description the ideal teaching of this great document reaches its climax. Starting with the creation of the universe (Gn 1 1), the writer draws ever nearer to his main theme—how the infinite, holy God has His abode among men in the midst of His holy people Israel. When he wrote, it had probably long been the custom to assign a Mosaic origin to all the important legitimate religious customs then current (as Dt had already done). That there could be but one altar, one sanctuary, one priestly family; that the line between the holy and the profane must be drawn most strictly; that the sanctuary and its services must be as expensive and beautiful and elaborate as possible—all such ideas as these had long been current and accepted, and, of course—so he must have reasoned—they were entertained and taught by Moses. Making use of the tradition of the Mosaic Tent as he understood it, the author of P (in its original form) built his description mainly on the data of Solomon's Temple and on Ezekiel's idealistic picture (this is what we find now embedded in Ex chs. 25–29, Nu chs. 2–4, etc.). Later additions in the same spirit extended this by transferring to it elements from the subsequent developments of the cultus (as the Altar of Incense, Ex ch. 30, etc.), or from the more fully developed theories of later times. The Tabernacle of P is not, therefore, a bald fiction, but an honest, sincere attempt to set forth a great ideal on the basis of ancient tradition and established usage.

7. Constructive Conclusion.

LITERATURE: *Heb. Archäologie* by Benzinger (1894) and Nowack (1894); art. by Benzinger in *EB* and by A. R. S. Kennedy in *HDB* (the latter is exhaustive and very satisfactory); also König in *JE*, s.v. E. E. N.

TABERNACLES, FEAST OF. See FASTS AND FEASTS, § 8.

TABITHA, tab'i-thą. See DORCAS.

TABLE: This word is the rendering of: (1) *lūaḥ*, 'tablet.' See TABLE, TABLET. (2) *mēṣabh*, 'that which surrounds,' 'is round.' The meaning is doubtful (Song 1 12), perhaps 'table' or 'cushion,' 'divan.' (3) *shulḥān*, properly a 'skin' or 'round leather mat' spread on the ground. It often had a string run around the edge so that it could be drawn up and used as a bag for carrying food. The name was also applied to the wooden or metal tray set on a stand. Those who ate from the table gathered about it, sitting on the ground, chairs, or couches, according to its height above the ground (I K 10 5, 13 20); later, it became the custom to recline at table (Jn 12 2 RVmg.). The king ate at a "table" (Jg 1 7; I S 20 29, etc.); private individuals had them (I K 13 20; Job 36 16, etc.); and it was one of the pieces of furniture in a bedroom (II K 4 10). It is used figuratively of wisdom (Pr 9 21). In the following passages tables for sacred uses are mentioned: That for the showbread in the Tabernacle was made of wood overlaid with gold (Ex 25 23 and seventeen times in chs. 25–40; Nu 3 31, 4 7; Lv 24 6); in Solomon's Temple it was a table of gold (I K 7 48; II Ch 29 18 [ten in number]; II Ch 4 8, 19, 13 11; cf. I Ch 28 16); in Ezekiel's Temple there were tables on which the offerings were to be slain (Ezk 40 39, etc.; Ezk 40 40 [eight in number]; of stone, 40 42; an altar of wood, called a "table," 41 22; cf. 44 16); Mal speaks of the altar as a table (Mal 1 7, 12). In Is 65 11 "table" means an idolatrous meal; and in Ezk 39 20 it is a figure of J"'s sacrificial feast. (4) κλίνη, 'reclining-couch' or 'bed' (Mt 7 4), correctly RVmg. "couches." (5) πλάξ, 'slab,' 'tablet' (II Co 3 3; He 9 4); see above under (1). (6) τράπεζα, a 'table with four feet,' LXX. for *shulḥān*; used in the N T in various senses, as a 'dining-table' (Mt 15 27; Mk 7 28; Lk 16 21, 22 21, 30; cf. Ac 16 34, "food" RV, "table" mg.); 'a feast' (Ro 11 9; I Co 10 21); the stand of a money-changer (Mt 21 12; Mk 11 15; Jn 2 15; Lk 19 23, "bank" EV; Ac 6 2, where moneys or goods placed on a table for distribution are perhaps meant); the table for showbread (He 9 2).

C. S. T.

TABLE, TABLET: (1) The word "table" is the rendering of *lūaḥ*, in Ex 24 12, etc. (of the "tables" of stone). The same Heb. word is rendered "boards"

or "planks" (Ex 27 8; Ezk 27 5, etc.) and metal "plates" (I K 7 36). It is also used of the heart (Pr 3 3, 7 3; Jer 17 1) and in Is 30 8 of a writing-"tablet" of some sort. The root meaning of the term is unknown. On Is 8 1, 30 8 and on the N T passages (Lk 1 63; II Co 3 3; He 9 4), see BOOKS AND WRITING, § 1. (2) In Is 3 20, RV substitutes "perfume-boxes" for the AV "tablets." The Heb. means literally 'houses of the soul.' (3) On Ex 35 22 and Nu 31 50, cf. the RV; see also DRESS AND ORNAMENTS, II, § 2. E. E. N.

TABOR, tā'bẹr *or* -bōr (תָּבוֹר, *tābhōr*): **1.** A village in Zebulun given to the Merarite Levites (I Ch 6 77), probably the same as the Tabor on the border of Issachar (Jos 19 22), and that at which Zebah and Zalmunna slew Gideon's brothers (Jg 8 18); not impossibly also the same as Chisloth-tabor of Jos 19 12, a town on the border of Zebulun. Its exact location is uncertain, but it was probably not far from Mount Tabor. **2. Mount Tabor,** called by the Arabs *Jebel eṭ-Ṭûr* (like Sinai, Gerizim, and Olivet). A mountain on the boundaries of Issachar, Zebulun, and Naphtali (Jos 19 22, 12), 5 m. E. of Nazareth and about 12 m. W. of the S. end of the Sea of Galilee. Map IV, D 7. Its altitude is 1,843 ft. above sea-level. Olive-, fig-, carob-, but especially oak- and terebinth-trees grow upon its slopes. The view obtained from its summit looking SW. toward Mt. Carmel across the fertile Plain of Esdraelon ("the great battle-field of history") is one long to be remembered. From Dt 33 19 it seems probable that it was the seat of an ancient sanctuary. Here Barak assembled the forces of Issachar and Zebulun to fight against Sisera and the Canaanites (Jg 4 6, 12, 14). Jeremiah uses it as a figure of the supreme power of the king of Babylon (46 18). Both Antiochus the Great (218 B.C.) and Josephus (66 A.D.) fortified it (Polybius, V, 70, 6; Jos. *BJ*, IV, 1 8). Saladin captured it in 1187, but the crusaders failed in the attempt to do so in 1217. An ancient tradition, traceable back as far as Jerome and Origen, associates T. with the scene of the Transfiguration, but in Christ's time the top of the mountain was probably covered with houses, ruins of which and of an old fortress, as well as of churches and monasteries with pools and cisterns, are still to be found on it. Two monasteries, one Greek, the other Latin, now crown its flat, oblong (3,000 × 1,300 ft.) summit. **3.** The oak ("plain" AV) of Tabor, which Saul passed on his way home after having been anointed by Samuel (I S 10 3). The context of this passage locates it between "Rachel's sepulcher in the border of Benjamin at Zelzah" (ver. 2) and "the hill of God," perhaps Gibeah (ver. 5), but its exact site is unknown. Ewald (*History*, III, 21) identified it with "the palm-tree of Deborah between Ramah and Bethel in the hill-country of Ephraim" (Jg 4 5; cf. Gn 35 8). G. L. R.

TABRET. See MUSIC AND MUSICAL INSTRUMENTS, § 3 (1).

TABRIMMON, tab-rim'ən *or* tab'ri-mən (טַבְרִמּוֹן, *ṭabhrimmōn*), 'Rimmon is good': King of Damascus, father of Ben-hadad I (I K 15 18), and one of the earliest kings of the dynasty. E. E. N.

TACHES. See TABERNACLE, § 3.

TACHMONITE, tac'mo-nait. See TAHCHEMONITE.

TACKLING. See SHIPS AND NAVIGATION, § 2.

TADMOR, tad'mōr (תַּדְמֹר, *tadhmōr*), derived from *tāmār*, 'palm': A city "in the wilderness," whose building is ascribed to Solomon (II Ch 8 4; also I K 9 18, AV, ARVmg., Heb. mg.); known to later history as the famous Palmyra, but since the Arabian period called again by its ancient name of *Tadmor*. The Tamar of I K 9 18, however, was probably not Tadmor. Palmyra was situated in a fertile oasis of the Syrian Desert, 120 m. NE. of Damascus, and thus was a natural halting-place for caravans passing between the Euphrates Valley and the Mediterranean. At the same time, its desert barriers enabled the city to enjoy practical freedom from imperial control. Palmyra reached the height of its wealth, culture, and influence during the reigns of Odenatus (255–267 A.D.) and his widow, the great Zenobia, when the city was the capital of an independent kingdom whose power was felt from Armenia to Egypt. In 273, however, a Roman army, led by the Emperor Aurelian in person, defeated the Palmyrene troops and destroyed the splendid capital. Modern *Tadmor* is a squalid Arab village surrounded by magnificent ruins, among the more important of which are an ancient aqueduct, Roman walls built by Justinian, the great Temple of the Sun, peculiar sepulchral towers, and superb colonnaded avenues. L. G. L.

TAHAN, tē'han (תַּחַן, *taḥan*): **1.** The ancestral head of the **Tahanites,** a clan of Ephraim (Nu 26 35), called **Tahath** in I Ch 7 20. **2.** A descendant of **1** in the fourth generation (I Ch 7 25). E. E. N.

TAHAPANES, tā-hap'ā-nîz. See TAHPANHES.

TAHASH, tē'hash (תַּחַשׁ, *taḥash*, **Thahash** AV): The ancestral head of an Aramæan clan supposed to be descended from Nahor (Gn 22 24). On the name see SEAL. E. E. N.

TAHATH, tē'hath (תַּחַת, *taḥath*): **I. 1.** The ancestral head of a clan of Ephraim (I Ch 7 20, called Tahan, Nu 26 35). **2.** Another name in the same genealogy (I Ch 7 20). **3.** A Korahite Levite (I Ch 6 24, 37). **II.** A station on the wilderness journey (Nu 33 26 f.). Site unknown. E. E. N.

TAHCHEMONITE, tā'kẹ-mọn-ait (הַתַּכְמֹנִי, *taḥkmōnī*, **Tachmonite** AV): A patronymic of Joshebbasshebeth (= Adino, q.v.), the chief of David's three mighty men (II S 23 8). The form חַכְמֹנִי, *ḥakhmōnī*, in the parallel passage (I Ch 11 11) is probably correct; the ת of the longer form being a mistake for the article ה. C. S. T.

TAHPANHES, tā'pan-hîz (תַּחְפַּנְחֵס, *taḥpanḥēṣ*, also **Tahapanes,** Jer 2 16 AV, and **Tehaphnehes,** תְּחַפְנְחֵס, *tᵉḥaphnᵉḥēṣ*, Ezk 30 18): A city in Egypt where Jeremiah and the Jews with him fled after the murder of Gedaliah (Jer 43 7 ff.). It was situated on the Pelusiac branch of the Nile (the E. frontier of Egypt), 5 m. SE. of Tanis (Zoan). The classical writers called it Daphnæ, and its modern name is *Tell Defneh*. As a frontier town it was garrisoned

(*Herod.* II, 30), a fact which no doubt contributed to its selection as a refuge for the fugitive Jews. Much of its history has been verified through excavations conducted by Flinders Petrie. Ezekiel (30 18) prophesied its destruction. Mention of the place is also made in the Book of Judith (1 9).
A. C. Z.

TAHPENES, tā'pę-nîz (תַּחְפְּנֵיס, *taḥpᵉnēṣ*): The name of the wife of an unnamed Pharaoh, a contemporary of Solomon, who gave the queen's sister in marriage to Hadad the Edomite (I K 11 19 f.). The name is not mentioned elsewhere, nor is it found in the Egyptian inscriptions, but the fact that Hadad returned and, according to the LXX. of I K 11 22, became a formidable opponent of Solomon bears out the historicity of his marriage with the king's sister-in-law. A. C. Z.

TAHREA, tā-rî'a *or* tā'rę-a (תַּחְרֵע, *taḥrēa'*): A descendant of Saul (I Ch 9 41, called **Tarea** in 8 35).
E. E. N.

TAHTIM-HODSHI, tā''tim-hed'shai (תַּחְתִּים חָדְשִׁי, *taḥtīm ḥodhshī*): A "land of Tahtim-hodshi" is referred to in II S 24 6. This puzzling name has given rise to many conjectures, of which the most plausible is that it is a textual error for 'the land of the Hittites to Kadesh' (so LXX. [L]). If so, the northern limit of David's rule is represented as Kadesh on the Orontes. E. E. N.

TALENT. See MONEY, § 9, and WEIGHTS AND MEASURES, § 9.

TALITHA CUMI, ta-lî'tha: An Aramaic expression translated in the context (Mk 5 41) "Maiden [I say unto thee], arise." The citation of the original Aramaic words used by Jesus is characteristic of Mk (cf. 7 11, 24, 14 36, 15 24). A. C. Z.

TALMAI, tal'mai *or* -mê (תַּלְמַי, *talmay*): **1.** One of the "children of Anak" at Hebron (Nu 13 22; Jos 15 14; Jg 1 10). See ANAK. **2.** King of Geshur (q.v.) and father of David's wife Maacah, the mother of Absalom (II S 3 3, 13 37; I Ch 3 2). E. E. N.

TALMON, tal'mǫn (טַלְמוֹן, *ṭalmōn*): An ancestor of a Levitical family of gatekeepers (I Ch 9 17; Ezr 2 42; Neh 7 45, 11 19, 12 25). E. E. N.

TAMAH, tê'mā. See TEMA, II.

TAMAR, tê'mar (תָּמָר, *tāmār*), 'date-palm': **I.** An unidentified town at the S. end of the Dead Sea. According to Ezk 47 19, 48 28, it formed the SE. corner of the Holy Land (cf. Nu 34 4; Jos 15 2-4). The same place is probably meant in I K 9 18 (where the Kᵉthibh is more correct than "Tadmor" of the Qᵉre and II Ch 8 4). Winckler (*Gesch. Isr.* ii, 98) reads in this passage, instead of "Ba'alath and Tamar," "Ba'alath-tamar," which he identifies with Ba'al-tamar in Benjamin.

II. 1. The daughter-in-law of Judah, through whom he lost his two older sons, and by whom he became the father of Perez and Zerah (Gn 38 6, 11, 13, 24; Ru 4 12; I Ch 2 4). Under these personal names we have probably the story of two unsuccessful attempts of clans of the tribe of Judah to occupy the Canaanite town of Tamar and the subsequent peaceful mingling of Judah with its inhabitants, out of which arose the new clans of Perez and Zerah. **2.** A daughter of David who was violated by her half-brother Amnon and was avenged by her own brother Absalom (II S ch. 13; I Ch 3 9). **3.** A daughter of Absalom (II S 14 27). The LXX. adds "and she became the wife of Rehoboam, the son of Solomon, and bare him Abiathar." In this case she was identical with Maacah (I K 15 2; II Ch 11 20 ff.). The Lucianic text of II S 14 27 reads "Maacah" instead of "Tamar." L. B. P.

TAMARISK. See PALESTINE, § 21, and SEMITIC RELIGION, § 34.

TAMMUZ, tam'uz. See SEMITIC RELIGION, § 35.

TANACH, tê'nac. See TAANACH.

TANHUMETH, tan-hiū'meth *or* tan'hiu- (תַּנְחֻמֶת, *tanḥumeth*), 'comfort': One of those who took refuge with Gedaliah, after the fall of Jerusalem in 586 B.C. (II K 25 23; Jer 40 8). E. E. N.

TANNER. See ARTISAN LIFE, § 16.

TAPESTRY: This word occurs in the Bible only in Pr 7 16, 31 22 ("coverings of tapestry" AV, "carpets of tapestry" RV, "cushions" RVmg.). It renders the Heb. *marbhādhīm*, literally 'things that are spread.' A. C. Z.

TAPHATH, tê'fath (טָפַת, *ṭāphath*): A daughter of Solomon and wife of Ben-abinadab, one of Solomon's prefects (I K 4 11). E. E. N.

TAPPUAH, tap-piū'ā *or* tap'yu-ā (תַּפּוּחַ, *tappūaḥ*), 'apple [tree]': **1.** An old Canaanitic royal city in the Judæan lowlands (Jos 12 17, 15 34), connected genealogically with the Calebites of Hebron (I Ch 2 43). **2.** The name, both of a district (Jos 17 8) which belonged to Manasseh, and of its city, also called **En-Tappuah,** on the border between Ephraim and Manasseh, but counted as Ephraim's (Jos 16 8, 17 7 f.). The identification (Map III, F 4) is not certain. E. E. N.

TARAH, tê'rā. See TERAH, II.

TARALAH, tar'a-lā (תַּרְאֲלָה, *tar'ălāh*): A city of Benjamin (Jos 18 27). Site unknown. E. E. N.

TAREA, ta-rî'a *or* tê'rę-a. See TAHREA.

TARES. See PALESTINE, § 24.

TARGET: The mistaken rendering in I S 17 6 of the Heb. *kīdhōn*, properly 'javelin.' See ARMS AND ARMOR, § 1. E. E. N.

TARGUM: The name given to the Aramaic versions of the O T. The language spoken by the Jews after the Exile was not Hebrew, but Aramaic (q.v.). During the whole period in which the synagogue (q.v.) developed as an institution, the original language of the O T was unknown to the mass of the people. Hebrew was understood only by those who made it a special study. As the Scriptures were read in the original in the synagogues of Palestine, it was necessary to translate them for the understanding of the listeners. In this way arose the

targums of the O T books. The word *targum* means 'translation,' or 'interpretation.' The targums, therefore, are translations, or paraphrases of the Hebrew Scriptures. It was the custom in the synagogue, in reading the Law, to read one verse, and then wait until that had been translated or paraphrased before proceeding to the next. In the same way the reading from the Prophets was rendered into the vernacular, except that three verses were taken at a time. In earliest times it was forbidden to the interpreter to read his translation. It was feared lest the written targum might be placed upon the same level of authority as that held by the original. But the use of written targums was permitted for private instruction. Three stages may be marked in the growth of the targums: (1) the purely oral stage; (2) the stage in which they were partially written; (3) the stage in which they were written fully and with authoritative sanction. Our knowledge of the first and second stages is derived largely from later statements made regarding the customs in reference to the synagogues. The story of the confiscation of a Targum on Job in the 1st cent. A.D. (*Bab. Shab.* 115 1) shows the existence of written targums before the time when they received official sanction. All the targums extant are of a late date. They may be classified as follows:

I. Of the Pentateuch. (1) The Targum of Onkelos, also called the Babylonian Targum. (2) The Targum of Jonathan (pseudo-Jonathan), also called the Jerusalem Targum. Both of these targums cover the entire Pentateuch. (3) A third, containing only parts of the Pentateuch, is known by the name of the Fragmentary Targum, or the Jerusalem Targum II.

II. Of the Prophets. The Targum of Jonathan ben Uzziel, also called the Babylonian Targum on the Prophets.

III. Of the Hagiographa: (1) The Targum of the Psalms, Proverbs, and Job. (2) The Targum of the Megilloth (Cant., Ru, La, Ec, Est). (3) The Targum of Chronicles.

Of most importance are the targums on the Law and the Prophets. Only a brief description of the different targums can be given here. 1. The Targum of Onkelos: The author of this targum is really unknown, for its ascription to Onkelos is due to a mistaken application of the tradition regarding the Greek version of the O T by Aquila to the Aramaic translation of the Pentateuch. The confusion of the names Onkelos and Akylas (Aquila) accounts for this mistake. The better name for this targum is the 'Babylonian,' because of its general acceptance in the Babylonian schools. It was received from Palestine, where it may have been compiled, in whole or in part, in the 2d or 3d cent. A.D., but it received its final redaction in Babylonia, in the 4th or 5th cent. This latter fact accounts for the traces of Babylonian influence upon its vocabulary. The translation contained in this targum is faithful. "Wherever it deviates from the literalness of the text, such a course in its case is fully justified either by the obscurity of the passage or the wrong construction that naturally would be put upon its wording by the multitude." Noticeable are its departures from the text when it wishes to avoid anthropomorphisms and any expressions reflecting on the worthiness of God. 2. The Jerusalem Targum (of pseudo-Jonathan): Until the 14th cent. this targum was known under no other name than the Jerusalem Targum. It is due to the carelessness of some scribe that an abbreviation ת״י was interpreted 'Targum Jonathan,' rather than 'T. Jerusalem.' Certainly Jonathan ben Uzziel, the reputed author of the Targum on the Prophets, can not have been its author. He is said to have lived near the time of Christ, and this targum introduces in its interpretations facts and references, *e.g.*, the breaking up of the West Roman empire and the names of Mohammed's wives, which bring its date down to the 7th or 8th cent. A.D. It had its origin in Palestine, and differs essentially in its general character from the Targum of Onkelos. Instead of giving merely a faithful translation or paraphrastic understanding of the original, it seeks by allegory, parable, or story to illustrate and illumine the meaning. It is virtually a haggadic treatment of the Pentateuch. Like the Targum of Onkelos, it avoids anthropomorphisms and anthropopathisms. It is "a mine of information on most of the religious and dogmatic conceptions of the Judaism of the Talmudic age." Much discussion has been given to the relation of the pseudo-Jonathan Targum to the Fragmentary Targum. This latter contains only about 850 verses, and these belong mainly to the historical sections of the Pentateuch. It is not necessary here to go into the various theories which have been offered in order to set forth the inner relation of the Palestinian targums. It is sufficient to say that they are closely related. 3. The Targum of Jonathan (ben Uzziel) on the Prophets: The reputed author of this targum is said to have been a pupil of Hillel. The sole authority for his authorship is a statement of the Talmud (*Meg.* 3a), but by that same Talmud another name is given, R. Joseph bar Chija of Babylon (270–333 A.D.). Whether we can discover his name or not, there is evidence in this work of the hand of one man who has given to the whole of it the stamp of his redaction. The targum originated in Palestine, and, like that of Onkelos, received its final form in Babylonia. In its treatment of the historical books it is much more literal than in its rendering of the Prophets. In this latter part it follows the haggadic method of added allegory, parable, and story, in order to illumine the passage. The traits common to other targums, such as the avoidance of anthropomorphisms, the interpretation of figurative language, and the emphasis upon that which is to the glory of any Israelite, are all here. 4. The targums of the Hagiographa are all late in origin. As they are mostly private literary works, their value is varied. They show in general the characteristics of their models—the older targums—and are for the most part of Palestinian origin. The most noteworthy feature regarding them must be given in a single word. The Targum on the Psalms and Job is a faithful translation, with haggadic additions; that on Proverbs is marked by Syriac features arguing the use of the Peshiṭta version. The targums on the Megilloth are notably paraphrastic; Esther is extant in two forms, one of which is quite literal, the other quite paraphrastic. The Targum on Chronicles, which was not

known to exist until very late, combines literal translation with haggadic paraphrase.

LITERATURE: An extensive literature on the targums, mostly from the pens of German scholars, is in existence. (See lists in *HDB* and in *JE*, vol. xii.) J. W. Etheridge (1862, 1865) has translated into English the targums on the Pentateuch. See also Schürer, *HJP* (3d ed.), vol. i, pp. 147–152, and the literature there indicated.

J. S. R.

TARPELITE, tär'pel-ait (טַרְפְּלָאֵי, *ṭarpelāyē'*): Apparently a class of officials, 'tablet-writers' (Ezr 4 9). E. E. N.

TARSHISH, tär'shish (תַּרְשִׁישׁ, *tarshīsh*): **I. 1.** A descendant of Benjamin (I Ch 7 10). **2.** One of the seven princes of Persia (Est 1 14). See PRINCES, THE SEVEN. **II.** A geographical and ethnological term. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

E. E. N.

TARSHISH, SHIPS OF. See SHIPS AND NAVIGATION, § 2.

TARSUS, tär'sus (Ταρσός, now *Tersûs*): The chief city of Cilicia, whose situation at the junction of the natural trade-routes between western Asia Minor, Syria, and the Far East early made it an emporium for commerce and important for strategy. It lay on the river Cydnus, which ran through the ancient city, whereas the modern town is wholly on the western bank. Assyrian influences were felt at T. even in the 9th cent. B.C., for the name *Tarzi* (the capital of *Qaua*, earlier form of *Que*) occurs in an inscription of Shalmaneser II (860–824 B.C.), who conquered Cilicia (834). Some ancient writers claimed that T. was founded or fortified by Sennacherib (705–681) after the plan of Babylon; others said that Asshurbanipal (668–626), the Greek Sardanapalus, was its founder. After Cilicia had become Hellenized, it was claimed that T. was founded by the Argives who had gone with Triptolemus in pursuit of Io; others said that its founder was Perseus, who, besides his Greek rôle, was the original Assyrian, and gave his name to Persia. Shortly after the death of Asshurbanipal, T. became the capital of an independent kingdom (about 607) under princes who bore the title of 'Syennesis,' and who later accepted the Persian suzerainty. This was true of the time of Xenophon, when T. was populous and wealthy. T. retained its Oriental cast until the time of the Seleucids, when many Greeks settled there, enriched themselves, established a school of philosophy (university), which became famous, especially under the first Roman emperors, who patronized it. To T. belonged Athenodorus the Stoic, the teacher of Augustus, and Nestor the Platonist, the teacher of Marcellus, the nephew of Augustus. T. was the birthplace of St. Paul, and of Boëthius, of the tragedian Dionysius, of the Stoics Antipater and Archedemus. In the civil wars T. favored Cæsar and actually changed its name to Juliopolis when Cæsar visited the city. Antonius made it a free city. He summoned Cleopatra to appear before his court at T. Cleopatra, impersonating Aphrodite, sailed up the Cydnus (38 B.C.) in a gilded galley with silver-plated oars and vanquished her judge, so that scoffers told how Venus had enmeshed Bacchus. In 22 B.C. T. was made the capital of the imperial province of Cilicia, when Augustus confirmed the rights and privileges bestowed by Antonius, and also raised T. to the dignity of a metropolis. It was an important city during the Parthian and Persian wars. As the metropolis of Cilicia, T. represented the religious interests of the Isaurians, Cappadocians, and Syrians.

The ruins of ancient Tarsus are now 15–20 ft. below the surface of the modern town, which, built of mud and stone, nestles amid magnificent gardens of semitropical trees, as the myrtle, oleander, pomegranate, fig, orange, lemon, and citron. The soil is intensely fertile, and the exports of T. comprise wheat, barley, cotton, madder, yellow berries, valonia, wax, linseed, sesame seed, colored leather, hides, and wool. The finest apples, apricots, cherries, and grapes come from the foothills of the Taurus Mountains. On the outskirts of the city is a tomb venerated by Christians as the tomb of Paul, by Moslems (perhaps correctly) as the tomb of el-Mamûn. J. R. S. S.

TARTAK, tär'tak. See SEMITIC RELIGION, § 36.

TARTAN, tär'tan (תַּרְתָּן, *tartān*, Assyr. *turtanu*, *tartanu*): The official name of the commander-in-chief of the Assyrian army. An officer of this rank was in command of Sargon's campaign against Ashdod in 720 B.C. (Is 20 1); and with the Rabsaris and Rabshakeh, other similar officials, demanded of Hezekiah the surrender of Jerusalem in 701 B.C. (II K 18 17). In authority and dignity the tartan stood next to the king himself. Several names of generals who held this rank appear in the lists of the eponyms of the empire. I. M. P.

TASKMASTER: This term is the translation of *sar-maṣ*, 'officer of the labor-gang' (Ex 1 11), *i.e.*, a superintendent of one of the companies of men who rendered forced labor in the Egyptian corvée or levy. Such officials were set over the Israelites when they were compelled to build store-cities for the Pharaoh. They are often depicted on the Egyptian monuments armed with long rods with which they chastised those who failed to accomplish the task assigned for the day (cf. Ex 5 14). In Ex 3 7, 5 6, 10, 13, 14; Job 3 18, "taskmaster" represents the Heb. word *nōgēs*, 'driver,' which is simply another name for the same class of officials. David and Solomon had similar officers who coerced the Canaanites assigned to labor upon their public works (II S 20 24; I K 4 6, 5 16 [30], 12 18 = II Ch 10 18). The Prophets use the word as a figure for a tyrannical native ruler (Is 3 7), or for a foreign oppressor (Is 9 3, 14 2, 4; Zec 9 8). L. B. P.

TATTENAI, tat'ē-nai (תַּתְּנַי, *tatt'nay*, Tatnai AV): The Persian governor of the satrapy W. of the Euphrates, *circa* 520 B.C., who sent to Darius I asking that the records be searched to see whether Cyrus had given permission to the Jews to rebuild their Temple (Ezr 5 3 ff.). The name is undoubtedly Persian, and is believed to have been recovered in texts on contract tablets belonging to Darius' reign.

E. E. N.

TAUNT, TAUNTING PROVERB. See TERMS OF BLESSING AND REPROACH.

TAVERNS (THE THREE), Τρεῖς ταβέρναι: A collection of roadside drinking places, 30 m. S. of Rome (Ac 28 15). The site remains unidentified. The term *tabernæ* rarely meant inns for shelter and entertainment of travelers, and keepers of such places were disreputable persons. It was bad form both in Greece and Rome to enter them. J. R. S. S.

TAX, TAXATION, TRIBUTE: In the nomadic period taxes were unknown to the Hebrews. The chieftains received voluntary presents from those who sought their protection (Gn 32 13-21, 33 10, 43 11), but they exacted no regular dues of their kinsmen. Only from aliens could tribute be taken. After the conquest of Canaan, this custom remained unchanged. The so-called "Judges" never collected taxes, but received only a special portion of the spoil of war (Jg 8 24; I S 30 26). When the Canaanites were subdued, they were compelled to render forced labor (*maṣ*), translated in AV and RV "tribute" (Jos 16 10, 17 13; Jg 1 28-35). When Israel was worsted, it had to submit to forced labor or to pay tribute (euphemistically called "a present" AV) to the victor (Gn 49 15-20; Jg 3 15-18).

In the city communities of Canaan very different conditions prevailed. Here there had long been kings who collected regular taxes (cf. the Tell-el-Amarna letters and the letters discovered by Sellin at Ta'anach). With the adoption of Canaanite civilization and the establishment of the monarchy, taxation became a necessary part of the Israelitic system of government. I S 10 27 shows that Saul received regular dues called "presents" (cf. II Ch 17 5), and in I S 17 25 he promises the man who will kill Goliath that his family shall be "free," *i.e.*, exempt from taxes. The "covenant" that David made with the elders of Israel (II S 5 3) doubtless included provision for his support, and the census (II S ch. 24) may have been for purposes of taxation. According to I S 8 15-17, the taxes consisted of a tenth of the crops and of the increase of the herds. Under Solomon an elaborate system was devised for collecting these revenues (I K 4 7-19). There were also royal monopolies and tariffs on imported goods (I K 10 15, 28). Powerful kings, such as David and Solomon, received in addition the "presents" of conquered nations (II S 8 10-12; I K 4 21, 10 25; II Ch 17 11). Under Solomon Israel experienced the hardship of the levy, *maṣ* (I K 5 13 ff.), *i.e.*, forced labor. See Solomon, § 3.

Under the later kings, who acquired no income from trade or from foreign sources, taxes and other exactions became exceedingly burdensome (I S 8 11-13). Their collection was farmed out to officials who cruelly oppressed the people (Am 2 3, 5 11; Is 3 14 f.; Mic 3 1-3). At the time of the Syrian supremacy large sums of money had to be sent as "presents" to Damascus (I K 15 18 f., 20 1-6). Then came the Assyrian, the Egyptian, and the Babylonian exactions, which lasted until the fall of Jerusalem (II K 15 19 f., 16 8, 17 4, 18 31, 23 33-35, 24 1).

In the Persian period we read of *mindā*, 'tribute' (= Assyr. *mandatu*, 'present'), a special forced contribution, *bᵉlō*, 'custom' (=Assyr. *bêltu*), 'tribute,' and *hălāk*, 'toll' or 'tariff' (Ezr 4 13, 20, 7 24). There was also a tax of 40 shekels a day imposed by the governor (Neh 5 15), besides the presents that had to be brought him (Mal 1 8). The result was extreme poverty in the community (Neh 5 4 f.).

In the Greek period there was a poll-tax, an exaction of one-third of the grain and one-half of the fruit, a tax on salt, and a special tax to furnish new crowns to the monarch (I Mac 1 29, 10 28 f., 11 34 f.). The Ptolemies farmed out the revenues to the highest bidders (Josephus, *Ant.* XII, 4 4). The Seleucids collected them by royal officials (I Mac 1 29).

Under Roman rule Judæa had to pay a regular tribute, but the collecting was left in the hands of the native rulers, who followed the ancient methods (Josephus, *Ant.* XIV, 10 5 f.; XV, 9 1). When subsequently, after the death of Herod, the government was administered by procurators, the Roman system of taxation was introduced. The census or poll-tax (Gr. ἀπογραφή, Lk 2 2, "taxing" AV, "enrolment" RV; or κῆνσος, Mt 17 25, 22 17-19; Mk 12 14, "tribute" EV) was gathered by Roman officials. The more troublesome tolls and duties (Gr. τέλος, whence τελώνιον, Mt 9 9; Mk 2 14; Lk 5 27, "receipt of custom" AV, "place of toll" RV) were farmed out to the highest bidders (see Publican). On the religious dues see Priesthood, §§ 3, 4, 9 (c); Sacrifice and Offerings; and Tithe.

Literature: Buhl, *Die socialen Verhältnisse der Israeliten*; the works on *Heb. Archäologie* by Benzinger and Nowack; Schürer, *GJ V*³, I, ii, pp. 66–71 ff.; Benzinger in *EB*, s.v.
L. B. P.

TEACH, TEACHER, TEACHING: In the O T, "teaching" as an educational term means the process of training the young in the knowledge of God. Teaching simply for the sake of imparting information on all sorts of subjects is unknown to the O T. Making children acquainted with the will of God is, however, recognized as an important parental duty (Pr 4 4), the performance of which gives rise, first to religious and later, to comprehensive education (see Education). But the parent is not the only teacher. He must himself be taught by the representative of J" who is commissioned to give his people the Torah. The prophets, though not called by the name (the word *mōreh*, 'teacher,' occurs only in Hab 2 18), claim a right to be listened to as the conveyors and exponents of J"'s wishes concerning conduct (cf. Hos 4 6, 8 1; Am 2 4; Mic 4 2; Is 1 10, 2 6, etc.). But that priests also claimed and exercised the privilege of teaching is evident from the rebuke administered to them by Micah (3 11) because they "teach for hire." After the Exile, teaching as a function passed into the hands of the scribes; since, from the nature of their professional work as students of the Law, they were first looked up to as competent expounders and then took upon themselves the work of teaching. Accordingly, they were also designated by the term 'rabbi,' *i.e.*, 'great one.'

In the N T the teacher was he who could give clear solutions of puzzling problems in the sphere of religious thought. Jesus was recognized as able to do this and was called "teacher" (διδάσκαλος, Jn 3 2; Mk 12 14); but as Christianity raised a class of questions peculiar to itself, it also called forth leaders who could answer them and grouped these leaders under the name of teachers (Ac 13 1; I Co 12 28; Ro 12 6-8; Eph 4 11; here teachers are placed side by side with

apostles and prophets). See also CHURCH LIFE AND ORGANIZATION, § 6, and, in general, EDUCATION.

At first, teaching was probably only a function, but in the Church of the 2d cent. it came to be vested in an office clearly defined and recognized as such (*Did.* 13 2, 15 1-2; *Barn.* 1 8; Ign. *Eph.* 3 1; Herm. *Mand.* IV, 3 1). The *Teaching of the Twelve* was a manual designed to be used by such official teachers in the Church. A. C. Z.

TEBAH, tî'bā (טֵבַח, *ṭebhaḥ*): A clan descended from Nahor (Gn 22 24). The name seems to appear as that of an Aramæan town (II S 8 8, **Betah**; cf. I Ch 18 8, **Tibhath**), taken by David from Hadarezer, King of Aram-zobah (q.v.). E. E. N.

TEBALIAH, teb''a-lai'ā (טֵבַלְיָהוּ, *ṭebhalyāhū*), 'J" hath purified' (?): The son of Hosah, a Merarite Levite (I Ch 26 11). E. E. N.

TEBETH, tî'beth (טֵבֵת, *ṭēbhēth*): The tenth month of the Jewish year. See TIME, § 3. E. E. N.

TEHAPHNEHES, tę-haf'nę-hîz. See TAHPANHES.

TEHINNAH, tę-hin'ā (תְּחִנָּה, *tᵉḥinnāh*), 'supplication': An individual (or clan?) of Judah, the 'father' of the city of Nahash, named as one of "the men of Recah" (I Ch 4 12). See RECAH. E. E. N.

TEIL, tîl. See PALESTINE, § 22.

TEKEL, tî'kel. See MENE, MENE, etc.

TEKOA, te-kō'a (תְּקוֹעַ, *tᵉqōa'*); spelled **Tekoah** in II S 14 2, 4, 9 AV, and I Mac 9 33 RV: The name of a town of Judah (I Ch 4 5; cf. the LXX. of Jos 15 60), in the **wilderness of Tekoa** (II Ch 20 20). The town is identified with the ruins of modern *Tekû'a*, which is about 5 m. S. of Bethlehem. Map II, F 2. It is located on a hill whose altitude is about 2,700 ft. above sea-level, from which is obtained a fine view of Bethlehem, the Mount of Olives, the valley of the Jordan, the mountains of Moab, and the N. end of the Dead Sea. David as a shepherd-boy, and in his exile wanderings, must have become thoroughly familiar with all the region round about. Ira, the son of Ikkesh the **Tekoite,** dwelt here (II S 23 28); also the prophet Amos (Am 1 1). It was here that the "wise woman" lived whom Joab employed to persuade David to bring home his banished son Absalom (II S 14 2 ff.). Rehoboam fortified T. (II Ch 11 6). It was reinhabited after the Exile, and its citizens assisted Nehemiah in rebuilding Jerusalem's walls (Neh 3 5, 27). Simon and Jonathan fled to the Wilderness of T. from before Bacchides (I Mac 9 33). Jerome speaks of it as abounding in shepherds with their flocks. The Talmud praises its oil, and an Arab geographer its honey. To-day the ruins of the former city cover a space of four or five acres. G. L. R.

TEKOAH, te-kō'ā, **TEKOAHITE, TEKOAH, WILDERNESS OF.** See TEKOA.

TEL-ABIB, tel''-ê'bib (תֵּל אָבִיב, *tēl 'ābhībh*), 'hill of ears of grain': A place in Babylonia, on the Chebar (q.v.), where dwelt a colony of exiled Jews (Ezk 3 15). It was common in Babylonia to call a mound where a town had once existed a *til-abūbi*, 'mound of the Flood,' *i.e.*, ruined by the Flood. The Hebrews probably simply changed the pronunciation of the name of one of such mounds when they came to occupy it. E. E. N.

TELAH, tî'lā (תֶּלַח, *telaḥ*): A clan of Ephraim (I Ch 7 25). E. E. N.

TELAIM, tę-lê'im (טֶלָאִים, *ṭᵉlā'īm*): A town where Saul mustered his army when he made war on Amalek (I S 15 4). It was in the S. of Judah, probably the Telem (q.v.) of Jos 15 24. Wellhausen and Driver, *ad loc.*, read טָלָאִם (*ṭēlā'm*); and correct in I S 27 8 מֵעוֹלָם to מְטֶלֶם ("from of old" to "from Telam"; cf. LXX. Γελάμ). Wellhausen would also read in I S 15 7 "Telam" for "Havilah." C. S. T.

TELASSAR, tę-las'ar (תֶּלַאשַׁר, *tᵉla'ssār*, II K 19 12; תִּלְשַׁר, *tᵉlassār*, Is 37 12): The name of an Assyrian province, in which the children of Eden (q.v.) dwelt. *Bît-Adini* (Eden) was on both banks of the Middle Euphrates, and accordingly, T. is possibly the *Til-ašuri* ('hill of Assur'), near *Mittani*, mentioned in an inscription of Esarhaddon. C. S. T.

TELEM, tî'lem (טֶלֶם, *ṭelem*): **I.** A gatekeeper who had married a foreign wife (Ezr 10 24). **II.** A town in the S. of Judah (Jos 15 24) which is not yet identified. See TELAIM. C. S. T.

TEL-HARSHA, tel''-hār'sha (תֵּל חַרְשָׁא, *tēl ḥarshā'*, **Tel Haresha** AV), 'hill of the forest' (or 'hill in the mountain,' if the name be Babylonian): The home of a colony of exiles (Ezr 2 59; Neh 7 61) in Babylonia. E. E. N.

TEL-MELAH, tel''-mî'lā (תֵּל מֶלַח, *tēl melaḥ*), 'hill of salt,' or, if the name be Babylonian, perhaps 'hill of sailors': The home of a colony of Jewish exiles (Ezr 2 59; Neh 7 61) in Babylonia. E. E. N.

TEMA, tî'ma (תֵּימָא, *tēmā'*, 'on the right,' *i.e.*, 'south'): **I.** An Arabian trading-tribe and a locality (Job 6 19; Is 21 14; Jer 25 23), counted as a 'son' of Ishmael (Gn 25 15; I Ch 1 30). The locality is now known as *Teimâ*, a fertile oasis and prosperous village about 200 m. SE. of *Akabâ*. It was an important place on the ancient caravan-route between N. and S. Arabia. On the edge of the oasis are famous salt-beds. Ruins of a city wall have been found, and old Aramaic inscriptions which prove *Teimâ* to have been the seat of an ancient civilization. See Doughty, *Arabia Deserta*, I, 284–300, with plan.

II. Temah RV. The ancestral head of a family of Nethinim (Ezr 2 53, **Thamah** AV; Neh 7 55, **Tamah** AV). L. G. L.

TEMAH, tî'mā. See TEMA, **II.**

TEMAN, tî'man (תֵּימָן, *tēmān*), 'which is on the right hand': An important district, apparently in the N. part of Edom (Ezk 25 13). Esau's grandson was called Teman (Gn 36 11). In Am 1 12 and Hab 3 3 T. seems to be used for all Edom, and one of the early kings of Edom was from T. (Gn 36 34). Job's friend Eliphaz was a **Temanite,** *i.e.*, one of the district or tribe of Teman (Job 2 11). The Temanites were

renowned for their wisdom (Jer 49 7). Eusebius (*Onom.* 158.7) speaks of a town, also, of Teman, 15 Roman miles (Jerome says 5) from Petra, having a garrison. G. L. R.

TEMANITE, tĭ'măn-aĭt. See TEMAN.

TEMENI, tem'ę-naĭ *or* tĭ'mę-naĭ (תֵּימְנִי, *tēmenī*): One of the sons of Asshur (I Ch 4 6). E. E. N.

TEMPER: This term renders (1) *bālal*, to 'mix,' 'mingle.' It is the technical term for mixing oil with cakes or flour (Ex 29 2; and often in P). (2) *rāṣaṣ*, to 'moisten' flour with oil, like (1) (Ezk 46 14). (3) *mālaḥ*, denom. vb., Pual ptcpl., to 'season' (Ex 30 35). (4) *συγκεράννυμι*, to 'commingle,' well rendered in I Co 12 24 "temper," *i.e.*, to combine into an organic structure. C. S. T.

TEMPEST: This term is used often in figures drawn from the rain- and hard wind-storms of Palestine to express destructive force. It renders (1) *zerem*, 'rain-' or 'hail-storm,' to typify the Assyr. invasion (Is 28 2); or the destruction of the Assyrians (Is 30 30); or disaster in general (Is 32 2). (2) *ṣūphāh*, 'storm-wind' (Job 27 20; cf. the same fig. in 21 18). (3) *ṣā'ar*, vb. 'storm-tossed,' fig. of Jerusalem (Is 54 11); *ṣa'ar*, 'tempest,' noun (= *sa'ar* Is 28 2, "flood" AV); fig. of the passion of men (Ps 55 8 [9]); of the wrath of J" (Jer 23 19, 25 32, 30 23, "whirlwind" AV); as the instrument of J" in punishment (Ps 83 15 [16]; cf. Am 1 14; Jon 1 4, 12). (4) *ṣe'ārāh* (= *se'ārāh* Job 9 27), 'tempest,' 'storm-wind,' fig. of the wrath of J" (Is 29 6; cf. Nah 1 3). (5) *rūaḥ*, 'wind' (Ps 11 6 RV). (6) *θύελλα*, 'tempest' (He 12 18). (7) *λαίλαψ*, 'wind- and rain-storm' (II P 2 17). (8) *σεισμός*, 'earthquake,' 'shaking' (Mt 8 24). (9) *χειμών*, 'rainy weather' (winter) (Ac 27 20). (10) *χειμάζεσθαι* (Ac 27 18, "storm" RV). (11) *τυφωνικός*, 'like a whirlwind' (Ac 27 14). Cf. PALESTINE, §§ 17–19. C. S. T.

TEMPLE [1]

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1. Terms Used. In the O T "temple" is the rendering of *hēkhāl* (cf. the Accadian *egal*, 'great house,' 'palace'), and once (II Ch 35 20) of *bēth*, 'house' (cf. also II K 11 10 f.; I Ch 6 10, 10 10, and II Ch 23 10). In the N T the word renders *ἱερόν*, 'sacred enclosure,' and *ναός*, 'the sanctuary building' (in AV also *οἶκος*, "house," Lk 11 51, "sanctuary" RV, "house" RVmg.). The fundamental conception of the temple suggested by the foregoing terminology is not that of a place convenient for worship, but that of a dwelling-place for God, where, accordingly, He could be found and approached. Worship itself might be offered wherever God had an altar. Temples as abiding-places of the gods were very common among the Semitic and other ancient peoples and lands (*e.g.*, Assyria, Babylonia, Phœnicia, Egypt). They often called for large outlay of means and energy in their construction.

2. Temples Before David's Time. Among the Hebrews, it was in comparatively later days that the thought of erecting a temple to J" occurred. The Ark of J" (the emblem of His presence among His people) was kept under a tent ("Tabernacle" [q.v.]) down to the reign of David (II S 6 17; I K 1 39, 2 28-30), and according to II S 7 6, this had been the condition of things ever since the days of Moses. And yet from I S 1 9, 3 3 (cf. Jer 7 14), it is to be inferred that there must have been some sort of permanent structure at Shiloh (a stone temple, according to Smend) dedicated to J". There may also have been a temple at Nob (I S ch. 21), though not named explicitly. Micah had a house of gods ("God" mg.) for his ephod (Jg 17 5). But of this and other sacred buildings, such as the "house of Elberith" at Shechem (Jg 9 46), little, if anything, is known. They were remnants of Canaanite cults, and on a par with the house of Dagon at Gaza (Jg 16 29). The word "temple" is in the main applied to three actual successive structures erected on the same spot in Jerusalem and dedicated to J". In addition to these, an ideal temple is described by Ezekiel. The actual temples are those of Solomon, Zerubbabel (the Second Temple), and Herod.

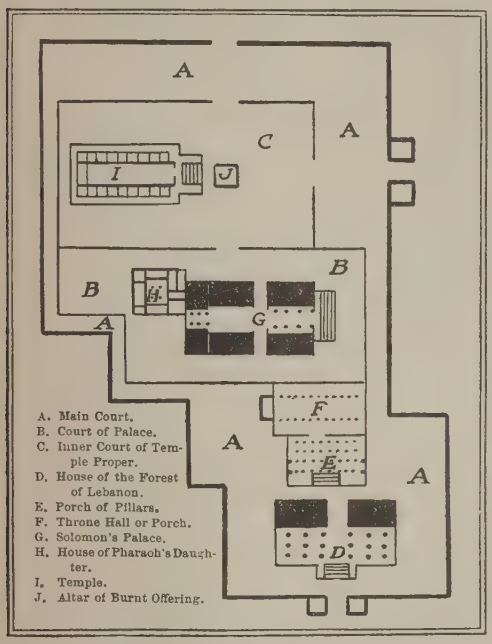
I. THE TEMPLE OF SOLOMON.

3. Site of the Temple. The site of this structure was the eastern hill in Jerusalem called Zion or Moriah (the identification of Zion with the hill W. of the Tyropœon Valley is purely traditional and lacks historical support). The choice of this site was undoubtedly determined by sacred associations traceable back to a very ancient date. At all events, the place was the scene of a theophany (II S 24 16), while it was used as a threshing-floor by Araunah the Jebusite.

But Zion in the days of David and Solomon was not so much the sacred, as it was the royal hill. On

its leveled summit was the enclosure in which Solomon erected a group of buildings, which, with the exception of the Temple, were intended for use by himself and his household. Some of these were designed for administrative purposes, but others were to be used simply as the residence of the king and his harem. The group included the royal palace and harem, the Porch of Pillars and the

4. Group of Associated Buildings.



Plan of Royal Buildings, after Stade.

Throne Porch (Solomon's Porch), and the House of the Forest of Lebanon (see page 482). These were unified and regarded as a complex, but this fact does not warrant the statement occasionally made, that the Temple of Solomon was a chapel royal, designed, like all the structures of the group, for the private use of the king and his household. See also JERUSALEM, §§ 25–30.

The idea of erecting a temple in Jerusalem is traced to David; and it is in harmony with what is otherwise known of the mind of this king. For he certainly saw deeply enough into the true character and mission of the people over whom he was called to rule to realize that only through the cultivation and full development of the worship of J" could Israel accomplish the work assigned it by Providence. But for reasons variously given (II S 7 5 f.; cf. I Ch 17 6), David did not put his idea into execution. What he did toward this end was to accumulate a large mass of material.

5. David's Plan and Preparations.

The Plan of the Temple of Solomon. The Temple area, strictly so called, was enclosed by a wall made of three layers of stone, on which a layer of cedar planks was laid in the form of a gable. The floor of the court was paved. The approach to it was through several gates, *i.e.*: (1) the **upper gate** (II K 15 35), said to have been built by Jotham (II Ch 27 3); (2) the **Benjamin gate** (Jer 28 2); (3) the **King's gate** (I Ch 9 18), to the E., and the **New gate**, to the S. (Jer 26 10, 36 10). In addition, mention is made of the **Shallecheth gate**, on the W. side of the court (I Ch 26 16). But whether it opened into the Temple court or into that of the palace is uncertain. It is supposed to have been connected with a causeway leading from the Tyropœon Valley to the Temple court (identified with Wilson's Arch), but this can not be positively asserted. Neither can the meaning of the name (*shalleḥeth*, 'casting out') be literally pressed, making it the avenue for getting rid of the refuse from the Temple. For this purpose other provisions were made on the opposite side of the grounds.

6. The Enclosure and Its Gates.

The Temple structure was in the form of a rectangle, with the following dimensions: length, 60 cu., about 104 ft. if the 'sacred cubit' of 21 in. is meant; breadth, 22 cu.; height, 30 cu. The building faced the E., its length extending from E. to W. Whether these measurements represent the inner or outer dimensions is a question of minor importance, but the probable answer is in favor of the former alternative. See cut of ground-plan and plan of the Temple of Amon at Thebes (next page), for purposes of comparison.

7. Form and Dimensions. Ground-Plan.

The inner space of the building was divided into two parts, to which a third is sometimes added by reckoning the porch of the Temple as an integral portion of it. The two parts were respectively called the **Holy Place** (*hēkhāl*) or Sanctuary, and the **Holy of Holies** or Most Holy Place (*dᵉbhīr*, **Oracle**, lit. the 'innermost' or 'rear'). Of these, the Holy Place was 40 cu. in length (from E. to W.) and 20 cu. in breadth (from N. to S.). The Most Holy Place was 20 cu. in each direction (a perfect cube). This leaves a space in the roof of $20 \times 20 \times 10$ cu. unaccounted for. It may have been left entirely unused or reserved for storage purposes. The **porch** or vestibule was 10 cu. in breadth, and its length was the same as that of the breadth of the main building (20 cu.). The statement in II Ch 3 4 that the height of the porch was 120 cu. is evidently based upon a textual corruption. The description in I K ch. 6, without being explicit, leaves the impression that the height of the porch was the same as that of the rest of the building, viz., 30 cu.

8. Subdivisions.

Of the construction of the house very few details are given. The walls were massive, but scarcely as thick as the 6 cu. allowed in Ezekiel's ideal temple. The roof was flat with possibly the customary parapet (**coping?**) of Oriental house roofs. It is conjectured from the nature of the case that the roof must have been supported by pillars within, which, of course, could be so arranged as not to mar but rather to add to the beauty of the structure. I K 10 12 may possibly refer to this feature. The floor of marble slabs was covered with boards of fir (I K 6 15, perhaps more correctly cypress, so AVmg.).

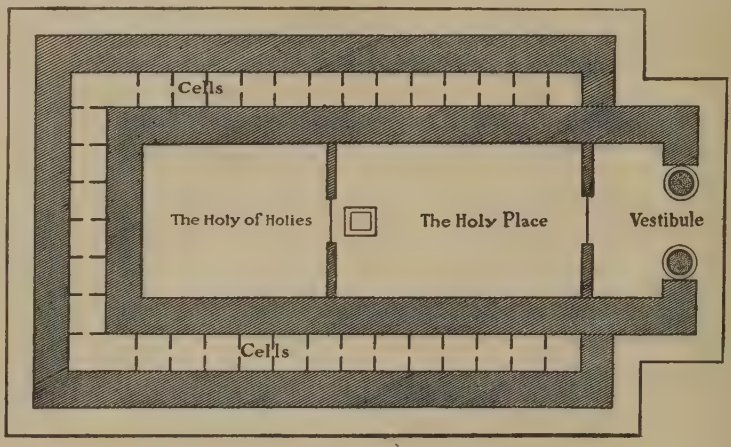
9. Construction.

The material of the walls was stone, which was hewn and prepared in the quarry, so that while the structure was being erected no sound of ax, or hammer, or tool of iron was heard (II K 7 6). The walls, however, were wainscoted with cedar wood. The doors were made of solid olive wood, each consisting of two folding leaves. They were decorated with carvings of cherubim, palm-trees, and open flowers, and overlaid with gold.

10. Materials.

The main building was surrounded on all sides except the E. by a series of so-called "chambers." These were arranged in three stories. One peculiarity in their construction was that in the lowest story their width was 5 cu., in the next 6, and in the third 7, this result being secured by narrowing the thickness of the Temple wall with each story. As far as the wall was concerned, this narrowing would be of the nature of a rebatement (I K 6 6 RV); accordingly the beams of cedar wood on which the floors and roofs of these chambers rested were not built in the Temple wall, but placed on the rebate-

11. The "Chambers Round About."

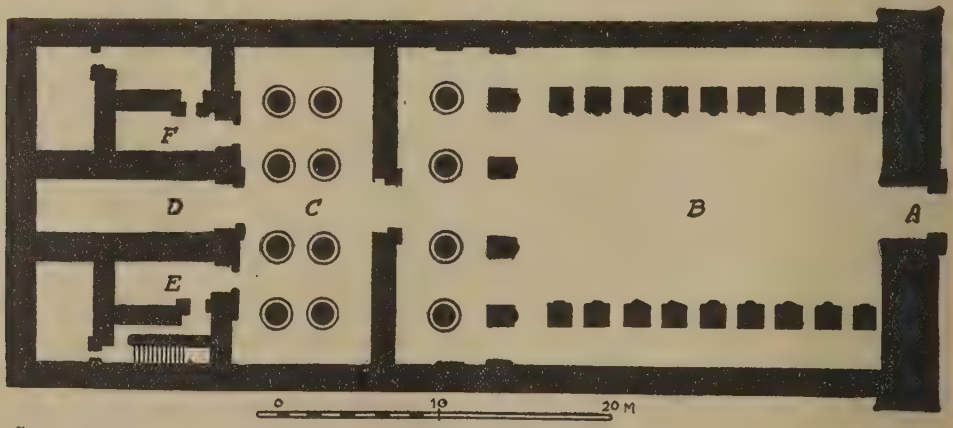


Ground-Plan of Solomon's Temple.

ment, thus preserving the sanctity of the sacred building (see illus., front elevation). The number of the chambers is not given in the account of Solomon's Temple; but from Ezk 41 6, they have been supposed to be thirty. These chambers rose to a height of not more than 20 cu. It was possible to cut windows in the wall over them for the purpose of admitting some light into the interior of the sacred court. The **Oracle**, however, was totally devoid of windows and must have been lighted, if at all, altogether artificially.

In the outer or general court of the Temple the most striking object was the altar of burnt offering (brazen altar, I K 8 63; cf. II K 16 10). This is described in II Ch 4 1 as made of brass 20 cu. square and 10 cu. high, the work of the artist Huram Abi (so Heb. cf. II Ch 2 12 RVmg.). Its being made of brass has been regarded a violation of Ex 20 24 f., though Keil held that the brass was simply a shell or cover under which an altar of earth and unhewn stones existed. A more probable explanation is that such an elaborate metallic altar was due to the influence of the more luxurious religious practises of surrounding peoples (see ALTAR, § 2).

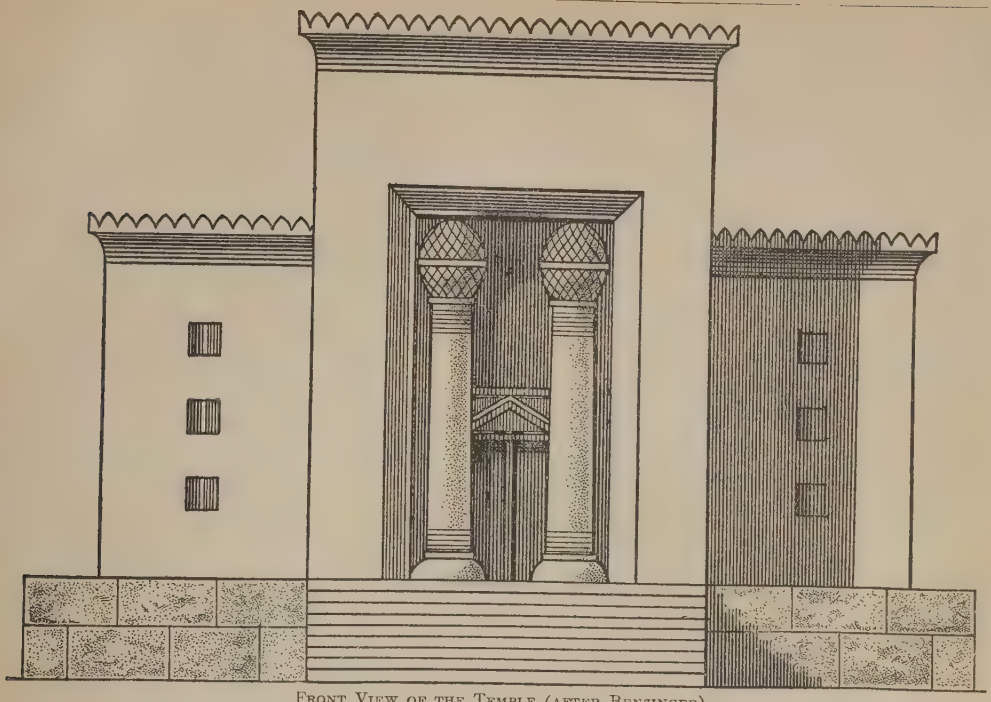
12. Furniture: The Brazen Altar.



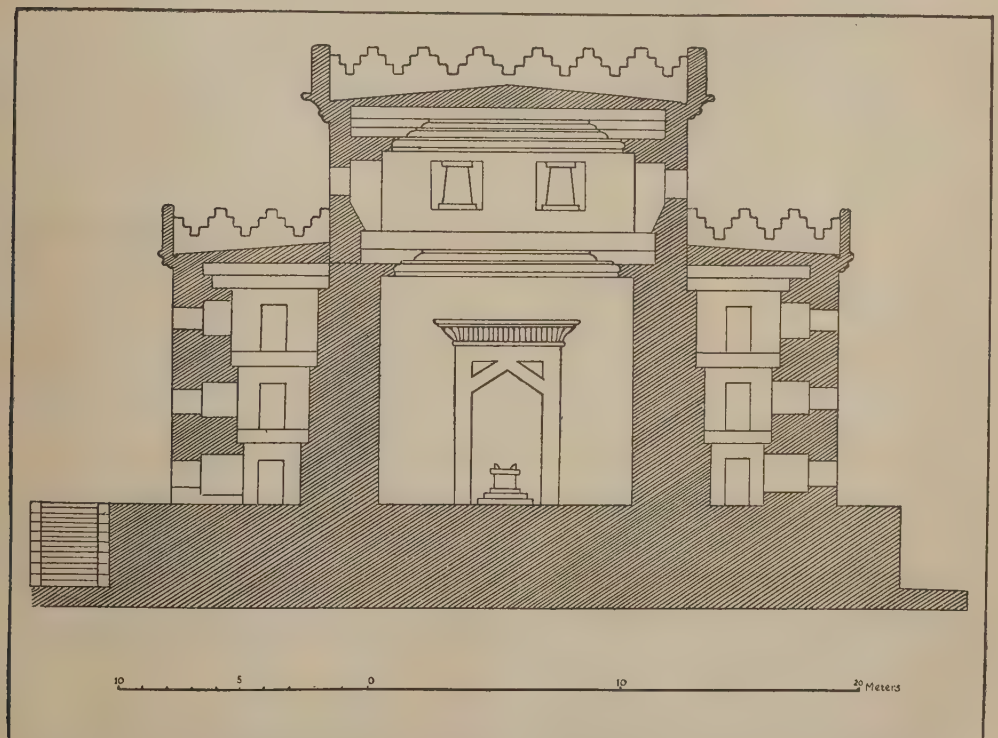
GROUND-PLAN OF THE TEMPLE OF AMON AT THEBES (EGYPT), SHOWING THE SAME GENERAL PLAN AS THAT OF SOLOMON'S TEMPLE.

A. The gate. B. The outer court. C. The pillared vestibule. D. E. F. The holy places sacred to the gods Amon, Mut, Chon respectively.

Another object of prominence in the court was the "brazen sea" (II K 25 13; I Ch 18 8), called also the **molten sea** (I K 7 23; II Ch 4 2). This was a large



FRONT VIEW OF THE TEMPLE (AFTER BENZINGER).

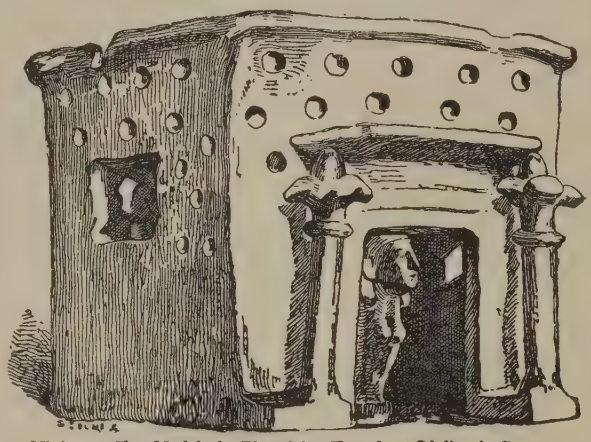


SOLOMON'S TEMPLE (AFTER STADE). FRONT ELEVATION SHOWING THE PROBABLE CONSTRUCTION OF THE SIDE CHAMBERS.

basin of brass or bronze, and stood between the porch and the altar, "on the right side of the house, eastward, toward the south" (I K 7 39),

13. The Brazen Sea.

i.e., south of the line between the house and the altar of burnt offering. Its dimensions are given as 5 cu. in height and 10 in diameter. The thickness of the basin was a "handbreadth" and its shape in general that of a lily. Its capacity was 2,000 baths (q.v.). If the shape of the basin were that of a hemisphere, a difficulty would arise, since a hemisphere of the dimensions given could not contain much more than one-half of the quantity mentioned, whereas if the shape of the basin were more nearly that of a cylinder, it might contain three-fourths of the quantity. Accordingly, it is best to assume that the measurements given are those of the rim and possibly the base, but that the middle portion of the vessel bulged out considerably. The middle of the exterior of the basin was decorated with two rows of **knops** (colocynths), cast when the vessel was cast, and carved into perfect form afterward (I K 7 24). The brazen sea was made to rest on twelve oxen, divided into four groups of three each, and each group so placed as to face one of the cardinal points of the compass. How the water was brought into it, or caused to flow out of it, is not specified. As to the latter, the interesting conjecture has been made that it issued out of the mouths of the oxen. The purpose of the vessel was, according to II Ch 4 6, to furnish water for the priests in their ablutions preparatory to the performance of their service. According to II K 16 17, Ahaz, when in need of funds, used the oxen in payment of tribute, and laid the brazen sea on a plain stone pavement. Later (II K 25 13; Jer 52 17, 20), the Babylonians broke up the basin itself and carried the brass to Babylon.



Miniature Clay Model of a Phœnician Temple at Idalion in Cyprus.

Before the Entrance are Two Isolated Pillars with Capitals in the Form of a Lotus Flower. In the Doorway is a Bird with a Woman's Head. The pillars are significant in connection with the mention of the two pillars of Solomon's Temple, which was built by Phœnician workmen.

Immediately before the porch stood the two hollow bronze pillars, called respectively Jachin and Boaz (I K 7 21; II Ch 3 17; Jer 52 21, 22). Ac-

14. The Pillars Jachin and Boaz.

cording to some authorities, these were not connected with the porch, but according to others, they served to support its roof. The first of them stood to the right or N. side of the entrance, and the second, to the left (see illus., front elevation). The height of each was 18 cu., and the circumference 12 cu. Their tops were decorated with carved work (**lily work**) and also with **wreaths** of chainwork (I K 7 17). These were the work of Huram, the Phœnician artist. Those who hold that the pillars supported the roof of the porch allege that their existence is sufficiently accounted for by that fact, but according to those who believe that they were detached, their function was simply ornamental. Their names (Boaz, 'strength,' and Jachin, 'firmness,' lit. 'setting right') suggest some primitive symbolical meaning. It is probable that these pillars were attached to the Temple mainly from an architectural point of view. The "pillar" had for long been a common adjunct of Phœnician sanctuaries (see Semitic Religion, § 30), and Solomon's Phœnician architects planned for their presence in connection with the Temple as a matter of course, without any special reference to the ideas originally symbolized by the pillar. The accompanying cut of a clay model of a Phœnician temple is instructive in this respect. The ornamental capitals of the pillars Boaz and Jachin were in the form of bowls, covered with 400 pomegranates, which were attached to **network** and arranged in two rows.

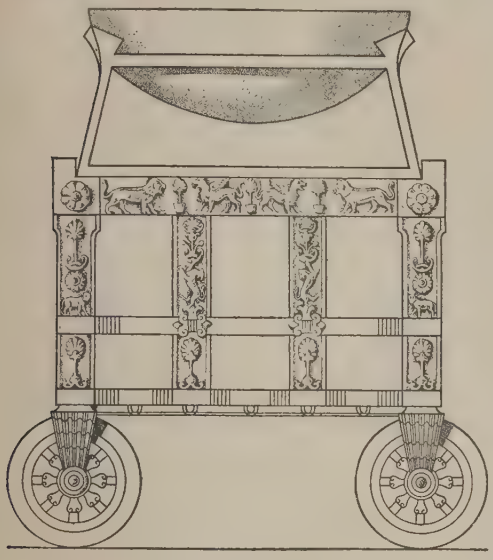
Other works of Huram are mentioned, as the ten **lavers**, shovels and basins, and ten **bases** on which the lavers rested. Just what these bases and lavers were has been carefully worked out by Nowack (*Heb. Arch.* 1894) on the ground of a comparison with similar articles used in extra-Biblical Semitic worship. The **bases**, *mᵉkhōnōth*, were of very complex construction, the lower portion of each being a framework 4 cu. square and 3 cu. high, fastened at the corners by

15. The Ten Bases and Lavers.

undersetters, *i.e.*, square pillars whose lower ends projected below the frame. To these projections were attached axles and wheels, thus making the whole a vehicle. The upper part was of the nature of a pedestal in the form of a ring or narrow cylinder raised one-half cu. above the base, and supported by stays, sloping inward. Into this was fitted the laver or basin with a diameter of 4 cu. and capacity of forty baths. The borders and stays were ornamented with embossed figures of lions, oxen, cherubim, and wreathen-work. See illustration, page 853.

In the Holy Place the principal item of furniture was a **table** (or a series of ten tables) **of showbread.** This was made in the form of an altar. Just where it was placed is not stated. A golden altar is also mentioned (I K 7 43), sometimes supposed to be the altar of incense. But as no such feature appears in the description of Ezekiel's Temple, and as in general the use of incense in the worship of J″ can not be traced

earlier than the exilic period, Stade (*GVI*, I, 330) and others have identified the golden altar with the table of the showbread. Toward the wall of the Holy Place there were ten lamp-stands (**candlesticks**), five on each side, together with their lamps.



Base with Laver.

The following smaller articles must have had a place in some part of the *hēkhāl* or in some other portion of the building, possibly in the "chambers round about": (1) **Tongs**, or **snuffers**, *melqāhayim* (**snuff-dishes**, Ex 37 23 AV), and *mᵉzamrōth*, to be used in trimming the candlesticks (I K 7 48-50; cf. also Ex 37 23; Nu 4 9). (2) **Censers** and **firepans** (*maḥtōth*) also, perhaps, for the purpose of carrying off burned portions of wicks (I K 7 50; cf. also Ex 38 17; Nu 4 9). (3) **Shovels** (*yāʿīm*), to be used in removing the ashes from the altar (I K 7 40, 45; II K 25 14). (4) **Spoons** (*kappōth*), probably shallow bowls, mentioned along with the other articles of the furniture of the table of showbread (Ex 25 29; I K 7 50). (5) **Flagons** (*qᵉsāwōth*), in which the wine of libations was kept (Ex 37 16) and **bowls** (*mᵉnaqqīyōth*) for the pouring out of the same wine. (6) **Flesh-hooks** (*mizlāgōth*, I Ch 28 17), two- or three-pronged forks used for stirring and removing the contents of boiling pots (I S 2 13).

16. Minor Pieces of Furniture.

Between the *hēkhāl* and the *dᵉbhīr* stood a wall of cedar wood (I K 6 16) with a door of olive wood inserted. According to II Ch 3 14 (cf. also Mt 27 51), there was a curtain or veil also before this partition. In the *dᵉbhīr* the only object was the Ark of the Covenant (I K 8 8), overshadowed by two gigantic figures of cherubim, 10 cu. high, each with outstretched wings, so that their tips touched in the center over the Mercy-seat, the free wings extending to the side-walls on each side. The Ark was placed in the middle, yet so that the handles by which it was borne were visible. Within the ark were the two Stone Tables of the Law. It is not likely that the brazen serpent was kept in the *dᵉbhīr*, or in the Temple. It must be admitted, however, as possible that this was the case, as it was destroyed during Hezekiah's reformation (II K 18 4).

17. Partition or Veil.

II. The Temple of Ezekiel.

In Ezk 40 1–43 27 there is a description of a temple which, on the surface of it, was designed to furnish an ideal. It is not likely that the prophet believed that it was to be exactly reproduced in the restored Jerusalem. In its essential features this ideal is patterned after the Temple of Solomon, and has often been used as legitimate material for the reconstruction of the plan of the older building.

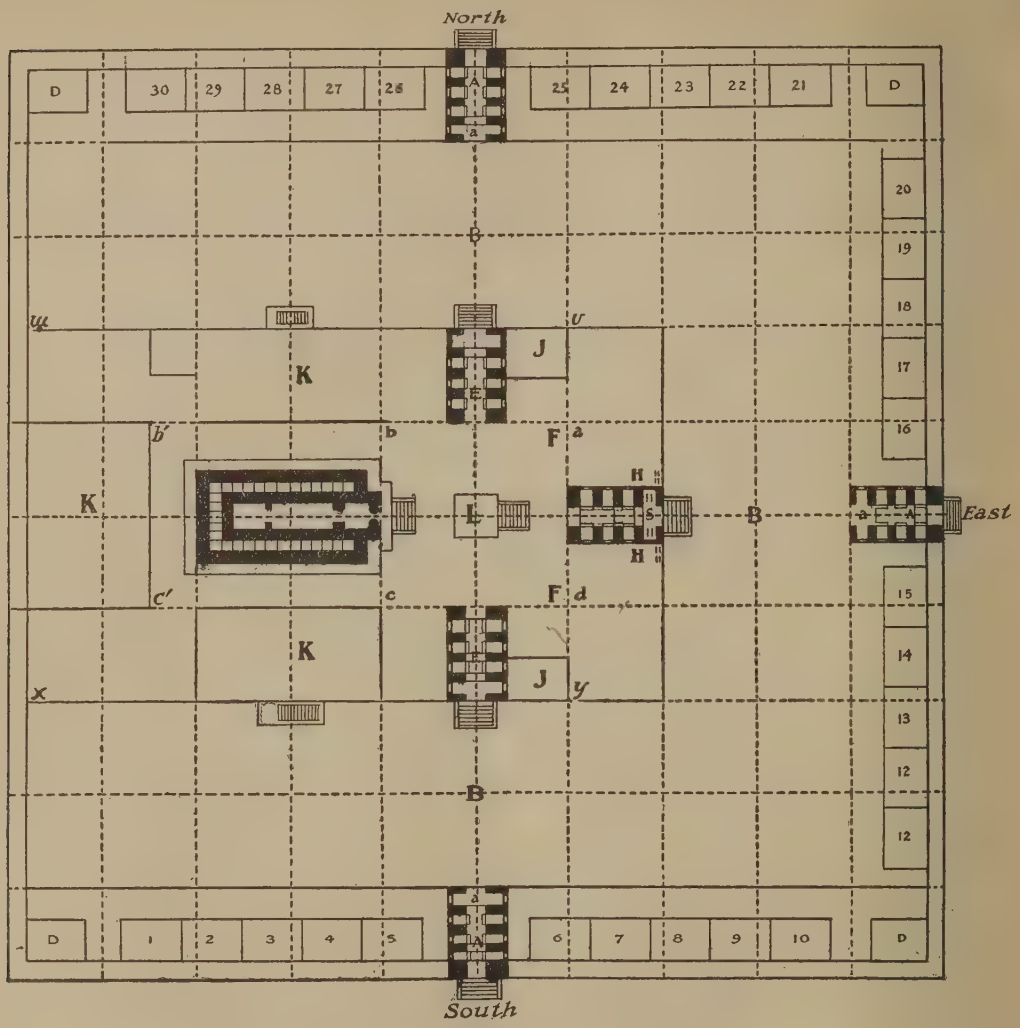
18. Ezekiel's Temple an Ideal Model.

The chief characteristic in Ezekiel's ideal is symmetry. This structure with its appurtenances was to be located on a site 500 cu. square, and walled about (Ezk 40 5-27). It was to be provided with three gates (A), each lengthened out so as to include **lodges** (**guard-chambers** AV) on the side, ending in a **porch** (a) into a gateway 50 cu. in length. Each gateway was to have **arches** ("colonnade" RVmg., 40 16). These gates were to be located in the middle of each one of the N., E., and S. walls of the enclosure. There was to be no gate on the W. side. As the whole area of the court was to be raised above the surrounding territory, each gate was to be approached by a flight of steps. Around the outer wall, which was 6 cu. high and 6 cu. in thickness, and opened into the court, there were to be **chambers** or cells (1, 2, 3, etc.) for the keeping of the utensils and provisions (40 17 ff.). These were to serve also as priestly residences. The four corners were to be occupied by four small courts separated by partitions in which would be located kitchens (D) for cooking the sacrificial meals (40 21-24, 38-40).

19. Distinctive Features of Ezekiel's Temple.

In this great outer court, or rather upon it, Ezekiel's plan placed an inner raised court (v, w, x, y) (40 28-37), approached, like the outer one, by means of three gates (E) with gateways and steps. The steps, however, were in this case eight instead of seven. The chief structure to stand in this inner court was the great altar (L), in the exact center of the area (a, b, c, d) bounded by the three inner gates and the main Temple building toward the W. The dimensions of this area were exactly 100 cu. square (40 47). Near the N. and S. gates of the inner court there were cells or **chambers** (J) designed for use by the priests in the performance of sacrifices (40 44-46). In the vestibule of the E. inner gate there were four tables (S), on which the sin- and trespass-offerings were slain, and in the space to the N. and S. of this same gateway four (or eight) others of hewn stone (H), some of which were designed for the killing of the sacrificial victims and some for the preparation of the carcasses for sacrifice (40 38-42). In the portions of the inner court, N. and S. of the Temple building (K), were rows of **chambers** (three-storied) for the exclusive use of the priests as the place where

20. Temple Court and Furniture.



Ground-Plan of the Temple of Ezekiel's Vision.

(The side of each square = 50 cubits.)

they were to eat "the most holy things" (42 1-14). In the space behind the house (K) there was also a building (41 15). The area just next to the house (b, b′, c′, c) was left unoccupied as a holy "separate" place (41 12, etc.). The altar was in the form of four platforms, the lowest (the "base," or bottom) a square of 18 cu. but only 1½ cu. high, and bordered by an edge of a span in width. The next, the lower ledge (43 14, settle AV), was a square of 16 cu., but 2 cu. high. The third was 14 cu. square and 4 cu. high, and the fourth, called Ariel (43 15, "altar-hearth" RVmg.), 12 cu. square and 4 cu. high. The corners of this altar-hearth were adorned with four horns, each 1 cu. in length (see also Altar, § 2).

The central structure consisted of a **porch** 20 cu. by 12 divided into (a) **Holy Place,** 40 cu. by 20, and (b) **Most Holy Place,** 20 cu. by 20, placed on a higher platform, reached by ten steps. Its walls were 6 cu. in thickness, and it was surrounded by 30 (LXX. 33) **chambers.** Access to these chambers was through the N. and S. sides. The arrangement admitted of passageways, obscurely mentioned as **galleries** (cf. Jos. *Ant.* 42, 3 5; 'colonnades' according to Stade). The governing idea of Ezekiel's Temple was the absolute separation of the sacred from the profane. No secular building should go upon the holy area, which was to be protected on all sides by the wall and to have no contact with any wall of the city. Its two courts (Solomon's Temple had but one) provided against the mingling of the laity and the priesthood.

21. The Temple Building.

III. The Second Temple.

The Temple erected under the supervision of Zerubbabel, with the encouragement of Haggai and Zecha-

riah, commonly known as the Second Temple, was intended to restore that which had been destroyed by the Babylonians at the beginning of the Exile. It was begun in 537 B.C. by Sheshbazzar (q.v.) and finished in 515 by Zerubbabel. The interest of Cyrus, King of Persia, was enlisted in the case, and his approval secured for the plan; also a decree ordering that the vessels taken by Nebuchadrezzar from Solomon's Temple should be returned; and that a tax should be levied on the provinces W. of the Euphrates to meet the expenses of the Jews who might return to their own country (Ezr 1 7 ff., 5 1 ff., 6 5). The work of building, however, made slow progress, though the altar of burnt offering was set up and the foundation-stones laid. In the second month of the second year the work ceased on account of the opposition of the mixed population of Samaritans. Though the difficulties raised must have disappeared early, the resumption of the work did not take place before 521 B.C. (the second year of Darius), under the stimulus of the prophecies of Haggai and Zechariah, Zerubbabel and the priest Jeshua taking the leadership.

22. The Temple Rebuilt by Zerubbabel.

In its general lines the Second Temple was undoubtedly patterned after the First. The fact that Cyrus prescribed that its dimensions might be 60 cu. in height and breadth must be taken as permission which was not used to the full. The court was divided into two parts, an inner for priests only, and, separated from this by a railing of wood (Jos. *Ant.* XIII, 13 5), an outer court. In the main, the differences between Zerubbabel's Temple and that of Solomon center about the furniture. In the former, an altar of burnt offering made of unhewn stone took the place of the brazen altar in Solomon's Temple. In the *hēkhāl*, there was but one candlestick (with seven lamps), one table of showbread, also a golden **altar of incense** and minor vessels. It has been alleged that the walls of the building were overlaid with gold, but this does not seem probable. The *d'bhīr* was altogether empty, as the Ark of the Covenant was not rescued from the catastrophe of the Exile.

23. Plan of the Building.

The contrast between the magnificence of Solomon's Temple and the comparative poverty of the Second occasioned some sadness on the part of the older returned exiles (Hag 2 3); but it served the purpose of consolidating the Levitical ceremonial. In the days of the Maccabæan persecution, the Syrian king, Antiochus Epiphanes (168–165 B.C.), placed an altar to Jupiter Olympius in it and perpetrated various other acts of sacrilege; but at his downfall it was repaired and rededicated, of which event the Feast of Dedication (cf. Jn 10 22) was the celebration. With other minor embellishments and additions, the Temple continued to the days of the Romans, who plundered it, but did no damage to the building.

24. Later History of the Second Temple.

IV. The Temple of Herod.

The connection between the Temple of Zerubbabel and that of Herod was meant to be one of identity. In deference to the Jews, who, when Herod announced his intention to rebuild the Temple (Jos. *Ant.* XV, 11; *BJ*, V, 5), feared that if the old building were demolished a new one might not be erected very soon, Herod devised the reconstruction in such a way that it appeared to be at its different stages a simple process of repairing portions of the old, the services of worship being meanwhile uninterrupted. When the work was completed, however, it was an entirely different structure throughout. It was begun in 19 B.C. and finished between 62 and 64 A.D., under the curatorship of Albinus. At the time of Jesus, it was said to have been forty-six years in building (Jn 2 20), and was still unfinished (Edersheim, *The Temple and Its Services in the Time of Christ*).

25. Relation to the Second Temple.

The Temple of Herod was characterized by unparalleled external splendor. Being anxious to impart an air of glory to his reign, and to vindicate his place as the champion of all that was distinctively national, and still further to please the Jews by giving them a sanctuary of which they might be proud, Herod spared no expense in adorning the Temple with all manner of architectural lavishness. The plan was in its essentials the same as that of its predecessors, and yet in particulars differences were introduced. The Temple area was enlarged so as to cover the whole surface of the hill Zion (Moriah, now *Ḥaram-esh-Sherif*). This space, a terraced platform, was made by first enclosing the whole by a wall to the NW. corner, where a part of the area was broken into by the castle of **Antonia**, the old tower of Baris, which stood on a rock platform higher than the level of the Temple Hill and lower than that of the adjoining suburbs of the city. The tower was built as a fortress by John Hyrcanus II, but enlarged, strengthened, beautified, and transformed into a palace by Herod himself, who also renamed it Antonia after his patron Mark Antony.

26. General Features.

A covered colonnade, usually called **Porch** (portico, cloister), ran around the inner portion of the wall of the enclosure. The south division of this series of porticoes was especially known as the Royal Porch, and was the most elaborate and imposing. It consisted of 162 gigantic columns arranged in four rows. This naturally gave three corridors, the middle one of which was wider and higher than those on each side. Somewhere along the eastern portico, and on that portion of the area which was artificially built overlooking the Kedron Valley, was a section of the colonnade known as **Solomon's Porch** (Jn 10 23; Ac 3 11, 5 12), upon the basis of a belief that it had been erected by Solomon and had escaped the various vicissitudes of the city and the sanctuary from Solomon's day. But the name may have been given to it upon other grounds. The outer court (the Court of the Gentiles) was 900 ft. square and approached from without by a series of gates and a bridge (Zion Bridge, Robinson's Arch) spanning the Tyropœan Valley, and connecting the Temple with the western hill.

27. The Court.

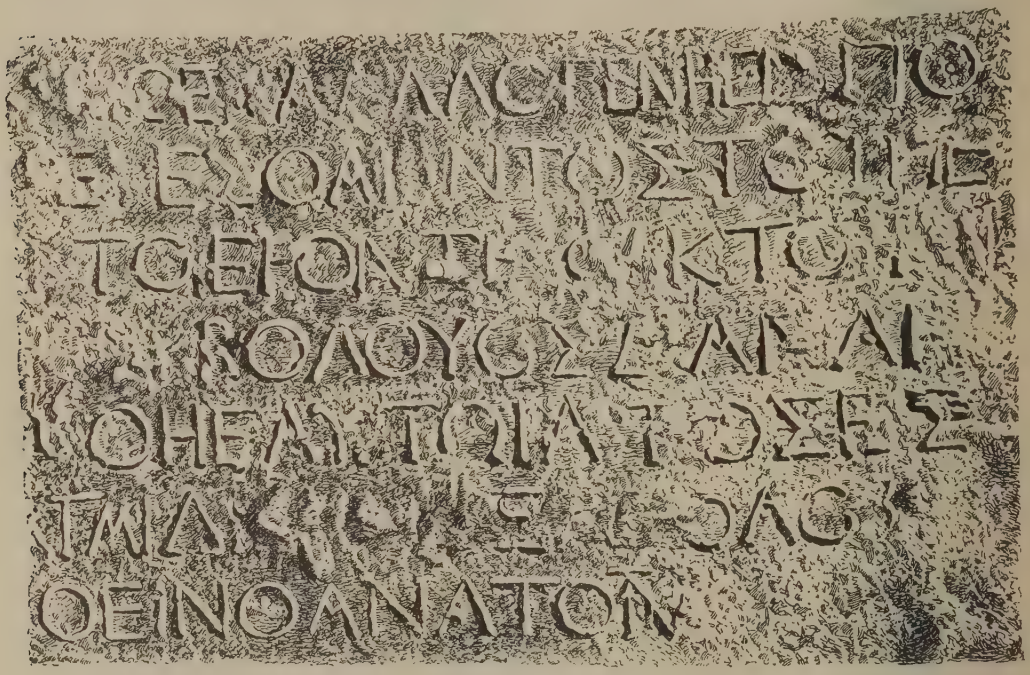
Within this general enclosure and reached by an ascent of fourteen (fifteen) steps was the Inner Court, a complex of buildings surrounded by a narrow cor-

ridor of 10 cu. in width. Upon this, but reached by an ascent of five steps, was the wall of the Inner Court, rising to the height of 25 cu., and separating the sanctuary proper from the world. Inscriptions warned non-Israelites not to enter this part of the sanctuary on pain of death (see accompanying facsimile inscription discovered by Clermont Ganneau in 1871 and at present in Constantinople. The entrance to this Court was effected through one of nine gates, four respectively on the N. and S., and one on the E. side, the W. being as in previous temples unprovided with a gate. One-third of the

28. The Inner Court (of Israel).

Within the Court of Israel, a series of chambers was built for purposes of storage. One of them was used by the Supreme Council in its sittings. Another court (the Court of the Priests) rose out of and above the Court of Israel. Within this was located the Altar of Sacrifice. Only priests were allowed access here, except when a layman might appear bringing his offering. In this last court was located the Temple proper, including the original nave of Zerubbabel's Temple; but its width was increased to 100 cu. by the erection of shoulders, and its height like-

29. The Priests' Court and the Sanctuary Proper.



Inscription on a Warning Tablet Notifying Gentiles Not to Enter the Court of Israel.

The inscription reads: Μηθένα ἀλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερὸν τρυφάκτου καὶ περιβόλου. ὃς δ' ἂν λήφθῃ ἑαυτῷ αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον.

Translation: Let no alien enter within the balustrade and embankment about the sanctuary. Whoever is caught makes himself responsible for his death which will follow.

area (the eastern portion) was divided from the rest, and access to it was allowed to women, whence it was called the Court of Women. Between this section and the Court of Men (the Court of Israel), to the W., accessible only to men, a flight of fifteen steps semicircular in form led to the great gate 40 cu. wide and 50 high. Whether this was the **Beautiful Gate** (Ac 3 2), or the one that led directly into the Court of Women from the outer court is not absolutely certain. Within the Court of Women was located the **Treasury.** But the name is applicable either to the colonnade around this court in which the so-called trumpets or trumpet-shaped contribution-boxes were placed, or to that one of the two chambers in which gifts and votive offerings were deposited (*Shegal* 5, 6). In the allusion in Jn 8 20, it is undoubtedly the first.

wise raised to 100 cu. The old division of Holy Place and Holy of Holies was naturally maintained, but instead of a solid wall or partition between these two sections the **Veil** was hung, consisting of two parallel curtains made of rich materials. These two curtains were 3 cu. apart, the one toward the Holy Place being open at its N. end, and the one toward the Holy of Holies at its S. end, so that the high priest, passing into the Holy of Holies on the Day of Atonement, could do so by walking between them. Another curtain was hung at the door of the Holy Place, instead of a door.

What was meant by the "pinnacle," πτερύγιον (Mt 4 5; Lk 4 9) (nowhere else connected with the Temple), was certainly a height from which a large and impressive outlook on the country about was possible, and at the same time a fall would prove fatal

in ordinary circumstances. All the interpretations offered of the expression resolve themselves into two classes, *i.e.*: (1) those which identify the spot with the summit of some building at the extremity of the Temple area such as Solomon's Porch (Wetstein), or the Royal Porch, or the SE. corner, which looked down into a dizzying precipitous chasm (Meyer); and (2) those which fix it on some point of the roof of the main building, such as that portion of it which was directly over the eastern projection or Porch (Lightfoot, *Hor. Heb.*; Mt 4 5), or the parapet (Luther), or the gable or ridge (Paulus, Wiener). The latter of these classes of interpretation meets the requirements of the text best. It is not necessary, however, to assume that any special corner, edge, or point on the roof bore the name "pinnacle." The point of the pinnacle from which Jesus was bidden to cast Himself down is to be distinguished from the pinnacle in general.

30. The Pinnacle.

LITERATURE: Commentaries on Kings (chs. 6 and 7) by Kittel, Benzinger, and Farrar (in *Expositor's Bible*); Vogüé, *Le Temple de Jérusalem* (1864); Ferguson, *The Temple of the Jews* (1878); Spiess, *Das Jerusalem des Josephus* (1881); *Der Tempel des Jerusal.*, etc. (1887); H. Sulley, *The Temple of Ezekiel's Vision* (1889); Perrot and Chipiez, *Le Temple de Jérusalem . . . d'après Ezechiel et le livre des rois* (1889); F. O. Paine, *Solomon's Temple*, etc., Pt. I (1886); E. C. Robins, *The Temple of Solomon* (1887); Stade, *GJV*, I, 311 ff.; Nowack, *Heb. Arch.* (1894), II, 7–53, 71–86; Benzinger, *Heb. Arch.* (1894), 233 ff., 383; Sanday, *Sacred Sites of the Gospels* (1903). A. C. Z.

TEMPLE[2]: An anatomical term (Heb. *raqqāh*, 'thinness'). The temples are the regions on both sides of the head behind the forehead and eyes, and a severe blow on the temples is often deadly (Jg 4 21, 22, 5 26). They are likened to pomegranates (Song 4 3 =6 7), because of the shape or the varied light and dark red coloring of a slice of the fruit. C. S. T.

TEMPLE[3]: Besides the Temple at Jerusalem, mention is made in the Bible of the temples of heathen gods. As a transl. of *bayith* (I Ch 10 10, "temple" AV), the RV has "house," *i.e.*, the dwelling-place of the god, in which his idol was placed (cf. Jg 9 4; I S 5 5, 31 9 f.; II K 5 18, 10 21, etc.). In II Ch 36 7, Ezr 5 14 ("palaces" RVmg.), and Jl 3 5 [4 5], "temple" is the transl. of *hēkhāl*. This word means also 'royal house,' 'palace,' which may be more exact in all three passages (cf. II K 20 18). Some find a reference to the temple of Marduk in II Ch 36 7; Ezr 5 14. In the N T *ναός*, "temple," is used in reference to the temple of Diana (Ac 19 24), and in metaphor, "as the dwelling-place of God," for the Christian Church (I Co 3 16; II Co 6 16; Eph 2 21), and the bodies of Christians (I Co 6 19). C. S. T.

TEMPLES, ROBBERS OF (*ἱερόσυλοι*, **robbers of churches** AV): According to ancient conceptions a sacred place belonged to deity; consequently, violence done to either property or persons within its precincts was regarded as particularly heinous (cf. II Mac 4 42). The fact that the town clerk of Ephesus expressly denied that Paul and his companions were guilty of this offense (Ac 19 37) may imply that this charge had been brought against them by Demetrius or others. J. M. T.

TEMPT, TEMPTATION: The word "tempt" is used in EV as the rendering of *nāṣāh*, 'test,' 'prove,' and of *bāḥan*, 'try,' 'examine.' The same two words are also frequently translated "prove" and "try." The latter translations are more accurate. In modern English 'tempt' suggests the idea of constraining a person to do evil, but these words mean merely 'to put character to the test.' Thus God 'tests' men to see whether they will be faithful to Him (Gn 22 1; Ex 16 4, 20 20; Dt 8 2, 13 4 [3]; Jg 2 22, 3 4; Ps 26 2), and men 'test' God to see whether His patience or His promises will hold out (Ex 17 2, 7; Nu 14 22; Dt 6 16; Is 7 12; Ps 78 18, 41, 56, 95 9, 106 14). Similarly the noun *maṣṣōth* (Dt 4 34, 7 19, 29 3) should be translated with ERVmg. "testings" rather than "temptations" (AV and ERV, "trials" ARV). L. B. P.

In the N T the Gr. terms *πειράζειν*, *ἐκπειράζειν*, *πειρασμός*, and *ἀπείραστος* are used with a meaning ranging from the simple "trial" by suffering, etc. (Ac 20 19; I Co 10 13; Gal 4 14), through 'testing' (Mt 4 1, 7, 6 13; Ac 5 9; He 3 8 f.; Ja. 1 2, etc.) to 'constraining to evil' (Mt 16 1 ff.; I Co 7 5; Ja 1 13, etc.). For the temptation of Jesus see JESUS CHRIST, § 6. E. E. N.

TEMPTATION, THE. See JESUS CHRIST, § 6.

TEN. See NUMBERS, SIGNIFICANT AND SYMBOLIC, § 7.

TEN COMMANDMENTS. See DECALOGUE.

TEN STRINGS, INSTRUMENTS OF. See MUSIC AND MUSICAL INSTRUMENTS, § 3 (4).

TENT. See HOUSE, §§ 1, 2.

TENTH. See TITHE.

TENT-MAKING. See ARTISAN LIFE, § 2.

TERAH, tē'rā (תֶּרַח, *teraḥ*): I. The father of Abram, Nahor, and Haran (Gn 11 24-28; I Ch 1 26; Lk 3 34). He migrated with his family from Ur of the Chaldees to Haran, where he died 205 years old (Gn 11 31-32), but according to the Samaritan text, 145. In Jos 24 2 it is stated that Terah worshiped gods other than J" (cf. Gn 31 53 RVmg.). II. A station of the Israelites on their way from Sinai to Canaan (Nu 33 27 f.). Not identified. C. S. T.

TERAPHIM, ter'a-fim. See SEMITIC RELIGION, § 37.

TEREBINTH, ter'e-binth. See PALESTINE, § 21, and SEMITIC RELIGION, § 38.

TERESH, tē'resh (תֶּרֶשׁ, *teresh*): One of the two Persian eunuchs whose plot against Ahasuerus was frustrated by Mordecai (Est 2 21 ff.). E. E. N.

TERMS OF BLESSING AND REPROACH: Among the Israelites with other peoples of Semitic antiquity much more significance was attached to words or expressions uttered with some show of formality, especially if an invocation to deity (either God or some inferior spirit) was implied. A **blessing** was thought to have efficacy, particularly if uttered by a dying father or leader (cf. the blessings of Isaac, Gn ch. 27; of Jacob, Gn 47 7, 48 9 ff., 49 1-28; of Moses, Dt ch. 33). The formula of a blessing was considered important, and on the choice of the right terms it was thought that much of the efficacy depended. God's blessing on creation (Gn 1 28), on the Sabbath (2 2),

on Noah (9 1 ff.), on Abraham (12 2 f.), etc., are all carefully noted. The nations of the earth were to be so impressed by the Divine blessing on Israel that they were to 'bless themselves' in Abraham, *i.e.*, they were to use his name in invoking blessing on themselves (see Gn 12 3; cf. 48 20; Is 65 16; Jer 4 2 for an illustration of what is meant). In this connection the great recital of blessings and curses on Mts. Gerizim and Ebal should be noted (Dt ch. 27 f.). The blessing pronounced on Rebekah (Gn 24 60) is an example of a blessing on an individual, and the story of Balaam (Nu chs. 22–24) illustrates the significance attached to a blessing (or curse) pronounced by a seer. In the Psalms there are many examples of formulated blessings, and in the N T the beatitudes are but a collection of a few of the many blessings pronounced by Jesus.

On the other hand, words of insult, jeer, reproach, or curse were felt to be of more than passing significance. Once uttered, they were thought to have a baneful effect which was likely to follow one as a sinister fate and surely overtake one some day. See also Byword; Curse; Rebuke; Reproach.

E. E. N.

TERTIUS, tẹr'shi-ŭs (Τέρτιος): One of the persons named in the postscript of Ro ch. 16 (vs. 21-23). He is represented as having written the Epistle "in the Lord" (so RVmg.). Elsewhere in the Pauline Epistles the amanuensis is not expressly mentioned, although Paul's salutation in his own hand generally implies that the letter was written by some one else (cf. I Co 16 21; Col 4 18; II Th 3 17). J. M. T.

TERTULLUS, tẹr-tŭl'ŭs (Τέρτυλλος): A professional Roman advocate employed, as was often done by provincials unacquainted with Roman law, by the deputation of the Sanhedrin to plead their case against Paul at the court of Felix (Ac 24 1 ff.). Skilfully but falsely flattering Felix as pacifier of the province, he accused Paul of inciting Jews to disorder and of profaning the Temple. R. A. F.

TESTAMENT: The rendering of διαθήκη, primarily a 'disposition of property by will'; but the word even in classic Greek (Aristph. *Av.* 439) has the secondary sense of a 'convention' or 'arrangement between two parties' (*i.e.*, a covenant). It is upon this rarer and secondary sense that the Alexandrian translators of the O T fixed when they sought for an equivalent to the Heb. *b'rīth* ('covenant'). Accordingly, in the LXX. 'testament' and 'covenant' are identified (Is 28 15; I S 18 3). This gives to the meaning of the term in the N T a variable element; for side by side with the secondary sense of the word adopted by the LXX. the original meaning of disposition of property by will is held in mind. "Testament" is made equivalent to "covenant" in Gal 4 24 AVmg. ("covenants" in both AV and RV texts). This is manifestly also the case in the accounts of the institution of the Lord's Supper (cf., however, Mt 26 28; Mk 14 24; Lk 22 20; I Co 11 25; II Co 3 6, 14, "covenant" RV). On the other hand, in He 7 22, 9 16 ff. (cf. also RVmg.), the primitive significance of the Greek word is preserved, since the author has in mind an aspect of the Gospel which is best illustrated by a last will and testament in the modern sense. A. C. Z.

TESTIMONY: The Heb. words so rendered are all derived from the vb. *'ūdh* (in Hiph'il), 'to bear witness,' 'to testify.' (1) *'ēdhāh* (in pl.) when rendered "testimonies" always refers to Divine commands, either those of the Deuteronomic Code and its basis, the Decalogue (Dt 4 45, 6 17 f.), or the larger body of Law (and possibly Prophecy also, in some cases) known to the psalmists (Ps 25 10, 78 56, etc., especially Ps 119, *passim*). (2) *'ēdhūth.* In the 'priestly' portion of the Hexateuch this term always refers to the Ark as containing the two tables of the "testimony," *i.e.*, the Decalogue, or to the Tabernacle as the shelter of the Ark (Ex 25 16 ff., 27 21; Nu 1 50, etc.). In the historical books and Psalms the term is synonymous with *'ēdhāh.* (3) *t'ūdhāh* in Ru 4 7 means legal evidence, *i.e.*, a token or sign required by law; in Is 8 16, 20 it refers to the prophetic word as a Divinely sanctioned witness to the truth. In the N T the three Gr. terms μαρτυρεῖν, μαρτυρία, μαρτύριον are adequately rendered by "testimony" or "give testimony," and should present no difficulties to the reader. E. E. N.

TETRARCH, tet'rārc *or* tī'trārc: This word means literally a ruler over one of four provinces of a country (as in Thessaly). But the original meaning of the title finally became so obscured that the Romans gave it to a ruler over part of a divided kingdom, or to a dynast below the rank of king; hence when after the death of Herod, Palestine was subdivided, not into four, but into three parts, the ruler of each was called a "tetrarch." J. R. S. S.

TETTER. See Disease and Medicine, § 6 (9).

TEXT OF THE BIBLE. See Old Testament Text and New Testament Text.

THADDÆUS, thad-dī'ŭs (Θαδδαῖος): One of the Twelve Apostles (Mk 3 18; Mt 10 3). It is to be noted, however, that this name does not occur in Lk 6 16 and Ac 1 13, and that D and the Western Text generally substitute "Lebbæus" (probably the same as Levi [Λευεῖν; cf. Orig. *Contra Cel.* 1, 62, Λέβης], for whom a place is thus made among the Apostles). On the other hand, the name "Judas, son of Alphæus," found in Lk 6 16; Ac 1 13, does not occur in the lists in Mk and Mt. There is no sufficient reason for identifying Judas, the son of Alphæus, with T., since (1) the last name can hardly be a corruption of the first as held by Allen (*EB*, art. Thaddæus); and (2) other names are substituted for "Judas" in the versions (thus: Syr. Cur. has "Judas Thomas"; Syr. Sin., simply "Thomas"). The occurrence of different names in different traditions is to be explained rather as due to the fact that there were more who "heard and saw the Lord" than could be included in a single list of Apostles. Hence the substitution of names. Of T. nothing further is said in the N T, which may account for the early substitution of other names. According to the Syriac legend of Abgar, translated by Eusebius (*HE*, I, 13), T. was sent to Edessa by Judas (Thomas). In the Greek *Acts of Thaddæus* (ed. Lipsius-Bonnet, I, 271), he is identified with Lebbæus, and represented as evangelizing Syrians and Armenians.

J. M. T.

THAHASH, thā'hash. See Tahash.

THAMAH, thē′mā. See TEMA, II.

THAMAR, thē′mār. See TAMAR.

THAMMUZ. See SEMITIC RELIGION, § 35.

THANK-OFFERING. See SACRIFICE AND OFFERINGS, § 10.

THARA, thē′rā. See TERAH.

THARSHISH, thār′shish. See TARSHISH.

THAT DAY. See ESCHATOLOGY, § 4.

THEATER (*θέατρον*, 'a place for seeing,' from *θεᾶσθαι*, 'to look upon'): In classical times usually a natural concavity in a hillside, supplemented by masonry, furnished with marble seats and stage, and open to the air. Among the Greeks, it was employed sometimes for municipal and religious assemblies, as well as dramatic performances. The theater at Ephesus (Ac 19 29, 31), on the slope of Mt. Coressus, facing the harbor, was exceptionally large (seating perhaps 24,000 people). Excavations have revealed many inscriptions illustrating Ac ch. 19. The present condition of the excavations is shown in the cut attached to the article EPHESUS. S. D.

THEBES, thē′bez. See No, No-AMMON.

THEBEZ, thē′bez (תֵּבֵץ, *tēbhēts*): A city near Shechem. It was taken by Abimelech, who later, while storming its tower, was killed by a stone thrown by a woman from the parapet (Jg 9 50; II S 11 21). Eusebius and Jerome mention a Thebes 13 m. from Neapolis on the road to Scythopolis, probably the modern *Ṭûbâs* 10 m. N. of *Nâblus*. Map III, G 3. It is a large village in a fertile valley, with old cisterns, caves, and graves. C. S. T.

THELASSAR, thę-lē′sar. See TELASSAR.

THEOPHILUS, thę-ŏf′i-lus (Θεόφιλος): The name of the person to whom the Third Gospel (Lk 1 3) and the Book of Acts (Ac 1 1) are dedicated. The meaning of the name ('friend of God,' not 'lover of God,' which would be "Philotheus," Φιλόθεος) has led some to suppose that it was not that of a real individual, but of an ideal or typical convert to Christianity from among the educated classes of Gentiles. But the ground for this theory, as well as for others built upon the mere name (cf. Ramsay, *St. Paul the Traveller and the Roman Citizen*, p. 388), is not sufficient. The only certainty in the case is that Theophilus, whether an ideal or an actual personage, represents the intelligent, possibly literary, Gentile convert or student of Christianity. A. C. Z.

THESSALONIANS, thes″a-lō′ni-anz, EPISTLES TO

ANALYSIS OF CONTENTS

1. Situation Disclosed by I Thessalonians
2. Contents of I Thessalonians
3. Situation and Contents of II Thessalonians
4. Characteristics of the Epistles
5. Genuineness of the Epistles

On the occasion of his second missionary journey Paul, accompanied by Silas and (probably) Timothy, visited Thessalonica, a busy seaport at the head of the Thermaic Gulf, and there carried on active missionary work, at first among the Jewish, and afterward among the Gentile, inhabitants of the town (Ac 17 1 ff.; I Th 1 9, 2 14). The work, especially among the latter, was very successful, and the foundations were laid of a church soon to be widely known for its faith and active work (I Th 1 7 f.). Owing, however, to the determined hostility of a section of the population, the Apostle was obliged to leave Thessalonica just at the time when his young converts most needed his guidance, and, finding it impossible to revisit them in person (2 18), he despatched Timothy from Athens (3 1 f.), to assure them of his continued affection and to bring him a report of their state. The report which Timothy brought back to Paul, who had meanwhile gone on to Corinth (Ac 18 5), was evidently in the main highly satisfactory. At the same time, he had to tell the anxious Apostle of certain difficulties, both doctrinal and practical, which were besetting the Thessalonians' faith. And it was with the view of meeting these, and of giving expression to his heartfelt joy at the "glad tidings" he had just heard, that Paul despatched this First Epistle to the Thessalonians from Corinth. Its exact date will depend upon the view taken of the Pauline chronology (see PAUL), but it must be placed between 49 and 53 A.D.

1. Situation Disclosed by I Thessalonians.

Beginning with a greeting, which happily combines the new watchword of "grace" with the old Hebraic salutation of "peace" (1 1), the writers (for the manner in which Paul associates Silas and Timothy with himself not only in the opening greeting, but throughout both Epistles, is one of their characteristic features) give thanks for the spiritual state of the Thessalonians (1 2-10), and then proceed at once to refute certain calumnies which, as they have been informed, are in course of being circulated against themselves. Their *apologia* takes, naturally, the form of a historical narrative of their ministry at Thessalonica, and is marked by frequent appeals to the Thessalonians' own knowledge of what its character had been (2 1-12); while it gives also the Apostles the opportunity of emphasizing the Thessalonians' own ready acceptance of the word of God, and their consequent brave endurance under persecution (2 13-16). It is little wonder, therefore, they continue, that they are longing so exceedingly to see again those who are proving such a "crown of glorying," and to complete the good work that has been so happily begun (2 17–3 13).

2. Contents of I Thessalonians.

A second and more didactic part of the letter follows, in which the Apostles furnish fresh guidance for their converts in their Christian life, warning them in particular against the unchastity which was so marked a feature of Greek city life (4 1-8), and, while gladly recognizing their love of the brethren, summoning all to diligence in their own work, that so they may preserve an honorable spirit of independence and gain the respect of their heathen neighbors (4 9-12). From these more practical points the writers next turn aside to comfort those who are mourning the loss of friends with the assurance that, so far from these being shut out from Christ's glory at His Return, they will rather be the first to share in it (4 13-18). And, then, the suddenness of that Return, of which the Thessalonians had already been so fully warned, is made the basis of an urgent appeal to watchfulness and sobriety (5 1-11). Certain exhortations follow, still addressed to the community as a whole, with reference to their attitude to their leaders and to their own more feeble brethren, along with some general rules of Christian living (5 12-24). And finally, the letter is brought to a close with a salutation and benediction (5 25-28).

We are nowhere told definitely the result of the First Epistle, but that it led to increased efforts on the Thessalonians' part is evident from the still stronger terms of praise employed in a second let-

ter, which apparently followed the first after a very short interval (II Th 1 3-11). On the other hand, the writers are constrained to admit that the idleness and even disorder caused by the belief in the speedy return of Christ, and of which they had already had cause to complain, had by no means disappeared. On the contrary, this 'business which was no business' (3 11) would seem rather to have been fomented by certain spiritual utterances and sayings, and even a letter—all purporting to come from the Apostles, but for which they were in no way responsible (2 2). Let the Thessalonians see to it, they therefore urge, that they be not led astray, but rather remember that, sudden and unexpected though the actual coming of the Day of the Lord will be, it will nevertheless be preceded by certain clearly defined signs, and, above all, by the appearance of the "man of sin (or lawlessness)," the full and crowning manifestation of the power of evil already working in their midst. For the present, this manifestation is being held in check—apparently by the power of the Roman state—but how long this restraining power will last no one can tell (2 1-12). In any case, the Thessalonians' duty is clear—to stand firm and hold fast the traditions they have already been taught, in humble dependence upon the power of God (2 13-17). To the same God let them also pray on the Apostles' behalf (3 1-5). And, meanwhile, in conformity with the Apostles' own example, let them go about their daily work and duty in quietness, shunning all disorderly brethren, and at all times and in all ways seeking that peace which is the peculiar property of the Lord of peace (3 6-16). Finally, the letter is confirmed by an autographic salutation and benediction in Paul's own handwriting (3 17 f.).

3. Situation and Contents of II Thessalonians.

From the foregoing survey it has already been made clear (1) that the Thessalonian Epistles are in no sense literary documents, still less dogmatic treatises, but genuine letters, written to meet pressing needs, and with no thought of any wider audience than that to which they were in the first instance addressed. Of all the Pauline Epistles which have come down to us, they represent perhaps most fully the Apostle's 'normal' style in his more familiar intercourse with his friends, and which in its vivid, living character has been well described as a "stenographed conversation" (Rénan). Greatly, however, as this contributes to the personal charm and interest of the letters, it adds materially to their difficulty. For they so abound in allusions to what the Thessalonians already knew, and perhaps have themselves been saying in letters on their own part to the Apostle (cf. Rendel Harris in *The Expositor*, vol. viii, 1898, pp. 161 ff.), that it is hardly too much to say that the more familiar the subjects with which they deal were to the Thessalonians the more veiled they are from us. (2) It is a great mistake, however, to suppose that, because these Epistles are thus 'occasional' writings, in the strict sense of the word, they are marked by that poverty of doctrinal subject sometimes urged against them (*e.g.*, by Baur). On the contrary, if the more distinctive Pauline doctrines are wanting because the occasion for them had not yet arisen, all the essential elements of Christian truth are presented, and that in such a way as to afford the best evidence we have (along with the speeches in Ac) of the character of Paul's direct missionary teaching. It is impossible here to draw out this teaching at length, but, as we learn from I Th 1 9 f., it revolved around two main points: (a) The proclamation of the one living and true God, as distinguished from the vain idols of heathendom, and (b) the expectation of the glorious Parousia of His Son, the Lord Jesus, from heaven. So prominent, indeed, is this latter truth in both Epistles that there is a sense in which their main teaching may be fairly described "not as the gospel of the Cross of Christ, but of the coming of Christ" (Jowett). (3) Apart, moreover, from their deeper aspects, the Thessalonian Epistles must always have a special interest from the light they throw upon both their writers and their readers. Nowhere does the real Paul stand out more clearly before us, alike in the intensity of his affection for his converts, in the confident assertion of the purity of his own motives, and in the fierceness of his indignation against those who are hindering the progress of Christ's work. Very noteworthy, too, is the tact which the Apostle displays, praising with the utmost generosity where praise is due, but only as a means to continued progress. When, too, he sees cause for blame, he is not afraid to say so, and this with all the authority belonging to a fully accredited Apostle of Christ. At the same time, as regards the Thessalonians, it is of interest to notice that this is the fullest picture we possess of a young Christian community in all the freshness of its first love, not yet wholly separated, it is true, even from the more glaring pagan vices, but possessed of a faith and a love and a hope which have already borne practical fruits in the Thessalonians' own lives, and made them the honored means of commending the truth to others.

4. Characteristics of the Epistles.

We have hitherto been assuming the authenticity of our Epistles, and it will be admitted that, if the view taken of their general circumstances and contents is correct, these fall in so admirably with the traditional belief in their Pauline authorship as in themselves to constitute a strong argument in their favor. In the case of the First Epistle, its authenticity, which no one even thought of challenging before the 19th cent., is now so generally recognized by critics of all schools, except those who reject the Pauline writings altogether, that it is not necessary to discuss it further here. The same can not be said, however, of the Second Epistle. Though the external evidence in its favor is even stronger than in the case of I Th, it has, more particularly in recent years, been seriously objected to on internal grounds. The attack has, as a rule, followed three main lines, but in no case do the difficulties raised seem to be insuperable. (1) As regards language: apart from a by no means large list of words peculiar to the Epistle among N T writings, and a few deviations from ordinary Pauline practise in the use of particular words and phrases, its general phraseology and style leave upon the mind of any unbiased reader the impression of a genuinely Pauline work. (2) As a matter of fact, it is the amount of resemblance to

5. Genuineness of the Epistles.

I Th that proves the second and more serious objection to the authenticity of our Epistle. This resemblance is certainly very striking, and when combined with certain other peculiarities which the Epistle displays, lends a *prima facie* support to the idea that we have here the work of a late imitator, or even forger, who, in order to gain credence for certain views, encased them in a framework drawn from a genuine Pauline Epistle. On the other hand, it may be fairly urged that the general resemblance of circumstances under which the two Epistles were written would naturally lead to a general resemblance of language. Nor must it be forgotten that the actual parallelisms frequently occur in such different connections as to suggest, not so much the slavish copying by one man of another, as rather the free handling by the same writer of certain familiar words and phrases. (3) So marked indeed is this independence in the sphere of the doctrinal contents of the Epistle, that it, in its turn, has been made an objection to the Pauline authorship, but again, we think, without good reason. For, while there is nothing in the teaching regarding the Parousia in I Th to exclude the prior coming of the "man of lawlessness," which is the distinctive message of II Th, there is equally nothing in this coming as depicted in II Th to delay unduly the expected parousia of I Th. All that is said is that Christ will not come just yet. Nor does the fact that Paul does not again recur in his extant Epistles to the signs preceding the end afford sufficient ground for maintaining that he can never have shared what we know to have been a widely spread belief of his time (see ANTICHRIST). On the whole, then, without any desire to minimize the undoubted difficulties surrounding this remarkable Epistle, they can hardly be said to be sufficient to overthrow the belief in its genuineness, especially in the absence of any other adequate explanation of its origin, and the place it has so long enjoyed in the esteem of the Church.

LITERATURE: The fullest commentary on the Thessalonian Epistles is that of Bornemann in the *Meyer Kommentar* (1894). It has never been translated. There are commentaries in English by Ellicott, Eadie, Lightfoot (*Notes on the Epp.* pp. 1–136), and Findlay (*Camb. Gk. Test.*). For a fuller statement of the foregoing positions the writer may be permitted to refer to his own commentary (1908).
G. M.

THESSALONICA, thes″a-lo-nai′ca (Θεσσαλονική): A city of Macedonia, the modern *Salonici*. Its original name was *Thermæ*, but when it was rebuilt by Cassander (315 B.C.), it was renamed after his wife, Thessalonica, the sister of Alexander the Great. It was strongly fortified, and, situated as it was on the Thermaic Gulf, it soon became the most important harbor of Macedonia, being in Roman times the capital of the second of the four divisions of the province and the residence of a Roman governor and questor. It was made a Roman colony about 250 B.C., and played a great rôle as a frontier town. After 148 B.C. it became the midway commercial and military station on the *Via Egnatia*, connecting Dyrrhachium and Byzantium, which still traverses the city. Its most flourishing period was before the rise of Constantinople. The presence of a Jewish community in the city led to the founding of a Christian church by Paul on his second missionary journey (Ac 17 1-9), which, in spite of persecution, soon grew into one of the Apostle's important European churches (I Th 1 4-8). Its present population is about 120,000, made up of Jews, Turks, Greeks, Slavs, and Franks.
J. R. S. S.

THEUDAS, thiū′das (Θευδᾶς, a contract form of Θεοδᾶς [Θεόδωρος]): A Jewish revolutionist in the reign of Augustus who instigated a political uprising in Palestine that came to an inglorious end (Ac 5 36). In the Ac narrative, the time of his activity is fixed prior to the insurrection under Judas, the Galilean, which took place in the days of the taxing (*i.e.*, in 6 B.C., or 6 A.D., under Quirinius, q.v.). No other reference is made to T. in the N T, but, according to Josephus (*Ant.* XX, 5 1), an insurrection under the leadership of one Theudas took place while Fadus was procurator (*i.e.*, between 44 and 46 A.D.). That both Luke and Josephus refer to the same event is evident from the similar language used of the person in question (cf. λέγων εἶναί τινα ἑαυτόν, Ac 5 36, with ἔλεγεν εἶναι προφήτης, *Ant.* XX, 5 1). Josephus is not likely to have made a mistake of many years with reference to events happening within his own lifetime and in his own country. On the other hand, the general accuracy of Luke's history does not require that he be exact with reference to every detail, particularly a detail so incidental as the one in question (cf. Schmiedel, *EB*, art. Theudas; also Zahn, *Einl.*², II, 418 f.).
J. M. T.

THIEF, THEFT. See CRIMES AND PUNISHMENTS, § 2.

THIGH. See OATH.

THIMNATHAH, thim′na-thā. See TIMNATH.

THISTLE. See THORNS AND THISTLES.

THOMAS (Θωμᾶς; Aram. *te'uma'*; cf. the Phœnician תאם, *CISem.* I, No. 46): The name of one of Jesus' disciples. This is the only name given to him in the Synoptics (Mt 10 3; Mk 3 18; Lk 6 15; cf. Ac 1 13). But in Jn the interpretation "Didymus," 'twin' (cf. Heb. *tō'ām*, 'twin,' Gn 38 27), as well as the name, is given (Jn 11 16, 20 24, 21 2). Throughout this Gospel T. plays a more important rôle than in the Synoptics. He always appears as a doubter, which may account for the reading δίψυχος, 'double-minded,' instead of δίδυμος, in some of the versions. In Jn 14 22, Syr. Sin. reads "Thoma" instead of "Juda," showing that at an early date Thomas was identified with "Judas of James," but not in Ac 1 13, Lk 6 16, where both names occur. The same identification was made in the Syriac source from which Eusebius translated the story of King Abgar and Thaddæus (Ἰούδας ὁ καὶ Θωμᾶς), also in the *Acts of Thomas* (ed. Lipsius-Bonnet, II, 2, p. 100, Ἰούδας Θωμᾶς).
J. M. T.

THORNS AND THISTLES: Symbolically, thorns or thistles, or both, are often used to denote the judgment of God on Israel—the fact that the uncultivated land bore only such worthless shrubs symbolizing the extremity of distress and desolation (cf. Is 7 23-25; Hos 9 6, 10 8, etc.). On the species and varieties designated by these terms, see PALESTINE, § 21. The dried thorn-bushes often served as fuel (Ps 58 9; Ec 7 6). Hedges of thorn seem to have

been very common (Pr 15 19; Hos 2 6; Mic 7 4). The thorn also easily served as a cruel instrument of punishment (Jg 8 7, 16; Mk 15 17; Jn 19 2 ff.). On II Ch 33 11 (AV) cf. RV. See also HOOKS.

E. E. N.

THOUSAND: In the O T this term signifies a political unit of ancient Israel. It is the translation of *'eleph*, which is often the equivalent of *mishpāhāh*, 'clan.' After the Israelites had settled in cities and villages, and clan- if not tribe-distinctions could not be easily maintained, more or less arbitrary subdivisions were made of the tribe (cf. Ex 18 21, 25; Nu 1 16 "families" RVmg.; Jos 22 14, 21, 30; I S 10 19, 23 23 "families" RVmg.; Jg 6 15, "family," "thousand" RVmg.). Of these the *'eleph*, 'thousand' or 'family,' was the largest, and was ideally a company of 1,000 united under one head (*śar*). The 'clan,' a subdivision of a tribe, and made up of *bēth-'ābhōth*, 'fathers' houses,' was of no definite numerical size, and accordingly, it is probable that the *'eleph* only rarely, if ever, numbered 1,000, and was usually a much smaller number. The *'eleph* is also used similarly as a military term (Nu 10 4, 31 5, 14, 48; I S 8 12, 17 18, 18 13; II S 18 1; II K 1 9, 11 4, etc.).

C. S. T.

THREE. See NUMBERS, SIGNIFICANT AND SYMBOLIC, § 7.

THREE CHILDREN, SONG OF. See DANIEL, ADDITIONS TO.

THRESHING, THRESHING-FLOOR, -INSTRUMENT, -PLACE, -WAIN, -WHEEL. See AGRICULTURE, § 7.

THRESHOLD. See HOUSE, § 4 (k).

THRONE: The Heb. *kiśśē'*, 'seat' (Aram. *korśe'*), is used of an ordinary seat (Jg 3 20; I S 1 9, etc.), but frequently of the royal chair of state, when it is rendered "throne." In many cases the expression is to be taken literally, the actual seat or chair being intended and no more (I K 2 12, 19, etc.; cf. especially Solomon's magnificent throne, I K 10 18); but generally, it is not merely the throne itself, but what it symbolized—the royal authority, dominion, power (Gn 41 40; I K 1 37, etc.). The supreme authority and sway of God are also often succinctly expressed by speaking of His "throne." In the vision of Micaiah (I K 22 19) and of Isaiah (Is 6 1) J" was seen sitting on His heavenly throne surrounded by His attendant ministers. In the religio-political sense the "throne of David" came to signify the union of the two ideas—God's supremacy over all kingdoms of the earth, and the Davidic throne as the one kingdom in which God's supremacy was actually illustrated or embodied (Is 9 7). The "throne of David" was thus an ideal expression which came to mean much to the prophets and psalmists.

In the N T these O T conceptions are found reproduced. Jesus the Messiah is the true Davidic king, and His "throne," *i.e.*, His power, etc.—sometimes His seat at the right hand of the Father—is the realized ideal of the Davidic throne of the O T (Mt 19 28; Lk 1 32; Ac 2 30; He 1 8, 8 1, 12 2; Rev, often). Naturally, at times in the N T the throne of God alone is often spoken of with no reference to the Messiah (Mt 5 34, 23 22, etc.). In Ac 12 21 the Gr. is *βῆμα*, 'judgment-seat,' rather than 'throne.'

E. E. N.

THUMMIM, thum'im. See URIM AND THUMMIM.

THUNDER: Thunder (*ra'am*; Gr. *βροντή*) is a frequent phenomenon in Palestine during the winter rainy season, but never occurs in summer (I S 12 17). By the primitive Hebrews, as by all other Semites, the thunder-storm and everything connected with it were worshiped as Divine (see SEMITIC RELIGION, §§ 9, 31). Among the later Hebrews the thunder-cloud became the cherub or chariot on which J" rode (see CHERUB); the lightnings, the seraphim, or 'fiery serpents,' that attended Him (see SERAPHIM) or the arrows that He shot out of His bow; and the thunder was His "voice" (Job 37 4; Ps 18 13 [14]; Ps 29, 104 7; Am 1 2; Is 30 30 f.; Ac 10 13). Hence *qōl*, 'voice,' is frequently used as a synonym of 'thunder' (Ex 9 23-34, 19 16, 20 13; I S 7 10, 12 17 f.; Job 28 26, 38 25), and in such cases is regularly translated "thunder." As the 'voice of *Yāhweh*' the thunder served to discomfit His enemies (I S 7 10; Ps 77 18, 81 7; Sir 46 17), or as a sign to His people (Ex 19 16, 20 18; I S 12 17 f.; Jn 12 28 f.).

L. B. P.

THYATIRA, thai"a-tai'ra (*Θυάτειρα*): A city of Lydia, NW. of Sardis, on the river Lycus, a tributary of the Hyllus, the modern *Akhissar*. *Teira* probably means 'the town,' *Thyateira*, 'the town of Thya.' Its original name was *Pelopia* (and *Semiramis*). In the 3d cent. B.C. a Macedonian colony was settled at Pelopia by the Seleucid kings, and named Thyatira. This soon became an important place because of its numerous industries. It was most famous for its dyed garments (see LAODICEA), called "purple" (Turkey red, cardinal red), of which goods the Lydia mentioned in Ac 16 14 was a seller. Many other industries flourished at Thyatira, each gild being governed by a president, called *ἐπιστάτης* (the gild of bronze-smiths is doubtless referred to in Rev 2 18, "and his feet are like bright bronze"). A strong Jewish colony existed at Thyatira, and here, as elsewhere (Ac 13 6, 19 13), they were given over to superstitious and magical rites, a mixture of Judaism and paganism, stigmatized by the Apostle as "fornication" (Rev 2 20 f.), "adultery" (ver. 22), "the deep things of Satan" (ver. 24). But the presence of this Jewish colony made possible the establishment of a Christian community at an early period. At present, T. has 12,000 inhabitants, half being Greeks and Armenians, some Jews. It is nestled amid luxuriant gardens, but is malarious in summer owing to a large marsh. The city still produces dyestuffs and excellent cotton. It possesses considerable ruins.

J. R. S. S.

THYINE, WOOD. See PALESTINE, § 21.

TIBERIAS, tai-bi'ri-as (*Τιβεριάς*): A city on the W. shore of the Sea of Galilee, founded by Herod Antipas about 20 A.D., and named in honor of the reigning emperor (see TIBERIUS). It became the capital of Galilee and gave its name to the lake (cf. Jn 6 1, 21 1); but was avoided by the better class of Jews on account of its foreign and disreputable population, and also because the new city had been built over the ancient cemetery of Hammath (q.v.). It is mentioned in the N T only once (Jn 6 23),

After the fall of Jerusalem, however, T. became the seat of the Sanhedrin and the chief center of Jewish learning. Here were published the Mishna, the Palestinian Talmud, and the "Western" pointing of the Hebrew Scriptures, which is now universally employed.

The modern *Ṭabarîyeh* is a town of about 4,000 inhabitants, mostly Jews, and is noted as the most filthy and unhealthful place in all Palestine.

LITERATURE: Thomson, *The Land and the Book*, II, 340–347; G. A. Smith, *HGHL*, 447–451; Baedeker-Socin, *Pal. and Syria*, 286–289. L. G. L.

TIBERIAS, tai-bî'ri-as, SEA OF. See GALILEE, SEA OF.

TIBERIUS, tai-bî'ri-us (Τιβέριος): The "Cæsar" of the Gospels (exc. Lk 2 1, which refers to Augustus), though mentioned by name only in Lk 3 1. T. was entrusted by his step-father Augustus with the military government of the provinces in 12 A.D. and at his death in 14 A.D. succeeded him as emperor of Rome. He possessed much military skill and administrative ability, so that his reign of twenty-three years was beneficial to the empire as a whole; but within the circle of his personal acquaintance he was a suspicious, ruthless, and unprincipled tyrant, the last decade of whose life was spent in unspeakable debauchery upon the Island of Capri. The city of Tiberias (q.v.) was named in his honor. For a discussion of the date indicated in Lk 3 1, see Plummer, *Int. Crit. Com., ad loc.*; also CHRONOLOGY. L. G. L.

TIBHATH, tib'hath. See TEBAH.

TIBNI, tib'nai (תִּבְנִי, *tibhnī*): Son of Ginath (I K 16 21 f.) and rival of Omri in the contest for the throne of N. Israel. The struggle was probably longer and more severe than the brief notice in I K indicates (cf. the LXX. text). Tibni's death, apparently a natural one, closed the conflict. E. E. N.

TIDAL, tai'dal (תִּדְעָל, *tidh'āl*): A king of "Goiim" (Gn 14 1, 9, "nations" RVmg.). He was one of the five kings who made war with the kings of Sodom and Gomorrah. Neither his name nor his people are elsewhere mentioned. C. S. T.

TIGLATH-PILESER, tig'lath-pi-lî'zẽr (תִּגְלַת פִּלְאֶסֶר, *tiglath pil'eṣer* = Assyr. *tukulti-apalesharra*, erroneously written "Tilgath-pilneser" [I Ch 5 6, 26; II Ch 28 20]), 'my support is son of Esharra,' *i.e.*, the god Ninip: The name of several kings of Assyria. Tiglath-pileser III ruled Assyria 745–727 B.C., and is to be identified with the **Pul** of II K 15 19 (his name on the Babylonian Chronicle). He usurped the throne in 745 as *Pulu*, and doubtless assumed the name of the great Tiglath-pileser of the 12th cent. B.C. His first active operation in the 'Westland' began in 743 B.C. The cities of Arpad, Tyre, and Damascus at first paid him tribute, but later revolted. Arpad was besieged, but held out until 740 (Is 10 9, 36 19, 37 13). In 739 T. clashed with Azriyau of Jaudi—either a N. Syrian ruler, or Azariah (Uzziah) of Judah. He plundered Kullani, probably the Kalno of Isaiah (10 9; cf. Am 6 2). In 738 tribute was received, among others, from Menahem of Samaria (II K 15 19 ff.), Rezin of Damascus, Hiram of Tyre, and Panammu of Sam'al. Conditions in this coastland brought him back in 734, when he came to the help of Ahaz of Judah against Pekah of Israel and Rezin of Damascus. Rezin was defeated and took refuge in his capital, where he was besieged. T. raided the districts of Syria and N. Israel, E. and W. of the Jordan (I Ch 5 26), carrying off large numbers of captives. Philistia, particularly Gaza, Ashdod, and Ekron, were conquered and plundered. Moab, Ammon, Edom, and the Arabians paid him tribute. Damascus fell before his besiegers in 732 B.C., and among his subjects assembled in court at that place we find Ahaz of Judah (II K 16 10 ff.). The collapse of the Syro-Israelitic combination was followed by the assassination of Pekah of Israel in 733 by Hoshea, which T. seems to have instigated, for he placed the murderer on the throne of Israel as a vassal king. In 727 T. died, having been the founder of the second dynasty of Assyria, and the establisher of a new policy of provincial rulership that began a new era for Assyria. I. M. P.

TIGRIS, tai'gris (חִדֶּקֶל, *ḥiddeqel* = Assyr. *idiḳlat, diḳlat*, Old Persian *tigrā*, Gr. Τίγρις): The twin stream of Babylonia with the Euphrates. It is designated the "Hiddekel" in a description of the streams of Paradise (Gn 2 14), and also once in Daniel (10 4). This stream rises a little S. of Harput, in close proximity to one of the sources of the Euphrates, flows southward to Diarbekr, nearly 150 m. distant, whence, after forming a junction with the eastern Tigris, a shorter stream, it flows through precipitous ravines and gorges, until it breaks out into the plains of Mesopotamia, N. of the site of old Nineveh. Thence, enlarged by its affluents, the Greater and Lesser Zab, and the Diyalah on the E. and a few small streams from the W., it rushes on to the Persian Gulf. Anciently, it emptied into the waters of the Gulf through its own mouth, but to-day it combines with the Euphrates and forms one great overflowing stream. On the upper E. bank of the Tigris, opposite the city of Mosul, stood old Nineveh. S. of this were Resen and Calah, and, a little below the latter on the W. bank, was the ancient Ashur, the modern *Kalah Sherghat*. The entire length of the river is about 1,150 m. Only the lower portions of the river are safe and that but for small, strong crafts. I. M. P.

TIKVAH, tik'vā (תִּקְוָה, *tiqwāh*), 'hope': **1.** The father-in-law of Huldah, the prophetess (II K 22 14, called also **Tokhath** (**Tikvath** AV in II Ch 34 22). **2.** The father of Jahzeiah (Ezr 10 15). E. E. N.

TILE, TILING: In Ezk 4 1 the word rendered 'tile' is *l'bhēnāh*, 'brick,' *i.e.*, a large soft clay brick on which Ezekiel could easily draw a plan of the city. Unbaked bricks were often used for such purposes and then, if permanency was desired, baked or burned in a kiln so as to render them almost imperishable. In Lk 5 19 the reference is to the clay roofing-tiles with which the roof was supposed by Luke to have been covered. The ‖ in Mk (2 4) gives a slightly divergent but not contradictory account, since the term ἐξορυξαντες ("broken it up" RV) may refer to the whole process of removing the roofing. E. E. N.

TILE-TREE. See PALESTINE, § 21.

TILGATH-PILNESER, til'gath-pil-nî'zẹr. See TIGLATH-PILESER.

TILON, tai'lọn (תִּילֹן, *thīlōn*): The son of Shimon, a Judahite (I Ch 4 20). E. E. N.

TIMÆUS, tai-mî'us (Τιμαῖος): The father of Bartimæus (Mk 10 46). This word (perhaps a gloss) was evidently added in order to explain the name "Bartimæus" (q.v.) in the same verse. Both are omitted in Mt 20 29; Lk 18 35 J. M. T.

TIMBREL. See MUSIC AND MUSICAL INSTRUMENTS, § 3 (1).

TIME: Modes of measuring time in the Bible include: (1) a general and rather indefinite way of marking it, (2) the Hebrew (O T), and (3) the Roman (N T) systems.

The last of these appears only as it affects the divisions of the day into smaller periods. The **hour,** as the 24th part of the day (Jn 11 9), is not an exclusively Roman measure of time; but the method of reckoning the hours in the Fourth Gospel is that of the Romans, *i.e.*, beginning to count them at midnight. Wherever hours are mentioned elsewhere, they conform to the Jewish method of computing, *i.e.*, from morning to evening and from evening to morning (Mt 27 45; Mk 15 34; Lk 23 44; cf. Jn 19 14). In the O T no mention of hours is made (except in the Aramaic of Dn 3 6, 15, 4 19 AV, 33, 5 5). The **night** was more usually divided into **watches.** In early times the Hebrews reckoned three watches (cf. Jg 7 19; Ex 14 24; I S 11 11; La 2 19). In late times the Romans reckoned four (Mk 13 35), *i.e.*: (1) **evening,** (2) midnight, (3) cock-crowing, (4) **morning. Cock-crowing** as the third watch was between 12 and 3 A.M. The day as a twenty-four hour period began with sunset. The phrase "between the two evenings" (Ex 16 12, 29 39 AV, RVmg.) is probably the interval between sunset and the end of the twilight, or the complete setting in of the darkness. This is also called **"the cool** [Heb. 'wind'] of the day" (Gn 3 8), and is evidently distinguished from the **"heat** of the day" (Gn 18 1, etc.), which is midday.

1. The Day.

Next to the day as a division of time comes the week. Whether its basis was the lunar month or not, in historical time the phases of the moon do not appear to have had any connection with the seven-day period (cf. SABBATH). There was no attempt to make the month commence and end with the beginning of the week. In the N T, the week itself is called a Sabbath (*σάββατα,* Mt 28 1; Jn 20 1). The day before the seventh is the "preparation" (*παρασκευή,* Mt 27 62; Lk 23 54; Jn 19 31, 42; *προσάββατον,* Mk 15 42). The other days of the week are simply distinguished by ordinary numerals ("first day," etc.).

2. The Week.

In the earliest times, the division of the year into months was based upon the revolution of the sun. This is evinced by the four names which have survived of months of this period, namely, **Abib,** month of earing-corn (Ex 13 4); **Zif** (**Ziv**), month of flowers (I K 6 37); **Ethanim,** month of perennial streams (I K 8 2), and **Bul,** the rainy month (I K 6 38). Of these, the last two occur also in Phœnician and Cypriot inscriptions. All are evidently survivals of early Canaanitic usage. In the post-exilic period, the Assyro-Babylonian calendar seems to have been introduced with its ordinal numbers for the months of the year. In addition to these, proper names were given to the months, making up the following list:

3. The Month.

(1) **Nisan,** March-April (Nu 2 1; Est 3 7), the same as Abib.

(2) Iyyar, April–May (not mentioned in the Bible, but cf. Jos. *Ant.* VIII, 3 1), the same as Zif.

(3) **Sivan,** May–June (Est 8 9).

(4) Tammuz, June–July (in Ezk 8 14, but not as the name of the month).

(5) Ab, July–August (not named in the Bible, but cf. Jos. *Ant.* IV, 4 7).

(6) **Elul,** August–September (Neh 6 15).

(7) Tishri, September–October (not named in the Bible, but cf. Jos. *Ant.* 4 1), the same as Ethanim.

(8) Marchesvan, October–November (not named in the Bible), the same as Bul.

(9) **Chisley, Chisleu** AV, November–December (Zec 7 1; Neh 1 1).

(10) **Tebeth,** December-January (Est 2 16).

(11) **Shebat, Sebat** AV (Zec 1 7).

(12) **Adar,** February–March (Est 3 7; Ezr 6 15).

To maintain the relation of the lunar months to the solar year, it was necessary periodically to intercalate a thirteenth month, which was called Second Adar ('after Adar').

The Hebrew year was solar; but according to P (Gn 7 11, 8 14), in the earliest ages it must have been lunar; for the duration of the Flood, given by tradition as 365 days, is made by this document to include one year and eleven days. The beginning of the year of the old Hebrew calendar before the Exile was reckoned with the autumn, a natural and convenient season, since the whole product of the fields and vineyards was gathered in; but after the Exile, the spring equinox was substituted, following the Babylonian custom, along with the adoption of the names of the months as above given. The practise of the earlier period, however, did not completely die out, but was continued in the observance of the religious festivals (Ezk 40 1; Lv 25 9; Nu 29 1). Thus arose the observance of two days marking the change of year—one in the spring, as the civil **new-year's** day (1st of Nisan), and one in the autumn, as the ecclesiastical new-year's day (10th of Tishri, later 1st of Tishri). The subdivision of the year into **seasons** did not go beyond the recognition of **summer** (*qayiẓ*) and **winter** (*ḥōreph,* lit. 'harvest-time,' Ps 74 17; Zec 14 8). **Barley-harvest** is mentioned as a definite time in the year (Ru 1 22; II S 21 9), but varies for the different parts of the land. The same vagueness attaches to the terms **earing, seed-time,** sowing-time, and **harvest** (Ex 34 21; Gn 8 22; Lv 26 5), though they seem to be alluded to as clearly marked seasons.

4. The Year.

Of larger periods, the Hebrews observed the Sabbatical period of seven years (Dt 15 1 ff.) and the Jubilee, or fifty-year period, of seven Sabbatical periods (Lv 25 10 ff.); but it does not appear that they made extensive use of these or of **generations** (as in Mt 1 17). Of eras, as fixed points of time, gen-

erally and uniformly used, there is no mention. Great and well-known events, however, like the Exodus (I K 6 1), the Babylonian Exile (Ezk 33 21, 40 1), the building of the Temple (I K 9 10), the earthquake (Am 1 1), were often used as fixed points for indicating the relative time of other events. For later Judaism (the Maccabæan age), the year 312 B.C., the beginning of the Seleucid era, became a starting-point and continued to be used until very late. An effort to begin a national Jewish era with the year of the accession of Simon the high priest (I Mac 14 27, 13 40) succeeded only for a short time. See also CHRONOLOGY.

5. Larger Divisions of Time.

LITERATURE: See Benzinger, *Hebr. Archäologie* (1894), pp. 198–204; Schürer, *HJP*, I, ii, pp. 363–377. A. C. Z.

TIME OF WAR. See WARFARE, § 1.

TIMEUS, tai-mī'ŭs. See TIMÆUS.

TIMNAH, tim'nā, **TIMNITE,** tim'nait (תִּמְנָה, *timnāh*, **Timnath** AV), 'portion'?: **1.** A place in the hill-country of Judah (Gn 38 12, 13, 14), where Judah pastured his sheep. It is mentioned (Jos 15 57) with cities lying S. of Hebron. **2.** A town on the N. border of Judah, W. of Beth-shemesh (Jos 15 10), called a city of Dan (Jos 19 43, **Thimnathah** AV). It was the home of Samson's wife and inhabited by Philistines (Jg 14 1, 2, 5, 15 6, **Timnite**), and, under Ahaz, retaken by them (II Ch 28 18). It is the modern *Tibneh*, W. of *'Ain Shems* (Beth-shemesh). Map II, D 1. C. S. T.

TIMNATH, tim'nath. See TIMNAH, 1, 2.

THIMNATHAH, tim'na-thā. See TIMNAH.

TIMNATH-HERES, tim''nath-hī'rīz. See TIMNATH-SERAH.

TIMNATH-SERAH, -sī'rā (תִּמְנַת סֶרַח, *timnath ṣerah*; in Jg 2 9 written **Timnath-heres**): The inheritance of Joshua, in the border of which he was buried (Jos 19 50, 24 30). Jewish and Samaritan traditions locate Timnath-serah 9 m. SW. of Shechem at *Kefr Ḥâris*, where there are three sacred places which seem to represent the tombs of Joshua, Caleb, and Nun. Ancient Christian tradition, however (followed by most modern scholars), identifies T. with *Tibneh*, a *tell* with many ruins, 10 m. NW. of Bethel. Map III, E 4. In the hill (? Gaash) to the S. of *Tibneh* are remarkable rock-tombs, the largest of which Guérin (*Samarie*, ii, 84–104) believes to be the burial-place of Joshua. See *SWP*, II, 284, 374–378, with plans. L. G. L.

TIMON, tai'mŏn (Τίμων): One of the "Seven" chosen to care for "the daily ministration" in the early Church (Ac 6 5). Nothing further is known of him. E. E. N.

TIMOTHY, tim'o-thi (Τιμόθεος), 'honored of God,' **Timotheus** AV (at times): Paul's beloved disciple and efficient fellow worker, the son of a Greek father and a Jewish mother (Eunice), was born apparently in Lystra, where he was converted on the Apostle's first missionary journey (Ac 16 1; I Co 4 15-17). On the second journey, Paul took Timothy by Divine direction to be his companion in the work of the gospel (I Ti 1 18; II Ti 1 6), and, in order to avoid unnecessary antagonism on the part of the Jews, had him circumcised (Ac 16 1-3). He was left in Berœa with Silas when Paul went to Athens; after joining the Apostle there, he was sent back to establish the church of Thessalonica (I Th 3 1-6); was found with Paul in Corinth (II Co 1 19) and in Ephesus (Ac 19 22); and was employed to compose the distressing troubles of the Corinthian Church, but seems to have been unequal to the task (I Co 4 17, 16 10 f.; II Co 7 6, 12 18). He was associated with the Apostle in writing II Co, and was with him again in Corinth (Ro 16 21) and in Troas (Ac 20 4 f.). During Paul's Roman captivity, Timothy still served him "in the furtherance of the gospel, as a child serves a father" (Ph 2 19-24). His later work seems to have been chiefly in Ephesus and its neighborhood (see TIMOTHY, FIRST AND SECOND EPISTLES TO, § 3 f.), though the author of Hebrews, apparently a friend, gives us our last glimpse of him, as he informs his readers that Timothy has just been set at liberty (He 13 23). R. A. F.

TIMOTHY, FIRST AND SECOND EPISTLES TO: The N T writings which, together with the Epistle to Titus, are usually called the Pastoral Epistles. Unlike Paul's other Epistles, except Philemon, they are addressed to private persons, and, unlike Philemon, they are concerned with the life of churches.

1. Analysis. The contents of the first Epistle may be analyzed as follows:

- Greeting (1 1, 2).
- False teaching and the gospel, ch. 1.
  - Characteristics of false teaching (1 3-11).
  - The gospel which saved Paul, the greatest of sinners, the only source of power (1 12-17).
  - This gospel solemnly committed to Timothy (1 18-20).
- The Church, the household of God, a bulwark against error, chs. 2, 3.
  - Public prayer to be made for all men to God, who wills the salvation of all (2 1-7).
  - The conduct of men and women in public worship (2 8-15).
  - The character and moral qualifications required of those who hold office in the Church, which supports the truth in the world (3 1-16).
- Particular advice to Timothy, chs. 4, 5, 6.
  - As against the errorists (4 1-5), he is to manifest personal godliness and zeal in his ministry (4 6-16).
  - He must regulate the discipline of the Church in regard to old and young, widows, elders, and slaves (5 1–6 2).
  - Miscellaneous exhortations: (a) against errorists, (b) on right use of wealth, (c) against false knowledge (6 3-21).

The contents of the second Epistle may be analyzed as follows:

- Greeting (1 1, 2).
- A personal appeal for loyalty to the gospel (1 3–2 13).
  - Thanksgiving for Timothy's past, and exhortation that he may be zealous and willing, like Paul, to suffer for the gospel of power (1 3-14).
  - Deserters and loyal friends (1 15-18).
  - Renewed appeal to transmit to others the gospel of the risen Christ, even if at the cost of suffering (2 1-13).
- The minister of God and false teachers (2 14–4 8).
  - He must shun profane babblings, which destroy the Church's life (2 14-18); for the holy Church of God can not be overthrown, but is served by the pure (2 19-21).
  - In the coming days of error, he must abide by the gospel revealed in the Scriptures and taught by Paul (2 22–3 17).
  - Charge by the missionary emeritus to Timothy to fulfil his ministry (4 1-8).
- Requests and personal details (4 9-22).

As regards the occasion of the first letter, it is evidently directed against an injurious type of teaching which had invaded the churches in Ephesus and its neighborhood, over which Timothy seems to have held a temporary charge. While concerned primarily with his responsibilities, it was doubtless also meant to uphold his authority among these churches. The burden of its thought is that the pure Apostolic gospel, embodied in the healthy moral life of a well-organized Christian church, is the truth to save the world. Timothy was, therefore, enjoined to see that men of the highest character were appointed as elders and deacons to rule the household of God, and that every grade of service in the Church was worthy of the gospel. Disputation was to be avoided, false teachers were to be silenced, and error was to be devitalized by the purification of the moral atmosphere of the Church.

2. Purpose.

The second letter is more personal than the first. The race of the Apostle had been run. He was a prisoner in Rome, and, lest his son in the faith should not arrive before his death, he wrote this letter solemnly exhorting him to be faithful in the work of the gospel. A masterful personality never can, without deep anxiety, entrust to others the work into which he has poured his own life. In this case, however, Paul felt the need of making the fullest testimony to the power of his gospel, because he was aware that Timothy was faced, not only by false teachers, but by the certainty of being called to suffer for the gospel; and, knowing his disposition, he feared lest his courage and faith should waver.

It is impossible to fit these Epistles, in their present form, into the life of Paul as it is recorded in Acts. Not only are the movements of his assistants, as given in II Ti 4 9-21, inexplicable, but the condition of these churches involves an interval between the Pastorals and the Epistles of the first imprisonment. The first was written probably from Macedonia, the second, from prison. If they came from the Apostle's hand as they are, a place must be found for them after the close of Ac. But the question of Paul's second imprisonment is independent of that of their authenticity. Harnack, who denies the authenticity, believes that the second imprisonment is an assured fact. Notwithstanding Ac 20 25, 38, it is a reasonable inference from Ac 28 30 f. that Paul was not martyred at that time. From Ph 1 25, 2 24; Phm ver. 22, we see that the Apostle expected to be acquitted on his appeal to Cæsar, and the Pastoral Epistles themselves, even if they are not genuine, seem to involve such a tradition. Further, the words of Clement of Rome, that Paul was martyred after "having taught the whole world righteousness, and having gone to the boundary of the West, and having borne witness before rulers" (5 5-7), are most naturally interpreted as meaning that the Apostle, in fulfilment of his wish (Ro 15 23 f.), visited Spain. This is stated in the *Muratorian Fragment* (c. 200), is assumed in the apocryphal *Acts of Peter* (160–170 A.D.), and is affirmed by Eusebius (*HE*, ii, 22 2), relying on tradition.

3. The Historic Situation.

Allowing for differences in locality, the error described in each of the Pastoral Epistles seems to be of the same kind. Vague it may be as a whole, but certain features are clear. The false teachers, by using the freedom of public exhortation and by private intercourse, are spreading errors that eat like a cancer into the healthy life of the Church (II Ti 2 17, 3 5 f.), and are only a premonition of worse evils to follow (I Ti 4 1; II Ti 3 1). They claim to be teachers of the Law (I Ti 1 7), but prate of Jewish fables and genealogies (I Ti 1 4; Tit 1 14, 3 9), and stir up strife with meaningless words, fit only for credulous old women (I Ti 4 7, 6 4). Conscienceless, frivolous, irreligious, mercenary, and spurning authority (I Ti 1 19, 4 2; II Ti 2 16, 3 2-5), they are also sensual, though they preach an unnatural asceticism based on false ideas of the relation between the spiritual and the material (I Ti 4 1-5; Tit 1 10-16); while some claim that the Resurrection is already past (II Ti 2 18), meaning probably the rising into new life at baptism (see HYMENÆUS). This revolt from the pure gospel and Apostolic authority was led by avaricious men within the Church, who were introducing current non-Christian ideas. The error reveals affinities with the Colossian heresy, but has also quite different phases. It was evidently for the most part Jewish, and the materials for such teaching were to be found in the dispersion, though probably no one type is known which corresponded precisely with every detail. In these Epistles rabbinical speculation, combined with magical tendencies, falsely ascetic and practically immoral, is the main type of error. These errorists probably grafted legendary and puerile tales, like the Jewish haggadoth ("fables"), upon the narratives of Scripture and diverted their hearers from the realities of the gospel and a godly life. See JUBILEES, BOOK OF, and FABLES.

4. The False Teachers.

Paul always kept the churches of his own founding under his supervision, but delegated his assistants to extend his work, and in his name to secure permanent results by organization and discipline. Timothy and Titus were his representatives, commissioned, it would seem, with the temporary charge of directing the older churches near Ephesus and the younger communities of Crete into self-government under men of character, and of establishing them by wholesome instruction in the truths of the gospel. These Apostolic deputies did not create any new office, but were to see that leaders of sound doctrine and piety were chosen for the positions of elder and deacon. In the Pastoral Epistles the elder and the bishop are to be identified (I Ti 3 1-7, 5 17-19; Tit 1 5-7), the term "elder" denoting the office, while the term "bishop" indicates the function of the elder who has oversight of the congregation. The second order—deacons, who performed subordinate services—is mentioned only in I Ti. If there were not deaconesses (I Ti 3 11), there was at least in Ephesus a ministry of women.

5. Organization.

It can not be said that the difficulties attending the origin of the Epistles to Timothy and Titus have

yet been satisfactorily solved. The chief objections urged against the Pauline authorship are the following: (1) The false teachers are thought to be Gnostics of the 2d cent. Undoubtedly, some of the descriptions might apply to their speculations, but scholars do not unanimously connect them with any one Gnostic school, and, as we have seen, there were types of Jewish life within the Apostolic Age which were closely akin to the various features of the false doctrine of these Epistles. (2) The ecclesiastical tone is said to reflect the 2d cent. It is held that the earlier freedom of the Spirit is yielding to an episcopal succession for the protection of the faith as a deposit of doctrine (I Ti 6 20; II Ti 1 6, 13 f., 3 14 ff.), that the sacraments are being invested with magical efficacy (Tit 3 5), that there are liturgical and confessional developments (I Ti 3 16, 6 12 f.; II Ti 2 8), and that a higher standard of morality is being demanded of the clergy (I Ti 3 1 ff.; Tit 1 5 ff.). But, as we have already seen, there is nothing either of the diocesan or the monarchical bishop in the functions of Timothy and Titus. Stress is laid on the character of the official rather than on his office, and the organization is similar to that in Ph 1 1; Ac 14 23, 20 28. It is true that the charismatic ministry is passing away, but even in the earliest Epistle of Paul there is evidence that he desired his churches to be organized under the moral leadership of office-bearers whose functions are not unlike those of the elder (I Th 5 11-15). The interpretation of the words "husband of one wife" (I Ti 3 2) is difficult. Their most obvious sense may be the real meaning, *i.e.*, the bishops of the Church must live a married life that is above reproach. But if their meaning be that the bishop who has lost his wife must remain unmarried, they do not involve much advance upon I Co 7 8. On inscriptions of the Augustan Age the word *virginius* is found applied to a man who had been married but once. The advice in I Ti 5 14 also is in accord with I Co 7 39 f., and is quite contrary to the views of the Church in the 2d cent. There are not two standards of morality; indeed, an adverse critic admits that in these Epistles "there still blows a fresh breeze from the Gospels." Nor is the doctrine of the Church and the Sacraments more fully developed than in Eph 4 4-16, 5 14, 23-27. (3) Far more serious is the objection that the doctrine of these Epistles is post-Pauline. It is said that the old intensity has disappeared; that Paul's distinctive doctrine of the mystical union with Christ, of righteousness by faith alone, of the removal of the curse of sin by the Cross, and of the Parousia, is being replaced by emphasis on works, "piety" (I Ti 5 4), and the necessity of "healthy doctrine" (I Ti 1 10); that "faith is changed to orthodoxy" and becomes one virtue among others. But this is an overstatement; for even by comparison with the Epistles of the Judaistic controversy, which are often unjustifiably assumed to contain the sum of original Pauline thought, the Pastorals show much that is indubitably Pauline (cf. I Ti 1 12-16, 2 7; II Ti 1 8-12, 2 8-13; Tit 2 11-14, 3 1-7); while Ephesians and Philippians afford parallels with many of the alleged un-Pauline ideas of the Pastorals (Eph 2 9 f., 16-18, 5 25-27; Ph 2 12 f., 4 8 f.). (4) The language and style present the gravest difficulties. Some of Paul's most distinctive words and particles are absent, and a number of new words involving a change of idea occur, while the energy, sustained periods, and broken construction of the earlier Epistles have given way to a more regular style and stereotyped expressions. The undoubted Pauline coloring of sections of these Epistles has led some scholars to believe that they can discover fragments of the Apostle's letters embedded in them (see McGiffert, *Apost. Age*, pp. 405–414); but the difficulty of conceiving the process by which, out of a vast correspondence, such fragments were preserved and wrought into our Epistles, as well as their homogeneity, invalidates such partition theories. Nor can interpolation be more than a very partial solution. The most reasonable conclusion is that these Epistles represent the mind of Paul, but the change of emphasis in doctrine and the peculiarities of the language constitute a problem not yet solved. Possibly Luke, who was with the Apostle (II Ti 4 11), and whose language and thought in Ac afford striking parallels, had a hand in their shaping.

6. Authenticity.

The external evidence for I and II Timothy and Titus is by no means weak, quotations from them being found very probably in Ignatius and Polycarp, perhaps also in Clement of Rome. Indeed, they are better attested in the Apostolic Fathers than are I and II Th, Gal, or Ph.

Literature: Introduction: For authenticity—Weiss, *A Manual of Introduction to the N T* (Eng. transl. 1887); Zahn, *Introduction to the N T*[3] (Eng. transl. 1908); Hort, *Judaistic Christianity* and *The Christian Ecclesia* (1897); Lindsay, *The Church and the Ministry in the Early Centuries* (1902); Lock, in *HDB*. Against authenticity—Holtzmann, *Einleitung in d. N T* and *N T Theologie* (1897); Von Soden, *Hand-Kommentar zum N T*, III (1893); Harnack, *Chronologie*, i (1897); Jülicher, *Introduction to N T* (Eng. transl. 1905); Weizsäcker, *Apostolic Age* (Eng. transl.); McGiffert, *Apostolic Age* (1897); Moffatt, *Historical N T*[2] (1901) and in *EB*. Exposition: Weiss in *Meyer's Kommentar* (1894); Von Soden as above (both very good); Plummer in *Expositor's Bible*; Horton in *Century Bible* (1901), short but useful; Bernard in *Camb. Greek Test.* (1899). R. A. F.

TIN. See Metals, § 4.

TINKLING ORNAMENTS. See Dress and Ornaments, § II, 2.

TIPHSAH, tif'sā (תִּפְסַח, *tiphṣaḥ*), 'ford': **1.** A city on the W. bank of the Euphrates and on the extreme NE. boundary of Solomon's kingdom (I K 4 24 [5 4]). It is commonly identified with *Thapsacus* on the Euphrates, above the mouth of the *Belik*. It was the most important crossing-place of the Middle Euphrates, and was the head of navigation on the river, being on one of the great commercial routes from E. to W. **2.** A town near Tirzah in the Northern Kingdom, destroyed by Menahem, after he had killed Shallum (II K 15 16). No place corresponding to this name has been found. Thenius suggests that it was a copyist's mistake for Tappuah (q.v.) on the border between Ephraim and Manasseh. C. S. T.

TIRAS, tai'ras (תִּירָס, *tīrāṣ*): A 'son' of Japhet (Gn 10 2). See Ethnography and Ethnology, § 11. E. E. N.

TIRATHITES, tai'rath-aits (הַתִּרְעָתִים, *tir'āthīm*): A family of "scribes" (*i.e.*, learned men) living at Jabez (somewhere in Judah). The notice (I Ch 2 55) is obscure, but probably reflects post-exilic conditions. E. E. N.

TIRE. See DRESS AND ORNAMENTS, § 8.

TIRHAKAH, tẽr-hē'kā *or* tẽr'ha-kā (תִּרְהָקָה [= Egyptn. *Tahruk*], *tirhāqāh*): An Ethiopian prince, son of Piankhi, who was one of the great monarchs of the Nubian kingdom, with its capital at Napata. Many sculptures, including one executed by Esarhaddon at Senjirli, represent him with unmistakable negroid features. While he was acting in the Delta as regent for Shabaka, the Ethiopian king, he led forth the Egyptian army to check the advance of Sennacherib in 701 B.C. (II K 19 9; Is 37 9. In these passages the title "king" is an anachronism). The two armies met at Altaqu, and Tirhakah was defeated. His regency probably continued under Shabataka, the successor of Shabaka, until 691 B.C., when he ascended the throne of Egypt as the third monarch of the 25th dynasty. Twice he met the Assyrian invaders under Esarhaddon; in the first engagement he was successful (673); in the second (670), he was completely routed and driven from Memphis, which he never recovered. After this defeat, Esarhaddon had scarcely withdrawn when the petty kings of the Delta began to plot the restoration of Tirhakah. On the march to restore order the Assyrian monarch died, but Asshurbanipal, his son, led his forces as far south as Thebes, from which he expelled Tirhakah (668). The latter maintained himself in Upper Egypt until his death, in 663. He erected minor buildings at Tanis, Memphis, and Thebes. J. A. K.

TIRHANAH, tẽr-hē'nā *or* tẽr'ha-nā (תִּרְחָנָה, *tirḥānāh*): A Calebite family (I Ch 2 48). E. E. N.

TIRIA, tir'i-a (תִּירְיָא, *tīryā'*): A son of Jehallelel, a Judahite (I Ch 4 16). E. E. N.

TIRSHATHA, tẽr-shē'tha (הַתִּרְשָׁתָא, *hattirshāthā'*, always with the art.; a Persian loan-word = 'his honor,' 'his excellency'): The title occurs in its foreign form in Ezr 2 63; Neh 7 65, 70, 10 1 AV, but is rendered in these passages "the governor" by AVmg. and RV. The conjecture that it was attached to a specific office is not sufficiently supported. It was probably an honorific given to a special royal agent, who had a task to perform and whose official life closed with the performance of that task. In Neh 7 65 it is given to Sheshbazzar. A. C. Z.

TIRZAH, tẽr'zā (תִּרְצָה, *tirtsāh*), 'pleasure': I. A town of Mt. Ephraim, captured by Joshua (Jos 12 24), and subsequently the capital of the kings of Israel from Jeroboam to Omri (I K 14 17, 15 21, 33, 16 6, 8, 9, 15, 17, 23), and the basis of Menahem's revolt (II K 15 14, 16). Robinson, Van de Velde, and G. A. Smith identify with *Tallûzâ*, a little N. of Mt. Ebal; Conder, with *Teyâṣîr*, 11 m. N. of Shechem; and Buhl, with *eṭ-Ṭîreh*. II. A "daughter" of Zelophehad, one of the clans of Manasseh (Nu 26 33, 27 1; Jos 17 3, all from P), perhaps the same as I. L. B. P.

TISHBITE, tish'bait (תִּשְׁבִּי, *tishbī*): Elijah is called "the Tishbite, who was of the sojourners of Gilead" (I K 17 1). The place which gave rise to this name has been identified, with some probability, with the modern *el-Ishtib* (also called *Mar Elias*), a little to the W. of Mahanaim. E. E. N.

TITHE: The rendering of the Heb. *ma'ăsēr* and the Gr. δεκάτη, "the tenth." That there was a very ancient practise of offering a tenth of one's gain to the sanctuary appears from Gn 14 20; He 7 8. With agricultural peoples, this practise naturally tended to settle down to the giving of the tenth of the annual produce. Jacob, however, makes the conditional offer of the tenth of the increase of his flocks (Gn 28 22). In the Mosaic legislation, the law of tithes is given in successive forms. (1) Provision is made (Dt 14 22-29) for the paying of tithes to the sanctuary, there to be eaten by the offerer and the Levite. But for those who lived at a great distance from the sanctuary, the gift might be commuted into money to be spent in a sacrificial banquet. Every third year the tithe was to be distributed to Levites, strangers, and the fatherless. The difference between tithes and first-fruits is not clearly marked, except that the first-fruits were offered to the priests (Dt 26 11). (2) Tithes are prescribed as a means of support for Levites (in Nu 18 21 ff.-[P]), *i.e.*, apparently as remuneration for services, in lieu of a share in the land ("for an inheritance"). But the Levites themselves are required to give of this tithe to the priests (Nu 18 26-28). Both these forms are pure land taxes, and do not include a tithe from the flock or herd. (3) Hence such a tithe is introduced in a third form (Lv 27 32-33 and II Ch 31 5, 6). In later Judaism these forms were combined, yielding two tithes, or an aggregate of one-fifth (20 per cent.) of the product of both soil and cattle. The Pharisees, with characteristic insistence on the literal observance of the Law, tithed even garden herbs (Mt 23 23). A. C. Z.

TITLE ON THE CROSS. See SUPERSCRIPTION.

TITTLE: This word (from the late Latin *titulus*, one of whose meanings was that of a pen-mark over a letter to distinguish it from another one similar in form) represents the Gr. κεραία, 'little horn,' applied by the Greek grammarians sometimes to the accents and other marks. Among the Hebrew scribes, the term signified the small points or lines of certain letters which serve to distinguish them from others of nearly the same form, as ד and ר, ב and כ, ה and ח. Thus a "jot" (*i.e.*, *yōdh*, י, the smallest letter of the Heb. alphabet) and a "tittle" indicate together the smallest requirements of the Law, which Jesus indicated must stand as valid "till all be fulfilled" (Mt 5 18; Lk 16 17); cf. Edersheim, *LJM*, I, p. 537 f. E. E. N.

TITUS, tai'tus (Τίτος): One of Paul's most trusted assistants, of Greek parentage, but of otherwise unknown origin. He was converted probably under the Apostle (Tit 1 4). He was taken by Paul to the Jerusalem Council (Gal 2 1-5; Ac ch. 15), evidently in order that the demand of the Jewish Christians for the circumcision of the Gentiles might be resisted and settled by appeal to his concrete case.

He seems to have been a man of much strength of character. He organized the collection in Achaia for the Church of Jerusalem (II Co 8 6 ff.), and, when grave difficulties arose in the Church of Corinth, Paul sent him in the place of Timothy to handle the delicate situation, which he did with success (II Co 7 6 ff.). He is not mentioned in Ac, and except what may be inferred from the Epistle to Titus (q.v.), nothing more is known of him. R. A. F.

TITUS, EPISTLE TO: One of the group of N T writings known as the Pastoral Epistles. The following is an analysis of its contents:

1. Analysis.
Greeting, based on the gospel 1 1-4.
The character required in the elders to be appointed in Crete (vs. 5-9), especially in view of false teachers, who are described in vs. 10-16.
(a) Within the Church there must be a well-regulated social order, springing from the saving grace of God revealed in Christ, 2 1-15; (b) and to the outside world, both rulers and others, the regenerated Christian character must be displayed, 3 1-8.
Advice to Titus in his dealing with false teachers, vs. 9-11.
Personal details, vs. 12-14.
Conclusion, ver. 15.

2. Historical Situation and Purpose. Paul had visited Crete, and had left Titus to complete the organization of the churches (1 5) (see CRETE). His task is so nearly done that in this letter, carried probably by Zenas, the lawyer, and Apollos (3 13), Paul announces his hope of soon relieving him, and begs Titus to prepare to join him at Nicopolis (3 12), q.v. Though the letter is personal, its contents were probably communicated to the churches; for Titus would need all the Apostle's authority behind him in the difficult task of restraining evil teachers and placing the church life under the oversight of men of the highest moral character. Elders are the only officials mentioned in the letter, and in them there is required "a hold on Christian principles of at least morality or religion, such as would enable them to give hortatory instruction of a salutary kind to all, and likewise to give competent answers to gainsayers" (Hort). The religious environment of the Cretan churches is very similar to that described in I and II Ti, with an increased emphasis on the Jewish character of the false teaching.

3. Authenticity. The same general characteristics as those of I and II Ti have cast suspicion on the Pauline authorship of Titus, though with less reason than in the case of I Ti. For a discussion of these, see also the article TIMOTHY, FIRST AND SECOND EPISTLES TO, §§ 3–6. R. A. F.

TITUS JUSTUS (Τίτιος Ἰοῦστος): A Roman citizen of Corinth who, favorably impressed by Paul's preaching, offered his house as a place where Paul could preach and teach after his trouble with the Jewish synagogue (Ac 18 7). His name is given variously in MSS. as "Justus" only, or as "Titius Justus," or as "Titus Justus." E. E. N.

TIZITE, tai'zait (הַתִּיצִי, *hattītsī*): The designation of Joha, one of David's heroes (I Ch 11 45). The place which gave rise to the name is unknown. E. E. N.

TOAH, tō'ā. See NAHATH.

TOB, tob *or* tōb (טוֹב, *ṭōbh*): A district of Syria. See ARAM, § 4 (5). E. E. N.

TOB-ADONIJAH, tob''-ad''o-nai'jā (טוֹב־אֲדֹנִיָּה, *ṭōbh 'ădhōniyāh*), 'the Lord J" is good': One of the Levites appointed by Jehoshaphat to teach Israel (II Ch 17 8). E. E. N.

TOBIAH, to-bai'ā, **TOBIJAH,** to-bai'jā (טֹבִיָּה, *ṭōbhiyyāh[ū]*): **1.** One of the Levites sent by King Jehoshaphat to teach the Law in the cities of Judah (II Ch 17 8). **2.** The name of a family which could not trace its descent, that went up with Zerubbabel to Jerusalem (Ezr 2 60; Neh 7 62). **3.** An Ammonite, half Jew, and an adherent of Sanballat in his attempt to hinder Nehemiah in repairing Jerusalem (Neh 2 10, 19). By marriage, he was connected with prominent families of Jerusalem (Neh 6 17 ff.). He was dispossessed by Nehemiah of a room in the Temple which had been prepared for him by Eliashib the priest (Neh 13 4 ff.). **4.** One of a company of exiles who came to Jerusalem, bringing gold and silver, the offerings of exiles remaining in Babylon, from which Zechariah in a vision was instructed to make a crown (Heb. "crowns") for Joshua, the high priest (Zec 6 10 ff.; so the text, but some moderns would substitute "Zerubbabel," the secular head of the community, for "Joshua," while others, because of the plural "crowns" and the mention of two persons in ver. 13b, would add "Zerubbabel"). C. S. T.

TOBIT, tō'bit, **BOOK OF:** One of the books of the O T Apocrypha, which takes its name from Tobit, the leading character of its story. It has come to us in a number of versions, Greek, Latin, Syriac, Aramaic, Hebrew, which, while bearing witness to its wide popularity, also complicate the question as to its original form.

1. The Narrative. The story opens in Nineveh, where T. is with his wife Anna and his son Tobias, in exile. Good fortune attended him there as long as Shalmaneser was king, but all changed when Sennacherib came to the throne. Because T. mercifully buried those of his countrymen whom the king had slain, he was compelled to flee the city, and his property was confiscated. Upon Esarhaddon's accession, T. was permitted to return only to meet another terrible affliction—blindness. In his despair he prayed that he might die. At the same time that T. was thus praying, far away in the city of Ecbatana one Sara, the daughter of Raguel, was making the same prayer. Seven times she had been married, and each time, on the wedding-night, an evil spirit, Asmodeus, had killed her husband. God had willed that both suppliants should know of His goodness, and the angel Raphael was sent to accomplish the Divine purpose. When T. was in favor at court, he had committed to Gabael in Rages, a Median city, ten talents of silver. To secure them for his son, he planned to send him to Rages. Raphael so managed that he was chosen as guide, and, as they came to the river Tigris, a fish was captured from which was taken, at Raphael's command, the heart, liver, and gall. When they were approaching Ecbatana, Raphael told Tobias that he should marry Sara, and gave him directions how he should drive away the evil spirit by

burning the fish's heart and liver in its presence. Soon after their arrival Tobias told his desire to Raguel. The father warned the young man of his danger, yet granted his request. No one expected to see him come alive from the fatal room, but the charm had banished the evil spirit, and there was, therefore, great rejoicing during the days of the wedding-feast. Raphael, meanwhile, had gone on to Rages to secure the money, and upon his return all three set out upon the journey home. T. and Anna had become very anxious over the long absence of Tobias, when one day the glad news of his coming filled their hearts with joy. Upon reaching the city, Raphael bade Tobias put some of the fish's gall upon his father's blind eyes. Immediately sight was restored. Thus did God reward the piety of both Tobit and Sara, and T. wrote a prayer of rejoicing and thanksgiving. At last, after years of benevolence and sincere, reverent piety, he came to a ripe age, and urged his sons and grandsons to leave Nineveh for Media. They went after his death, and there Tobias lived to become an old man, hearing just before his death the glad news of the destruction of Nineveh.

So many of the noble ways and teachings of true piety are set forth in this short story that it is not strange that opinion varies as to which

2. The Aim of the Story. is the controlling motive of the whole. Grätz and Neubauer see in it the inculcation of the duty of burying the dead; others the commendation of prayer or almsgiving. The lessons of the book center in the character of T. and Sara, whose piety, constant through suffering and misfortune, conquers, and is wonderfully blessed of God. God's signal care of those who are faithful to Him and His Law is prominently set forth.

Varying with the conceptions of the character of the book and the chief lessons it sets forth, have been the dates to which it has been assigned.

3. Date and Place of Composition. Those who have looked upon the book as an authentic history have placed its date in the 7th cent. B.C. The evidence that T. is a romance is, however, so clear that this early date has found little acceptance among scholars. In seeking a time for it in later days, various conclusions have been reached. Grätz puts it in the time of Hadrian (130 A.D.), Kohut still later in the time of Ardeshir (250 A.D.). As has been repeatedly shown, the mention of the Book of Tobit by Clement of Alexandria and by Polycarp precludes such a late origin. The most probable date is that of the 2d cent. B.C. In II Mac 5 10 Antiochus Epiphanes is said to have "cast out a multitude unburied." This may have given ground for the teaching about burying the dead (chs. 1 ff.). The reference in 14 5 fits this time, as before the beginning of Herod's Temple; so do the general religious conceptions of the book regarding the future. There is no Messianic hope expressed. The author was a Jew, but it can not be definitely decided where the book was written or what was its original language. There is good reason to believe that the story is composite. Elements originally quite distinct, like the story of *Aḥiḳar*, and also the interpolations of moral teachings, have been added to an older and simpler narrative concerning Tobit.

Though used by the early Fathers, the book was not generally considered canonical. The Councils of Carthage (397 A.D.), of Florence (1439), and of Trent (1546) gave it canonical rank. The English Church has made use of it to a limited extent, but not as a part of the Canon. See also Apocrypha, § 4.

J. S. R.

Tochen, tō'ken (תֹּכֶן, *tōkhen*): A village of Simeon (I Ch 4 32). Site unknown. E. E. N.

Togarmah, to-gär'mä. See Ethnography and Ethnology, § 11.

Tohu, tō'hū (תֹּחוּ, *tōḥū*): An ancestor of Samuel (I S 1 1), called also Nahath (I Ch 6 26), and Toah (I Ch 6 34). E. E. N.

Toi, tō'ai. See Tou.

Token: (1) The rendering of *'ōth*, 'sign' (Gn 9 12, 17, 17 11; Ex 3 12, etc.). (2) Of *σημεῖον*, 'sign' (II Th 3 17). (3) Of *σύσσημον*, 'joint sign' or 'signal,' *i.e.*, a sign agreed upon (Mk 14 44). (4) Of *ἔνδειξις*, 'indication' or 'proof' (Ph 1 28). That is, the opposition to the truth manifested by these "adversaries" was conclusive evidence that they were destined to perdition. (5) Of *ἔνδειγμα*, 'evidence,' 'proof,' or 'indication' (II Th 1 5). See also Sign.

E. E. N.

Tokhath, tō'khath. See Tikvah.

Tola, tō'la (תּוֹלָע, *tōlā'*), 'crimson-worm': **1.** The ancestral head of the **Tolaites,** a clan of Issachar (Gn 46 13; Nu 26 23; I Ch 7 1 f.). A kindred clan was that of Puah. **2.** One of the 'minor' judges (Jg 10 1 f.), designated as "Tola, son of Puah, a man of Issachar." It is remarkable (1) that the two names occur here as those of 'son' and 'father,' while in Gn 46 13, they are 'brothers,' and (2) that both names refer to colors. Very little is said of Tola's 'judgeship.' Like the other 'judges,' he was probably little more than a local hero. E. E. N.

Tolad, tō'lad (תּוֹלָד, *tōladh*). See Eltolad.

Toll, Place of. See Tax.

Tomb. See Burial and Burial Customs, §§ 5, 6, under Grave.

Tongs. See Tabernacle, § 3 (3), and Temple, § 16.

Tongues, Confusion of: The result of a primitive interference by Jehovah with the human race whereby its unity was broken, its members failed to understand one another's speech, were "scattered abroad upon the face of all the earth," and, by implication, the one race was subdivided into the existing varieties of men speaking different languages (Gn 11 1-11). The story of the confusion of tongues is associated with that of the building of the Tower of Babel. Its main outline is to the effect that at a date very soon after the Flood, when as yet the whole human species was a single tribe moving from place to place, in the course of its nomadic wanderings it came to Babylonia (the "land of Shinar"). Here a most suitable site for permanent residence was found. It was determined that the tribe should abandon its hitherto nomadic way of life and build a city and a tower. J" (anthropomorphically conceived) came down to view the structure, disapproved

the audacity of the scheme, saw the possibility of indefinite development of arrogance on the part of mankind, and prevented the accomplishment of the plan of building by sending the spirit of confusion and misunderstanding into the midst of the builders. These, now finding further cooperation impossible, scattered and divided into groups and began to speak the several languages since known upon earth.

The aim of the story is manifestly to give an explanation of the origin of so many tongues and nations of men. Just how the legend originated it is not possible to ascertain. It has no parallels in Babylonian lore (against Stade, *ZATW*, 1895, p. 137, and Gunkel, *Schöpfung*, p. 149). In fact, Babylonia seems to be treated in it as a strange country. Some gigantic towerlike building in it, perhaps either unfinished or disused and in partially ruined condition, possibly that near the temple of Belmarduk [see Tower of Babel], excited by its unfamiliarity the sentiments, wonder, and questionings as to its origin. To this the question of how the languages arose was appended, and the legend was thus made to answer the twofold query. But in whatsoever way and wheresoever it may have originated, it was, like all other folk-lore when taken up by the Hebrew people, made the vehicle of religious and spiritual lessons. The chief one of these lies on the very surface. It is the sovereign supremacy of J" involving the irresistibility of His will and the impossibility of thwarting Him. The very disaster which the primitive tribe is represented as desiring to avert, *i.e.*, that of being scattered and subdivided, is visited on its members as a result of Divine judgment for folly and arrogance. The anthropomorphisms of the story are patent. It is exaggerating them, however, to say (Cheyne, *EB*, art. Babel) that they include the elements of J"'s grudging man the strength which comes from union or of the fear of human ambition.

So far as the legend is a vehicle of historical teaching, its kernel consists in the fact of the original unity of the human race and its language. This is a fact reached independently as a scientific conclusion by comparative philologists. Both the stock of vocables (roots) and the aggregate of modes of grouping words together to form articulated sentences (linguistic morphology) are found by philological study to indicate an original unity from which they are deducible as variations. Yet to attempt to classify the multitudes of separate types of speech either actually used or once used and now extinct, is regarded as a futile as well as an impossible task. That all language, however, must have had one primitive source is a view which may well have presented itself in the very earliest periods of human history, and could not have required more than a superficial study of a few dialects of the same general language with their characteristic similarities.

A. C. Z.

TONGUES, GIFT OF. See Church Life and Organization, § 7.

TONGUES, SPEAKING WITH: An experience of Apostolic times resulting in the use of other forms of speech than the vernacular of the speaker. Two variant accounts of the phenomenon, or more probably two distinct types of it, are given, the one found in the Epistles of Paul (for which see Church Life and Organization, § 7), the other in the record of Pentecost (Ac 2 3-13). Exactly what happened on the day of Pentecost seems difficult to ascertain, not, however, because the author of Ac, not being an eye-witness of the events, has misunderstood and misrepresented them (see McGiffert, *Apostolic Age*, 1897, p. 52, note), but precisely because it seems necessary to compare the account in Ac with the gift of tongues as known to and spoken of by Paul and bring the two representations into some sort of relationship with each other. Much of the difficulty will be removed if the two representations are not assumed to be portraitures of the same thing. That the author of Ac had a knowledge of the gift of tongues in the Pauline sense is evident from 10 46, 19 6. He must therefore in 2 3 ff. have had in mind a phenomenon of the same class, but of different specific characteristics. Some have thought that this was nothing less than the supernatural endowment of the speakers at Pentecost with the power of expressing themselves in languages unknown to them before, an endowment of which no trace appears later, therefore a transitory one. Others interpret the passage as meaning that the language spoken was one, but that each listener was enabled to understand what was said as if the speaker were using the listener's own native tongue. This might occur either by an endowment of the listener with the power to understand the speaker's language, or by an actual transformation of that language into the one he was familiar with from childhood. For these explanations there is no sufficient support in the text of the passage. It is more reasonable to look upon the case as involving a simpler process. The differences overcome by the extraordinary endowment depicted in the account were dialectic. They did not amount to differences of language. The list of countries from which the hearers were drawn (vs. 9-11) is long, but does not compel the assumption of as many different languages. Moreover, the word "dialect" (διάλεκτος) as distinguished from language (γλῶσσα) is introduced at the outset, and set over against the Galilean derivation of the speakers (ver. 8); and although "tongues" is later used instead of it (ver. 11), it is evidently as an absolute synonym of "dialect" in order to avoid the repetition of the same term. Further, according to the plan of Ac, the preaching of the gospel to pure Gentiles ignorant of the generic language of the Jews (Aramaic) would be premature at this early stage in the history. The audience at the day of Pentecost must, therefore, be supposed to consist altogether of Jews from Jerusalem, Judæa, and the Dispersion. If so, they all spoke the common Aramaic, but in dialects. A spiritual excitation, similar to that which resulted in the gift of tongues of the Pauline Epistles, empowered the speakers, on the one hand, to overcome the natural dialectic differences, and the listeners, on the other, to understand what was said by the Apostles.

A. C. Z.

TOPAZ. See Stones, Precious, § 2 f.

TOPHEL, tō'fel (תֹּפֶל, *tōphel*): A station on the route of the wanderings of Israel (Dt 1 1). Site unknown.

E. E. N.

TOPHETH, tō'feth (תֹּפֶת, *tōpheth,* **Tophet** AV, except in II K 23 10). The etymology of the word is obscure. It has been suggested that it comes from *tōph,* 'drum,' upon the assumption that drums were beaten in the place so called, to drown the cries of those consigned to suffering there. There is, however, nothing to support such a view. Another suggestion connecting the word with *pāthaḥ,* 'to open' (Pi'el, 'to persuade'), appears equally groundless. It is translated in Job 17 6 RV, in harmony with the context, "spit in the face" ("tabret" AV). This points to a connection with the root *tūph,* 'to spit out,' one of whose secondary meanings is 'to treat with contempt,' 'to regard with loathing.'

1. The Name.

The proper meaning of the word "Topheth" is, then, that of 'a place of loathing,' from the constant expressions of disgust with reference to what was being done in it. When the practise of human sacrifice (making sons and daughters "pass through the fire to Molech") came to be recognized as an abomination in Israel, the places where this was done were called "Topheth" as expressing abhorrence of such practices. One such place, located in the Valley of Hinnom, was especially conspicuous in this respect (Jer 7 31, 19 14; II K 23 10).

2. Topheth, the Place.

From the scattered allusions to Topheth, it is reasonable to infer that it was of the nature of a high place with an altar, constructed, perhaps, in a peculiar way, adapted to the slaughtering of human victims. Accordingly, Jeremiah predicts that the place where Topheth was located should in the future be called "The Valley of Slaughter." The disrepute in which the Topheth in the Valley of Hinnom was held was intensified by Josiah's treatment of it. This king deliberately defiled the place by pulling down the altar, razing the knoll, and pouring all the filth of Jerusalem upon it.

3. Character of Topheth.

The word "Topheth" does not occur in the N T. But in later Christian thought, the distinction between it and the Valley of Hinnom was lost sight of, and it became a most expressive emblem of eternal torment. A. C. Z.

4. Topheth in Later Judaism.

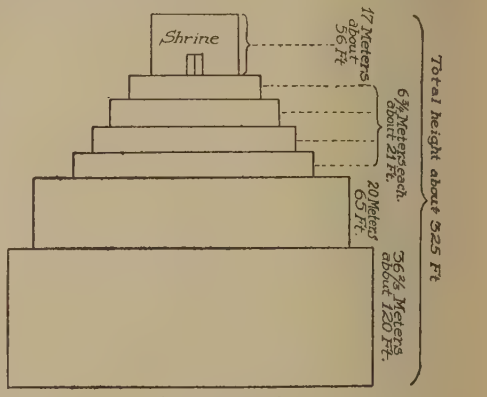
TORMENT, PLACE OF. See Eschatology, § 39.

TORTOISE. See Palestine, § 26.

TOU, tō'u (תֹּעוּ, *tō'ū,* or **Toi,** תֹּעִי, *tō'ī*): King of Hamath (q.v.), who by presents acknowledged David's suzerainty, and also congratulated him on his victories over Hadarezer (II S 8 9 f.; I Ch 18 9 f.). E. E. N.

TOWER. See City, § 3.

TOWER OF BABEL: A huge *ziggurat,* or tower-temple, called *Etemenaki* ('house of the foundation of heaven and earth'), that stood near Esagila, the temple of Bel-Marduk at Babylon (Heb. *Babel*). It was begun by a prehistoric Sumerian king, whose name was unknown even to his Babylonian successors; but was left unfinished, probably on account of political disturbances incident to the entrance of the Semites into Babylonia. For thousands of years its ruins were one of the wonders of the world. Knowledge of it was carried to the Hebrews, and in the J narrative of Gn 11 1-9 we are told how the men of Shinar purposed to build a tower whose top might reach unto heaven, but how J" frustrated them by confusing their tongues, *i.e.,* by mixing the population of Babylonia. Sennacherib endeavored to obliterate it when he destroyed Babylon, but its massive foundations resisted his efforts. Esarhaddon and Asshurbanipal attempted to complete it, but were unsuccessful. Nabopolassar continued



Tower of Babel.

the work, but died before he had finished it. Nebuchadrezzar had the glory of being the first king of Babylon to bring it to completion. In his inscriptions he gives an accurate account of its appearance. The bottom stage was 300 ft. in length and breadth, and about 120 ft. in height; and above this were six other stages that diminished continually in size. Since the decline of Babylon, its ruins have served for centuries as a brick quarry for all the surrounding country, so that now all that is left of the tower is a hole 300 ft. square where the foundations once stood.

Literature: Reports of the excavations at Babylon of the Deutsche Orientgesellschaft; Weissbach, *Der alte Orient,* v, 4; *KAT*³, p. 396. L. B. P.

TOWER OF DAVID, HANANEL, MEAH, THE FURNACES. See Jerusalem, § 38.

TOWER OF EDER, of THE FLOCK. See Eder.

TOWER OF LEBANON: An imaginary structure, conceived of as an ideal of beauty and symmetry (Song 7 4), such a location being naturally thought of as supremely prominent and beautiful. E. E. N.

TOWER OF PENUEL. See Penuel.

TOWER OF SEVENEH. See Seveneh.

TOWER OF SHECHEM. See Shechem.

TOWER OF SYENE. See Seveneh.

TOWN. See, in general, City.

TOWN CLERK (γραμματεύς): An official of varied power and functions at different periods and in different parts of the Greek world, and recognized by the Romans in their colonial government. In imperial times, the Ephesian clerk ranked next to the highest native official, the *boularch* (president

of the *boulē*, the city 'council,' or 'senate'), and was called, with apparent indifference, the city (town) clerk (*γραμματεὺς τῆς πόλεως*), the people's clerk (*γραμματεὺς τοῦ δήμου*), and the senate clerk (*γραμματεὺς τῆς βουλῆς*). He audited the accounts of the Bank of Ephesus in the Artemisium, and, in virtue of his important official position, though a native, not a Roman, official, came into close contact with the proconsul of Asia, whose residence at that time was Ephesus. He is referred to but once in the N T, in connection with the riot in Ephesus brought about by Demetrius the silversmith (Ac 19 35). He succeeded in quieting the tumult, and, in a speech which shows a clear understanding of his own responsibility and the legal procedure possible for the complainants (vs. 35-40), dismissed the assembly. Since the clerk was accountable to the proconsul, it is to his regularly constituted court that he suggested recourse be had (ver. 38. The plural "there are proconsuls" ["deputies" AV] is purely general, referring to the official as a class). J. R. S. S.

TRACHONITIS, trac″o-nai′tis (*Τραχωνῖτις*, from *τραχύς*, 'rough,' the rendering of the Arab. *wa'ar*, 'waste region' = Heb. *ya'ar*, 'thicket,' 'jungle'): A rugged and inaccessible region 370 sq. m. in extent, lying S. of Damascus and between the Antilebanon range on the W. and the mountains of Batanæa on the E.—the modern *Lejā*, which is really the lava-field formed in prehistoric times from the craters of the mountains of Hauran on the S. and SE.

J. R. S. S.

TRADE AND COMMERCE: The Israelites were not, originally, a trading people. As nomads, they were able to provide, for the most part, for all their necessities, and were not dependent on other people. It is not likely that they carried on any extensive trading operations, until they had become welded into one nation in the Kingdom period. When Israel entered Canaan, it found there a people long accustomed to trade, and, as this naturally centered in the Canaanite cities, it was not until these cities had passed into Israelite control and their population had become absorbed into Israel that the Israelites themselves became interested in trade. By the time of the establishment of the Kingdom, this process was about completed.

1. Introductory.

In this period, however, several factors conspired to give trade a more important place in Israel's life. In the first place, city life now developed more rapidly. Jerusalem, and later Samaria, as capital cities, became centers of commercial activity. These and other cities, as they grew in population, became markets for the exchange of commodities. Cities containing sanctuaries were particularly likely to become markets. They were places where the countrymen could bring the products of their farms, their flocks, and their looms, and exchange these for articles manufactured in the cities or brought there for sale from other countries. An additional factor was the closer relations with other nations, especially Syria, Phœnicia, and the Assyrian Empire. From about 900 to 734 B.C. Damascus was the chief city of a large and flourishing Aramæan kingdom which, with other Aramæan states to the NW. and N., was largely interested in trade. Assyria attained to the height of her power in the 8th and 7th cents. B.C. These political consolidations gave a great impetus to trade all through SW. Asia, and Israel was by no means unaffected by them. In the third place, kings interested themselves in trade, probably as much for their own personal gain as for any national advantage. Solomon seems to have given great attention to commerce. He equipped a trading fleet at Ezion-geber on the Red Sea, manned it with Phœnician sailors, loaded it, presumably, with suitable articles of exchange, and sent it once in three years to Ophir (q.v.), whence it brought back gold, almug-trees, and precious stones (I K 9 26 ff., 10 11 f.), also silver, ivory, apes, and peacocks (10 22, navy of Tarshish = 'a fleet of large vessels, such as the Phœnicians used in their trade with Tarshish'). The visit of the queen of Sheba (SW. Arabia) was also probably not without commercial considerations. The reference (I K 10 15) to "the traffic of the merchants" as a source of revenue implies the levying of toll on traveling traders. The traffic in horses and chariots (I K 10 28 f.) has reference to the importation of horses from *Mutsri* and *Kue* (Cappadocia and Cilicia, so Winckler in *KAT*³, p. 238 f.), probably for the king's own use, though possibly also to sell to other countries, as Egypt. I K 10 28 should read "and the export of horses for King Solomon was from Mutsri and Ḳue. The king's traders procured them from Ḳue at a price." When Omri, the ablest of the kings of N. Israel, was compelled to give Syrian traders bazaar quarters in Samaria (I K 20 34), he probably sought to offset this disadvantage by cementing a marriage alliance with the royal house of Phœnicia, the great trading nation. This gave him an opportunity to market the immense tribute of wool he received from the subject Moabites (cf. II K 3 4). Ahab, the son of Omri, was quick to take advantage of a victory over Benhadad to secure trading quarters for Israelite merchants in Damascus (I K 20 34). Jehoshaphat made an (unsuccessful) attempt to reopen the trade on the Red Sea (I K 22 48). Such incidental references in the brief record in I and II K show that the kings of Israel took an active part in the commercial operations of their day. While the Jews were in exile, they lived in the midst of a flourishing commercial environment, and doubtless many became closely identified with it. At the Return the majority of these probably preferred to remain in the East, and the colony of returned exiles was made up mostly of agriculturists. Nevertheless, in the century between the Return (586) and Nehemiah (444) a considerable commercial life had developed in Jerusalem, as such passages as Neh 3 8, 11, 31, 5 1 ff., 13 15 ff. abundantly testify. The great system of roads constructed by the Persians was conducive to a further development of commerce throughout their empire, and the introduction of Greek civilization, with its many Greek cities or colonies, scattered here and there throughout SW. Asia, was most closely connected with the pursuit of trade. Under the Roman dominion the commerce of the East attained to vast proportions.

At the same time, Israel in Palestine, especially that part of it occupying Judæa, never became dis-

tinctively a trading people. Down to the fall of the Jewish state they retained much of their early simple predominantly agricultural (or pastoral) type of life. The Canaanites and Aramæans to a large extent, and the Phœnicians almost altogether, gained their living from trade; Israel did not. This is the reason, probably, why references to trade are, comparatively, so few and vague in the O T. Even the Law contains but a few enactments touching the subject, and these are of the simplest character. The prophets, who lived so close to the life of their times, touch upon it only incidentally, though such passages as Is 2 7, 3 16 ff., 5 8; Am 2 6, 4 1, 8 4 f.; Mic 2 1 f.; Hos 12 7, show that much of it was present before their eyes, while such descriptions of foreign commerce (see TYRE) as we find in Is ch. 23 and in Ezk ch. 26 f. show how wide-spread was the knowledge of this in Israel. While the prophets were, on the whole, in favor of the more simple and less luxurious type of life, they did not condemn trade as such, but only the greed, selfishness, oppression, and dishonesty so often manifested in connection with it.

2. Trade-Routes.

Palestine is so situated that the trade between Egypt and Arabia on the one hand, and Syria, Mesopotamia, and the farther East on the other, must touch its borders very closely, though it need not pass directly through the country. The great trade-routes of antiquity, consequently, were vitally related to Israel. (1) From Damascus, where the routes from the East converged, a road led past Mt. Hermon and the sources of the Jordan to Tyre. Thence it ran S. along the coast to Acco, where it divided, one branch following the coast closely, the other crossing the E. part of Mt. Carmel and running along the E. edge of the coast plain. At Ashdod, these roads united, and continued along the coast *via* Gaza to Egypt. (2) Another route from Damascus crossed the Jordan S. of Lake *Ḥuleh*, touched the NW. shore of the Sea of Galilee, thence passed SW. across Galilee *via* Nazareth and the Plain of Esdraelon, and on *via* Megiddo to its junction with route (1), at a point about 10 m. E. of Cæsarea. (3) From Damascus toward W. Arabia a great road ran along the E. border of Palestine and Moab to *Ma'an* and Elath (on the Red Sea, Gulf of Akaba) and thence to the various cities of SW. Arabia. (4) From the E. Jordan regions (Gilead, etc.; cf. Gn 37 25) a route crossed the Jordan near Bethshan, and, passing through this city, led up the Valley of Jezreel and through the E. end of the Plain of Esdraelon and thence through the Plain of Dothan to its junction with the coast road to Egypt. (5) From SW. Arabia several routes (one *via* Elath, another *via Ma'an* and Petra) traversed the region S. of Palestine and converged at Gaza, where they met the great seacoast route between SW. Asia and Egypt. With the exception of routes (2) and (4), none of these roads traverses the territory actually occupied by the Israelites, who, dwelling for the most part on the highlands, were somewhat isolated. The more advantageous position of Zebulun and Issachar, who dwelt in the Plain of Esdraelon, where routes (2) and (4) were joined by several cross-country roads, is reflected in Dt 33 18 f. The main routes were, however, easily accessible from the highlands. An important road ran along the crest of the central range. From Hebron, where several roads from W., S. and E. converged, it ran N. to Jerusalem, Bethel, Shechem, and on to Bethshan, and from each of these places roads diverged E. and W. to the different parts of the land. Jericho also was a meeting-point of roads leading up and down and across the Jordan to the highlands on either side.

3. Terms for Trade in the O T.

Although Israel was not a trading nation, there was a great deal of traffic of the simpler sort carried on within the nation between city and country, between individuals, etc., and the terms connected with such traffic are quite numerous. Terms signifying **buy** are *kārāh* (Dt 2 6; Hos 3 2), *lāqaḥ*, 'to get' or 'to take' (Neh 5 3, 10 31), *qānāh*, 'to acquire,' the most-used term (Gn 33 19; Lv 25 13 ff., etc.), *shābhar* (Qal.), used especially of grain purchase (Gn 41 57, etc.), and in the N T, ἀγοράζειν (*passim*), ὠνεῖσθαι (Ac 7 16), and ἐμπορεύεσθαι (Ja 4 13, "trade" RV). For **sell** the common word is *mākar* (Gn 25 31, etc.), while *shābhar* (Hiph.) is used of grain (Gn 42 6, etc.). In the N T ἀποδιδόναι, πιπράσκειν, and πωλεῖν occur. For trade and traffic we have *nāthan*, 'to give' (Ezk 27 12 ff.), *ṣāḥar* (Gn 34 10, 21), ἐργάζεσθαι (Mt 25 16; Rev 18 17), and ἐμπορεύεσθαι (Ja 4 13). *Sāḥar*, 'to go about here and there,' in the participle form *ṣōḥēr*, is often rendered **merchant**, and its derivative noun, *ṣaḥar*, **merchandise**, indicates that the "merchant" was originally a pedler. The proper noun *k'na'an* and the adj. *k'na'ănī* meaning "Canaanite" (including the Phœnicians) is often used in the sense of 'merchant,' or 'trader,' indicating that nearly everything outside of ordinary domestic barter was originally in the hands of the Canaanites and Phœnicians (Job 41 6; Pr 41 24, etc.). In I K 10 15 and II Ch 9 14 we have *'anshē ha-tārīm*, 'men who spy out,' like *ṣōḥēr*, for itinerant traders (**chapmen** in II Ch 9 14 AV). Each of the Eng. words **wealth, riches, goods, substance, merchandise, wares,** and **price** has behind it a great variety of Heb. and Gr. terms, one of which, *miqneh* (*e.g.*, Job 1 3), means also 'cattle,' indicating that once cattle were the chief item of wealth. The terms for **caravan,** sometimes called **company,** are related to terms meaning 'path,' or 'to go,' or 'to wander' (Gn 37 25; Job 6 18 f.; Is 21 13). For **tribute** there are five different terms, none of which is especially significant. For both **lending** and **borrowing,** the most-used term was *lāwāh* (Ex 22 25; Dt 28 12; cf. esp. Neh 5 4). *Nāshā'*, *nāshāh*, and *nāshak*, 'to bite,' were used especially of loaning on interest (*māshshā'* and *mashshā'āh*), which was not viewed favorably by many (Dt 24 11; Neh 5 3 ff.; Ps 15 3; Ex 22 25 f., etc.). *Neshek*, **usury,** which was perhaps originally not considered the same as interest (cf. Nowack, *Arch.* I, p. 354), was severely condemned (Lv 25 36; Dt 23 19, etc.). From the verb *nāshāh* we have *nōshēh* (participle), 'creditor' (II K 4 1), and from the same root come the words for **debt.** In the N T δανειστής is **creditor,** while δάνειον (Mt 18 27), ὀφειλή (Mt 18 32), ὀφειλόμενον (Mt 18 30), and χρεωφειλέτης (Lk 7 41) stand for **debtor.** For **mortgage** (vb.) we have *'ārabh*, 'pledge' (Neh 5 3; cf. Eph 1 14, ἀρραβών), and for **pledge** or 'security' *ḥābhal*, *ḥābhōl*, and *ḥăbhōlāh*

(Ex 22 26; Ezk 33 15, 18 7). To **pay** is *nāthan*, 'to give' (Nu 20 19), *shālam* (Ex 21 36), *shāqal*, 'to weigh' (Ex 22 17) and, in the N T, *ἀποδιδόναι* (Mt 5 26). In the N T for **changer of money** we have *κολλυβιστής* (Jn 2 15), from *κόλλυβος*, (1) 'a small coin,' and then (2), 'rate of exchange,' and *κερματιστής* (Jn 2 14), from *κερματίζειν*, 'to make small change' (cf. *κέρμα*, 'a small coin,' ver. 15), also *τραπεζίτης* (Mt 25 27, from *τράπεζα*, 'table'), a 'money broker,' or 'banker.' The word *τράπεζα* is rendered **bank** in Lk 19 23. In Lk 16 6 f. we have *γράμμα*, 'writing,' rendered **bond** (RV), or **bill** (AV), meaning a note, or acknowledgment of debt, signed by the debtor (see Edersheim, *LTM*, II, p. 272 f.).

4. Articles for Trade.

While in ordinary years, with careful cultivation, Palestine always yielded more than sufficient for home consumption, the surplus for export was never very great. In favorable years, grain and olive-oil could be exported (I K 5 11; cf. Ac 12 20). Balm (q.v.), tragacanth gum, myrrh, or *ladanum*, pistachio-nuts, and almonds (Gn 37 25, 43 11) were also exported, especially from Gilead. Wool and linen, and probably other products of the loom, could be marketed (cf. Pr 31 13 ff., 24). Pottery also was made in great quantities, and salt (from the Dead Sea) was an important item of trade. In N T times the export of cured fish from the Sea of Galilee was very large. Imports would be metals, precious stones, curiosities, and articles of luxury, such as incense, ointments, and perfumes, things made of ivory and precious woods, silks (cf. Am 3 12), and fine linen, such articles as are mentioned in Is 3 16 ff., dates from the desert, timber from Lebanon, weapons, horses, etc. Slaves also were bought and sold in great numbers (cf. Am 1 6, 9). For the trade of Tyre see Ezk ch. 27.

5. Business Methods.

The earliest business methods of the Israelites were, doubtless, very simple, such as mere barter and exchange of commodities. With the increase in the use of money, methods became more complex. Goods were transported mainly by beasts of burden, the ass, the mule, and the camel. With ships and ship-commerce the Israelites had almost nothing to do. The only harbor on that part of the coast controlled by them, Joppa, did not come into their possession until the Maccabæan period, and the Israelites never were a seafaring people.

The trader peddled his wares from house to house (cf. Pr 31 24), or hawked them through the streets (cf. Neh 13 16). In larger cities, such as Samaria, there were "streets,"—*i.e.*, bazaar quarters,—where foreign merchants exhibited their goods (I K 20 34, etc.). In process of time, gilds and gild-quarters were to be found in the principal cities (cf. Neh 3 8, 11, 31; also I Ch 2 55, 4 21, where the same fact is evidenced). On all foreign trade custom, or toll, was demanded, perhaps also for the use of the highways in crossing Palestine from one country to another. Loans, mortgages, and leases were common. Money was placed on deposit to draw interest (Lk 19 23). In ancient Babylon, interest rates were from 10 to 20 per cent., in Greece from 12 to 20 per cent.; in Roman times they were somewhat lower. These more highly developed commercial transactions were probably not common in Israel until after the Exile.

LITERATURE: Benzinger, *Heb. Arch.* pp. 218–224; Nowack, *Heb. Arch.* pp. 247–251; G. A. Smith, article Trade and Commerce in *EB*, especially valuable for its maps of trade-routes; Bennett in *HDB*; Buhl, *Geog. Palästina*, pp. 125–131. E. E. N.

TRADITION (*παράδοσις*, 'a giving over'): This word signifies the action of transmitting the account of an event, or the teaching of a matter, then the thing itself that is transmitted. All religions have their traditions. Judaism in the days of Jesus made much of tradition (Mt 15 2 f.; Mk 7 3 f.). The Sadducees denied the authority of mere traditional interpretations of the Law; but the Pharisees claimed that the only difference between the written body of the Law and the traditional precepts attached to it was one of form (*Berakh.* 5a). Some even went to the extent of claiming that oral tradition was of superior authority to written law, since the latter depended, after all, on the oral teaching of Moses. The earlier traditions were legal or prescriptive; they were called *Hălākhāh*[*-khōth*] ('that which is custom'). So far as they were narrative (legendary), they made up the *Haggādhāh* ('what is narrated'). As a reiteration of the Law, they were called *Mishnāh* ('repetition'). As a series of questionings or investigations into the meaning of the Law, they were called *Midhrash* ('search'), and as a means of teaching, or body of what is taught, they took the name of Talmud. Jesus and His disciples minimized the authority and value of these traditions, bringing them in every case to the ethical standards of a true love of God. A. C. Z.

TRAFFIC. See, in general, TRADE AND COMMERCE.

TRAINED ARMY. See WARFARE, § 2.

TRANCE. See REVELATION, IDEA OF, § 9, and DISEASE AND MEDICINE, § 5 (8).

TRANSFIGURATION: The glorified manifestation of Jesus to His three most intimate disciples on a "high mountain" (Mt 17 1-8 and ‖; cf. II P 1 17 f.). The time of the event is fixed by its connection with the visit of Jesus to Cæsarea Philippi and the disciples' confession of Him there as the Messiah (Mt 16 13 ff.). The place has been made the subject of various conjectures. In ancient times there were those who thought the Transfiguration occurred on the Mt. of Olives. But nothing that precedes the account indicates a journey to Jerusalem by Jesus and His disciples so soon after the events of Cæsarea Philippi. Another ancient view supported by Jerome (*Ep.* xxvii, *Epitaph. Paul.*) identifies Mt. Tabor near Nazareth as the Mount of Transfiguration. This belief underlies also the annual celebration of the event by the Greek Church under the name of *Thaborion* (*Θαβώριον*); but the distance from Cæsarea Philippi and Jesus' appearance immediately after the Transfiguration in Capernaum (Mk 9 30) show this view to be improbable. And the fact that there was at the time a village on the summit of Tabor (Jos. *BJ*, IV, 1 8; II, 20 1), rendering impossible the solitude in search of which Jesus went upon the mountain, positively excludes its histo-

ricity. Accordingly, the general consensus of recent investigators has fixed upon the Mt. Hermon region in general as the place best corresponding to the conditions, though it leaves undetermined the special summit of the range, which probably served as the scene of the occurrence.

Just what took place in the Transfiguration it is perhaps impossible to define in more precise terms than those given in the Gospel narrative. Here the affair is given as a vision (*ὅραμα*), and undoubtedly as an objective one. The physical appearance of Jesus was changed in such a way as to impress those with Him of a heavenly quality. He was further seen to converse with Moses and Elijah. The minds of the witnesses were so overwhelmed by the experience that Peter, as their representative and spokesman, uttered words which the narrator explicitly describes with the suggestion that they lacked in coherency and reason.

Of greater importance is the significance of the event both for Jesus and the disciples. For Him, it was in the nature of a preparation for the strenuous task which awaited Him. For them, it was a means of assurance that whatever might befall, their Master had a mission from God, and the events of His subsequent life must be interpreted consistently with this fact. This was further the general purport of a declaration through a voice which they recognized to be that of God Himself (Lk 9 35). A. C. Z.

TRANSGRESS: This word and its derivatives (transgressor, transgression) represent that aspect of sin according to which it is viewed either as: (1) 'Disloyalty' or 'treachery,' *bāghadh* (Ps 59 5; Pr 13 15; I S 14 33, "dealt treacherously" RV; cf. Ps 25 3; Hab 2 5). (2) A trespass, or interference with the rights of J" in matters devoted to His service (*mā'al*, I Ch 2 7, "trespass" RV; cf. I Ch 5 25, 26 16, 28 19, 36 14; Ezr 10 10; Neh 1 8; but Pr 16 10, "transgress"). (3) A passing over a line and stepping upon forbidden ground (*'ābhar*, Nu 14 41; Jg 2 20). This is exactly reproduced in the N T words *παραβαίνειν*, *παραβάτης*, and *παράβασις* (Mt 15 2 f.; Gal 2 18; Ja 2 9; Ro 4 15). (4) A 'rebellion,' or 'revolt' (*pesha'*, I K 8 50; Ezr 10 13; applied by the Prophets in matters of religion, Is 43 25; Ezk 18 22 ff., etc.). (5) A 'violation of law' (*ἀνομία*, I Jn 3 4; but "lawlessness" RV; cf. the citation from the LXX. in the narrative of the Crucifixion, Mk 15 28 and ‖). A. C. Z.

TRANSLATION: This term renders in the O T the Heb. word *ha'ăbhīr*, Hiph. of *'ābhar* (II S 3 10) in its primitive sense of transferring. In the N T, it denotes (1) figuratively, the passage of the believer from the kingdom of darkness into that of light (*μετάστασις*, Col 1 13), and (2) specifically, the exceptional passage of Enoch from the earthly to the heavenly life without experiencing death (*μετάθεσις*, He 11 5). A. C. Z.

TREAD: In the phrase "tread out the corn" (I Co 9 9; I Ti 5 18) the word is used as the equivalent of 'thresh.' See AGRICULTURE and illustration on p. 18 f. See also VINES AND VINTAGE, § 1. E. E. N.

TREASURE: (1) In the O T this term is usually the rendering of *'ōtsār*, 'something laid up or away,' and is used of royal treasures, gold, silver, and similar things (I K 14 26, 15 18, etc.), of the treasures of the sanctuary (I K 7 51, 15 18, etc.), and of goods or wealth in general (Pr 8 21, 15 16, 21 6; Jer 49 4, etc.). It is also used somewhat figuratively of the resources of nature which are at the disposal of God (Dt 28 12; Job 38 22). (2) *ginzīn* (Aram.) is used of the royal treasures of Persia (Ezr 5 17, 6 1, 7 20). (3) *ḥōsen* (from *ḥāṣan*, 'to preserve') is twice rendered "treasure" (Pr 15 6; Ezk 22 25). (4) *maṭmōn*, something 'hidden' (Gn 43 23; Job 3 21; Pr 2 4; Jer 41 8 AV). (5) *mikmannīm* (Dn 11 43). (6) *miṣkᵉnōth* (pl.), from perhaps Assyr. *šakânu*, 'to place' (goods); only in the combination *'ārē miṣkᵉnōth*, 'cities of storing,' *i.e.*, magazine cities (Ex 1 11). (7) *'āthūdh* (variant for *'āthīdh*, 'ready,' 'prepared'; Is 10 13; cf. Est 8 13). (8) *sāphūn* (pres. ptcpl.), 'hidden' things (Dt 33 19). (9) *θησαυρός*, *θησαυρίζειν*, the N T equivalent of (1), above (Mt 2 11, 6 19, etc.). (10) *γάζα*, a Persian word (Ac 8 27). E. E. N.

TREASURER: This term, as used in the EVV, properly renders only the Heb. *gizbar* (from the Pers. *ganjvar*), the title of Mithredath, a Persian official (Ezr 1 8; cf. also 7 21 and the Aramaic variant *gᵉdhābhᵉrayyā'*, Dn 3 2 f.). In Is 22 15 the title given to Shebnah is *ṣōkhēn*, of which "treasurer" is a somewhat too specific rendering, since *ṣōkhēn* means 'steward' or 'caretaker' in general. In Neh 13 13, the expression "I made treasurers" is the rendering of but one word, a verb, in the Heb. and is not of technical significance. Its meaning is explained at the end of the verse. The Gr. title of Erastus (Ro 16 23, "chamberlain" AV) is *οἰκονόμος*, 'steward.' The duties of the *οἰκονόμος* of a city included the management of its finances, and "treasure" RV is an adequate rendering. A. C. Z.

TREASURY. See TEMPLE, § 32.

TREE: This is the rendering of the Heb. עֵץ, *'ēts*, and of the Gr. *δένδρον* or *ξύλον*. In the Arabian desert trees grow only in watered oases; consequently, they shared the sanctity of springs in the esteem of the primitive Semites (see SEMITIC RELIGION, §§ 8, 10). Among the Canaanites and Hebrews, tree-worship lasted down to late times (Gn 12 6 f., 13 18, 21 33, 23 17, 35 4, 8; Ex 3 2; Dt 12 2, 16 21; Jos 24 26; Jg 4 5, 6 11, 19, 24, 9 37; I S 14 2, 22 6, 31 13; II S 5 24; I K 6 29, 32, 35, 14 23; II K 16 4, 17 10; Ps 52 8, 92 13; Is 57 5, 65 3, 66 17; Jer 2 20, 3 6, 13, 17 2; Ezk 6 13, 20 28). Even when this cult was abolished, a memory of it survived in poetry (Ps 104 16, 148 9; Is 44 23, 55 12). Trees were also cultivated for their fruit (Gn 1 11; Dt 6 11; Ec 2 5 f.), and one of the first efforts of an enemy was to cut them down (Dt 20 20; II K 3 19, 25; Jer 6 6). A blighting of the fruit crop was regarded as a sure sign of the anger of J" (Ex 9 25, 10 15; Lv 26 20; Dt 28 42; Jer 7 20; Jl 1 12, 19; Hag 2 9; Rev 7 1, 3, 8 7), and, on the other hand, a plentiful harvest was a token of His favor (Lv 26 4; Ezk 34 27, 36 30, 47 7; Jl 2 22). To propitiate Him, the fruit of trees was not eaten for the first four years (Lv 19 23), and first-fruits were offered (Ex 22 29). For other uses of trees see Gn 18 4, 8; Ex 15 25; Jg 9 48; I K 5 10; Is 40 20, 44 14 f.; Jer 10 3. In Heb. the word *'ēts* is used also for 'wood' or 'beam,' hence to "hang on a tree" (Gn 40 19; Dt

21 22 f.; Jos 8 29, 10 26 f.; Est 2 23; Ac 5 30, 10 39, 13 29, etc.) means to suspend on a gallows or cross.

Trees were favorite subjects for parables among the Hebrews (Jg 9 8-15; I K 4 33; Mt 3 10, 7 17 f., 12 33). In poetry they stand as a figure of longevity (Is 65 22), or of strength and pride. Their felling is a symbol of the sudden destruction that overtakes the arrogant (Is 2 13, 10 34 f.; Ezk 17 22 f., 31 3-14; Job 19 10, 24 20; Ec 11 3). The forest fire is also used frequently as a symbol of national disaster (Is 9 18, 10 17-19; Ezk 20 47). The righteous is compared to a fruitful, well-watered tree (Jer 17 8; Ps 1 3; Pr 3 18, 11 30, 13 12, 15 4; Mt 3 10, 7 17, 12 33), which, even when it is cut down, sends up new shoots from the roots (Is 4 2, 6 13, 11 1). For the different kinds of trees in the Bible see PALESTINE, § 21. L. B. P.

TRENCH. See WARFARE, § 3, and CITY, § 3.

TRESPASS-OFFERING. See SACRIFICE AND OFFERINGS, § 9.

TRIAL. See LAW AND LEGAL PRACTISE, § 4.

TRIAL OF JESUS. See JESUS CHRIST, § 16.

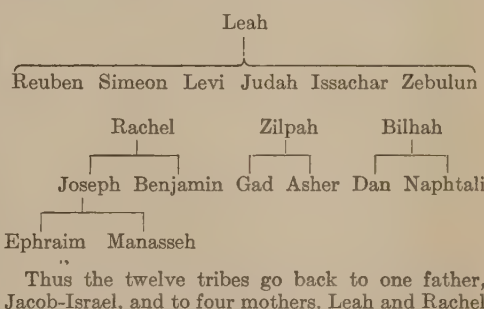
TRIBE, TRIBES: In the O T these terms are the translation of two Hebrew words, *shēbheṭ* and *maṭṭeh*; in the N T they render *φυλή*. With two exceptions (Is 19 13, "tribes" = 'nomes' of Egypt, and Mt 24 30, in a general sense), these words are always applied to the twelve tribes of Israel. Until the monarchy effaced it, the tribal form of social organization prevailed in Israel. Even then the people clung to it as an ideal, and it still appears in the Apocalypse of the N T (Rev ch. 7).

Our knowledge of tribal customs and laws among the Hebrews is supplemented and confirmed by what has been learned of similar institutions in ancient Arabia. The fundamental unit was the clan, and a tribe was constituted by the union of several clans. In the O T there are two words for "clan," *mishpāḥāh*, translated "family," and *'eleph*, a community or association (EV "thousand"). The clan was further subdivided into "houses" or "father's houses," but the sept, recognizing the individual rather than the family group, was the basis of tribal organization. The leaders of the tribes are termed "princes" or **rulers** (Ex 34 31), **heads** (Nu 1 16), or **chiefs** (Gn 36 15 ff., **dukes** AV), though their common title is "elders," which corresponds exactly to the Arabic *sheik*. The council of the elders would answer to the *divan* among the Arabs. Tribal brotherhood was based upon blood relationship, real or assumed, and participation in a tribal cult. Traces of tribal religion in the form of totemism and ancestor-worship are supposed to be found in the O T. "Simeon," according to the etymology of Gn (29 33), is derived from *shāma'*, 'to hear'; but many scholars consider it an animal name, synonymous with the Arabic *sim'u*, which denotes a cross between a wolf and a hyena. In addition Leah ('wild cow'?), Levi (as if gentilic from "Leah"), and Rachel ('ewe') have been used as props for this theory. Philologically, this view has a shaky foundation. In support of the theory of primitive ancestor-worship, the mourning customs, the tombs of the patriarchs, and especially the pillar at Rachel's grave (Gn 35 20) have been advanced, but without sufficient reason. Gad is the name of an ancient Semitic god of fortune (Is 65 11; and cf. Aramaic inscriptions), but there is no adequate reason for asserting that he was the tribal deity of the Israelitic tribe of the same name. If the Hebrew clans ever had tribal cults, the religion of J" effectually obliterated them. The forms of idolatry against which the prophets thundered were borrowed from their neighbors. See SEMITIC RELIGION, § 5.

1. Tribal Organization.

According to the O T, the twelve sons of Jacob were the founders of the Israelitic tribes. The number twelve has caused some interpreters unnecessary difficulty; according to Cheyne, it is due to a hieratic theory, Winckler prefers to refer it to mythological influences, while Stade thinks it is based upon the prefectures of Solomon. Rejecting these conjectures, we ask why could Jacob not have had twelve sons as well as any other number? The real problem lies in the general principles which are assumed by the interpreter. Without any adequate proof it has been laid down as an axiom that "New nations never originate through the rapid increase of a tribe; new tribes never through derivation from a family propagating itself abundantly through several generations." But the O T narrative, although regarding the twelve sons of Jacob as tribal ancestors, does not imply that the tribes of Israel grew entirely by the propagation of a single family. There was the mixed multitude (Ex 12 38; Nu 11 4), there were accretions from without in the form of slaves, concubines, and above all natural growth was accelerated by the accession of foreign clans, *e.g.*, the Kenites (Jg 1 16) and Calebites (Jg 1 12 ff.; cf. I Ch 2 9, 18, 42). The genealogy of the Hebrew tribes may be put in the form of a tree:

2. The Genealogical System.



Thus the twelve tribes go back to one father, Jacob-Israel, and to four mothers, Leah and Rachel being full wives, while Bilhah and Zilpah were concubines.

Let us look at the modern hermeneutical principles laid down for the tribal interpretation of the patriarchal narratives. (1) The name of the father is really the designation of a tribe; (2) a wife or mother is a smaller tribe which is absorbed by a stronger, *e.g.*, Leah by Jacob; (3) a marriage denotes the amalgamation of two different tribes, a concubine signifying a less important tribe; (4) the birth of a child denotes the origin of a new tribe. Such a theory of the patriarchal narratives, although pretentious and apparently scientific, is extremely problematic. Even in a brief criticism several weak points in the theory may be noted. It disregards the personal

elements of the narratives, which are exceedingly true to life, *e.g.*, the strife and jealousy between Leah and Rachel, or the family life of Judah; it asserts or assumes many general principles without any real proof. If the genealogical grouping is a reflex of political and geographical conditions, the relation of the tribes as revealed in the later history ought to correspond to it. Here is where the theory completely breaks down, for certain tribes, closely connected in the genealogical scheme, are without close political relations, and are far removed from one another geographically, *e.g.*, Gad and Asher; Judah, Issachar, and Naphtali; and although conjectural theories abound which from the nature of the case can not be established, yet it remains a fact that no positive proofs have been advanced against the accuracy in all essentials of the O T account of the origin of the Hebrew tribes. In Scripture the tribes are grouped in many different orders, according to various principles of arrangement: (1) According to their relationship to Jacob, his wives, and concubines (Gn chs. 29–35, 46 and 49; Ex ch. 1; Nu chs. 1, 2, 7, 11, 13, and 26; I Ch chs. 2 and 27). (2) Geographical position (Nu ch. 34; Dt ch. 33; Jos chs. 13 ff.; Jg ch. 5; I Ch ch. 12; Rev ch. 7). (3) Geography modified by tradition (the more important tribes blessing, and the lesser cursing, in Dt ch. 27). (4) An ideal grouping (Ezk ch. 48).

3. The Tribal Ancestors.

Of the personal life of most of the sons of Jacob nothing is known; they are mere names. Of some, a few facts have been preserved. Simeon and Levi are associated together in a treacherous attack on the inhabitants of Shechem to avenge the rape of their sister Dinah (Gn ch. 34) after a settlement had been effected. For this crime both are severely rebuked in the Blessing of Jacob, and their posterity is destined to be scattered in Israel (Gn 49 6, 7). Rachel died in giving birth to Benjamin near Ephratah; she named him Benoni ('son of my sorrow'), which Jacob changed to "Benjamin" ('son of the right hand,' Gn 35 16-18). He is represented as the darling of his father, who reluctantly permitted him to go down to Egypt with his brethren (Gn chs. 42 ff.). Judah ('praised') was the fourth son of Jacob by Leah (Gn 29 35), but he acts as a leader among his brethren, and soon appears with the rights of the first-born. Reuben, the eldest, and Judah both act as representatives of the brothers in the history of Joseph. Judah is the leader in Gn 37 26, 43 3, 44 16, 46 28 (J), Reuben in Gn 37 22, 42 37 (E). Judah is not portrayed in a favorable light in Gn ch. 38. He married a Canaanite wife who bore him three sons, Er, Onan, and Shelah. Er died childless, and Onan refused to perform his duty according to the law of levirate marriage. The widow of his elder brother, disguising herself as a Temple prostitute (*qᵉdhēshāh*), enticed Judah, who by her became the father of Perez and Zerah. Judah's actions are not to be judged exclusively by the standards of our day; in general, he acted honorably according to the ideals of his time. Many modern writers interpret this story as a naive method of stating tribal relations. Tamar was thus a Canaanite clan which united with the Israelite tribe of Judah. If such were really the case, the narrative could scarcely have taken on such a form, throwing serious reflections on the character of the founder of the tribe to which David belonged (ch. 38 is assigned to J, the Judaic document). Reuben ('behold a son') is the first-born of Jacob and Leah (Gn 29 32). As a boy of seven or eight, he gathers mandrakes for his mother (Gn 30 14). His character has both a darker and a brighter side. He commits incest with his father's concubine Bilhah (35 22); and in the Blessing of Jacob (Gn 49 3, 4) he is said to have lost his rights as first-born in consequence of this crime (cf. I Ch 5 1). On the other hand, in the story of Joseph he appears as a noble character, above the little and mean jealousies of his brothers: he saves Joseph's life (Gn 37 21, 22, 29), acts as spokesman for the others (Gn 42 22 ff.), and pledges his two sons to Jacob as surety for the return of Benjamin from Egypt (42 37).

In this article the history of the separate tribes will not be followed later than the era of the Judges. For subsequent conditions, see Israel.

4. Tribal History.

During the desert march the tribes, according to P, were divided into four groups. Judah, Issachar, and Zebulun encamped on the E. of the sanctuary and formed the van in the march; they were followed by Reuben, Simeon, and Gad to the S. of the Tabernacle. After them came, in two divisions, Ephraim, Manasseh, and Benjamin, followed by Dan, Asher, and Naphtali, the former pitching their tents to the W. and the latter to the N. of the tent of meeting (Nu ch. 2). A list of the clans of the various tribes may be found in Gn ch. 46 and Nu ch. 26. We have also a detailed census both at the Exodus (Nu 1 2) and thirty-eight years later, at the close of the wanderings (Nu ch. 26). The tribes of Judah and Ephraim played the most important part in the history of the nation, and there was a constant duel between the two for the hegemony of Israel.

Judah's position in the van of the desert march indicated the preeminence of this tribe, which numbered 76,500 at the second census (Nu 26 22). By the admission of a Kenite element (Jg 1 16) and two Kenizzite clans, Caleb and Othniel (Jg 1 12-16, 20; Jos 14 6-15, 15 13-19), this tribe was materially increased. Judah absorbed Simeon also, which had dwindled during the desert wanderings from 59,300 (Nu 1 23) to 22,000 (Nu 26 12 ff.). **Simeon** is mentioned neither in the Blessing of Moses (Dt ch. 33) nor in the Song of Deborah (Jg ch. 5). These omissions clearly indicate that as early as the period of the Judges this tribe had lost its identity, and there is ample evidence for its absorption by Judah. In the conquest it acted with Judah (Jg 1 3). The territory allotted to Simeon (Jos 19 1-9) really belonged to Judah (cf. Jos 15 26-32, 42), and after the Exile only Judahites are mentioned as inhabiting these cities (Neh 11 26 ff.). The territory of Judah naturally falls into four parts: (1) The hill-country (Jos 15 48 ff.); (2) the wilderness, running from the central range to the shores of the Dead Sea (Jos 15 61 ff.); (3) the Shephelah, lying between the Maritime plain and the higher hills (Jos 15 33 ff.); (4) the Negeb or 'South' on the extreme south (Jos 15 21 ff.). The S. boundary of Judah ran from the lower end of the Dead Sea by way of Kadesh-barnea to *Wâdy el-'Arīsh*; the N. border extended in an irregular line from Kiriath-

jearim, in the Shephelah, to En-rogel, in the vicinity of Jerusalem, and then passed on to the Jordan (Jos 18 11-20). Judah is not mentioned in the Song of Deborah (Jg ch. 5), and was evidently at that early period working out its own destiny, quite independently of the other tribes.

Immediately to the N., separating Judah from its chief rival, lay the territory of the small but heroic tribe of **Benjamin.** History verifies the poetic oracle, "Benjamin is a wolf that raveneth" (Gn 49 27); for the tribe was martial, being famous for its archers and slingers (Jg 20 16; I Ch 8 40, 12 2), and among its warriors it numbered Ehud, Saul, and Jonathan. It took part with the Northern tribes in the campaign against Sisera (5 14). The line separating its territory from that of Ephraim ran from the Jordan near Jericho by the way of Bethel (counted to Benjamin in Jos 18 13, to Ephraim in I Ch 7 28) to Bethhoron the lower. **Ephraim** occupied the middle portion of the land north of Benjamin, and ideally at least, its territory extended from the Jordan down to the seacoast (Jos 16 6 ff., 17 7 ff.). In two poetic oracles (Gn 49 22-26; Dt 33 13-17) the closely related tribes Ephraim and Manasseh are promised a fertile soil and indomitable military courage. The former was unable fully to conquer its allotment; for Gezer remained in the hands of the Canaanites until the reign of Solomon, but is said to have captured Aijalon and Shaalbim, both originally Danite territory (Jg 1 35 ff.). Ephraim absorbed Canaanite elements, especially at Shechem (Jg 9 1 ff.). In consequence of haughty demeanor as chief tribe, there was considerable friction between it and leaders from other parts of Israel, *e.g.*, Gideon and Jephthah. Among its tribal heroes we find Joshua, Samuel, and Jeroboam I. After the disruption of the monarchy, Ephraim became a designation of the Northern Kingdom.

Before proceeding further N. let us turn to the valleys of Aijalon and Sorek, which lie to the NW. of Jerusalem. In the original allotment of the land, these fell to **Dan** (Jos 19 40-48). The taunt of Deborah (Jg 5 17), "And Dan, why did he remain in ships?" indicates that at one time its territory extended down to the seacoast. It may have occupied Joppa (Jg 1 34 ff.). A majority of this tribe, unable to maintain their position and hemmed in by Amorites and Philistines, were forced to migrate to the extreme N., and conquered the city Laish (Jg 18 7, 27 ff.). Samson belonged to the portion of the tribe that remained behind in their original quarters. In the Blessing of Jacob, Dan is likened to "a serpent in the way, an adder in the path, that biteth the horse's heels" (Gn 49 16, 17); in the Blessing of Moses, to "a lion's whelp, that leapeth forth from Bashan" (Dt 33 22). Both similes characterize the tribe as lurking in ambush and suddenly darting forth to attack the foe. This poetic description agrees with the narrative of Jg ch. 18, which tells of the sudden descent of 600 warriors of this tribe upon the peaceful and defenseless inhabitants of Laish (thereafter named Dan).

Directly N. of Ephraim lay the territory of the western branch of the tribe **Manasseh.** Its allotment stretched westward to the brook Kanah and included cities along the southern edge of the plain of Esdraelon. Here also the conquest was only partial, and important points such as Bethshan, Dor, Endor, Taanach, and Megiddo (Jg 1 27 ff.; cf. Jos 17 11 ff.) remained in the possession of the Canaanites. It is surprising that Manasseh is not mentioned in the Song of Deborah (Jg ch. 5), as its territory was close to the battle-field where Sisera was vanquished. [It may be referred to, however, under the term "Machir," a leading clan, in ver. 14. —Eds.] Of Israel's early heroes, Gideon belonged to this tribe. The southern and eastern part of the plain of Esdraelon and the range of Gilboa fell to the lot of **Issachar** (Jos 19 17-23). The famous *Via Maris* passed through this territory and was a source of great wealth (Dt 33 19). The poetic characterization of Gn 49 14-15 makes Issachar a strong tribe which succumbed to the enticements of a favorable situation, and was subjugated by the Canaanites (cf. Jg 1 27-33). The men of Issachar ardently espoused the cause of the tribes in the campaign against Sisera (Jg 5 15). In the age of the Judges **Naphtali** was a brave and patriotic tribe, producing Barak (Jg 5 18), and taking part in Gideon's war of liberation from the Midianites (Jg 7 33). Its territory lay to the E. of Asher and Zebulun, and directly W. of the Sea of Galilee, stretching northward to the waters of Merom and the sources of the Jordan. The fertility of this region is proverbial; Josephus spoke of it as a terrestrial paradise, and modern travelers have vied with one another in exhausting their vocabulary to describe the richness and the productivity of the soil —qualities which were noted by ancient Hebrew poets (Gn 49 21; Dt 33 23). The region of which Naphtali's territory was a part later bore the name Galilee, and has been hallowed as no other portion of Palestine, except Jerusalem, by the footsteps of our Lord in His earthly life and ministry. Another tribe which threw itself energetically into the struggle with Sisera was **Zebulun** (Jg 5 18), but in later periods it played a very unimportant part in the history of Israel. The situation of its territory was especially favorable. According to the limits as given in Jos 19 10-16, it was entirely inland, being bounded on the S. by Issachar, on the W. by Asher, and on the E. and N. by Naphtali. These boundaries included the plain of Asochis. The Blessing of Joseph (Gn 49 13) speaks of this territory in terms which imply an outlet to the sea: "Zebulun shall dwell at the haven of the sea; And he shall be for a haven of ships; And his border shall be upon Zidon." It is possible that the boundaries of the tribe varied at different periods of history, and at one time it had an outlet to the sea, as Josephus states. Zebulun was associated with Issachar as growing rich from maritime commerce: "For they shall suck the abundance of the seas" (Dt 33 19). Zebulun's territory was also a part of that larger section later known as Galilee, and the landscape was "richly diversified with sylvan vale, fruitful plain, and breezy height." **Asher** received as its portion a strip of coastland, stretching from Mt. Carmel to Phœnicia (Jos 19 24-31). It was very fertile and especially adapted to the culture of the olive (Dt 33 24). From this section food was exported for the royal table (Gn 49 20). This tribe only partially conquered its territory; for among the cities allotted to it were Acco, Tyre, and Sidon, which

never became Israelitic; it was gradually amalgamated with the Canaanites (Jg 1 31), and did not join the tribes to throw off the yoke of Sisera (Jg 5 17). In the inscriptions of Seti I and Rameses II, Asher (*'-s-ru*) is the designation of the Phœnician interior highland, and hence some maintain that originally Asher was a geographical term.

Moses gave permission to Reuben, Gad, and half-Manasseh to settle E. of the Jordan, provided that they took part in the conquest of the territory assigned to the other tribes (Nu ch. 32). Poetry and history agree in representing **Gad** as a brave and martial tribe: "Gad, a troop shall press upon him; but he shall press upon their heel" (Gn 49 19; cf. Dt 33 20). Its environment induced such a character, for the Ammonites, Moabites, and other desert tribes frequently raided its territory (Jg ch. 11). Some of David's bravest warriors, "whose faces were like the faces of lions, and they were as swift as the roes upon the mountains," were Gadites (I Ch 12 8). According to Nu 32 34-36, the territory of Gad lay E. and NE. of the Dead Sea. The cities of this list were situated between the Jabbok and the Arnon. The allotment of Joshua (13 24-28) assigned territory to Gad which stretched from the Sea of Galilee southward to the land of the Ammonites. No doubt the fortunes of war made the boundaries vary at different periods. The inscription of Mesha (q.v.) corroborates the statements of Scripture: "and the men of Gad dwelt in the land of Aṭaroth from of old" (line 11), and several other Gadite cities are mentioned in the inscription. **Reuben** was an important tribe in the age of the Judges, for it is severely upbraided for not taking any part in the common defense during the great crisis when the Northern tribes defeated Sisera (Jg 5 15-17). The Reubenites must have suffered greatly at the hands of the Moabites, whose territory adjoined, for their numbers dwindle and they are not heard of in later history. The list of their towns is given in Jos 13 15-23, and they were so situated as to form an enclave within the territory of Gad (Nu 32 37, 38). As Judah absorbed Simeon, so Gad swallowed up Reuben. The character of the land and its effects on tribal history are put in his inimitable style by G. A. Smith: "These high, fresh moors, the dust of whose paths still bear no footmark save those of sheep and cattle, had attracted two tribes, which, not crossing the Jordan, failed, like the others, to rise from the pastoral to the agricultural stage of life." Reuben produced no great national hero. After the defeat of Og, the trans-Jordanic portion of the tribe of **Manasseh** occupied the land E. of the Jordan as far S. as the Jabbok. Their territory extended northward to the lower slopes of Hermon, and to the NE., including a large portion of the Hauran. The villages of Jair were allotted to Manasseh (Dt 3 14). The eastern clans of this tribe held to their pastoral mode of life, and had difficulty in maintaining their position against the nomads of the desert and the Ammonites.

Of **Levi** as a secular tribe little is known. The meaning of the name is uncertain; the view that "Levi" is not a tribal name, but a professional title (cf. *lawi'u*, 'priest,' on Minean Inscriptions), is only a conjecture. The fact that Moses was a member of this tribe, as well as its devotion to the cause of Jehovah (Ex 32 25 ff.), gained it the privileges of priestly rank. Early in the history of Israel the Levites became custodians of the sanctuary and its furniture (Nu 3 5). As the priestly tribe, it had no definite territory, but forty-eight cities were allotted to it (Nu 35 1-4); cf. also PRIESTHOOD, §§ 2 (c), 4, 9.

LITERATURE: McCurdy, *History, Prophecy, and the Monuments* (1894–1901, vol. ii, chs. 2–3); W. R. Smith, *Kinship and Marriage in Early Arabia* (1885); Keil, *Handbuch der bibl. Archäologie*² (1875); Ewald, *History of Israel* (1864–68), Eng. transl., vols. i and ii; H. P. Smith, *O T History* (1903); Paton, *Early History of Syria and Palestine* (1901); G. A. Smith, *The Historical Geography of the Holy Land* (1896); works of Benzinger (1894) and Nowack (1894) on *Hebräische Archäologie*. For trenchant criticism of modern theories, see Orr, *The Problem of the O T* (1906) and König, *Neueste Prinzipien der alttestamentlichen Kritik* (1902). J. A. K.

TRIBUTE. See TAX.

TROAS, trō'as. See ALEXANDRIA TROAS.

TROGYLLIUM, tro-jil'i-um (Τρωγύλλιον): The promontory at the foot of Mt. Mycale, in the province of Caria, nearly opposite the island of Samos and not far to the NW. of Miletus. It was here, according to the AV of Ac 20 15, that Paul's ship tarried for part of a day on its voyage along the Asian coast, being detained, probably, by contrary winds. The place of anchorage is still called St. Paul's port. In the channel between Trogyllium and Samos the Greeks destroyed the Persian fleet in 479 B.C.
J. R. S. S.

TROOP: Apart from its strict military sense, this term appears in AV for: (1) *gadh*, the name for the god of 'fortune' (Gn 30 11, "fortunate" RV =Heb. 'with fortune'). In Is 65 11 (RV "fortune"), it is the name of the Phœnician and Aramaic god. See FORTUNE and SEMITIC RELIGION, § 22. (2) *'ōraḥ* (Job 6 19, "caravan" RV). C. S. T.

TROPHIMUS, tref'i-mus (Τρόφιμος): A native of Ephesus (Ac 20 4, 21 29) who, with Tychicus, represented the churches of the province of Asia in the presentation of the Gentile gifts to the church in Jerusalem. The Gentile origin of T. is further attested by the tumult occasioned by the suspicion that Paul had taken him into the Temple (Ac 21 29). In II Ti 4 20 T. is said to have been left behind at Miletus, on the occasion of Paul's final journey to Rome.
J. M. T.

TRUCE-BREAKERS: The AV rendering of the Gr. ἄσπονδοι, found only in II Ti 3 3. The original term means, literally, 'without a libation,' *i.e.*, 'without treaty,' the sealing of which was signified by a libation (cf. Thuc. 1, 37). It was thus used to denote unwillingness to enter into a covenant, *i.e.*, in the sense of 'implacable' (so in the AV of Ro 1 31 as the rendering of the Textus Receptus, and in the RV of II Ti 3 3; cf. Dem. *De Corona*, 314 16). J. M. T.

TRUMPET. See MUSIC AND MUSICAL INSTRUMENTS, § 3 (2).

TRUMPETS, FEAST OF. See FASTS AND FEASTS, § 2.

TRUTH: The rendering of two Heb. words, *'Ĕmeth*, *'Ĕmūnāh*, whose primary idea is that of stability or firmness. From this sense to that of constancy, the transition is imperceptible. That which

is stable is to be depended upon; consequently, even to running water is ascribed the property of truth (Is 33 16, "sure"). In the next stage, the idea is developed into conscious fidelity (loyalty, honesty) to that which is known to be good, and the conception of truth as a moral quality in a person comes into view. Truth in this sense is primarily the attribute of God Himself—perfect consistency with Himself (Ex 34 6; Ps 25 5, 43 3, etc.).

1. O T Terms.

God's truth, however, is most of all emphasized in His relation to His covenant people. It is this quality in Him which encourages His own to trust Him. Therefore, it becomes the ground of their hope that their prayers to Him are heard, and that their taking refuge in Him in time of trouble is effective. His truth is, therefore, preeminently combined with His mercy (Ps 25 10, 26 3, 40 10, 85 10, 89 14, 108 5). But it is also combined with His righteousness (Ps 45 4, 111 8). God's truth is the ground of His righteous judgment (Neh 9 33). This leads to the definition of truth as the truthfulness of God, in the sense that what He says corresponds to His own being and, therefore, to reality in all particulars. All that proceeds from His mouth is truth (Is 45 23)—the uncorrupted, unadulterated expression of His own being and will. (For the N T reproduction of this general idea, cf. such passages as Ro 3 7 [ἀλήθεια], 3 3 [πίστις]; I Co 1 9; I Th 5 24; He 10 23; I P 4 19; I Jn 1 9 [πιστός] as applied to Christ; cf. He 2 17 [ἐλεήμων καὶ πιστός]; Rev 5 [πιστός], 3 14, 19 11 [πιστὸς καὶ ἀληθινός]; also § 4, below.)

2. God's Truth.

What is an excellence in God is viewed as equally an excellence in man. The king, as exercising prerogatives of sovereignty, must be especially characterized by the same truth which distinguishes God (Ps 45 4; Pr 20 28). As constancy is to be measured, first of all, by conformity to outward reality in man, the characteristic of always conforming to fact comes to be recognized as truth; so that veracity in speech is, above all other things, truth. The man of truth is he whose words can be trusted, because his utterances are exact representations of outward realities. And this sort of truth, or truthfulness, is an accompaniment of the fear of God (Ex 18 21; Ps 15 2). The duty of truthfulness in social relations thus becomes one of the most important obligations, and its opposite is a grievous evil (Ps 101 7; Pr 12 17). A philosophical conception of truth does not appear in the O T. Expressions like "buy the truth" (Pr 23 23) refer, not to truth in the abstract or, in general, objectively viewed, but to truth as an inner equipment of character.

3. Truth in Man.

The content of the N T term (ἀλήθεια) is partly derived from the O T through the mediation of the LXX. and the Apocrypha. In the LXX. the O T conception is frequently rendered by "faithfulness" (πίστις and derivatives; cf., *e.g.*, as regards the Divine character and conduct Ro 3 3; I Co 1 9, 10, 13; I Th 5 24; II Th 3 3; He 10 23, 11 11; I P 4 19; I Jn 1 9; He 2 17; Rev 1 5, 3 14); but it is also rendered by the more classical term (as in the N T), with the emphasis on the objective side of reality and consistency with reality. This combination of the two notions is carried through the Apocrypha (cf. To 3 2; Sir 27 9 and To 7 10; Jth 5 5; IV Mac 5 10). Accordingly, the progress of the N T thought is from the original etymological conception of ἀλήθεια, as reality, to that of conformity to reality; then to the expression of that conformity, *i.e.*, veracity, and, lastly, to moral or spiritual reality, especially as embodied in the words and person of Jesus Christ.

4. N T Conception.

In the individual portions of the N T the following shades of meaning appear: (1) In the Synoptic Gospels and Acts the truth is plain reality. In the phrase "of a truth" (Lk 22 59; Ac 4 27) there is a manifest effort to lay emphasis on the actuality of what is asserted, though it might appear unexpected or surprising. Otherwise, truth is correspondence to the reality in speech or representation (Mk 5 33). (2) In Ja, I and II P, and He, the truth is the body of Christian teaching which believers accept and present to the world (Ja 1 18, 3 14; I P 1 22; II P 2 2; He 10 26). (3) In the Pauline writings, there is an occasional reversion to the O T sense of the Divine faithfulness (Ro 3 7 [cf. also 3 3, πίστις], 15 8), and occasional equivalency with human veracity (I Co 5 8; II Co 7 14); but, in the main, the truth is the body of thought which God has revealed to men for the purpose of drawing them out of sin to the love of Himself. It is not exactly identical, but generally synonymous, with Paul's favorite term, "the gospel" (Eph 1 13; cf. also Gal 2 5, 14, 5 7; I Ti 3 15; Ro 2 8). (4) In the Johannine literature the primary conception of simple reality emerges occasionally (I Jn 3 18; II Jn ver. 1, III Jn ver. 1), and with it the sense of accord with reality, as in the phrase "to speak the truth" (Jn 8 46, 16 7); but predominantly, the truth is a view of eternal moral and spiritual reality hypostatically conceived. Consequently, we find such terms as "to witness to the truth" (Jn 5 33, 18 37), "the truth makes free" (Jn 8 32), it "sanctifies" (Jn 17 19). In its highest and most significant sense, it is embodied in the person of the Incarnate Logos (Jn 14 6). A. C. Z.

5. Special N T Developments.

TRYPHÆNA, trī-fī'nȧ, **AND TRYPHOSA,** trī-fō'sȧ (Τρύφαινα, Τρυφῶσα): Two Christian women mentioned in Ro 16 12. Both names occur in inscriptions (cf. Lightfoot, *Com. on Philippians*, p. 175 f.). "For the story concerning 'Queen Tryphæna' see *Acts of Paul and Thecla*. Whether she is to be identified with the queen of Pontus mentioned on coins is uncertain. See Ramsay, *The Church and the Roman Empire*, p. 382. J. M. T.

TRYPHOSA. See TRYPHÆNA AND TRYPHOSA.

TUBAL, tū'bȧl. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

TUBAL-CAIN, tū'bal-kên" (תּוּבַל־קַיִן, *tūbhal-qayin*): The son of Lamech and Zillah, and the 'father of all who do smith's work' (Gn 4 22). The word *qayin* is understood by some to mean 'of Cain' (the tribe); while others think it should probably be translated 'smith,' and not be taken as part of a double name. He was perhaps the eponymous ancestor of Tubal (=the Tibarenians) SE. of the Black Sea (Gn 10 2; Ezk 27 13; Is 66 19). C. S. T.

TUNIC. See DRESS AND ORNAMENTS, § 2.

TURBAN. See DRESS AND ORNAMENTS, § 8.

TURTLE. See PALESTINE, § 26.

TURTLE-DOVE. See SACRIFICE AND OFFERINGS, § 5.

TUTOR. See EDUCATION, § 9.

TWELVE. See NUMBERS, SIGNIFICANT AND SYMBOLIC, § 7.

TWIN BROTHERS (Διόσκουροι, *i.e.*, **Castor and Pollux**): These were two deities, regarded as the tutelary gods of sailors (Ac 28 11). The ship on which the Apostle Paul sailed either had an inscription indicating that it was dedicated to these deities, or figures of them ornamented its prow. See also GREEK AND ROMAN RELIGION, § 6, and SHIPS AND NAVIGATION, § 2. E. E. N.

TYCHICUS, tik'i-cus (Τυχικός): A disciple of Paul, and the bearer of the Colossian letter, who in addition conveyed oral information concerning Paul's state (Col 4 7 f.). Almost exactly the same words are found in Eph 6 21 f., which, on the assumption of the independence of the passages, shows T. to have been also the bearer of the circular letter known as Ephesians. In the Pastorals T. is represented as sent to Ephesus (II Ti 4 12) and to Crete (Tit 3 12). His constant association with churches in the province of Asia confirms his designation in Ac 20 4 as an Ἀσιανός, 'a native of Asia.' J. M. T.

TYPE: This word does not occur in EVV. The Gr. τύπος means, primarily, 'the mark made by a blow,' 'the print left on a substance by the impact of another'; and so 'the impression of a seal on wax.' The original in such a case is the antitype. But usage is not perfectly consistent and uniform, the original being also called the type, of which the copy is an imitation, or antitype (I Th 1 7; Tit 2 7; I P 5 3). In Biblical interpretation a type is usually understood to be a person, or thing, prefiguring a future person, or thing. Adam was a type of Christ (Ro 5 14). The idea has been elaborated in great detail, involving especially the discovery of correspondences between the different rites of the sacrificial ritual and the parts of Christ's work. The science which treats of the principles and results of such correlation is called typology (cf. Fairbairn's *Typology*). A. C. Z.

TYRANNUS, tai-ran'us (Τύραννος): The head of a certain "school" in Ephesus, where Paul carried on his work after his withdrawal from the synagogue (Ac 19 9). The word τινος (AV "one" Tyrannus) is omitted in the best MSS. (ℵ AB), which would indicate that T. was not altogether unknown. That his school was one of considerable influence is implied by the fact that from it the entire province was reached with the gospel. According to D (also Syr. P marg.), Paul discoursed regularly in this place, ἀπὸ ὥρας ε [πέμπτης] ἕως δεκάτης, "from the fifth to the tenth hour," after the fashion of the philosophers of the time. It is probable, therefore, that T. was a regular teacher of some sort, with a following more or less large. He may have been also an adherent of the synagogue, where he was favorably affected by Paul's preaching. The use of his influence in securing an opening for the gospel would not be contrary to Paul's method (cf. Ac 17 16 f.). J. M. T.

TYRE, tair (צֹר, *tsōr*, 'rock' = Assyr.-Babyl. *zuru, zurri*): The best-known and most famous of the ancient cities of Phœnicia, located on the E. coast of the Mediterranean, just N. of the boundaries of Israel (Jos 19 29; I S 24 7), and in close proximity to Sidon. Many extra-Biblical references define the city's limits. Asshurbanipal, King of Assyria, says: "In my third campaign I marched against Ba'al, King of Tyre, who dwelt in the midst of the sea." In the *Anastasi I Papyrus*, T. is spoken of as a city in the sea, to which water is brought in ships, where fish are more plentiful than sand (Müller, *Asien und Europa*, p. 185). This is paralleled by the Biblical references in Ezk 26 17 ("in the sea") and 27 32 ("in the midst of the sea"). This city "in the sea" was located on an island containing about 142 acres. The island was distant about 1,800 ft. from the mainland, on which stood, on the testimony of ancient authors, a much larger and, in fact, a much older, city called Old Tyre.

The beginnings of T. were very ancient (Is 23 7). Herodotus tells us (II, 44) that the priests of Melkarth told him that it was founded 2,300 years before his visit, that is, about 2750 B.C. Traditions unite to locate the first city on the mainland. Safety from siege, facility in dealing with shipping, and, probably, monopoly of trade, led to the building of the city on the island. Early in Israel's history, it appears to have been a place of importance (Jos 19 29), and to have been well fortified (II S 24 7). It established numerous manufactories, both within its own walls, and on the coasts of the Mediterranean Sea, where it produced world-famous goods, such as purple dyes, metal-work, and glassware. It established trade relations with the known world, not only with the countries of the Mediterranean, but with those of every water adjacent thereto, including Egypt, the Black Sea region, and even Great Britain (Ezk ch. 27). Tradition says its sailors rounded the Cape of Good Hope. It established colonies in N. Africa and in Spain, and was so powerful in the world of his day that Isaiah (23 8) designates it as "the bestower of crowns, whose merchants are princes, whose traffickers are the honorable of the earth."

T. was in its prime in the days of David and Solomon, and played an important part in the material, commercial, political, and religious history of Israel. The friendship established between Hiram of Tyre (II S 5 11; I K 5 1 ff.) and David and Solomon became of mutual advantage to the two kingdoms, especially in the matter of the construction of Solomon's Temple, and of long sea voyages to Ophir and to Tarshish. Doubtless Israel's close relations with T. continued for several centuries, as may be inferred from the marriage of Ahab and Jezebel. Shalmaneser IV (727–722 B.C.) included T. in the same category with Samaria in 724, for he simultaneously besieged both of them. He died, however, in 722, and the siege was raised. Sennacherib, however, according to Josephus (*Ant.* IX, 14 2), en-

deavored, from 701 to 696, to reduce it; but, after plundering the coast-towns, he gave up the task, as also Esarhaddon and Asshurbanipal were compelled to do. Nebuchadrezzar likewise besieged it for thirteen years, but, finally, left it uncaptured. Ezekiel draws a most graphic picture of this important city and its relation to the trade of his day (chs. 26–28). While its activity was much checked by the numerous attacks of jealous neighbors and nations, and its wealth and glory were reduced, it did not cease to be an important commercial center (Neh 13 16). Its first humiliating capture was that by Alexander the Great in 332. In seven months, he built from the mainland a causeway 1,800 ft. long and 180 ft. wide, assaulted and captured the city, and put its inhabitants to the sword, or enrolled them as slaves. The city was repeopled and newly built. In the Greek period, it had a checkered fate, and in 198 came under the sway of the Seleucids. Pompey allowed it full autonomy in 65, which Augustus very much delimited. At the time of Christ the territory belonging to it reached down into Palestine as far as Carmel (Mt 15 21-31; Mk 7 24-31). It became a Christian center (Ac 21 3-6), and was influential in the early Church. The Crusaders captured it June 27, 1124 A.D., but lost it again to the Saracens in March, 1291 A.D. Since that day it has been a Mohammedan city. It is no longer on an island. Its mole, built by Alexander, has become so enlarged by accretions of sand that the original island is at present merely a promontory of the mainland. The modern city now contains about 4,000 inhabitants, and has none of the marine importance attached to it in Biblical times.

I. M. P.

U

UCAL, yū'cal (אֻכָל, *'ukhāl*): An obscure word in Pr 30 1, taken as a proper noun by many interpreters. Others regard it as a verb, and would render it "[and] I am faint," or similarly. E. E. N.

UEL, yū'el (אוּאֵל, *'ū'ēl*): One of those who married foreign wives (Ezr 10 34). E. E. N.

ULAI, yū'lai (אוּלַי, *'ūlay*): A river near Susa (Shushan) in Persia (Dn 8 2, 16), called "Ulai" also in the Assyr. inscriptions, and known to classical writers as *Eulæus*. Herodotus and Strabo place Susa on the Choaspes (= modern *Kercha*); Pliny locates it on the Eulæus (= modern *Karūn*), also called the Pasitigris. According to Nöldeke, the two names are for the same river, as similar statements are made about both names. Delitzsch places the Ulai E. of Susa, and locates the city on the Choaspes. The rivers have so changed their channels that it is difficult to make any sure identifications. C. S. T.

ULAM, yū'lam (אוּלָם, *'ūlām*): 1. The son of Sheresh, a Manassite (I Ch 7 16 f.). 2. A Benjamite, father of a family of noted archers (I Ch 8 39 f.). E. E. N.

ULLA, ul'la (עֻלָּא, *'ullā'*): The ancestor of a family of Asher (I Ch 7 39). E. E. N.

UMMAH, um'mā (עַמָּה, *'ummāh*): A city of Asher (Jos 19 30). Probably a scribal mistake for "Acco." E. E. N.

UMPIRE. See Day's Man.

UNCIRCUMCISED, UNCIRCUMCISION. See Circumcision and Gentiles.

UNCLE. See Family and Family Law, § 1.

UNCLEAN, UNCLEAN THING, UNCLEANNESS. See Pure, Purity, Purification, §§ 1, 6.

UNCTION. See Annoint.

UNDERGIRD. See Ships and Navigation, § 3.

UNDERSETTER. See Temple, § 15.

UNDERSTAND, UNDERSTANDING. See Wisdom.

UNDERTAKE: This word as used in Is 38 14 AV means to 'be surety for,' so RV. E. E. N.

UNGODLY: This term is the translation of: (1) *beliyya'al*, 'worthlessness' in AV in II S 22 5; Ps 18 4 ("ungodliness" RV) and in Pr 16 27, 19 28 ("worthless" RV). (2) *lo' ḥāṣīdh*, 'unkind' (Ps 43 1). (3) *'āwīl*, 'unjust.' (4) *rāshā'*, 'wicked' (II Ch 19 2; Job 34 18; Ps 1 1, 4, 5, 6, 3 7, 73 12). In the N T it is used as a translation of *ἀσεβής*, 'impious' (Ro 4 5, 5 6; I Ti 1 9; I P 4 18; II P 2 5, 3 7; Jude vs. 4, 15). L. B. P.

UNICORN. See Palestine, § 24.

UNKNOWN GOD: Because of the multitude of gods, the Greeks always feared that some god might be offended by unintentional neglect in prayer or sacrifice; so that altars to anonymous gods were not uncommon (cf. Pausanias, Philostratus), to appease deities that might otherwise have been overlooked. On an altar in Athens was the inscription, ΑΓΝΩΣΤΩ ΘΕΩ, *'To an* [not *the*] *unknown god.'* This was noticed by Paul and used by him as a significant, as well as convenient, text with which to begin the defense of himself before the Areopagus (Ac 17 23). The phrase "too superstitious" (ver. 22 AV) should read "somewhat religious," or "religious beyond others" ("very religious" RV). See also Religion. J. R. S. S.

UNLEARNED: This word is used to render (1) *ἀγράμματος* in the sense of 'totally illiterate' (Ac 4 13); (2) *ἀμαθής*, an 'ignorant' or 'uninstructed' person (II P 3 16, "ignorant" RV); (3) *ἀπαίδευτος*, an 'uneducated' person (II Ti 2 23, "ignorant" RV); (4) *ἰδιώτης*, 'one in private life,' 'non-professional,' 'inexpert,' or 'uninformed' (I Co 14 16, 23 f.). A. C. Z.

UNLEAVENED. See Sacrifice and Offerings, § 13, and Fasts and Feasts, § 2 (2).

UNNI, un'nai (עַנִּי, *'unnī*): 1. One of those appointed by direction of David to be doorkeeper of the sanctuary (I Ch 15 18, 20). 2. See Unno. E. E. N.

UNNO, un'nō (עַנּוֹ, *'unnō*): A Levite of the days of Zerubbabel (Neh 12 9). **Unni** AV. E. E. N.

UNQUENCHABLE FIRE. See ESCHATOLOGY, § 39.

UNSHOD: This term renders the adj. *yāḥēph*, 'barefoot,' the usual translation (II S 15 30; Is 20 2 ff.). In Jer 2 25 Judah is warned lest she wear out her shoes in running after foreign gods and allies. Hitzig, *ad loc.*, finds a reference to certain acts connected with Baal-worship. C. S. T.

UNWALLED TOWN, VILLAGE. See CITY, § 3.

UNWASHEN. See PURE, PURITY, PURIFICATION, § 7.

UPHARSIN, yu-fār'sin. See MENE, MENE, etc.

UPHAZ, yū'faz (אוּפָז, *'ūphāz*): This term occurs only in Jer 10 9 and Dn 10 5. In case a prenomen is intended, the Heb. spelling is probably an error for אוֹפִיר, *'ōphīr*, Ophir (so Targum and Syr. Hexapla). It is possible, but not probable, that the original reading was *mōphāz*, 'pure,' as in I K 10 18; cf. Giesebrecht in *Handkommentar z. A T* (1907), *ad loc.* E. E. N.

UPPER ROOM. See JERUSALEM, § 42; see also HOUSE, § 6 (a).

UPRIGHT: This is the rendering of *yāshār*, in all cases in which the word has an ethical meaning. It denotes primarily 'even,' 'level,' and is used of roads in a number of passages. Then it is applied figuratively to persons and to actions in the sense of 'impartial,' 'equitable,' 'just,' much as we use the adjectives 'straight' and 'square.' L. B. P.

UR, ūr (אוּר, *'ūr*; Babylonian, *uru*, 'fire'): **I.** The designation of an ancient Babylonian city, commonly called "Ur of the Chaldees." Its importance is enhanced by the fact that it is regarded in the O T as the birthplace of Abraham (Gn 11 28, 31, 15 7; Neh 9 7), and the place from which he migrated to Haran in Mesopotamia, and thence to Canaan. Its site has been variously identified, but the most probable location of this ancient seat is at the modern *Mugheir*, or *Muḳayyar* (='bitumened'), on the right or W. bank of the Euphrates, about 140 m. SE. of the site of old Babylon, and about 125 m. NW. of the present Persian Gulf, near the junction of the *Shatt-el-Hai* with the Euphrates. It was one of the seats of worship of the moon-god Sin, as was also Haran, to which Abraham migrated. Its proximity to the Euphrates and the Persian Gulf (for at that day the latter reached more than 100 m. further inland than it does to-day) made this city an important commercial and political center. Located, as it was, in a group of strong religious and commercial cities, it occupied a preeminent place in the culture and commerce of its day. The second part of the phrase, "of the Chaldees," seems to have been due to the fact that the region in which Ur was located was in later days designated as the land of the Chaldees or Chaldæans (Babylonian *mât Kaldu*). The ruins of Ur at the present time cover something more than 150 acres, and are somewhat oblong in form, consisting mainly of a group of low mounds, with the remains of the usual tower or *ziggurat* in the northern portion of the area. Up to the present time only enough work has been done at the mound to identify it as the ancient city of Ur.

II. The father of Eliphal, one of David's mighty men (I Ch 11 35). I. M. P.

URBANUS, ūr-bê'nus (Οὐρβανός, **URBANE** AV): A Christian in Rome to whom Paul sent a salutation, calling him "our fellow worker" (Ro 16 9). Nothing more is known of him. E. E. N.

URI, yū'rai (אוּרִי, *'ūrī*), probably the abbreviated form of "Urijah": **1.** The father of Bezalel (Ex 31 2, etc.). **2.** One of Solomon's stewards (I K 4 9). **3.** One of the porters who married a foreign wife (Ezr 10 24). E. E. N.

URIAH, yu-rai'ā (אוּרִיָּה[הוּ], *'ūriyyāh[ū]*), 'flame of J" or 'J" is light': **1.** A Hittite warrior (Mt 1 6, **Urias** AV) enlisted in David's army, whom the king made a victim to his sinful infatuation for his wife Bath-sheba (II S 11 2 ff.). **2. Urijah,** the chief priest of the Temple in the days of Ahaz, chosen by Isaiah as one of the two witnesses to attest the prophecy concerning Maher-shalal-hash-baz (Uriah, Is 8 2); at the king's command he built a new altar after a Syrian or Assyrian model, and in other ways acquiesced in the innovations introduced by the king (II K 16 10-16). **3.** The father of Meremoth, a priest in the days of Nehemiah (Ezr 8 33; Neh 3 4, 21). **4.** A priest who stood by Ezra when he read the Book of the Law before the people (Neh 8 4), possibly the same as **3.** **5.** Son of Shemaiah, a prophet of Kiriath-jearim (Jer 26 20-23), put to death by King Jehoiakim. A. C. Z.

URIAS, yu-rai'as. See URIAH, **1.**

URIEL, yū'ri-el (אוּרִיאֵל, *'ūrī'ēl*), 'my light is El': **1.** A Levite, chief of the Kohathites, who assisted in bringing up the ark from the house of Obed-edom to Jerusalem (I Ch 6 24 [9], 15 5, 11). **2.** According to II Ch 13 2, a man of Gibeah; and the maternal grandfather of Abijah. C. S. T.

URIJAH, yu-rai'jā. See URIAH.

URIM, AND THUMMIM, thum'im (אוּרִים וְתֻמִּים, *'ūrīm wᵉtummīm*), 'lights and perfections' (RVmg.): A method of inquiring of God (I S 28 6), involving the use of certain stones in connection with the breastplate of judgment (Ex 28 30). Upon this breastplate were attached twelve gems, each representing one of the tribes of Israel. Josephus (*Ant.* III, 8 9) and some of the rabbis were of the opinion that these gems were identical with the Urim and Thummim. Following this opinion, some in modern times have conjectured that the method of divination by Urim and Thummim was the one used by the high priest when, in propounding an inquiry before God, he read the Divine answer by spelling it out in the successive flashings of light on the letters inscribed on the gems. Such an explanation would, of course, require the assumption that all the letters of the alphabet were represented on these gems. Of this there is no evidence whatever.

1. A Method of Divination.

The Urim and Thummim stones must then be

distinguished from the gems of the "breastplate of judgment." They were two (possibly three) stones worn in a pouch attached to the breast-

2. Assyrian Tablets of Destiny.

plate, and so arranged as to be near the heart of the wearer. Analogues to such stones are found in the Assyrian "Tablets of Destiny" (cf. Muss-Arnolt, Urim and Thummim, in *Am. Jour. of Theol.* July, 1900, pp. 193 ff.), and the headless and featherless arrowshafts "of command and prohibition" among the Arabs (cf. G. F. Moore, *EB*, s.v.). These stones were small, and probably inscribed with distinctive signs, by which one was known as the affirmative and the other as the negative, and the third (if a third were used) non-committal or blank. Regarding their construction, no directions of any kind are given. It has been alleged that they were shaped somewhat like the teraphim (Spencer, *De Legibus*, III, 3); but the evidence on this point is scanty.

The manner of the use of the Urim and Thummim is also involved in obscurity. But the theory that there was a connection with, or analogy

3. Method of Use.

to, the breastplate, which the Egyptian high priest wore during legal trials (Wilkinson, *Anc. Egyptians*, III, 183), is generally discountenanced as based upon very superficial resemblances. Another theory assumes that the Urim and Thummim were emblems (Kalisch, *Exod.* p. 544) identical with the twelve gems of the breastplate and that they symbolized the sanctification of the priest; that they were worn in order to represent to him the self-sacrifice involved in his office; but that inasmuch as they suggested his mediatorial office, they drew his mind away from self and environment and fixed it on the Divine will, stimulating supernatural insight and securing exact knowledge of that will. This view, which assumes the use of hypnotism, is out of analogy with the general conditions under which the Urim and Thummim were used, and amounts to a practical abandonment of any explanation of the institution. The facts (Dt 33 8; I S 14 41; Lv 8 7 f.; Nu 27 21) point rather to the use of the Urim and Thummim as lots. If, in answer to an inquiry, the one designated as the affirmative fell out of the pouch, the inquirer would know that God approved; if the other or negative stone fell out, he would know that God disapproved his plan. Or, in case a third anonymous or non-committal stone were used and fell out, he would know that God declined to answer (I S 28 6).

The Urim and Thummim were used in the pre-exilic period. At the time of the Exile, they fell

4. History of Urim and Thummim.

into disuse. Ezr 2 63 and Neh 7 65 show that they were regarded as a matter of the past. This probably accounts for the fact that the description of them in P throws so little light on them; since, when P was written, they had become only a memory. Josephus asserts that this mode of divination had ceased 200 years before his own day. A. C. Z.

USURY. See Trade and Commerce, § 3.

UTHAI, yū'thai, yū'thê, *or* yū'tha-ai (עוּתַי, *'ūthay*): **1.** The son of Ammihud, a Judahite (I Ch 9 4). **2.** One of the "sons of Bigvai," who returned from exile with Ezra (Ezr 8 14). E. E. N.

UTTERMOST, UTMOST SEA. See Mediterranean Sea.

UZ, uz (עוּץ, *'ūts*): **I. 1.** One of the 'sons' of Aram (Gn 10 23), perhaps the eldest, and consequently a grandson of Shem (Gn 10 22), though I Ch 1 17 gives him as a son of Shem. **2.** The first-born 'son' of Nahor by Milcah (Gn 22 21, **Huz** AV), probably settlers or a tribe in the upper Euphrates Valley or Mesopotamia. **3.** One of the 'sons' of Dishan of the Edomites (Gn 36 28), perhaps a tribe which bore that name.

II. The land which is designated as the home of Job (1 1). According to ver. 3, it would seem to have been E. of Palestine, and according to 1 13-19, it was located on the edge of the desert and within raiding distance of the Sabeans and Chaldeans. Now is it possible to combine all the foregoing cases of Uz, as is done by Glaser (II, 414 ff.)? He thinks them to be identical with a section of the northwestern Arabian territory called *Tihama*. The Assyrian inscriptions frequently mention *Uzza* as a land of Syria or on the edge of Syria, hence Delitzsch locates it at or near Palmyra. But at best this is only a conjecture. The evident meaning of the first chapter, confirmed by the location of the homes of some of Job's so-called friends—viz.: Eliphaz of Teman (2 11), Bildad the Shuhite (of Shuah; cf. Gn 25 2), Elihu the Buzite (Gn 22 21)—is that Uz was a section of country bordering on the eastern Arabian desert, either in the Hauran or slightly farther N., though not so far as Palmyra. I. M. P.

UZAI, yū'zai, yū'zê, *or* yū'za-ai (אוּזַי, *'ūzay*): One of those who repaired the walls under Nehemiah (Neh 3 25). E. E. N.

UZAL, yū'zal (אוּזָל, *'ūzāl*): One of the thirteen Arabian tribes descended from Joktan (Gn 10 27). Arabic tradition looks upon it as the ancient name of *Ṣan'â*, the capital of Yemen in southern Arabia. It was after the Abyssinian occupation that the name "Uzal" was changed to *Ṣan'â*. According to one reading of Ezk 27 19, the Tyrians imported iron and spices from Uzal. *Ṣan'â* is situated on a stream in the center of a beautiful and fertile region, which produces two crops a year. It has played an important part in the history of Islam; in the 7th cent. it was the capital of the Zaidite Imams. Glaser, the explorer, rejects this site and advocates a position near Medina, but on subjective and inadequate grounds. J. A. K.

UZZAH, uz'ā, **UZZA,** uz'a (עֻזָּה, *'uzzāh*) (AV): **1.** A son of Abinadab. When Dāvid was transferring the ark to Jerusalem, Uzzah, one of the drivers, was smitten by J" because he sacrilegiously steadied the ark (II S 6 6 ff.). **2.** One from whom a garden in, or near, Jerusalem was named. It was here that the kings Manasseh and Amon were buried (II K 21 18, 26). **3.** A Levite (I Ch 6 29). **4.** A Benjamite (I Ch 8 7). J. A. K.

UZZEN-SHERAH, uz"en-shê'rā, **UZZEN-SHEERAH,** -shîr'ā. See Sheerah.

UZZI, uz'ai (עֻזִּי, *'uzzī*), abbreviated from "Uzziah" (q.v.): **1.** A priest in the main line of descent from Aaron (I Ch 6 5, etc.). **2.** The ancestor of a clan of Issachar (I Ch 7 2, 3). **3.** The ancestor of a clan of Benjamin (I Ch 7 7). **4.** The ancestral head of a Benjamite family in post-exilic Jerusalem (I Ch 9 8). **5.** An overseer of Levites in Jerusalem (Neh 11 22). **6.** The ancestor of a family of priests (Neh 12 19, 42). E. E. N.

UZZIA, uz-zai'a (עֻזִּיָא, *'uzzīyā'*): An Ashterathite enumerated among the valiant men of David (I Ch 11 44). E. E. N.

UZZIAH, uz-zai'ā (עֻזִּיָּהוּ, *'uzziyyāh[ū]*, also עֻזִּיָּא, *'uzziyyā'*, I Ch 11 44), 'my strength is J": **1.** Another name of **Azariah,** son of Amaziah, King of Judah, whom he succeeded at the age of sixteen (II K 15 1, 13, etc.; II Ch 26 3 ff.). His reign was signalized by successful wars against the Philistines, the Arabians, the Meunim, and the Ammonites. He strengthened the fortifications of Jerusalem, which were somewhat out of repair in consequence of the siege by Jehoash of Israel (II Ch 26 6-9). He also fortified the harbor city Elath, on the Red Sea, and colonized it with Jews (II K 14 22). How large a maritime enterprise he thus secured for the kingdom of Judah is not clear. The size of his army is given by the Chronicler as 307,500. But this is very improbable; such large figures are quite liable to be due to confusion and misreading. Toward the end of his reign, Uzziah became leprous, and his son Jotham assumed the reins of government (II K 15 5). The reason for this visitation is given by the Chronicler as the sin of usurping the function of the priesthood by burning incense in the Temple (II Ch 26 16-21). Uzziah's reign was also noted for a great earthquake (Zec 14 5), which was used as a chronological datum in later times.

In the famous inscription of Tiglath-pileser III, *Azriyau* of *Yaudi* is named as one of the kings paying tribute. This suggests Uzziah, but this identification, which at first met with strong support, is now generally given up. *Yaudi* was an Aramæan district to the N. of Palestine. **2.** A Kohathite in the genealogy of Heman (I Ch 6 24). **3.** The father of Jonathan, an overseer of David (I Ch 27 25). **4.** A priest who married a foreign wife (Ezr 10 21). **5.** The father of Athaiah of a Judahite family of the post-exilic period (Neh 11 4). **6.** See Uzzia. A. C. Z.

UZZIEL, uz-zai'el *or* uz'zi-el (עֻזִּיאֵל, *'uzzī'ēl*), 'God is strong': **1.** The ancestral head of one of the great divisions of Kohathite Levites (Ex 6 18, etc.), the **Uzzielites** (Nu 3 27). **2.** One of the leaders of a band of Simonites against the Amalekites in Seir (in post-exilic days?) (I Ch 4 42). **3.** The ancestor of a Benjamite clan (I Ch 7 7). **4.** A chief musician (I Ch 25 4, called **Azarel** in ver. 18). **5.** A Levite in the days of Hezekiah (II Ch 29 14). **6.** One of those who repaired the wall with Nehemiah (Neh 3 8). E. E. N.

V

VAGABOND: This term renders in the AV (1) the ptcpl. of *nūdh*, 'to wander' aimlessly as a fugitive (Gn 4 12, 14, "wanderer" RV). (2) *nūa'*, 'totter' about as beggars (Ps 109 10). (3) *περιέρχεσθαι*, 'to go about' (Ac 19 13, "strolling" RV). C. S. T.

VAHEB, vê'heb. See Suphah.

VAIL. See Veil.

VAIN, VANITY: The basal conception in the word "vain" (from Lat. *vanus*, 'empty') is that of 'emptiness.' It conveys the idea of something that may have a certain appearance or pretense of being or possessing substance, value, etc., but is in reality of no significance. Of the following numerous Heb. and Gr. terms rendered by "vain" or "vanity" in EV, the first four express this same general idea of 'emptiness,' 'lightness,' 'transitoriness,' 'without real substance,' especially in the moral or religious sphere: (1) *hebhel*, 'breath,' *i.e.*, mere breath, illusion, fancy. (a) In a more general sense in the wisdom literature (Job 7 16, 9 29, etc.; Pr 31 30; Ec 1 1, 2, 14, and often; Is 30 7, etc.). (b) Applied to wicked practises, especially idolatry (Dt 32 21; I K 16 13, 26; Jer 2 5, etc.). (2) *rīq*, *rēq*, 'to empty,' 'empty.' (a) Generally (Lv 26 16, 20; Dt 32 47; Ps 2 1; Is 49 4, etc.). (b) In a moral sense (Jg 9 4, 11 3; II S 6 20, etc.). (3) *shāw'*, 'nothingness,' also 'deceit,' 'falsehood,' and so rendered frequently in RV (Job 7 3, 11 11, 15 31, 31 5; Ps 12 2, 24 4, 26 4, 41 6, 60 11, 144 8, etc.; Is 1 13; Ezk 13 6 ff., etc.). It is this word that is used in the Third Commandment (Ex 20 7; Dt 5 11). The common interpretation, taking the name of J" "in vain" (*i.e.*, lightly, irreverently, or in false oaths, etc.) is disputed by some, who would interpret *shāw'* here as equivalent to 'with empty hands' (cf. Ex 23 15, where, however, a different Heb. word is used), and make the command a prohibition to worship J" without sacrifices. But this seems very improbable. The significance attached to the Divine name *Yāhweh* was very great, and that the Decalogue should emphasize the necessity of duly reverencing this name is only what would be expected. Cf. Kautzsch in *HDB*, extra vol., p. 640 f., and McNeile, *Westminster Com.* (1908), *ad loc.* (4) *κενός* (and derivatives), 'empty,' the exact N T equivalent of (2) above, but used more comprehensively (Ac 4 25; I Co 15 10; II Co 6 1; Eph 5 6, etc.). In I Ti 6 20 and II Ti 2 16 the Gr. *κενοφωνία* means lit. 'empty sound' ("babblings" RV).

Other terms rendered more or less consistently by "vain" or "vanity" are: (5) *'āwen*, which is not 'vanity' but something positively wrong or troublesome (Job 15 35; Ps 10 7, both "iniquity" RV; Pr 22 8, "calamity" RV; Is 41 29, 58 9, "wickedly" RV; Jer 4 14, "evil" RV; Zec 10 2). (6) *ḥinnam*, 'gratis,' 'for naught' (Pr 1 17; Ezk 6 10). (7) *nābhabh*, 'to be hollow' (Job 11 12). (8) *rūaḥ*, 'wind' (Job 15 2, 16 3; cf. RVmg.). (9) *sheqer*, 'lie,' 'deceit' (Ex 5 9, "lying" RV; I S 25 21; Ps 33 17; Jer 3 23, 8 8). (10)

tōhū, 'barren,' 'waste,' 'empty' (I S 12 21; Is 40 17, 23, 44 9, 45 18, "waste" RV, 19, 59 4). (11) *sāphāh* in Is 36 5 means 'lip' and the lit. expression is "word of lips"; "vain" is not in the original. (12) *μάταιος, ματαιότης, μάτην*, all having the general idea of 'futility,' 'uselessness' (Mt 15 9; Ac 14 15; Ro 8 20; I Co 3 20; Ja 1 26, etc.). (13) *εἰκῇ*, the N T equivalent of (6) above (Ro 13 4; I Co 15 2; Gal 3 4, 4 11; Col 2 18). (14) *δωρεάν*, 'freely,' 'as a gift' (Gal 2 21, but here in the sense 'to no purpose'). E. E. N.

VAIZATHA, vai'za-tha (וַיְזָתָא, *wayzāthā'*, **Vajezatha**, va-jez'a-tha AV): A son of Haman (Est 9 9). E. E. N.

VALE, VALLEY: The term "vale" is the rendering in both versions of '*ēmeq* (Gn 14 3, 8, 10, 37 14; also in RV Gn 14 17; Jos 8 13, 15 8, 18 16; I S 17 2, 19, 21 9; cf. also "king's dale," Gn 14 17; II S 18 18). This term '*ēmeq*, 'deepening,' is (1) "a highlander's word for valley, as he looks down into it," and is commonly used of broad valleys running up into the mountains, as the Vale of Elah (I S 17 19, etc.), of Aijalon (Jos 10 12), of Jezreel (Jos 17 16; Jg 6 33), etc. It seems to be used also of the maritime plain (Jg 1 19, 34; cf. Jer 47 5). It occurs also as opposed to mountains or hill-country (q.v.) (Mic 1 4; Jg 1 19, 34, 5 15; I K 20 28, etc.); an '*ēmeq* was broad enough for chariots (Jos 17 16; Job 39 21); was cultivated (Is 6 13; Ps 65 13 [14]; Job 39 10; Song 2 1, etc.), and was suitable for herding (I Ch 27 29). Other words rendered by "valley" are (2) *biq'āh*, a 'cleft,' *i.e.*, a broad opening in the midst of hills, and in some passages rendered "plain" (q.v.). It is the opposite of *hār*, 'mountain' (Dt 8 7, 11 11; Is 41 18, 63 14; Ps 104 8). The term *biq'āh* is used for Valley of Jericho (Dt 34 3), of Mizpeh (Jos 11 8), of Lebanon (Jos 11 17, 12 7), of Megiddo (II Ch 35 22; Zec 12 11). The RV has "valley" for "plain" AV in Ezk 37 1, 2 and Am 1 5. (3) *gay', gay, ge'* (Is 40 40), *gē* (Zec 14 4), a 'depression,' 'gorge,' or 'ravine.' It is always rendered "valley" and was narrower than the '*ēmeq*. It is the opposite of mountain and hill (Jos 8 11; Mic 1 6; Is 17 3; II K 2 16; Is 40 4, etc.). It is used with names for specific valleys. The RV reads "Ge-harashim" (I Ch 4 14), and "Gai" (I S 17 52, "Gath" RVmg.). (4) *naḥal*, 'torrent,' 'torrent-valley,' 'wâdy.' It is often used for the bed of a 'torrent' or 'brook,' even when there is no water (Nu 21 12, 32 9; Dt 1 24, 3 16, 21 4, 6; Jg 16 4; I S 15 5; II S 24 5, "river" AV; II Ch 33 14; Job 21 33, 30 6; Ps 104 10; Pr 30 17; Song 6 11; Is 7 19, 57 5, 6, "stream" AV; Jl 3 [4] 18; also for "brook" AV, Nu 13 23 f.; II Ch 20 16). A *naḥal* was a suitable place for digging wells (Gn 26 17, 19; cf. II K 3 16, 17). The RV always has "valley of the Arnon" river (Dt 2 24, 36, etc.). For the similitude see Nu 24 6. *Oxf. Heb. Lex.* with other authorities suggests "palm-trees" for "valleys." (5) *sh'phēlāh*, 'lowlands,' the Shephelah (q.v.) of Judah, see PALESTINE, § 7 (b). The RV always has "lowlands" for "valley" and "plain" AV (Dt 1 7; Ob ver. 19; Zec 7 7). (6) *φάραγξ*, "valley" (Lk 3 5) for *ge'* (Is 40 4); see (3) above. On the usage of the foregoing words, cf. also G. A. Smith, *HGHL*, p. 384. C. S. T.

VALIANT MAN, MAN OF VALOR: These expressions are often used of men, characterizing them as 'men of war,' or 'warlike.' They render: (1) *gibbōr*, 'strong,' 'mighty,' always in this sense (I Ch 7 2, 5, 11 26, "mighty" RV; II Ch 13 3; Song 3 7, "mighty" RV). (2) *'īsh-* ('man of'), *ben-* ('son of'), or *gibbōr-* ('mighty man of'), *ḥayil*, 'strength,' 'efficiency,' 'wealth.' These latter Heb. expressions denote also personal qualities of courage, prowess (Jg 18 2; I S 18 17; II S 2 7, 13 28, 17 10; II K 5 1; II Ch 26 17, etc.); skill or ability (I K 11 28; cf. Gn 47 6; Ex 18 21; Pr 31 10); virtue or worth (I K 1 42; I S 10 26, the opposite of "worthless," ver. 27). The meaning 'man of substance' ("wealth" AV) is also found (Ru 2 1 RVmg.; I S 9 1 RV; cf. II K 15 20). C. S. T.

VALLEY (or VALE) OF ACHOR, AIJALON, BACA, BERACHA, ELAH, ESCHOL, FERAR, GIBEON, HAMON GOG, HEBRON, IPHTAEL, JEHOSHAPHAT, JERICHO, JEZREEL, JIPHTHAHEL, LEBANON, MEGIDDO, MIZPEH, SALT, SHITTIM, SIDDIM, SOREK, SUCCOTH, ZARED, ZEBOIM, ZEPHATHAH. See ACHOR; AIJALON; BACA, etc.

VALLEY (or VALE) OF CHARASHIM and of CRAFTSMEN. See GE-HARASHIM.

VALLEY OF DECISION. See JERUSALEM, § 5.

VALLEY (or VALE) OF HINNOM, REPHAIM, SHAVEH, SON OF HINNOM. See JERUSALEM, §§ 6–8; also SHAVEH.

VALLEY OF KEZIZ. See EMEK-KEZIZ.

VALLEY OF SLAUGHTER: A symbolic name for the Valley of Hinnom (Jer 7 32, 19 6). E. E. N.

VALLEY OF VISION: A part of the title (probably affixed by an editor) of one of Isaiah's threatening prophecies against Jerusalem (Is 22 1). It is difficult to see just what suggested the caption—possibly ver. 5. The LXX. reads "Valley of Sion." E. E. N.

VANIAH, va-nai'ā (וַנְיָה, *wānyāh*): One of the "sons of Bani" (Ezr 10 36). E. E. N.

VAPOR: This word renders: (1) *'ēdh*, a term of doubtful meaning, probably related to the Assyr. *edû*, 'flood,' 'overflowing water' (Gn 2 6 "mist," LXX. "spring," Job 36 27 "vapor," LXX. "clouds"). (2) *nāsī'*, 'that which is lifted up,' always associated with 'ascending' (Ps 135 7; Jer 10 13 = 51 16). (3) *'ālāh*, 'that which goes up' (Job 36 33 AV, but "[the storm] that cometh up" RV). (4) *qīṭōr*, 'smoke'; cf. Gn 19 28 (Ps 148 8 AV, but "stormy wind" RV), and (5) *ἀτμίς*, 'breath' (Ja 4 14; Ac 2 19, "vapor of smoke" [from the LXX. of Jl 2 30, where the Heb. is correctly rendered by AV and RV "pillars of smoke"]). A. C. Z.

VASHNI, vash'nai (וַשְׁנִי, *washnī*): The oldest son of Samuel, according to the Heb. text of I Ch 6 28. But the word "Joel" (cf. I S 8 2) should be inserted (cf. RV). "Vashni" would then be read "and the second." E. E. N.

VASHTI, vash'tai (וַשְׁתִּי, *washtī*): Queen of Ahasuerus (Est 1 9, etc.). See ESTHER, BOOK OF, §§ 2, 6. E. E. N.

VAT (FAT AV) and WINE-VAT (WINE-FAT AV). See VINES AND VINTAGE, § 1.

VEDAN, vĕ'dan (וְדָן, *wᵉdhān*): One of the commercial feeders of Tyre (Ezk 27 19), perhaps either *Adin* or *Weddân*, between Medina and Mecca (Bertholet, *Hand-Kom., ad loc.*). Several other readings have been suggested. The text of the entire verse is very uncertain, the LXX. omitting it altogether. A. S. C.

VEGETABLES. See PALESTINE, §§ 21, 22, 23, and FOOD AND FOOD UTENSILS, § 3.

VEHEMENT: This term in the AV of Jon 4 8, "sultry" RV, renders a Heb. word, *ḥărīshīth*, apparently from a root meaning 'to cut'; hence, strictly, 'cutting [distressing] wind'; but as the wind in question is also said to have been an east wind, what is meant is the hot, blasting wind from the desert. A. C. Z.

VEIL. See DRESS AND ORNAMENTS, § 8, and TEMPLE, § 33.

VEIN. See MINE, MINING.

VENGEANCE: This term renders (1) *nāqām, nᵉqāmāh*, from *nāqam*, 'to avenge.' It is predominantly of God that vengeance is asserted (Jg 11 36; Is 34 8; Gn 4 15). (2) δίκη, 'justice' (so in RV of Ac 28 4; but in RV of Jude ver. 7, "punishment"). (3) ὀργή, 'wrath' (so in RV of Ro 3 5). (4) ἐκδίκησις, 'the full meting out of just retribution' (Lk 21 22; Ro 12 19; II Th 1 8; He 10 30). See also BLOOD, AVENGER OF, and GOD, § 2. A. C. Z.

VENISON. See FOOD AND FOOD UTENSILS, § 10.

VERMILION (שָׁשַׁר, *shāshar*): This word denotes primarily the red ocher used in painting wood, and then the color itself (Jer 22 14; Ezk 23 14). A. C. Z.

VERSIONS

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I. GREEK VERSIONS OF THE O T.

1. *Introductory.*

The battle of Chæronea (338 B.C.) meant for Greece the loss of political freedom and injured forever the creative intellectual life of its people. Independent thought and poetry gave place to imitations of the great works of the past; philosophy, comedy, and bucolic poetry flourished, but the old-time luxuriance which characterized the literature of the past was absent. The period of learning had come, and the scholars of Greece were busied with garnering the harvest made possible by the old literature. Before this Alexander had created a world-empire, which caused the spread of Greek culture far beyond its natural limits. From the ruins of this empire Hellenistic kingdoms sprang up and spread Greek civilization farther still. The power of these kingdoms was due to the superiority of their civilization. Greek was the language of the courts; from the courts Greek spread among the common people, whose dealings with the officials made a knowledge of Greek imperative. The learning of this tongue by the subject races reacted, however, upon the Greeks, whose scholars and travelers, always inquisitive, learned and wrote much about the people and their lands, the fauna and the flora of which were hitherto practically unknown. These foreign countries even gave new gods to Greece; to their surprise they discovered that some peoples, hitherto classed as barbarians, had much to recommend them, though their literatures could not compare with that of Greece. Thus the intellectual horizon of the Greeks was extended, and science was vastly enriched. But this contact with foreign peoples who spoke Greek incorrectly and with effort reacted also upon the Greek spoken in Greece, and brought into being a slovenly colloquial language, known as the Common Dialect (the *Koinē*, from κοινός, 'common'), which supplanted the pure Attic speech the world over (see HELLENISTIC AND BIBLICAL GREEK). The political centers had also shifted from Athens and Greece to the capitals of the Hellenistic kingdoms, and these Hellenistic capitals became literary as well as political centers. The kings were the patrons of literature and art, and gave rich stipends to scholars and artists. But literature and art, having thus become subservient to royal patrons, could no longer flourish as they did when people were politically independent and free of speech.

1. The New Era of Greek Culture After Alexander.

Among these capitals Alexandria became the chief center of scholarly literature, and there it was that scientific institutes were founded by the first Ptolemy, Ptolemæus Lagi, satrap from 323, king from 304–285 B.C. Acting on the advice of Demetrius Phalereus, he began to make a great collection of books and to erect buildings to house them. His successors continued his policy, and thus there arose two libraries in Alexandria, the *Museum* and the *Serapeum*, and

2. Alexandria the Center of the New Culture.

kings and scholars vied with one another in filling them with books. Among other things, the Alexandrian libraries were active in causing the sacred books of the Egyptians, Jews, and Babylonians to be translated into Greek. Alexandria was situated at what was then the meeting-place of the nations, and a national interchange of thought was natural.

3. The Jews of Alexandria.

Alexandria had been a favorite home of the Jews from its founding, and under the Ptolemies they were highly esteemed, because of their consistent loyalty during the incessant wars between Egypt and Syria. They were loyal because they enjoyed full citizenship; they occupied a quarter of the city near the palace; they were governed by their own ethnarch, and, as at Ephesus, belonged to a special tribe, a fact which permitted them to follow without hindrance their own religion and customs. About the time of the birth of Christ there were 1,000,000 Jews in Egypt. They remained faithful to their national traditions and made pilgrimages to Jerusalem, to worship and to pay the Temple tribute. But they had acquired a Judæo-Hellenistic culture; they had forgotten Hebrew entirely, and spoke a Judæo-Hellenistic Greek, that is, the colloquial Greek of Alexandria tinged with Hebraisms, both of thought and grammar. These Hellenistic Jews are sometimes spoken of in the N T as "Greeks," and they were fond of trying to connect Judaism and Hellenism. One of their number, Aristobulus, a Jewish Peripatetic philosopher (about 150 B.C.), wrote in Greek a commentary on the books of Moses, or the Mosaic Law, in which he introduced as though from Orpheus, Linus, and Hesiod many verses written by himself. In it he claimed also that Pythagoras and Plato got their first inklings of philosophy and law from Moses.

2. *The Septuagint.*

4. Its Origin.

Some scholars infer from these statements of Aristobulus that a Greek translation of the Pentateuch was in existence prior to 400 B.C. But the first translation of which we have positive knowledge was made by Greek-speaking Jews of Alexandria. In his letter to Philocrates, a person claiming to be Aristeas (who was surely a Jew, and not a pagan) says that Demetrius Phalereus suggested to Ptolemæus Philadelphus (285–247 B.C.) that a translation of the books of the Law should be made into Greek; that an embassy consisting of Aristeas and Andreas was sent by Ptolemæus Philadelphus to Jerusalem to request the high priest Eleazar to send to Alexandria six scholars from each of the ten tribes of Israel to translate the Pentateuch into Greek. Aristeas gives the correspondence between Ptolemæus and Eleazar and also the names of the seventy-two elders chosen by Eleazar to do the work. Arrived in Alexandria, these elders, Aristeas continues, were quartered on the island of Pharos, where in seventy-two days they completed the translation of the Pentateuch from the Hebrew rolls brought with them from Jerusalem, which means that the MS. from which the translation was made had the approval of the priestly authorities of Jerusalem. Aristobulus (150 B.C.), Philo Judæus (30–50 A.D.), and Josephus (born 37 A.D.) are in practical agreement with this account of Aristeas, that is to say, the story of Aristeas was believed by the Jews of Alexandria, from two centuries before Christ, and it was believed by the Church Fathers also, with the exception of Jerome. Modern scholars regard Aristeas' story as a romance, but with a basis in fact, and the fact is this: That during the reign of Ptolemæus Philadelphus a translation of the Pentateuch into Greek was really made from a MS. brought from Jerusalem for the purpose; that this translation was made probably by the aid of a stipend given by Ptolemæus; that it was not made, however, by Palestinian Jews, as Aristeas asserts, but by Alexandrian Jews, to meet the needs of the Greek-speaking Jews of Egypt, both in public worship and in private life. This can not be controverted, because the language of the Septuagint is Alexandrian, not Palestinian, Judæo-Greek. This translation, because of the prevalent story that it had been made by seventy-two (or, in round numbers, seventy) Jewish elders, was known as *ἡ ἑρμηνεία κατὰ τοὺς ἑβδομήκοντα* = *interpretatio septuaginta virorum*, or *seniorum*, abbreviated to *οἱ* Ō or *οἱ* ōβ— the LXX.

5. Its Character.

This translation, intolerable as it was to the Atticist because of its wretched style and indifference to idiom, was for this very reason adapted to the use and the needs of the Alexandrian Jews, who welcomed it warmly (as did also the high priest at Jerusalem, as Aristeas expressly tells us). This translation was limited to the Pentateuch, and it is not known when the other books of the Bible were translated; but we do know that the early Christian writers speak of the whole Greek Bible as the Septuagint, and we know also that all the writings included in our Bible had been translated into Greek by Alexandrian Jews before 132 B.C., and that all the Hebrew Scriptures, including the Apocrypha, had been turned into Greek before the birth of Christ. The Septuagint as a whole exhibits several styles of Greek. The Pentateuch is written in the colloquial Judæo-Greek of Alexandria, whereas the other books approach the literary style of the 2d cent. B.C., and the books originally written in Greek (Wisdom, II–IV Maccabees) exhibit the style of the Jewish historians and philosophers of Alexandria. Paul quotes from this version, which during the Apostolic Age was held high in honor everywhere, except in Palestine. There it was discredited, because it did not follow the official Hebrew text of the Scribes, which by that time had become standard. There was no standard Heb. text when the LXX. was made, since the canon of the Prophets had not then been completed, the Hebrew text being revised and sanctioned by the priestly authorities in Jerusalem after the appearance of the Septuagint translation. This Septuagint version was regarded as sacred (*i.e.*, inspired) Scripture by the Christians, who used it in their controversies with the Jews as equal in authority with the Hebrew original. On their part, however, the Jews claimed that, as it did not represent the official Hebrew text, it could not be used as a basis for theological controversy.

3. *Other Greek Versions.*

The result was that no less than six new translations, based on the official standard Hebrew text, were made, namely, those by Aquila, Theodotion, Symmachus, and those by three anonymous writers whose versions were known as Quinta, Sexta, and Septima.

6. Of Aquila.

Aquila was a Gentile, born in Sinope in Pontus, on the Black Sea. He was a Roman, a kinsman of the Emperor Hadrian (117–138 A.D.), who commissioned him to rebuild Jerusalem under the name of Ælia Capitolina (128–129 A.D.). In Jerusalem Aquila was converted to Christianity, but was excommunicated because he believed in astrology. He was then converted to Judaism, was circumcised, and studied for a series of years under the leading Jewish Rabbis. The result of his Hebrew studies was a new translation of the Scriptures into Greek. It was made from the official standard Hebrew text, which it followed faithfully, literally, slavishly, in utter disregard of Greek syntax, grammar, and idiom, his sole object being to supplant the Septuagint. His translation was approved by the priestly authorities in Jerusalem, and was therefore hailed with delight by the Jews, but with disfavor by the Christians. Probably, because of this very excessive fidelity to the Hebrew text and idiom, it failed in its purpose to supplant the Septuagint, though its painful accuracy makes it of very great value for textual criticism.

7. Of Theodotion.

Theodotion, according to Irenæus, was a native of Ephesus, though Epiphanius contends that he, too, like Aquila, was a native of Sinope and a convert to Judaism. He was, probably, a Jew from Ephesus, and, according to Jerome, an Ebionite, that is, one who recognized Christ as the Messiah, but denied His Divinity, maintained the binding force of the Mosaic Law, and rejected Paul and his writings. Epiphanius assigns Theodotion to the reign of Commodus (180–192), but he wrote, probably, during the reign of Marcus Aurelius (161–180). His translation was more a revision of the Septuagint than a version of his own. His object was both to avoid the pedantry and absurd fidelity of Aquila and to present an idiomatic translation from the official standard Hebrew text, one that would not offend the literary susceptibilities of cultured Hellenists. The fragments of his translation show that he succeeded fairly well; his style is simple, dignified, and withal faithful to the original.

8. Of Symmachus.

Symmachus was an Ebionite by religion, according to Eusebius and Jerome, a Samaritan by birth, and, according to Epiphanius, a convert to Judaism. The last-named assigns him to the reign of Marcus Aurelius (161–180), though it may be claimed that he wrote during the reign of Commodus (180–192). We know nothing of his country or of his personality. In his translation his aim was essentially the modern one, to give a liberal, idiomatic rendering of the Hebrew, not a crude literal translation—that is, he tried really to translate Hebrew thoughts into the current Greek literary style, and the fragments of his version show that he did not fail of success.

9. The Quinta, Sexta, and Septima.

Origen (185–253 A.D.) mentions three other translations. They were known as Quinta (ε′), Sexta (ϛ′), and Septima (ζ′). Origen found the MS. of Quinta at Nicopolis (near Actium) about 231 A.D., while the MS. of Sexta (or Septima; it is uncertain which) was found in a buried earthen jar in Jericho, about 217 A.D. Eusebius says that the MS. of Septima was found during the reign of Caracalla. We know nothing further about it, nor do we know whether or not Quinta, Sexta, and Septima each embraced the whole O T. Numerous fragments of Quinta (II Kings, Job, Psalms) and of Sexta (Psalms, Canticles) are extant; they show that the writer of Quinta had an elegant Greek style, while the writer of Sexta was fond of paraphrases. The fragments of Septima are very scant, being practically confined to the Psalter.

10. Later Versions.

In the 14th cent. a Jew, Elissæus, who lived at the court of Murad I, translated most of the O T into Greek. His version is known as *Codex Græcus Venetus*, and is preserved in St. Mark's Library in Venice. The translator produced a faithful, but infelicitous, version in what he thought was Attic Greek, though he used the Doric dialect to render the Aramaic portions of Daniel.

The first Modern Greek translation of the Psalms was made from the Septuagint in Crete by Agapion (1543); in 1547 a Jew of Epirus made a Modern Greek version of the Pentateuch; in 1576 Moses Phobian published in the Polyglot Pentateuch a version of Job in Modern Greek.

4. *The Work of Origen and Others.*

11. The Hexapla.

Origen, born 185 A.D., revised the translation of the O T on the basis of the versions of Aquila, Theodotion, and Symmachus. He studied Hebrew in Egypt, whence he was exiled to Cæsarea in Palestine (216–219), where he perfected his knowledge of Hebrew. He first wrote commentaries on the O T, which made a study of the standard Hebrew text necessary. Origen contended that Christians should know that the Septuagint version, regarded by them as inspired, did not represent the official Hebrew text, and that in many respects the versions of Aquila, Theodotion, and Symmachus were much more accurate than that of the Septuagint. Origen, therefore, arranged the Hebrew text, the existing Greek versions, and the Septuagint version, as emended by himself, in parallel columns, whose arrangement we understand clearly from a fragment of his work discovered at Milan in 1896, and from another fragment containing all the six columns, found in 1898:

i.	ii.	iii.	iv.	v.	vi.
Hebrew text.	Transliteration of the Hebrew text into Greek letters.	Version of Aquila.	Version of Symmachus.	Alexandrian version as revised by Origen.	Version of Theodotion.

Aquila's version stands next to the Hebrew text, because it was slavishly faithful to the Hebrew. The version of Symmachus comes in the fourth column,

because it is practically a revision of that of Aquila. The version of Theodotion occupies the sixth column, because it was practically a revision of the version of the Seventy, Origen's revision of which occupied the fifth column. The Hebrew column contained in each line one word, or at most two, and each line of the corresponding Greek translations contained one word, or at most four. Origen's great work was called the Hexapla, or Sixfold Edition. He published also a smaller edition, called the Tetrapla, or Fourfold Edition, because it omitted the first two columns of the Hexapla. Occasionally, in the Hexapla (in the poetical and prophetical books) the versions of Quinta and the Sexta were added in separate columns, thus creating for those books an Octopla, or Eightfold Edition. We hear also of a Heptapla, or Sevenfold Edition, in which either Quinta or Sexta was omitted.

The fifth column of the Hexapla did not contain the Septuagint version, but that version revised by Origen, on the basis of the Hebrew text and the other Greek versions. The Septuagint version contained parts of sentences not to be found in the official Hebrew text, and, on the other hand, it did not contain parts of sentences that were in the official Hebrew text, and, again, it gave a sense not supported by the official Hebrew text. Occasionally, matter, sometimes extending to several chapters, was displaced in the Septuagint version (all of which came about, because the Septuagint version was made before an official standard Hebrew text had been promulgated by the priesthood of Jerusalem). The object of Origen's revised Hexapla text was to make the Septuagint version the exact equivalent of the official standard Hebrew text. Consequently, he changed the Greek order, making it correspond with the Hebrew order, and corrected the corruptions of the Septuagint version, supplying what was missing, but without altering the Greek. However, interpolations had also crept into the Septuagint, or Alexandrian, version, and presented difficulties to Origen, as did the matter found in the Septuagint version, but not in the official Hebrew, and the matter found in the official Hebrew text, but not in the Septuagint version. Origen tells us that he solved these problems by the inspiration of God. He adapted to his use some of the critical signs employed originally by Aristarchus in his editions of the Homeric poems. In Origen's Hexapla text (column v) the obelus sign, —, or ÷, was placed before words or lines which were not found in the official Hebrew text, and were, therefore, unauthorized. The asterisk, *, was placed before words or lines found in the official Hebrew text, but not in the Septuagint version. The metobolus, ⁝, was placed at the end of the words or of the clause challenged by the obelus or the asterisk. When the words or the clause challenged by the obelus or by the asterisk overpassed the limits of the line, the obelus or the asterisk was repeated at the beginning of each line, until the presence of the metobolus notified the reader that the end of the challenged passage had been reached.

12. Relation of Origen's Text to the Massoretic.

Origen's Hexapla edition was finished about 240 A.D., and his Tetrapla edition appeared toward the end of his life. Eusebius says that in preparing his version Origen employed "more than seven tachygraphers ['fast writers' = stenographers], who relieved one another at fixed intervals, and he employed an equal number of bibliographers ['copyists of the text'] and female calligraphers" ('experts in penmanship'). The completed Hexapla edition covered at least 3,250 leaves, or 6,500 pages, exclusive of the Quinta and the Sexta. The Tetrapla edition covered at least 2,000 leaves, or 4,000 pages. Neither of these editions was published, that is, they were not put upon the book-market, but were deposited in the library of Pamphilus in Cæsarea, where they were consulted by Jerome in the 4th cent. It is known that they were still in existence in the 6th cent. They perished, probably, in 638, at the time of the capture of Cæsarea by the Saracens. The fifth column of the Hexapla edition, containing Origen's version of the Septuagint version, was published separately and placed upon the Palestine book-market by Pamphilus (martyred within the period from 307 to 309) and Eusebius, who completed it after the death of Pamphilus. This edition was known as Eusebius' edition, or as the Palestine edition, or as Origen's edition of the Septuagint. It was a grave error of judgment to publish Origen's Hexapla revision by itself, for it intensified the mischief, in that the Aristarchian signs had no meaning whatever in the separate publication, and the version itself, when taken out of connection with the Hebrew text and the other versions, was wholly misleading.

13. Editions of the Hexapla.

When Pamphilus and Eusebius were publishing the fifth column of Origen's Hexapla edition in Palestine, Hesychius in Alexandria, with the aid of Phileas and others, was revising and editing the old Septuagint version. This edition has disappeared completely, and we do not even know positively who this Hesychius was, though he was probably the martyr of that name. In Antioch, at about the same time, Lucian (martyred Jan. 7, 312), with the aid of Dorotheus, was making what was practically a new version of the Hebrew Bible. It was probably clear in diction and complete in form. It has been ascertained that Lucian's version was the archetype of several codices of the O T, and Lagarde has reconstructed much of the text of Lucian's version. It is smooth and full; it is near to the Hebrew, and yet the Greek is idiomatic. It often gives double renderings, and sometimes Lucian's rendering is based on a better text than the Massoretic.

14. Hesychius and Lucian.

II. Other Versions of the O T.

The Septuagint version was in common use throughout the Roman Empire from Gaul to Egypt and Cyrenaica, with the sole exception of Carthage, where Greek did not occupy a preferred position. It was, perhaps, at Carthage in the 2d cent. A.D. that the Septuagint version was first translated into Latin, the Old Latin Bible (*Vetus Itala*), frequently and accurately quoted by Cyprian (middle of 3d cent.). Jerome (Eusebius Hieronymus, 329–420) of Pannonia, at the request of Pope Damasus, undertook a revision of the O T on the basis of the Septua-

15. The Latin.

gint (393). He began his work with the Old Latin Psalter (*Psalterium Romanum*). A few years later (389), he published another revision of the Psalter, made from the Septuagint on the basis of the fifth column of Origen's Hexapla (*Psalterium Gallicanum*). About 390 he translated the Psalter from the Hebrew (*Psalterium Hebraicum*), which, however, failed to displace his other two versions in the Church service. These versions were followed from time to time by versions of other books of the O T. The Latin Bible was revised in the 6th and again in the 9th cent., but the Latin Bible of to-day still re-echoes the Septuagint. This revised version was called the Vulgate, first by Roger Bacon, though Jerome applied the term *Vulgata* to the Old Latin Bible.

Before the close of the 2d cent. A.D., at least two translations of the Bible into the Egyptian (Coptic, a corruption of Αἰγύπτιος) dialects (the

16. The Egyptian (Coptic).

Bohairic and the Sahidic) had been made from the Septuagint version. We have also fragments of later translations into other Egyptian dialects—the Middle Egyptian, the Fayumic, and the Akhmimic, all from the Septuagint version.

In the 4th cent. missionaries from Tyre evangelized Ethiopia, and in the 5th or 6th cent. the Bible was translated into Ethiopic, on

17. The Ethiopic.

the basis of the Greek Septuagint, though Lagarde holds that the extant Ethiopic version was made from the medieval Arabic version in the 14th cent.

The earliest Arabic version was made partly from the Hebrew, partly from the Syriac Peshiṭto, partly from the Septuagint, and, possibly,

18. The Arabic.

partly from the Coptic. The first important translation was made by Saadia Gaon (872–942), and it is still used by Arabic-speaking Jews. Other Arabic versions are the Karaite version and the Samaritan version of Saadia (11th cent.).

There were two Syriac versions of the O T. (1) The Peshiṭto or 'the simple,' made probably at Edessa by Jews, from the Hebrew, at

19. The Syriac.

the time of King Abgar (9–45 A.D.). A free revision of this version, on the basis of the Septuagint, was made by Philoxenus about 508 A.D., the fragments of which are in the British Museum (the Philoxenian Syriac). (2) The version of Paul, Bishop of Tella in Mesopotamia, made from the Hexapla revision of Origen about 616 A.D., called the Syro-Hexapla. Besides these two, there are fragments of several other Syriac versions, as follows:

(1) A version in the Palestinian dialect containing the whole O T and made from the Septuagint version.

(2) A version by Mar Abbas (552 A.D.).

(3) Two Jacobite versions: (a) By Polycarp (5th cent.), (b) by Jacob of Edessa (704 A.D.).

(4) A version by a Syrian interpreter, called ὁ Σύρος.

Maimonides says that the Pentateuch was translated into Persian long before Mohammed, but the first Persian version of which we have knowledge was made by Jacob Tawus, and appeared in the Polyglot Pentateuch (Constantinople, 1546). About 350 A.D. Ulfilas translated the Bible into Gothic, the long fragments of which version (Gospels and Pauline Epistles) are most precious to

20. Persian, Gothic, Armenian, Georgian, Slavonic, etc.

the student of language, because they are the oldest specimens of Teutonic literature. The translation of the Bible into Armenian falls between 354–441. It was begun at Edessa by Mesrop and continued by his nephew Moses of Khoren. It was based on the Septuagint version.

Mesrop also inaugurated the Georgian, or Iberian, version, on the basis of the Septuagint version.

In the 9th cent. the brothers Cyril and Methodius translated the Septuagint version into Slavonic. Most of this version perished during the Tatar invasion in the 13th cent., and the present Slavonic version is not based wholly on the Septuagint, some of it having been translated from the Hebrew and some from the Latin Vulgate. The Western versions into Anglo-Saxon, Frankish, etc., were made from the Latin Vulgate, and not from the Hebrew or Greek. See also Aramaic Language and Targum.

Literature: Buhl, *Text und Kanon d. A T* (Eng. transl. 1891); Nestle, in *PRE*[3], Urtext und Uebersetzungen der Bibel (separate reprint, 1897). J. R. S. S.

VESSELS: The words so rendered have the very general meaning of 'utensil,' 'weapon,' etc., except *nebhel* in Is 30 14, which means an 'earthen jar,' or 'pitcher.' In I S 21 5 the interpretation is somewhat difficult. The probable meaning is that as David and his men were on a military expedition, they and all their accouterments were ceremonially 'holy,' so that they could touch the "holy" bread without risk. See Pure, Purity, Purification, §§ 6, 7. On vessels of papyrus (Is 18 2, "bulrushes" AV), see Ships and Navigation, § 2. E. E. N.

VESSELS OF PAPYRUS. See Ships and Navigation, § 2.

VESTMENTS. See, in general, Dress and Ornaments.

VESTURE. See Dress and Ornaments.

VIAL: This is the rendering of: (1) *pakh*, a 'flask,' 'vial' for holding oil. A vial of oil was used in anointing Saul (I S 10 1) and Jehu (II K 9 1, 3, "box" AV). (2) φιάλη, a broad, shallow 'bowl' (so RV in all passages), used for presenting incense (Rev 5 8) and drink-offerings. It was probably of saucer shape, so that the contents could be poured out at once and suddenly. In Rev (15 7, 16 1 ff., 17 1, 21 9) they are spoken of figuratively as filled with the wine "of the wrath of God." C. S. T.

VILLAGE: (1) The ordinary O T word *ḥāṭzēr*, 'enclosure' (cf. Hazor, Hazar-susah, etc.), originally meant a village that had grown out of a settlement of nomads (cf. Gn 25 16; Is 42 11). (2) *kāphār*, 'village' (cf. Arab. *kefr*), is of later origin and not frequent in Biblical use (I Ch 27 25; Song 7 11), except in proper names such as Chephar-ammoni, Chephirah, Capernaum. It apparently denoted a regular village, and not a mere collection of huts like *ḥāṭsēr*. See also Havvoth-jair and Perizzites. (3) In the N T the common Gr. term κώμη is applied

specifically to Bethlehem (Jn 7 42), Bethsaida (Mk 8 22 f.), Bethphage (Mt 21 1), Bethany (Jn 11 1), and Emmaus (Lk 24 13).

The OT never mentions villages singly or by name. They are usually grouped as mere dependencies of some fortified place (cf. Jos 13 23; Neh 11 30; cf. Mk 8 27), of which they are often called the *bānōth*, 'daughters' (Nu 32 42; II Ch 28 18; cf. II S 20 19), although in many cases (*e.g.*, Jos 15 21-32) the protecting 'city' must itself have been very small. The same idea of villages dependent on a city is represented in the N T term κωμόπολις, properly a 'village-city' (cf. Mk 1 38).

The original distinction between a city and a village was that the former had walls (Lv 25 29-31; I S 6 18). Later on, the city became noted for its size and wealth; according to the Talmudists it must have a synagogue, and in the Greek period a certain political organization was demanded. Varying standards, as well as the growth and decay of communities (cf. Zec 2 4), led to a certain latitude in the use of terms. Thus Bethlehem is called both a "city" (Lk 2 4) and a "village" (Jn 7 42). The same is true of Bethsaida (Lk 9 10; Mk 8 22 f.). Capernaum (see above) was called a "city" because much more important than its first part (Caper = *kefr*, 'village') would indicate. See also City, § 3.

Literature: Stanley, *Sinai and Palestine*, Appendix, vi; Keil, *Biblical Archæology*, ii, 109 f.; Schürer, II, i, p. 154.

L. G. L.

VINE. See Vines and Vintage.

VINEGAR: The word *ḥōmets*, rendered "vinegar" in the O T, included any acid beverage made from wine, or "strong drink" which had become sour (Nu 6 3). Completely fermented vinegar was unsatisfying to the thirst (Ps 69 21) and irritating to the teeth (Pr 10 26); but sour wine, or "vinegar" diluted with water, was a refreshing drink (Ru 2 14), though it was forbidden to the Nazirite (Nu 6 3). The "vinegar" of the Crucifixion narratives (ὄξος, Mt 27 48 and ||s) was apparently the *posca*, or sour wine ordinarily served out to the Roman soldiers, and seems to have been offered as an act of mercy. See also Vines and Vintage, § 2.

L. G. L.

VINE OF SODOM. See Sodom, Vine of.

VINES AND VINTAGE: The fact that the common name for "banquet" among the Hebrews was *mishteh* ('drinking') shows the significance which attached to wine. Its use was presupposed as a necessary part of every meal (Gn 27 25), while "wine and corn" in common speech represented the most important part of the produce of the land.

1. Culture of the Vine Among the Hebrews.

In Gn 9 20 the culture of the vine is traced back to Noah, its origin being attributed to a mythical ancestor, just as other phases of civilized life are traced to ancient heroes in the Cainite genealogical table in Gn 4 16 ff. A dim recollection of the fact that Israel learned the art of vine-culture from the Canaanites is to be found, not only in the story of the spies (Nu 13 24), but also in the hostile attitude of the Rechabites, who rejected the use of wine probably because of its Canaanite origin (cf. Jer ch. 35). As a matter of fact, vineyards were to be found everywhere in the land, especially on mountain slopes and hills (Is 5 1; Jer 31 5), but also in the valleys (*e.g.*, in that of Jezreel, Jg 9 27; I K 21 1 ff.). The wine from the neighborhood of Hebron was famous (Nu 13 24), also that from the Lebanon region (Hos 14 8). The care bestowed upon vine-culture is revealed in not a few passages of the O T. The hillside, where a plow could not be used, was worked with a mattock and the stones removed (Is ch. 5). It was protected by terrace-walls, *gādhēr*, in order to prevent the washing away of the soil by water (cf. Nu 22 24), and surrounded with a thorn hedge, *mᵉṣūkkāh*, or wall, or even with both (Is 5 2, 5, 17 10 f.), as a protection against grazing herds (Is 7 25; Jer 12 10), or wild animals (Ps 80 14; Song 2 15). Huts, *ṣukkōth* (cf. Is 1 8), or watch-towers, *migdōl* (Is 5 2), were erected, in which the vine-dresser, *kōrēm* (II Ch 26 10), or the keeper, *nōṭēr*, lived (Job 27 18; Song 1 6, 8 11 f.). Every vineyard had its wine-press (*gath* or *pūrāh*), in which, with shouts of joy, *hēdhādh*, the grapes were trodden, *dārak*, in a stone tub ("press," fat) to must (*tīrōsh*, new wine, *i.e.*, unfermented juice with its sediment); cf. Is 16 10; Jer 25 30, 48 33. If the soil was rocky, the press was hewn out in the rock. Connected with it, but on a lower level, was a receiving-vat, *yeqebh*, into which the must flowed to be clarified. From this it was drawn off into jars (Jer 48 11), or skins (Job 32 19). The work of pruning, *zimmēr*, the branches with the pruning-hook, *mazmērāh* (Lv 25 3; Jn 15 3), was of great importance. In general, the vines were trained as separate stocks, though also, at times, they were allowed to run and develop into a number of connected vines. As today, so in older times, a vine with its wide outspreading branches furnished of itself a substantial foliage (cf. Mic 4 4). It was forbidden to plant anything else in a vineyard (Dt 22 9), and it was required that a vineyard should be left uncultivated every seventh year (Ex 23 11; Lv 25 3 ff.). The wood of old and useless vines was burned (Ezk 15 2 ff.; Jn 15 6). As to the varieties of grapes raised in ancient Palestine, it is possible to draw some inferences from O T expressions. From the designation of the juice of the grapes as their "blood" (Gn 49 11; Dt 32 14), it may be concluded that red grapes were most highly prized. This is confirmed by the use of the term *sōrēq* ('red,' Is 5 2; Jer 2 21) for the vines of best quality ("the choicest vine"), which indicates that they were so called from their red grapes. In later times, however, the culture of other varieties must have supplanted that of the red grapes, for the wine exported from Palestine at the beginning of the Middle Ages was white, and it is the white grape that is grown most extensively there to-day.

2. The Manufacture of Wine.

The time of the ripening of the grapes varied according to the location of the vineyards. On the plain along the coast there are ripe grapes as early as July, in the highlands not for a month later, while those destined for the wine-press are not gleaned until September and October. This was the custom also in the olden time, since the festival which specially celebrated the vintage—the Feast of Booths (Tabernacles)—came in *Tishri* (September–October). It was a feast of unrestrained joy. Song and dancing were

the order of the day (Jg 9 27; Is 16 10; Jer 25 30; 48 33). The must was drunk, either sweet or half fermented. It was generally allowed to ferment in jars or skins (cf. Mk 2 22 and ||s), and to stand a while upon its **lees** (Is 48 11; Zeph 1 12). Sometimes, it was kept over a year, until the second fermentation took place, and then poured from one vessel into another (Is 48 11). Before drinking, wine was filtered or strained (*shᵉmārīm mᵉzuqqāqīm*, Is 25 6; Jer 48 11). Among the Israelites, it was not usual to mix the wine with water; this was a Greek custom. But it was often mixed with various sorts of spices (Song 8 2; Is 5 22). It can not be asserted with certainty that the Hebrews were accustomed to boil down the must to grape honey (Arab. *dibs*), though this may well have been the case (cf. *dᵉbhāsh*, Gn 43 11; I K 14 3; Ezr 27 17). Grapes were often dried, *tsimmīqīm* (I S 25 18), and pressed into cakes, *'ăshīshāh* (Hos 3 1; II S 6 19). At the present day, raisins form a chief article of export in Syria. The *bᵉ'ūshīm* mentioned in the O T (Is 5 2, **wild grapes**) were imperfect grapes that did not mature, but should be distinguished from the *bōser* (Is 18 5, "ripening grape"; Jer 31 29 f., "sour grape"), which were grapes used while still green or unripe. What kind of injury to the vine was inflicted by the *tōlā'ath* (Dt 28 39, "worm") is not certain.

LITERATURE: See Anderlind, Die Rebe in Syrien, insbesondere in Palestina, *ZDPV*, xi, pp. 160 ff.; Frass, *Drei Monate am Lebanon* (1876), pp. 26 ff. W. N.

VINEYARD. See VINES AND VINTAGE, § 1.

VIOL. See MUSIC AND MUSICAL INSTRUMENTS, § 3, at the beginning.

VIPER. See PALESTINE, § 26.

VIRGIN: This word renders the Heb. and Gr. terms: (1) *bᵉthūlāh*, 'separated,' which conveys definitely the idea of virginity, and is used either, literally, of a young unmarried woman (Gn 24 16; Ex 22 16 f.; II S 13 2), or, figuratively, in poetic passages, in the personification of a social body—a city, or state, *e.g.*, "virgin daughter of Zion" (Is 23 12); "virgin daughter of Babylon" (Is 47 1); "virgin of Israel" (Am 5 2). (2) *'almāh*, 'mature,' used simply of a young woman of marriageable age, without reference to her being married or not (Gn 24 43; Song 1 3, 6 8; Is 7 14, etc.). See IMMANUEL. (3) *παρθένος*, used in the LXX. mainly as the rendering of *bᵉthūlāh* (of *'almāh* in Gn 24 43 and Is 7 14); in the N T it retains its LXX. sense, with the single exception of Rev 14 4, where it is used of men, with the emphasis on the idea of chastity. A. C. Z.

VIRGINITY. See MARRIAGE AND DIVORCE, § 4.

VIRGINITY, TOKENS OF. See MARRIAGE AND DIVORCE, §§ 2, 4.

VIRTUE, VIRTUOUS: This is the translation of *ḥayil*, 'strength,' 'ability' (Ru 3 11; Pr 12 4, 31 10, 29, in the phrase "a virtuous woman," lit. 'a woman of ability'). The word is used in its Old Eng. sense of 'power' (cf. Mk 5 30). When the same expression is used of men it is commonly translated "a man of valor." L. B. P.

VISION. See REVELATION, § 10, and PROPHET, PROPHECY, § 6.

VOICE OF GOD. See GOD, § 2.

VOPHSI, vef'sai (וָפְסִי, *wophṣī*): One of the twelve spies sent by Moses to investigate the land of promise (Nu 13 14). E. E. N.

VOW: A promise to God—either formally expressed or tacitly implied—to perform some service, or do things pleasing to Him, generally on condition of receiving in return a specific favor. Vows are known in all religions, and belong to all ages. Jacob vowed that, if God would be with him and bless him, he would take Him as his God, build Him a sanctuary and pay Him tithes (Gn 28 20-22). Jephthah's vow to sacrifice the object that would first meet him as he returned victorious from battle is familiar (Jg 11 30-40). Other vows mentioned are Hannah's (I S 1 11 f.) and Absalom's (II S 15 7 f.). Just before the battle of Michmash Saul led the people to vow that they would eat nothing until evening (I S 14 24 f., 36 f.). The law of vows assumes that they are voluntary. No one is required to make a vow. Vows are classed with free-will offerings (Dt 12 6); but a vow once made constitutes a solemn obligation, from which nothing can absolve one. So far as a vow involved a sacrifice, such sacrifices were regulated by a prescribed ritual—the ceremony being designated "to accomplish a vow" (Lv 22 18-23, 27 1-13; Nu 15 3 ff.; cf. also Ac 21 23 ff.). In such a case the Law fixed on a minimum of offerings, *i.e.*, for a man 50 shekels of the sanctuary, for a woman 30, for a male child 5, and for a female child 3 shekels (Nu 30 2 f.). The performance of vows was one of the tests which the prophets applied in exposing the transgressions of the people (cf. Is 19 21; Nah 1 15; Jon 1 16, 2 9; Job 22 27; Pr 20 25; Ps 22 25, 50 14, 56 12). The foregoing applies to the ordinary, later known as the 'minor,' vow. On the 'major,' better known as the "Nazirite," vow, see NAZIRITE. A. C. Z.

VULTURE. See PALESTINE, § 25.

W

WAFER: This is the rendering of two Heb. words: (1) *rāqīq* (Ex 29 2, 23; Lv 2 4, 7 12, 8 26; Nu 6 15, 19; I Ch 23 29 RV), on which see FOOD AND FOOD UTENSILS, § 3. (2) *tsappīḥīth* (from *tsāphaḥ*, 'to spread out'), a flat cake. The word occurs but once (Ex 16 31) and is used in this place as a sweetmeat: "wafers made with honey." E. E. N.

WAGES: This word is used to render a number of Heb. and Gr. terms: *sākhār* and *maskōreth*, 'hire' (Gn 30 28, 29 15, etc.); *pᵉullāh*, 'work' (Lv 19 13); *μισθός*, 'reward' (Jn 4 36); and *ὀψώνιον*, 'rations' (Lk 3 14; Ro 6 23; II Co 11 8). Almost nothing is said specifically as to the conditions and payments of hired service in the Bible. The actual amounts

paid, *e.g.*, a "penny," *i.e.*, a *denarius* a day for vintage labor (Mt 20 2), or ten shekels and a suit of apparel a year, plus food, as a priest's salary (Jg 17 10), were small in comparison with modern wages, but, of course, the purchasing power of money was then much greater than it is now. The O T law regarding wages was concerned mainly with guaranteeing to the wage-earner the prompt payment of the amounts due him (Lv 19 13; cf. Mal 3 5). E. E. N.

WAGON, WAGGON. See Cart.

WAIL, WAILING. See Mourning and Mourning Customs, § 5, and Eschatology, § 39.

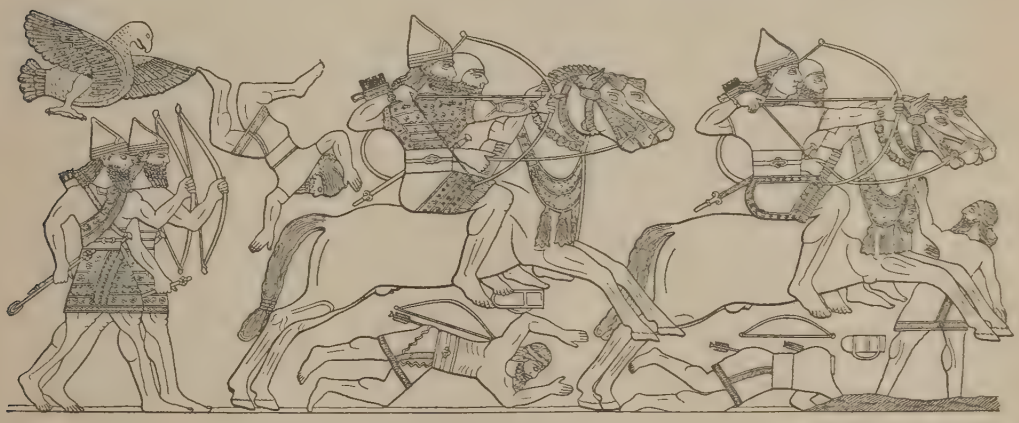
WALL. See City, § 3.

WALLET (Scrip AV): The term renders Heb. and Gr. words as follows: (1) *yalqūṭ* (from a verb meaning 'to gather together'). The bag in which shepherds and others put stones for slinging (I S 17 40). (2) *πήρα*, a small bag in which to carry provisions, etc., while traveling (Mt 10 10, etc.). E. E. N.

Bedawin than like the campaigns of a great people. It was for the sake of plunder, or to repel a sudden attack, or to avenge the death of those killed in such an attack that the men of a clan

1. **Character of Early Warfare.** or tribe rallied around the chief or the bravest one in the midst of them. In times of great danger heralds were despatched to the friendly or neighboring tribes to ask their aid. If the enemy was beaten, each warrior returned to his own home with his share of the spoil. Thus Gideon at the head of 300 men of his clan sought to avenge the death of his brothers who had been slain by the Midianites (Jg 7 16 ff., 8 18 f.). The tribe of Dan put 600 warriors into the field to make conquest of new places of abode (Jg 18 11 ff.).

Only on one occasion did any large number of tribes unite in a campaign. This was when, in the days of Barak and Deborah, the Israelites to the N. and S. of the Plain of Esdraelon were engaged in a life-and-death struggle against Sisera (Jg ch. 4 f.; cf. also I S 11 6-8; Jg 20 1-3). Generally, wars were



Archers in Battle Scene from Asshurnasirpal's Palace.

WALLS OF JERUSALEM. See Jerusalem, §§ 21, 31, 35, 36, 37.

WANDERINGS, THE. See Israel, § 3 (2).

WAR, WAR-CRY. See Warfare, § 4.

WARD. See Prison.

WARDROBE: This term renders the Heb. *b·ghādhīm*, literally 'garments,' or 'clothes.' It is used only in the title "keeper of the wardrobe" (II K 22 14; II Ch 34 22) given to Hasrah ("Harhas" AV). A. C. Z.

WARFARE

Analysis of Contents

1. Character of Early Warfare
2. Religious Aspects of Warfare
3. Details of Camp and March
4. The Ordering of a Battle
5. After the Battle

The early historical sources—especially those of the period of the Judges—show that early Palestinian wars were more like the expeditions of the

carried on only in the dry season. When the rainy weather of autumn came on, operations were suspended, to be resumed in the spring. This is the meaning of the expression in II S 11 1, "the return of the year, at the time when kings go out," *i.e.*, on campaigns, when the long-continued fair weather of spring and early summer was favorable to military operations. While preliminary parleys frequently preceded a conflict (Jg 11 12 ff.; I S 11 1 ff.; I K 20 1 ff.), a formal declaration of war was by no means necessary (cf. I S 15 5 ff.).

Before war was begun, sacrifices were offered, so that the expression *qāddēsh milḥāmāh* ('to sanctify war,' Jer 6 4; Mic 3 5; Jl 3 9; cf. RVmg.) meant to initiate a war with sacrifices. In like manner, care was taken at the opening of a campaign, or in critical situations, not to omit seeking to know J"'s will by means of the sacred lot (Jg 1 1 ff.; I S 14 37, 23 2 ff., 28 6, 30 7 f.; II S 5 19, 23), or through prophets (I K 22 5 ff.; II K 19 2 ff.). In other cases, a knowledge of the Divine will was sought by means of all kinds of omens (I S 14 8 ff.; Jg 6 36 ff.),

and it was for just this purpose, and not that they might offer sacrifice, that priests accompanied the army, since the sacred lot was in their keeping. In ancient times, in order to make J″'s help in battle more certain, the Ark, in which He was thought to be present, was carried with the army into war. This explains why Uriah was careful not to render himself ceremonially unclean through intercourse with his wife (II S 11 11), also the requirement that the camp be kept free from all defilement lest J″ should withdraw Himself from Israel (Dt 23 10 ff.; cf. Nu 5 1 ff.).

2. Religious Aspects of Warfare.

The detailed arrangement of a military camp is no longer known. The name *ma'gāl* (I S 17 20, 26 5, 7, "place of wagons" RV, **trench** AV) indicates that it was circular in form, with the force camping under tents (cf. II S 11 11). The sustenance for the army was generally secured as occasion offered (cf. I S 17 17 ff.; II S 17 27 ff.), which could be managed without great difficulty, since the number of troops was generally quite small. Sentries, who were changed three times in a night, watched the camp (Jg 7 19; I Mac 12 27). When the force marched out to battle, a detachment remained with the camp (I S 30 24). On the march the enemy sought to harass the rear-guard (Dt 25 18; Jos 10 19).

3. Details of Camp and March.

Military science was simple. It was an old custom of the Bedawin to divide a force into two attacking divisions or **bands**. The rear one (liers in wait, *'ăqēbh*, Jos 8 13) served, if necessary, also as a reserve, or guaranteed to the chief and those with him a chance of escape (Gn 32 7 f.). Sometimes, in order to divert the attention of the enemy, and also to conceal the attack itself, three divisions were formed (Jg 7 16 ff.; I S 11 11; II S 18 2; I Mac 5 33). Night attacks were often resorted to (Jg 7 16 ff.; II S 17 1 ff.), as well as **ambushments** and pretended flight (Jos 8 2, 12; Jg 20 29 ff.; I S 15 5; cf. II K 7 12 ff.), and circumvention of an enemy preparatory to an attack from the rear (II S 5 22). David availed himself of the rustling of the mulberry-trees in order to come upon his enemy unawares (II S 5 24); Joab disposed his men within a wooded tract to render the overthrow of Absalom's followers more complete (II S 18 6 ff.). A **trumpet-signal** by the commander opened each battle (Jg 7 18) as well as the war itself, and in the same way the forces were called away from the fight (II S 2 28, 18 16, 20 22), or summoned to break camp and go home (II S 20 22). As to the disposition of the **battle array**, *ma'ărākhāh* (I Ch 12 38, **rank** AV), information is lacking. Probably, **spearmen** formed the first line, bowmen or **archers** the second, and slingers the third. **Horsemen**, or more accurately, **horses and chariots**, as a distinct element of the fighting force were not used by Israel until quite late—as in the Assyrian era—owing largely to the broken character of the ground, which was specially unfavorable for the movement of chariots. The bulk of the fighting was done by footmen. Before the beginning of a battle, it was usual to offer sacrifices (I S 7 9 f., 13 9 f. See above, § 1), then with a loud **battle-cry**, or **alarm**, *t'rū'āh*, the host rushed against the foe (cf. Am 1 14; Jer 49 2, etc.). On some occasions there were special **battle-cries** (Jg 7 18, 20). In the conflict men fought hand to hand with the bare arm, as the upper garment had to be thrown back and tucked in the girdle, as it was also while on the march. In such contests personal bravery and skill, physical strength and agility decided the issue. The latter qualities were important not only for the attack itself, but for gaining advantageous positions. Sometimes, the battle was preceded by duels, which not seldom had a decisive effect on the outcome of the fray (I S 17 3 ff., 41 ff., 51 f.; II S 2 14 ff.; cf. 21 18 ff., 23 21).

To bury the slain countrymen was a sacred duty (I K 11 15), and over fallen heroes and captains a general lamentation was held (II S 3 31). The bodies of the enemy also were buried (cf. Ezk 39 11 ff.) or burned (Is 30 33). It was only on special occasions that the head of an enemy was taken for a trophy (I S 17 51 ff., 31 9; II S 20 22). On the other hand, it seems to have been an early custom to cut off the foreskins of fallen enemies (I S 18 25, 27). This was also customary in the wars of the Egyptians, as appears in a picture in the Ramesseum at *Medinet Tabu*. Prisoners of war were often treated with great severity. Kings and leaders were usually put to death, sometimes after the victor had placed his foot on their necks (Jos 10 24); often large numbers of captives were slain (II Ch 25 12); in other cases they were mutilated (Jg 1 6 f.; cf. II S 12 31); frequently they were sold into slavery (Am 1 6, 9, etc.).

4. The Ordering of a Battle.

5. After the Battle.

Such a passage as I K 20 30 ff., in its display of the mercy of Ahab toward Ben-hadad, shows how little inclined were the people of antiquity in general to be considerate in their treatment of a captured enemy. Even Deuteronomy justified on theological grounds the wholesale extirpation of the conquered inhabitants of the holy land (20 16 ff.). Horses taken as spoil were lamed (**hocked**) in the earliest times when Israel as yet had neither wagons nor horses (II S 8 4; Jos 11 6, 9). The country of a conquered enemy was often laid waste by cutting down the trees, stopping up the springs, and burning the cities and villages (II K 3 19; Jg 6 4). A yearly tribute was laid upon a defeated people or, in many cases, a larger sum of money was demanded at once (II K 18 14; Is 33 18). **Hostages** were also taken to prevent violation of agreements (II K 14 14), while garrisons were frequently placed in the captured cities (II S 8 6, 14). The **booty** (**plunder, spoil**) was shared equally between those who participated in the fight and those who guarded the camp (I S 30 24 f.). Gold and silver were dedicated to the Temple of J″ (II S 8 11), and costly trophies were hung up in the sanctuary (I S 21 10; II K 11 10; cf. I S 31 10).

The warriors returning from a victorious battle, while under necessity, according to the Priestly Code, of submitting to the purification ceremony prescribed for those defiled by contact with the dead (Nu 31 19 ff.), were greeted with songs and dances and the noise of drums (Jg 11 34; I S 18 6 ff.). Victorious kings often set up memorials of their victory (I S 15 12; cf. 7 12). In later times, there are accounts of thanksgiving festivals in honor of J″, who gave the victory (II Ch 20 26 ff.; I Mac 4 24). W. N.

WARS OF JEHOVAH, BOOK OF THE: A lost work quoted in Nu 21 14. It seems to have contained a collection of poems celebrating the victories of Israel over her enemies. The existence of such a book has been doubted by Professor Sayce (*Acad.* 1892, Oct. 22). On the other hand, it has been conjectured that it was a source for Nu 21 17 f. and 27b-30; and, further, that it was identical with the *Book of Jashar* (q.v.). Assuming the existence of such a collection, it was evidently so called because J″ was held up in all its songs as the leader of Israel's armies and the cause of their successes (Ex 15 2). The wars of Israel were the wars of J″, Israel's God (cf. I S 18 17, 25 22). A. C. Z.

WARS OF THE LORD, BOOK OF THE. See Wars of Jehovah, Book of the.

WASH, WASHINGS. See Burial and Burial Customs, § 1, and Pure, Purity, Purification, § 2.

WATCH: In the O T the words "watch," **watchman** are used of two kinds of duty: (1) that of guarding, *shāmar* and its derivatives, and (2) that of being on the lookout to discern from a vantage-point—such as a **watch-tower,** which seems to have been very common—things that took place at a distance, in order to report them in time, *tsāphāh* and its derivatives (*e.g.*, "mizpah" [*mitspāh*], 'watch-tower'). On (1) cf. Jg 7 19; II K 11 5; Neh 4 9, etc. On (2) cf. I S 14 16; II S 13 24, 18 24; II K 9 17; Is 21 8, etc. Another word, *nātsar*, 'to guard,' or 'keep,' is used in the sense of "watch" only in II K 17 9, 18 8; Jer 4 16, 31 6; cf. Nah 2 1. In the N T *κουστωδία*, "watch," means a 'guard' (Mt 27 65, 28 11). In the O T *'ashmūrāh* (Ex 14 24), and in the N T *φυλακή* (Mt 14 25, 24 43, etc.) are used for designating time (see Time, § 1), though both terms get this sense from their more primary reference to the military custom of dividing the night into three (Heb.) or four (Roman) periods, during each of which a detachment of men kept watch or guard. E. E. N.

WATCHER. See Angelology, §§ 2, 4.

WATCHMAN, WATCH-TOWER: The walled cities of Palestine had watch-towers (*migdāl*) on the walls (*e.g.*, Jezreel, II K 9 17-20, 17 9; Gaza, 18 8), or an additional story above the gates, which served the same purpose (II S 18 24 ff.). There were also watch-towers to guard the roads (cf. II Ch 20 24). A watchman was called: (1) *nōtsēr* (II K 17 9, 18 8; Jer 31 6, 4 16, "blockaders"). (2) *shōmēr* (Jer 51 12; figuratively Is 21 11, 12, 62 6; cf. Song 3 3, 5 7 = 'city police'?). (3) *tsōpheh* (I S 14 16, "sentinels"; II S 13 34, 18 24 ff.; II K 9 17-20; figuratively Is 52 8, 56 10 [= 'prophet'], 21 6; Ezk 3 17, 33 2, 6, 7; Mic 7 4). See also Tower and Watch. C. S. T.

WATER: Water was appreciated by the ancient Semites more highly than by most other races on account of its scarcity in the lands that they inhabited. In the Arabian desert, their original home, it was obtainable only from the scanty springs that here and there broke through the arid ground. In Canaan and the other lands adjacent to the desert there was rainfall, but it was so scanty and uncertain as to be a constant source of anxiety. It is not surprising, therefore, that water is mentioned in the Bible more frequently than any other substance. In Is 3 1, 33 16; Sir 29 21, 39 26, it is regarded as one of the chief supports of life. The finding of water was a matter of the utmost importance (Gn 16 7, 21 19, 26 19, 32; Ex 15 22, 17 2; Nu 21 5, 33 14), and when a well was discovered this event was celebrated with song (Nu 21 16-18). When springs could not be found, or when a person was passing through foreign territory, water had to be bought (Dt 2 6, 28). Failure of the water-supply was the greatest of national calamities, and was regarded as a direct judgment of God (Lv 26 19; Dt 28 23 f.; I K 17 1; Is 5 6; Am 4 7 f.); and, on the other hand, the Prophets look for a supernatural increase of the streams of Palestine as one of the chief blessings of the Messianic Age (Is 30 25, 35 6 f., 41 18, 49 10; Jer 31 9; Zec 14 8; Ezk ch. 47). On account of its needfulness and its scarcity, water becomes in the Bible a figure of speech for all kinds of blessings, *e.g.*, good news (Pr 25 25), wisdom (Sir 15 3), a wife (Song 4 15), and particularly for the Divine grace (Ps 23 2; Is 32 2, 55 1, 58 11; Jn 7 38; Rev 7 16, 21 6, 22 1, 17).

By the primitive Hebrews, as by the other Semites, water in all its forms was reverenced as Divine (see Semitic Religion, § 8). In later times, springs became the favorite sanctuaries of J″ (see Fountain; Spring; Well). In the narratives of the Hexateuch one of the functions of J″ is miraculously to provide water for Israel (Ex 15 25, 17 6; Nu 20 8, 21 16; Dt 8 15). Even so late a writer as Jeremiah (Jer 14 22) regards it as the chief difference between J″ and the "vanities of the nations" that He can cause rain. See also Palestine, §§ 17–20.

Water is often mentioned as used for cleansing purposes (Gn 24 32, 43 24; Ex 30 18-21, 40 7, 30-32; Lv 11 32, 14 8 f., 15 5, 13, 16 4, 24, 28; Nu 19 17; II K 13 1; Jth 10 3, 12 7; Lk 7 44; Jn 13 5). Hence it becomes a symbol of the cleansing of the soul from sin (Ezk 16 4, 9, 36 25; Jn 3 5; Eph 5 26; He 10 22; I Jn 5 6, 8). See also Baptism. L. B. P.

WATERCOURSE: This term renders in the AV: (1) *yābhāl*, lit. 'conduit' (q.v.) (Is 44 4; cf. 30 25). (2) *mōtsā'*, 'springs' (q.v.) as RV (II Ch 32 30). (3) *t'ālāh*, 'trench,' 'conduit' (q.v.); RV has "channel" (poetical, Job 38 5; cf. II K 18 17 = Is 7 3, etc.). The RV renders also (4) *tsinnōr* (II S 5 8, "gutter" AV) by "watercourse" in this difficult passage, but the real meaning of *tsinnōr* here is unknown. C. S. T.

WATER OF BITTERNESS. See Sacrifice and Offerings, § 12, and Disease and Medicine, § 7 (12).

WATER-POT: A vessel in which water was kept, either for drinking (Jn 4 28) or for purifying purposes (Jn 2 6 f.). E. E. N.

WATERS OF MEROM. See Merom.

WATERS OF STRIFE. See Meribah.

WATERSPOUT (מֵצוֹר, *tsinnōr*): The word is found only in Ps 42 7 (**waterfall** ARV), and means strictly 'canal' or 'watercourse' (cf. II S 5 8), but is used of a rush of water of large proportions and of Divine origin. Briggs (*Int. Crit. Com.*) thinks the Jordan rapids are meant, but great floods of rain seem to suit the context better (so Baethgen, *Handkom.*). E. E. N.

WAVE-OFFERING. See SACRIFICE AND OFFERINGS, § 11.

WAX: This word, the rendering of *dōnag*, 'beeswax,' is found in the O T in Ps 22 14, 68 2, 97 5; Mic 1 4, always in a simile. See also BOOKS AND WRITING. E. E. N.

WAY: Literally used, this term denoted either (1) a 'trodden path' or 'road' (*derekh*, Gn 38 16, etc.; *ὁδός*, Mt 2 12, etc.; and, *ōraḥ*, Is 30 11, 41 3), or (2) a 'journey' or 'trip' comprehensively viewed (Gn 28 20, etc.; Ac 8 36). But by a favorite Hebrew mode of thought, it is figuratively used also of the 'habit,' 'conduct,' or 'attitude,' whether of God or of man (Ex 32 8; Dt 5 33; Job 16 22; Ps 119 9; Pr 12 28, etc.). Especially is this metaphorical sense attached to the term when employed in the plural (Jos 24 17; Ps 51 13, etc.; cf. Mt 7 13 f.). In the N T the plan of God for the salvation of man as outlined by the Prophets and realized in the gospel is called "the way of the Lord" (Mt 3 3, etc.). From this meaning the term easily passed to the broader sense in which it meant Christianity or Judaism (Ac 9 2, 19 9, 22 4), and came to include the whole system of thought and life that the Christian accepts and practises (II P 2 2, 19). A. C. Z.

The term **highway** is usually the rendering of *meṣillāh*, 'that which is thrown up,' evidently referring to the labor of making the road, perhaps also to the fact that the great thoroughfares of Ephraim and Judah ran along the crest of the highland. In Jg 5 6 the better reading may be "caravans" (see Moore, *Int. Crit. Com., ad loc.*). In Dt 2 27 the Heb. is *derekh, derekh*, 'way, way'; cf. RVmg. In Am 5 16 RV "streets" is substituted for "highways" AV, as a rendering of *ḥūts*. In Mt 22 10, Lk 14 23 *ὁδός* is rendered "highway," but "way" in Mk 10 46 RV. On Mt 22 9, cf. RV.

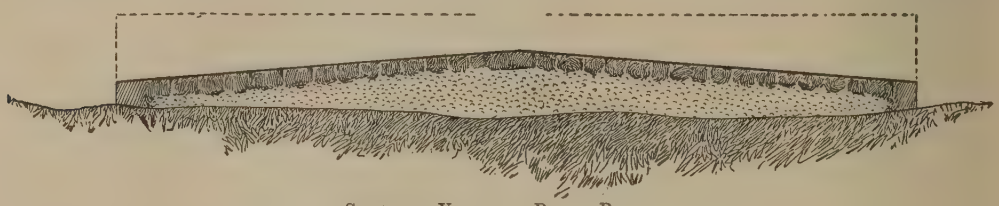
On the road-system of Palestine see PALESTINE, §§ 7–13, *passim*; TRADE AND COMMERCE, § 2. Roads are indicated on the maps of Palestine in this work. See also the map of the Ancient Semitic World, and the maps in *EB*, IV, art. Trade and Commerce, and in *HDB*, extra vol., Map. I. See also PATH. E. E. N.

WAYFARING MAN: This term in the sense of 'traveler' renders: (1) *'ōrēaḥ* (ptcpl. used as a substantive) (Jg 19 17; II S 12 4 [‖ to "traveler"]; Jer 9 2 [1], 14 8 [‖ to "sojourner"]). (2) *hōlēkh derekh*, 'one going a way' (Is 35 8). (3) *'ōbhēr ōraḥ*, 'one traveling a road' (Is 33 8). C. S. T.

WAYMARK: This word, which renders *tsiyyūn*, 'something set up' in Jer 31 21, is the same Heb. term rendered "sign" in Ezk 39 15 and "monument" in II K 23 17. E. E. N.

WEALTH: This word is used to render the following Heb. and Gr. terms: (1) *neḵhāṣīm* ('possessions,' II Ch 1 11 f.; Ec 5 19). The conception here is primarily that of property in abundance, worldly goods. (2) *hōn*, 'things possessed' (Ps 112 3; Pr 10 15, etc.), conveying the same general sense as (1). (3) *ḥayil*, 'strength' (Gn 34 29; Job 31 25), emphasizing the thought of power and social standing belonging to the possessor of wealth. (4) *kōaḥ*, 'strength' (Pr 5 10 AV; cf. RV). (5) *ṭōbh*, 'good' (Job 21 13; Ezr 9 12, "prosperity" RV, and Est 10 3, "good" RV), bringing into view the desirableness of wealth. (6) *shālēw*, 'ease' (Jer 49 31, "at ease" RV), pointing to the comfort and luxury made possible by wealth, or, in a broader sense, to the freedom to do one's pleasure (Ps 66 12; "abundance" RVmg.). (7) *εὐπορία*, 'abundance of means' (Ac 19 25). A. C. Z.

WEAN: This word renders *gāmal*, 'to complete' or 'finish,' and in every passage is used concerning a child which has been weaned (cf. I S 1 22 ff., etc.). Hebrew mothers usually nursed their children two or three years (cf. II Mac 7 28), as is the custom in Palestine to-day. The weaning of a child was accompanied by a feast (Gn 21 8) with an offering (I S 1 24). C. S. T.



SECTIONAL VIEW OF A ROMAN ROAD.

WEAPON. See ARMS AND ARMOR, I.

WEASEL. See PALESTINE, § 24.

WEAVE, WEAVING. See ARTISAN LIFE, § 12.

WEB: In Is 59 5 f. the word rendered "webs" is *qūr* (in pl. form), which means a 'fine thread,' and hence a spider's 'web.' In Jg 16 13 f. the term *maṣṣekheth* is the 'web' or fabric which was being woven in the loom by Delilah. According to Moore (*Int. Crit. Com., ad loc.*), we should read thus: "If thou weave the seven braids of my head along with the web, and beat up with the pin [*i.e.*, so as to make the texture as firm as possible], my strength will fail me," etc. Thus Delilah is represented as actually weaving Samson's locks into the fabric, and, having "beaten" this as firm as possible, as calling to him that the Philistines were upon him. Samson arose, fastened to the web, and pulled up the loom to which the web was secured. In Job 8 14 the word rendered "web" means simply 'house.' E. E. N.

WED, WEDDING, WEDDING-GARMENT. See MARRIAGE AND DIVORCE, § 2, also FAMILY AND FAMILY LAW, § 3.

WEDGE: This term renders *lāshōn*, 'tongue' (Jos 7 21, 24), in the expression 'tongue of gold,' *i.e.*, gold bullion in the shape of a tongue. C. S. T.

WEEK. See TIME, § 2.

WEEKS, FEAST OF. See FASTS AND FEASTS, § 2 (3).

WEEP, WEEPING. See MOURNING AND MOURNING CUSTOMS, § 5.

WEIGH. See MONEY, § 3, and WEIGHTS AND MEASURES, § 4.

WEIGHTS AND MEASURES: The most ancient systems of weights and measures were of Babylonian and Egyptian origin. The Babylonian sexagesimal system was thoroughly scientific, being based probably on a unit of length, possibly astronomically ascertained, the cube of which gave the unit for measures of capacity, the weight of water contained in this cube giving the unit for weights. As all the civilization of Western Asia was profoundly influenced by the Babylonian, it was the Babylonian system of weights and measures that formed the basis of the systems in use throughout the whole region from the Persian Gulf to the Mediterranean. The Hebrews in Palestine were also largely influenced by the Egyptian decimal system, through which they appear to have modified the Babylonian system in some respects. The Phœnicians and Persians also modified the Babylonian tables by diminishing or increasing the values of the fundamental units. See MONEY § 3. The weights and measures we find in the O T can not be counted as all belonging to the unmodified Babylonian system, but must be reckoned as belonging now to one, now to another of the systems with which the Hebrews were familiar and used at different periods of their history. In the N T times the Jews were familiar with the Græco-Roman system, to which some of the N T terms are to be referred.

1. Introductory.

That the most primitive system of measurement made use of certain parts of the body as units seems to be a well-established fact. Such a system, once in vogue, would yield very slowly to a more artificial, even though it were a more scientific, system. Among the Hebrews and other ancient peoples, the smallest unit of length seems to have been the **finger,** *'etsba'* (Jer 52 21), four fingers making a **handbreadth,** *ṭephaḥ* (I K 7 26), three handbreadths a **span,** *zereth* (Ex 28 16, etc.), and two spans a **cubit,** *'ammāh.* In Ezk 40 5 we read that the cubit used in measuring the (ideal) Temple of the prophet's vision was "a cubit and a handbreadth" in length. This would indicate that the ordinary cubit was a handbreadth shorter than the cubit used for the Temple. In Dt 3 11 we read of a "cubit of a man," *i.e.,* the common cubit. It is likely that the dimensions of Ezekiel's Temple were exactly those of Solomon's and, therefore, that the longer cubit was in use as early as Solomon's day (cf. also II Ch 3 3, where it is said that the cubit of Solomon's Temple was "after the first measure," *i.e.,* the old cubit). Thus the Hebrews knew and used two cubits, one a handbreadth longer than the other. Exactly the same usage was in vogue in Egypt, where a short cubit of 6 handbreadths (17.68 in.) existed alongside of a 'royal' cubit of 7 handbreadths. Two cubits were also used in ancient Babylonia, a common and a 'royal' cubit, the common cubit being either single (about 19⅝ in.) or double (39¼ in.). The actual length of the Hebrew common cubit is a matter of some uncertainty. Kennedy (in *HDB,* iv, 907 ff.) has argued quite conclusively that it was a little shorter than the Egyptian short cubit, or about 17.58 in. This would give us the following results for the Bible terms:

2. Measures of Length.

Finger	= .7325	in. or about	¾	in.
Handbreadth (4 fingers)	= 2.93	in. " "	3	in.
Span (3 handbreadths)	= 8.79	in. " "	9	in.
Cubit (short)	= 17.58	in. " "	1½	ft.
Cubit (of Ezekiel's Temple, etc.)	= 20.51	in. " "	1¾	ft.
Reed (6 cubits—short)	= 105.48	in. " "	8¾	ft.
(6 " long)	= 123.06	in. " "	10¼	ft.

The "cubit," *gōmedh,* mentioned in Jg 3 16 was probably a short measure, a little less than the common cubit in length.

Of the measures of distance mentioned in the Bible, the **pace,** *tsa'adh* (II S 6 13), was probably not an exact measure. The **mete yard,** *middāh* (Lv 19 35 AV), is simply a "measure of length" (RV). The **day's journey** was from four to eight hours' walk. A **Sabbath-day's journey** (Ac 1 12) was 2,000 cubits, based on Jos 3 4. The scribes found ways, by legal fictions, of increasing this distance to as much as 4,000 cubits. The Gr. **furlong,** *στάδιον, stadium* (Lk 24 13, etc.), was a little less than ⅛ of a Roman **mile** (Mt 5 41), which contained 1,000 paces or about 5,000 of our feet. The furlong contained 600 Gr. ft. (=582½ Eng. ft.). The **fathom** (Ac 27 28) was about 6 ft.

The term *tsemedh,* rendered **acre** (Is 5 10), means 'yoke,' and indicates the amount of surface a yoke of cattle could plow (on an average) in a day. In I S 14 14 the Heb. *ma'ănāh,* rendered "acre" in AV, is rendered "furrow" in RV; but the text here is probably corrupt. According to Kennedy, the Heb. *tsemedh* was about 100 cubits square (=about half an acre).

3. Measures of Capacity.

The system of measures of capacity in use among the Hebrews was the Babylonian sexagesimal system, although the names of the various measures may not have been in all cases identical. With the Hebrews the smallest unit of capacity was the **log,** *lōg.* From the O T and other sources we get the following tables:

1. *Dry Measure.*

1 log (Lv 14 10, 12, 15, 21, 24). The unit for both dry and liquid measures.
4 logs = 1 **cab,** *qabh* (II K 6 25). Later used also for liquids.
1⅘ cabs = 1 **omer,** *'ōmer* (Ex 16 36, etc.), the same as the "tenth" (deal AV) of Lv 14 10 ·· etc.
3⅓ omers = 1 **seah,** *s'āh* (measure EV, Gn 18 6; I S 25 18; I K 18 32; II K 7 1, 16, 18).
3 seahs = 1 **ephah,** *'ēphāh* (Ex 16 36; Ezk 45 11, etc.).
5 ephahs = 1 **letekh,** *lethekh* (Hos 3 2).
2 letekhs = 1 **homer,** *ḥōmer* (or kor, *kōr*) (Is 5 10; Ezk 45 10-14).

Or,

1	log											=	about 1 pt.
4	logs	=	1	cab								=	2 qts.
7½	"	=	1½	cabs	=	1	omer					=	7½ pts.
24	"	=	6	"	=	3½	omers	=	1	seah		=	1½ pks.
72	"	=	18	"	=	10	"	=	3	seahs	= 1 ephah	=	1 bu., 4 qts.
360	"	=	90	"	=	50	"	=	15	"	= 5 ephahs	=	1 letekh = 5⅓ bu., 4 qts.
720	"	=	180	"	=	100	"	=	30	"	= 10 "	=	1 homer (kor) = 11 bu., 1 pk.

Many of these terms are obscured in our EV by the indefinite rendering **"measure(s)"** often given to them. The ephah (=the liquid bath) seems to have been the measure most generally used. The omer or 'tenth' (of an ephah) was probably a late measure, obtained by the application of the decimal system. Apart from the omer, all the measures of the table are the result of multiples or divisions in sexagesimal system. The "measures" referred to in I K 18 32 are 'seahs,' and the statement means, probably, that the trench was long enough to encircle a piece of ground of the size that two seahs of grain would sow. In the N T the term **bushel** (*μόδιος*, Mt 5 15, etc.) was the O T seah, and "measure" (*χοῖνιξ*, *chœnix*, Rev 6 6) was a small Gr. dry measure of 2 *sextarii* or pints.

2. *Liquid Measures.* For these we have the following table:

1 log (Lv 14 10, etc.).
4 logs = 1 cab
12 " = 3 cabs = 1 hin, *hīn* (Ex 29 40, etc.).
72 " = 18 " = 6 hins = 1 bath, *bath* (=ephah) (I K 7 26; II Ch 2 10; Ezk 45 14, etc.).
720 " = 180 " = 60 " = 10 baths = 1 kor, *kōr* (=homer) (I K 4 22; II Ch 27 5; Ezk 45 14).

Or,

1 log = 1 pt. (approximately).
1 cab = 2 qts.
1 hin = 1½ gals.
1 bath = 9 gals.
1 kor = 90 gals.

In the N T we find *βάτος* = 'bath' (Lk 16 6, "measure" EV), and *κόρος* = 'cor' (Lk 16 7, "measure" EV, here used as a dry measure). In Mt 13 33 the Gr. is *σάτον* = 'seah.' The firkin (*μετρητής*) referred to in Jn 2 6 was a Gr. measure about equivalent to the Heb. bath.

The Hebrew system of weights was Babylonian in its arrangement, although the actual values of the several weights was not at all times identical with those of Babylonia.

4. Weights.

(a) The Babylonian table was the following:

60 shekels = 1 mina.
60 minas = 1 talent (3,600 shekels).

It is remarkable that, as with length measures, so with weights, there was a double system in vogue, the weights in one being exactly double those in the other. Several very ancient inscribed stone weights (⅓, ⅙, ⅓, and 1 mina) show that the (light) mina weight was approximately 490 grams or 7,580 grains Troy.

This would give the following results:

Light.

1 shekel	=	126	gr. Troy	=	about	.36	oz. avoirdupois.
1 mina	=	7,580	" "	=	"	1 lb.	"
1 talent	=	454,800	" "	=	"	65 lbs.	"

Heavy.

1 shekel	=	252	gr. Troy	=	about	.72	oz. avoirdupois.
1 mina	=	15,160	" "	=	"	2⅛ lbs.	"
1 talent	=	909,600	" "	=	"	130 lbs.	"

This double (light and heavy) system seems to have been the one in general use in Babylonia, whence it spread, though with some changes in the exact weight of the different measures, throughout the ancient civilized world. Alongside of these weights another and heavier scale was also used in Babylonia and Assyria in which the (light) mina weighed about 505 grams, giving a light shekel of about 130 gr. Troy, and a heavy shekel of about 260 gr. Troy, as over against those of 126 gr. and 252 gr. in common use. This heavier Babylonian scale is frequently called the 'royal' standard to distinguish it from the common.

(b) In addition to the Babylonian common system in which the shekels were of 126 and 252 grains, the Phœnicians used a scale in which the (heavy) shekel weighed 218–224 gr. (with a corresponding light shekel of about 112 gr.). In this system 50 (instead of 60) shekels were reckoned to a mina, giving 3,000 (instead of 3,600) shekels to a talent. This division of the mina into 50 (instead of 60) shekels was perhaps due to the influence of the Egyptian decimal system, and probably was first applied to money-weights. Through the Phœnician traders it was known not only to the Hebrews, but in addition spread into the Persian, Greek, and Roman world, where, however, it became much modified by combination with other modes of subdivision.

(c) Still a third system of weights appears to have been once current in Western Asia. Evidence of it is found in the record of tribute paid to Thothmes III by Syrian states as early as 1500 B.C. and also in a few weights recently discovered in middle and Southern Palestine belonging to an early period. In this system the (heavy) shekel weighed 320 gr. and the light 160 gr. Kennedy considers that this heavier Syrian standard was obtained by raising the common Babylonian mina by 5 per cent., giving a light mina of about 8,000 gr. and a heavy one of 16,000 gr., and then dividing this result by 50 (instead of 60), giving shekels of 160 gr. and 320 gr. respectively. See MONEY, §§ 3 ff.

(d) Turning now to the weights mentioned in the Bible, it may be remarked in passing that money-weights and merchandise-weights were probably originally identical, the former being only conveniently differentiated from the latter. The weights themselves were of stone (like those discovered in

Babylonia and Palestine) of various shapes, inscribed with such statements as "½ mina, true weight," or "*netseph*" (נֶצֶף), *i.e.*, 'half' (sometimes a half-shekel) or, as in one case, "¼ *netseph*, ¼ shekel," *i.e.*, "one-fourth of a half-shekel"; or they might be of bronze or other metal, properly inscribed. The **weights** (*'ebhen*, 'stone') were carried by the merchants in a **bag**, *kīs* (Dt 25 13; Mic 6 11). **Balances**, *mō'znayim* (Lv 19 36, etc.), were used in weighing, the bar of which was sometimes called the 'reed' (Is 46 6) or the 'yoke' (Rev 6 5); cf. also Gn 23 16.

The smallest division of the shekel mentioned in the O T is the **gerah**, *gērāh* = $\frac{1}{20}$ shekel (Ex 30 13, probably here a money-weight). The quarter-shekel is mentioned in I S 9 8, one-third of a shekel in Neh 10 32, and the **beka**, *beqa'* (**bekah** AV), or half-shekel in Ex 38 26. These were all small silver money-weights (not coins; see Money, § 2f.) The **shekel**, *sheqel*, as a weight is frequently mentioned in the O T (Ex 30 23 ff.; Nu 7 13 ff.; Jos 7 21; I S 17 5, 7; II S 14 26, etc.). It is not easy to decide just what shekel is referred to in each case. The **shekel of the sanctuary** referred to in the 'priestly' writings (Ex, Lv, Nu, I Ch) was probably the old Phœnician shekel of 224 (112) grains. Absalom's hair weighed 200 shekels "after the king's weight" (II S 14 26). If this passage is a post-exilic gloss, the king referred to is the Persian monarch, and the shekel is to be taken as the light Persian shekel of 130 gr. (126 gr. raised about 5 per cent.). But this is uncertain. In other (older) references either the Phœnician (224/112 gr.) or the Syrian (320/160 gr.) shekel is meant.

The mina (*māneh*, Ezk 45 12, rendered **pound** in I K 10 17; Ezr 2 69; Neh 7 71 f.) is counted in the later books of the O T on the Phœnician system as containing 50 shekels (the correct reading in Ezk 41 12 is that of the LXX. [Cod. A], "five shekels shall be five, and ten shekels ten, and fifty shekels shall be your maneh"). In the earlier records (*e.g.*, II K 10 17) the Babylonian mina of 60 shekels is probably meant, in this case the heavier one, though the Chronicler seems to have understood it as a mina of 100 (light) shekels (II Ch 9 16).

The **talent**, *kikkār*, is frequently mentioned both as a money measure and as a weight proper (Ex 37 24, 38 24 f., etc.). In regard to this, as is the case with the shekel and mina, the talent of the later literature (the P elements of the Pent., Ch, Ezr, Neh) is the Phœnician talent of 3,000 shekels of 224 (112) gr. each, *i.e.*, 672,000 gr. (heavy) or 336,000 gr. (light). In the earlier notices either the heavier Babylonian or Syrian talent is meant.

During the Græco-Roman age the Jews appear to have worked out a syncretistic money and weight system by combining the Phœnician and Attic-Roman systems. According to Kennedy, this was as follows (for both money and weights):

6 mā'ā (1 mā'ā = 1 obol)	= 1 zūz or *denarius* (drachm),		52½ gr.
2 zūz	= 1 shekel (light),		105 "
4 "	= 1 " (heavy) or tetradrachm,		210 "
50 "	= 1½ minas or *p'rāṣ*,		2,625 "
100 "	= 1 mina (= 4 tetradrachms),		5,250 "
6,000 " (3,000 shekels)	= 1 talent,		315,000 "

Here we get light on the statements in Dn 5 25 ff.: "mene" = mina, "tekel" is the Aramaic form of shekel, and "u-pharsin" = *u-p'rāṣ*, *i.e.*, 'and a peras.' Thus the enigmatic writing was: "a mina, a mina, a shekel, and a half-mina." The Gr. word μνᾶ, rendered **pound** in Lk 19 35, is the money mina of this later table. The other Gr. word λίτρα, rendered **pound** in Jn 12 3, 19 39, was the same as the mina and the equivalent of the Rom. *libra* or 'pound.'

Literature: Benzinger, *Heb. Archäologie* (1894), pp. 178–189; Nowack, *Heb. Archäologie* (1894), pp. 198–209. In these full bibliographies will be found. Kennedy's article in *HDB*, IV, pp. 901–913, is very complete and satisfactory. E. E. N.

WELL[1]: The word commonly rendered "well" is *be'ēr*; of other words so rendered, *'ayin*, *ma'yān*, *māqōr*, and πηγή, all mean 'spring,' or 'fountain' (except in Is 12 3; Neh 2 13; Jn 4 6, 14), and are so rendered by ARV; *bōr* is a 'cistern' (except in II S 23 15 f. = I Ch 11 17 f.; Jer 6 7), to which φρέαρ corresponds in the N T (Lk 14 5; Jn 4 11 f.). On account of the long, dry summer, wells are of supreme importance to the inhabitants of Palestine (cf. the rites in Gn 21 27 ff.), and are still sources of frequent strife, especially among the Bedawin (cf. Gn 26 20 f.). Abundance of water is a type of the highest beauty and happiness (Song 5 15; Is 12 13; Jn 4 14; cf. Is 41 18), and the Oriental taste can readily distinguish between water from different sources (cf. II S 23 15). The water for household use is usually drawn and carried by women (cf. Gn 24 11; Jn 4 15). The male **drawer of water** (Dt 29 11; Jos 9 21) is engaged in one of the most menial, fatiguing, and poorly paid occupations. See Food, § 12; also Cistern; Fountain; Pit; Spring. L. G. L.

WELL[2]: This word occurs a few times as the transl. of *shālōm*, 'peace,' in the common salutation or greeting, in which one asks after the welfare of another (Gn 29 6, 37 14, 43 27; II S 18 28; II K 4 23, 26, 5 21, 22, 9 11; also RV, II S 20 9, "art thou in health" AV; II S 18 29, 32, "safe" AV). The Heb. idiom 'to ask one of his welfare' (Jer 15 5) is often rendered by "salute," "greet," etc. (cf. Jg 18 15; I S 10 4, 17 22; I Ch 18 10, etc.). See Salutation. C. S. T.

WEN. See Disease and Medicine, § 5 (9).

WEST. See East.

WHALE. See Monster, and Palestine, § 26.

WHEAT. See Food and Food Utensils, § 1; Agriculture, § 5; and Palestine, § 22.

WHEEL[1]. See Cart, and Artisan Life, § 8.

WHEEL[2]: This term renders: (1) *'ōphān* (Ex 14 25; I K 7 30-33; Ezk 1 15-21, 3 13, 10 6-19, 11 22; Nah 3 2). (2) *galgal* (Ec 12 6; Is 5 28; Jer 47 3; Ezk 10 2, 6, 13, 23 24, 26 10; Dn 7 9). Wheels of chariots or of carts were probably made like the Egyptian and Assyrian wheels with six spokes, *ḥishshūqīm*, set in the hub, *ḥishshūr*, and the rim, *gabh*. The tire was fastened with thongs passed through holes and bound around the rim. From the circumstance that cart-wheels

were employed to thresh out grain, the wheel is used as a symbol of calamity in Pr 20 26 and Is 28 27. In Ezekiel's vision the wheels are animate beings that form part of the chariot-throne of J", hence in *Eth. En.*, 61 10, 70 7, 'wheels' become a special class of angels along with cherubim and seraphim.

L. B. P.

WHIRLWIND: A frequent translation of *sūphāh*, 'storm-wind,' *ṣa'ar* and *ṣ'ārā*, 'storm,' 'tempest.' In other passages the same words are often translated "storm" or "tempest." This is a more accurate rendering, since there is nothing in any of these forms that suggests the idea of whirling. The proper word for "whirlwind" is *galgal*, lit. 'wheel' (Ps 83 14 [13], "wheel" AV, 77 19 [18]; "heaven" AV; Is 17 13; "wind" EV). All these words are used figuratively of a swift and terrible destruction (Pr 1 27, 10 25; Is 5 28, 17 13, 21 1, 40 24, 41 16, 66 15; Jer 4 13, 23 19, 30 23; Hos 8 7; Am 1 14; Nah 1 3; Zec 9 14).

L. B. P.

WHITE. See Colors, § 1; also Dress and Ornaments, § 5.

WHITE OF AN EGG: The rendering of the Heb. phrase *rīr ḥallāmūth* (in Job 6 6, "the juice of purslain" RVmg.). But *rīr* means 'slime,' or 'spittle' (cf. I S 21 14), and *ḥallāmūth* is of uncertain meaning, though some take it to be the name of an insipid herb. However, the yolk of an egg is just as probable a rendering. "The slime of the yolk" would indeed be an apt illustration of a tasteless, uninviting article of food. E. E. N.

WHORE, WHOREDOM: In a figurative sense, these words are often used in the O T to designate disloyalty to J" on the part of Israel, either through the worship of other deities, or through the practise of gross materialism and sensuality in their (nominal) worship of Him. The conception leading to the use of such a figure was that the relation between J" and Israel was like a marriage-covenant, in which Israel the spouse was pledged to exclusive loyalty to J", her husband (cf. Hosea's teaching on this). The prevalence of gross sensualism in the common Semitic religion (q.v.) also easily led to the use of such a figure. See also Crimes and Punishments, § 2 (c), and Harlot. E. E. N.

WICKED, WICKEDNESS, WICKEDLY: These terms render the following Heb. and Gr. words: (1) *'āwen*, 'one who causes needless pain or trouble for another,' hence 'needless,' 'false,' etc. (Job 11 11, "false" RV, 22 15; Pr 30 20, etc.). (2) *b'liyya'al*, 'useless,' 'profitless' (Dt 15 9, "base" RV; Job 34 18, "vile" RV; Ps 101 3, "base" RV; Neh 1 11, "wickedness" RV, 15). (3) Derivations of *'āwal*, 'to yield' or 'bend,' *i.e.*, 'crooked,' 'perverse' (Job 18 21, 29 17, 31 3, all "unrighteous" RV; II S 3 34, "iniquity" RV, 7 10, etc.). (4) *'āmāl*, 'tired,' 'in painful work,' 'trouble' (Job 4 8, "trouble" RV, 20 22, "misery" RV). (5) *'ōtsebh*, 'pain' (Ps 139 24). (6) *hawwāh* (from *hāwāh*, 'to fall'), that which 'befalls,' *i.e.*, 'misfortune,' 'evil,' etc. (Ps 5 9, 52 7, 55 11). (7) Derivatives of *zāmam*, 'to think' or 'plan,' but generally in an evil sense (Lv 18 17; Ps 37 7, 140 8, "evil" RV; Pr 21 27, etc.). (8) *rā'a'* and its derivative *ra'*, a general term for 'bad' or 'evil' (Gn 6 5, 13 13 and often). (9) *rāsha'*, *resha'*, primarily 'loose,' 'looseness,' and then used almost entirely in a moral sense; the most common terms for "wicked," "wickedness," often contrasted with "righteous," "righteousness" (Gn 18 23; I S 24 13, etc.). (10) *ḥesedh*, 'shameful' (Lv 20 17; cf. RV). (11) *'ānash*, 'to be weak,' or 'sick' (Jer 17 9, "corrupt" RV). In the N T the most common term is (12) *πονηρός, πονηρία*, corresponding to (9) above (Mt 12 45, 22 18, etc.). (13) *κακός, κακία*, corresponding to (8) above (Mt 21 41; Ac 8 22). (14) *ἄθεσμος*, 'not lawful' (II P 2 7, 3 17). (15) *ἄνομος*, 'lawless' (Ac 2 23). (16) *ἄτοπος*, 'out of place' (Ac 25 5, "amiss" RV).

For the doctrinal conceptions connected with these and similar terms see Sin. E. E. N.

WIDOW. See Marriage and Divorce, § 6; also Family and Family Law, §§ 6, 8.

WIFE. See Family and Family Law, §§ 3, 5, and Marriage and Divorce.

WILD ASS. See Ass and Palestine, § 24.

WILD BEAST. See Palestine, § 24.

WILD BULL: The rendering of the Heb. *tō'* in Is 51 20 AV, "antelope" RV. See Palestine, § 24. E. E. N.

WILD GOAT. See Goat and Palestine, § 24.

WILD MAN. See Ishmael, § 1.

WILD OX. See Palestine, § 24.

WILDERNESS: In general, this term signifies, not a sterile sandy desert like the Sahara without water and vegetation—since the Hebrews were unacquainted with any such place—but an uncultivated region, devoted to pasturage, thinly peopled, and occupied by nomads. (1) The most common word translated "wilderness" is *midhbār*, literally 'a place for the driving of cattle.' It is referred to as the abode of pelicans (Ps 10 26), wild asses (Job 24 5), ostriches (La 4 3), and jackals (Mal 1 3). Chief among such places were the wilderness of the wanderings (Nu 14 33), the wilderness of Judah (Jg 1 16), and the wilderness of Moab (Dt 2 8). (2) A stronger term, expressive of greater barrenness, is *y'shīmōn*, a 'dry' or 'riverless' region (Is 43 19). When accompanied by the definite article, it is the geographical description of that part of Judah immediately W. of the Dead Sea (Nu 21 20; I S 23 24). (3) A third term is *'ărābhāh*, meaning 'arid' and 'barren' (Is 33 9, 51 3). With the article, it is the geographical proper name of the great depression N. and S. of the Dead Sea (Dt 1 7, etc.). (4) A fourth term is *tsiyyāh*, signifying land of 'drought' (Hos 2 3). (5) A fifth is *tōhū*, conveying the double notion of 'waste' and 'confusion' (Dt 32 10). (6) The N T term is *ἔρημος*, which is used with considerable latitude (Mt 14 13; He 11 38). John the Baptist preached in the wilderness of Judæa (Mt 3 1), and here also, probably, Jesus was tempted (Mt 4 1). G. L. R.

WILDERNESS OF BEER-SHEBA, BETH-AVEN, DAMASCUS, EDOM, ENGEDI, ETHAM, GIBEON, JERUEL, KADESH, KEDEMOTH, MAON, MOAB, PARAN, SHUR, SIN, SINAI, ZIN, ZIPH. See Beer-sheba, Beth-aven, Damascus, Edom, etc.

WILDERNESS OF JUDAH. See PALESTINE, § 7 (3).

WILDERNESS OF THE RED SEA. See ETHAM.

WILL: There is no word used in Scripture for the will as a distinct power or faculty. (1) In the O T various Heb. words occur, generally in verbal forms, which are translated by the English words "would," "will," or "willing." One of these (*'ābhāh*) is almost never used without a negative (Lv 26 21; Dt 10 10; Jos 24 10; II S 3 16, 17); even where the negative is not used it seems to be suggested (Pr 1 10; Is 1 19). Another (*rātsōn*) is formed from a verb meaning 'to be kind' or 'favorable toward.' When used of J", therefore, it means His 'will' in the sense of His good pleasure, the thing He wishes to see done (Ps 40 6, 8, 143 10). The remaining important word (*ḥāphēts*) likewise rests on the idea of inclination, desire, delight (I S 2 25; I K 13 33; I Ch 28 9). In Ps 40 6, 8 it is translated by the LXX. (39 7, 9) into both *ἐθέλειν* and *βούλεσθαι*. Probably, the means by which the mind of the people came to think more definitely of the will of God was the canonization of the Law. That represented a permanent character as opposed to a passing impulse, a will which is more than desire or pleasure, because it contains an element of absolute or objective worth. (2) In the N T the idea of will is expressed by two words, *βούλεσθαι* (whence *βουλή*) and *θέλειν* (whence *θέλημα*). The nouns occur in much larger proportion than in the O T. While the words are often apparently equivalent (cf. Mt 11 27 and Jn 5 21), there is yet a range of meaning peculiar to each. In general, it may be said that *βουλή* lies behind *θέλημα* as its source. The former means plan or design, the will which is prior to the specific volition; the latter is the projection of purpose in a definite act or word (Ac 4 28; I Co 4 5; Eph 1 11). This vital though subtle difference appears in two other passages of pathetic import. In Mt 1 19 Joseph had the will (*θέλων*) not to act in one way and planned (*ἐβουλήθη*) to act in another. In Lk 22 42 our Lord appeals to the *βουλή* of the Father as if it were the source of alternative *θελήματα*; but He submits His own will absolutely to the conclusive will (*θέλημα*) of the Father. Thus in the life of Jesus there came to view in startling light that profound problem, the relation of the human will to the Divine, and thence arose in the experience of Christendom for all time the one supreme task, agony, and hope of man. The will of God is ever spoken of as something at last fully known (Mt 6 10, 7 21; Lk 12 47; Ac 22 14; Ro 2 18, 12 2; Col 1 9, 4 12). It is now confronting every man through the gospel, and the will of every man is confronting it (Jn 6 39, 40, 7 17, 9 31). Here the climax of human experience is reached. For, on the one hand, salvation is just the will of God (both *βουλή* and *θέλημα*) taking full effect on a man (Eph 1 3-11), and, on the other hand, the will of man recognizing and doing that will (Mt 23 37; Jn 5 40; I Jn 2 17), conscious of warfare in its own inner life (Ro 7 15-21), but succored even there by the grace Divine (He 13 20 f; Ph 2 13). See also ELECTION and PREDESTINATION. W. D. M.

WILL OF GOD. See GOD, § 2.

WILL OF MAN. See MAN, DOCTRINE OF, § 10.

WILLOW. See PALESTINE, § 21.

WILL-WORSHIP. See MAN, DOCTRINE OF, § 10.

WIMPLE. An article of woman's dress mentioned in Is 3 22 AV ("shawl" RV). See DRESS AND ORNAMENTS, § 6. E. E. N.

WIND[1]. See AGRICULTURE, § 5, and PALESTINE, § 18.

WIND[2]. See BURIAL AND BURIAL CUSTOMS, § 1.

WINDOW. See HOUSE, § 6 (j).

WINE. See VINES AND VINTAGE in general; also FOOD AND FOOD UTENSILS, § 13, and DISEASE AND MEDICINE, § 7 (10).

WINE-FAT, WINE-PRESS. See VINES AND VINTAGE, § 1.

WINE-PRESSES, THE KING'S. See JERUSALEM, § 38.

WING. See GOD, § 2.

WINNOW. See AGRICULTURE, § 8.

WINTER. See TIME, § 4, and PALESTINE, § 17.

WISDOM, WISE MEN: In Jer 18 18 the intellectual classes of ancient Israel are spoken of as consisting of priests, prophets, and "the wise." It was the function of the priests to give the 'torah' or instruction, of the prophets to give the "word," and of the wise to give "counsel." This reference to conditions as they existed in later pre-exilic days doubtless holds true for a long period preceding. It can hardly be doubted that, from a very early period, "the wise" formed a class of no small importance in ancient Hebrew society, although references to them in the extant early literature are few and somewhat unsatisfactory.

1. The Wise Men of Ancient Israel.

The earliest reference to "the wise" as such is in II S 14 2, to the wise woman of Tekoa, whom Joab made use of to persuade David to recall Absalom from exile. Another wise woman is mentioned in II S 20 16 ff., who delivered the city of Abel, a center of ancient wisdom (cf. ver. 18), by her wise advice. Solomon is viewed not simply as wise in the ordinary sense, but as a prominent "wise man." With Solomon are mentioned others, some by name, as "Ethan the Ezrahite, and Heman and Calcol and Darda"; still others more indefinitely characterized as "children of the east," all of whom Solomon surpassed in wisdom. Such references, together with the presuppositions in the earlier portions of Pr (q.v.), and the development necessary to be assumed before such literature as we have in the wisdom books of the O T could be produced, make it necessary to posit the existence of numerous and influential wisdom schools or circles throughout the whole kingdom period, as well as during the exilic and post-exilic periods.

The beginnings of the wisdom development in Israel were, naturally, simple and informal. It was not the great problems of life that occupied their attention, but something much less abstruse. From the evidence we possess it would seem that they gave their attention mainly to the formulation of brief, epigrammatic sayings containing keen observations

on life or nature, or to the construction of riddles or parables. In all this there was little or no science or unity, except as to the literary form

2. The Work of the Ancient Wisdom Schools.

in which the observations were embodied. This at last came to be fixed, at least in its fundamental form, as the *māshāl* (see PROVERB and PROVERBS, BOOK OF, § 3). The fable of Jotham (Jg 9 7-15) and of Jehoash (II K 14 9), the clever story of the wise woman of Tekoa (II S 14 5 f.), the parable of Nathan (II S 12 1-6), the riddle of Samson (Jg 14 14) and his ready retort when it was solved (ver. 18) are examples of what was likely to be produced in the early wisdom circles. Solomon is said to have composed 1,005 songs and 3,000 proverbs, and to have spoken of "trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of birds, and of creeping things, and of fishes" (II K 4 32 f.).

A complete statement of the final aim of the early wisdom schools is given in Pr 1 2-6. This may be taken as expressing what finally resulted from the earlier efforts. More and more the practical and moral aim predominated. Observations on beasts and birds, etc., became of secondary importance. Attention was concentrated on life, and the wise man sought to show how the every-day life could be and ought to be lived in order to insure the greatest success and happiness. The deeper problems were left untouched. It was reserved for a few chosen spirits among the wise men of a later day to struggle with these (see § 3, below). Proficiency in such knowledge was designated *ḥokhmāh*, "wisdom," and he who was a master of it was *ḥākhām*, "wise" (from a root signifying primarily 'to be fixed' or 'solid'). In addition to *ḥokhmāh*, other terms occur less frequently, such as *'ormāh*, 'shrewdness' or "prudence" (Pr 1 4), *bīnāh* and *t'bhūnāh*, 'understanding,' *m'zimmāh*, 'cleverness' or "discretion" (Pr 1 4), and *tūshiyyāh*, the ability to succeed, to help oneself. These, however, may belong to the later periods of the wisdom development.

What degree of organization these wisdom schools or circles possessed is unknown, as are also their methods. The gate of an ancient city was a place of public concourse where the elders assembled, public questions were discussed, cases tried, etc. (cf. Gn 19 1, 23 10 ff.; Dt 21 18 f., 22 15, 24; II S 19 8 f., etc.), and it may well have been the case that here in ancient Israel the wise men were wont to meet, to try one another's skill with **hard questions or riddles,** to make observations on manners and customs, and to formulate rules of conduct (cf. Pr 1 20 f., 31 23). Here the younger men learned the wisdom of their elders, and thus the wisdom of one generation was passed on to another. It would thus be easy for one locality to become famous for its wisdom school, and through visits of members of other wisdom circles to impart its knowledge to and receive new wisdom from other schools (cf. Job, a wise man, and his three friends from other localities).

All the wisdom books of the O T belong to the post-exilic age, most of them even as late as the Greek period. We are not concerned here with the details of the date, composition, and specific teachings of each of these (see separate articles PROVERBS, BOOK OF; JOB; ECCLESIASTES; ECCLESIASTICUS; and WISDOM, BOOK OF). Taken together, these books show the several

3. The Historical Development After the Exile.

main lines along which Jewish "wisdom" found its development. (a) The problem of practical morality, the conduct best suited for every-day life, is that with which Pr and Sir are mainly concerned. This is the simplest of the problems of the Hebrew wisdom. It was handled also in the simplest manner, almost altogether by the formulation of short rules of conduct in the form of *m'shālīm* or "proverbs." Extended discursive treatment of only one theme was not necessary. Positions such as the existence of God, His goodness, His judgments, the free will of man, etc., could be taken for granted without debate. It is true that in the latest portion of Pr (1 7–9 18; see PROVERBS, BOOK OF) there are discursive sections, and in one of these (ch. 8) a poetic description of wisdom is given in which the main theme of practical morality appears to be lost sight of. But even here there is no serious attempt to discuss any new problem, and at the end "wisdom" is resolved into the governing principle of right conduct (8 31 ff.). The same is true of the later wisdom of Ben Sira; for, while in his hands the problem of right conduct takes on a broader scope involving more of the national aspects (wisdom has its seat in Israel, as the Law, ch. 24) and occasionally comes close to the problem of sin (as in ch. 17), and also is more discursive than Pr, the book as a whole deals with no other subject at length than that of practical morality (except, of course, in the "hymn to the fathers," chs. 44–50), in which religion and ethics are, as in Pr, treated as one. (b) It is a problem of a very different sort that is discussed in Job and Ec. In these all the positions of the ancient wisdom are not taken for granted, except the one most fundamental—that God is, and that He is essentially just. But the world God had made aroused troublesome questionings. In Job it is the moral problem of the Divine government, especially the apparent injustice of the sufferings of the righteous, which seems to destroy all confidence in God's care for His servants and to annihilate the (supposed) difference between the righteous and the wicked. The problem is discussed and the negative side presented in masterly fashion, but no positive solution is reached. In Ec a more pessimistic note is struck. Everything seems involved in one ceaseless round, no definite aim or end ever being reached. "All is vanity." In neither book is the doctrine of a future life, with its ethical significance, made use of as helping to solve the problem. Both books show the need of a fuller revelation of God and immortality than had yet been given. (c) In the Wisdom of Solomon (Wis) we have Jewish wisdom in conflict with Epicurean tendencies due to contact with Greek life and philosophy. And it is a noble and beautiful reply that is made to the shallow philosophy in this book. Wisdom is the path not only of rectitude but of life, which death can not destroy, for beyond the grave the righteous find their reward. "Hades hath not a royal dominion on earth and righteousness is immortal" (1 14 f.), and wisdom "passing from

generation to generation unto holy souls maketh men friends of God. Against wisdom evil doth not prevail . . . she reacheth from one end (onward) . . . and ordereth all things graciously" (7 27-30). It is a wholesome, optimistic philosophy that is taught in this, the last important product of the Jewish wisdom schools. (d) One phase of the problem of the Divine government, untouched in Job and Ec, the problem of Israel, God's Chosen People, maltreated, oppressed, and held under the sway of the heathen, was left to be handled by the apocalyptic writers, who thus became, in a measure, the successors of the wisdom school (see DANIEL and ENOCH, BOOKS OF). The Maccabæan war and the resulting changes in Palestinian life brought new interests to the front and diverted the attention of learned Jews to new subjects. "Wisdom" ceased to be a special object of study.

4. Wisdom in the New Testament.

The story that **wise men,** *μάγοι* (Mt 2 1 ff.), came from the East to Judæa to find a new-born king is not at all improbable. There was then a general, wide-spread expectancy of some such event, and it is quite likely that certain devout astrologers of Babylonia should have been led by some unusual heavenly phenomena to make such a journey. "Wise men" is used here as the equivalent of magician or astrologer, as in a few passages of the O T (Gn 41 8; Dn 2 12 ff.; cf. Allen in *Int. Crit. Com.* on Matthew). In a sense, Jesus should be counted as one of the "wise men" of Israel. In His use of the parable and in the epigrammatic form of much of His teaching He followed the earlier wisdom methods. He was also well acquainted with the Book of Proverbs (see Kent, pp. 176–201).

In Lk 11 49 the words "therefore also said the wisdom of God" may be merely equivalent to "therefore God in His wisdom hath said." No known wisdom book contains the following words, which seem to be a quotation, and it is possible that here Jesus speaks, like one of the prophets of old, a Divine word on His own initiative (cf. Plummer in *Int. Crit. Com., ad loc.*). In Paul "wisdom," so far as it is condemned or made the opposite of the higher wisdom revealed in the gospel, is the current philosophy of Greece, which Paul felt was apt to prove a dangerous rival to the truth of God as revealed in Christ (cf. I Co 1 19 ff., 2 5 ff., etc.). See also ASTROLOGY AND ASTRONOMY, § 9, and MAGIC AND DIVINATION, § 7.

LITERATURE: Art. Wisdom by Toy in *EB*, and by Siegfried in *HDB*; Cheyne, *Job and Solomon* (1887); Kent, *The Wise Men of Ancient Israel* (1895); Davison, *The Wisdom Literature of the O T* (1894).

E. E. N.

WISDOM OF JESUS. See ECCLESIASTICUS.

WISDOM OF SOLOMON: One of the books of the O T Apocrypha, entitled in full, "The Wisdom of Solomon," but generally known as the Book of Wisdom. It was a product of Alexandrian Judaism. It was written in Greek, and has been preserved for us in several of the great MSS. (ℵ ABC), also in several versions. Because of its exalted teaching, its devout spirit, and its fine diction, it has always been held in the highest esteem. Indeed, no other non-canonical book, except perhaps Ecclesiasticus, can rival it in the honor and reverence of the Church.

1. Title and General Characteristics.

2. Contents.

The book is divided into two main parts, chs. 1–9 and chs. 10–19. The general theme is wisdom, and the author speaks of this, both in its Divine and in its human aspects. In its Divine aspect, wisdom is a personification of the spiritual power of God, everywhere present, and the soul of all things beautiful and noble. "She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty. She is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness" (7 25-26). In its human aspect, wisdom is that knowledge of things Divine and human which manifests itself in a righteous life. The wise man is the godly man. With these conceptions in mind, the writer addresses himself, first, to those who have turned from the way of faith and fidelity. He contrasts with the wise man's life that of the sensualist, and points out its fearful issue. He tells of the sure reward of those who remain faithful. In the end, Wisdom will be justified of her children (chs. 1–5). Then follows a commendation of wisdom, as the source of all moral and intellectual blessings. It leads to a kingdom, and gives friendship with God and scientific knowledge. Personifying Solomon, the writer gives us a description of the nature of wisdom and how he came to have her as a life companion, and the section closes with his prayer for wisdom. In the second division of the book we are given a series of illustrations of the power of wisdom in history. Adam, Abraham, Jacob, Joseph, are examples of her protecting, beneficent care. Especially was her glorious efficacy seen in the deliverance of the children of Israel from Egypt and in their wanderings in the desert. It was this same wisdom which punished the Egyptians, and compelled them to see in Jehovah the true God. The thought of the true God suggests the folly of idolatry, particularly such idolatry as was predominant in Egypt, after considering which the author devotes the last four chs. to a review of the contrasted fortunes of the Israelites and the Egyptians in the matter of the plagues and the Exodus. The book ends somewhat abruptly, but its illustrations are clear and sufficient.

3. The Aim, Unity, and Authorship.

The work has a double purpose—to comfort and to warn. The warning comes first, and is directed against faithless Jews—those who had succumbed to heathen philosophy and adopted heathen customs (chs. 1–5). It sets forth also the deadly peril of idolatry (chs. 13–15). On the other hand, it seeks to comfort the faithful amid their sufferings. If they will but hold to wisdom, they shall be blessed amid trial, and enter at last upon a glorious immortality. The problems of inequality and suffering for the righteous are solved in the issues which wisdom shall bring. Wisdom secures a complete theodicy. Once and again the unity of the book has been denied, and there are still those who believe it to be a composite work (see art. in *JE*). This, however, is not the generally accepted view. While there is a complete change of treatment in the second part, the style is the same as in the first part; so too is the language. It is all from one hand. Whose that hand was will probably never be known. Only this much is clear, that the author was an Alexandrian Jew who had a knowledge of Greek thought and life. The name of Solomon is given to the book as a transparent pseudonym—a sort of "collective name," as one says of it, "for all sapiential Hebrew literature."

4. Date.

The date can not be fixed within narrow limits. It is later than the Septuagint Version, for the book uses it. It is earlier than the Apostolic Age, for it contains no trace of Christian

doctrine. It may probably be assigned to the 1st cent. B.C.

LITERATURE: W. J. Deane, *Book of Wisdom*. Also the following Commentaries on the Apocrypha: Lange-Schaff, Speaker's Commentary, Fritzsche and Grimm.

J. S. R.

WITCH, WITCHCRAFT. See MAGIC AND DIVINATION, § 3.

WITHERED HAND. See DISEASE AND MEDICINE, § 4 (11).

WITHES, WITHS: The rendering of *yether* in Jg 16 7-9, a word usually translated 'cord,' or 'string.' 'Green cords' may be new bowstrings, usually made of intestines of animals, but some other variety of cord may be meant. E. E. N.

WITNESS. See LAW AND LEGAL PRACTISE, § 4.

WITNESS, FALSE. See CRIMES AND PUNISHMENTS, § 2 (b).

WIZARD. See MAGIC AND DIVINATION, § 3.

WOLF. See PALESTINE, § 24.

WOMAN: The Heb. and Gr. words which designate "woman" are: (1) *'ishshāh*, 'wife'; (2) *n'qēbhāh*, 'female'; (3) *nashīm*, pl. from *'ĕnāshīm*, 'men'; (4) *γυνή*, 'wife,' and (5) *θήλεια*, 'female.' In general, the Biblical view of woman is included in that of man (q.v.). It differs from those of other Oriental and ancient nations mainly by its placing the sexes more nearly on an equal footing in general, and in particular, in the fact that in religious matters they stand altogether on a par. So far as woman is distinguished from man, her frailty and dependence upon him are noted (Gn ch. 3; Ec 7 26, 28; I Ti ch. 2, *passim*). Yet in many beautiful passages the virtues of ideal womanhood are portrayed (cf. Pr ch. 31; Is 49 15 and the Book of Ruth and Song of Solomon). A. C. Z.

WONDER, WONDERFUL: The Heb. words most frequently thus rendered are: (1) *mōphēth* (etymol. uncertain), the term used along with *'ōth*, 'sign,' for the miraculous events of the Exodus narrative (Ex 4 21, 7 3, etc.). It is twice rendered "miracle" in AV (Ex 7 9; Dt 29 3) and several times "sign" (I K 13 3, 5; II Ch 32 24; Ezk 12 6, 11, 24 24, 27; in these passages it seems to be used as a synonym of *'ōth*). (2) *pāla'* (and derivatives), which seems to express the idea of wonder, mystery, the marvelous. This is the most frequently used term and like (1) above is often joined with *'ōth*, 'sign' (Ex 3 20, 15 11; Jos 3 5; II S 1 26; Pr 30 18, etc.). It is the word *pele'* that is used to indicate one of the four great characteristics of the Messianic King in Is 9 6. (3) *t'māh*, a term indicative of astonishment (Dn 4 2 f., 6 27; cf. Is 29 9; Jer 4 9; Hab 1 5). (4) *τέρας*, a 'wonder,' generally in the sense of 'miracle,' but rendered "wonder" (Mt 24 24; Mk 13 22; Jn 4 48; Ac 2 19, 22, etc.). The words usually rendered sign sometimes have the sense of 'wonder' or 'miracle.' Of these *'ōth* is used in a variety of other meanings (cf. Gn 1 14, the heavenly bodies as 'signs'; Jos 4 6, a memorial; I S 2 34, an event indicating the Divine will; also I S 14 10; Ps 74 4; Ezk 14 8, etc.). In the N T *σημεῖον* is used much in the same way as *'ōth* is in the O T (Mt 12 38 f., 24 24, 30; Mk 16 17; Jn 20 30; Ro 4 11, etc.). Of other terms rendered "sign," *nēṣ* (Nu 26 10) means 'banner'; *mas'ēth* (Jer 6 1), something 'set up' as a monument. See also MIRACLES and TOKEN. E. E. N.

WOOD: In the sense of 'forest' this word translates: (1) *ḥōresh*, 'wooded height' (Is 23 15, 16, 18, 19). Many, however, find here a place-name ("Horesh" RVmg., or "Horesha"). Conder discovered a *Khoreisa* SE. of Ziph. See G. A. Smith, *HGHL*, p. 307. The RV has "wood" (Is 17 9); the LXX. reads "of the Amorites and Hivites," as ERVmg., and the text should probably be thus emended. (2) *ya'ar*, 'forest,' 'thicket' (Dt 19 5 and often). When denoting pieces or articles of wood, it renders (3) *'ēts*, lit. 'tree' (q.v.). From the many references to wood, it is evident that Palestine must have been more abundantly wooded than it is to-day, but the fact that wood was not often used in the building of houses shows that there were few trees from which long beams or boards could be obtained. The branches of trees and brushwood were gathered for fires (Nu 15 32; Jos 9 21 f.; I K 17 10; Jer 7 18, etc.), and were especially used in connection with offerings (Neh 13 31; Gn 22 3; Lv 1 7, etc.; I K 18 23). For Solomon's buildings timbers of cedar and fir were sent to Jerusalem from the Lebanon; the forests of Palestine itself, however, must have furnished most of the wood used in building operations (cf. Neh 2 8) and manufactured articles. Wood was used for timbers (Zec 5 4; I K 15 22), floors, and windows, and in fine houses walls and floors were covered with wood (I K 6 15). Wood was also used for the furniture of the Tabernacle (Dt 10 3) and the Temple (Dt 10 1; I Ch 29 2). Wood was also employed for wagons (I S 6 14), for all sorts of agricultural implements, and for musical instruments (II S 6 5). Idols of wood are often mentioned (Dt 29 17; II K 19 18, etc.). (4) In the N T we find *ξύλον*, 'wood' (I Co 3 12; Rev 18 12), *ξύλινος*, 'wooden' (II Ti 2 20; Rev 9 20). See also TREE. C. S. T.

WOOL: Among the Israelites, the most important material for clothing was *tsemer* (Aram. *'ămar*, Dn 7 9), *ἔριον* (LXX.) 'wool' (Lv 13 47, 59; Ezk 44 17). The wool commonly used was secured by shearing the fleece of sheep. It was washed, combed, dyed, spun, and woven into cloth, or roughly fashioned in the loom into garments. To-day the wool is combed by means of a string stretched on a bow. The string is made to vibrate by the blow of a mallet, and being brought in contact with the wool, fluffs it up. Outside garments were generally of woolen cloth. The "soft raiment" (Mt 11 8; Lk 7 25) was probably made of fine wool. It was forbidden to weave cloth of wool and linen (Lv 19 19), and Ezekiel would forbid priests ministering in the sanctuary to wear woolen garments (Ezk 44 17; cf. ver. 19). As to-day, combed wool was probably used for filling mattresses and pillows. It was necessary to protect woolen garments from worms (Is 51 8). Figuratively, reference is made to the original purity and whiteness of wool (Ps 147 16; Is 1 18; Dn 7 9 = Rev 1 14). See also DRESS AND ORNAMENTS, § 5. C. S. T.

WORD, THE: The rendering of the Gr. term *Λόγος* (in theological literature often simply trans-

literated *Logos*), used in the Johannine literature as the designation of Christ as an eternal personage (Jn 1 1, 14; I Jn 1 1; Rev 19 13. Cf. also He 4 12; I P 1 23 and II P 3 5, where the term is used probably in an impersonal sense more nearly as the equivalent of 'message' or 'oracle'). In the formation of the concept and in the use of the term, Hebrew and Greek antecedents are to be distinguished. While both influenced the thought as well as the selection of the term, the Hebrew antecedents appear to have furnished more of the inner meaning and the Greek more of the philological and outward aspect. The Biblical usage of the term is derived from that of Philo, with whom it is a favorite, and not only occurs frequently, but conveys a large number of kindred notions (cf. Grossman, *De Logo Philonis*, 1829). Philo in his turn borrowed the term from the Stoics, and they from Heraclitus (Heinze, *Die Lehre vom Logos in der Griech. Philos.* 1872), by whom it appears to have been first applied to the rational principle of the universe impersonally considered. Philo's own usage is complex and varied. Yet underlying its variations and explaining them all, there is a general idea of the Word (Logos) as the rational principle in the Divine nature, which renders an expression of the Divine thought an objective reality. Upon this basis, Philo calls the Logos "the image of God" (*De Mund. Op.* 6), also metaphorically the "Son of God" (*De Agr. Noë*, 12; *De Conf. Ling.* 14) and even "a second God" (*Qu. et. Sol.* 62). He assigns to the Logos omniscience, a mediating function in the creation of the universe, and makes him the prototype of man, who is thus placed in the second remove from God Himself (cf. Drummond, *Philo Judæus*, 1888, II, pp. 156–273). But Philo's doctrine of the Logos is an effort to clothe what he conceived to be an O T idea in the forms of Hellenic philosophy; and the O T roots of the conception are to be found in one direction in the thought of the wisdom of God as a separate entity (*ḥokhmāh*), and in another in the formal expression of the will of God in articulate language (*dābhār*). The former of these was in particular developed and portrayed in the so-called Wisdom literature as a personal being (Job 28 12-28; Pr 1 20, 8 1 ff., etc.; Ec chs. 24–29). Whether it was thus intended to convey the impression that wisdom is a real person, apart from God, or was a rhetorical personification for the sake of more vividly describing the inexhaustible and marvelous resources of the Divine mind, at any rate in later Judaism this hypostatic presentation became more and more customary. The 'Word' also assumed a mediating place between God and the world (as in the Creation account, Gn 1 3, etc.), a view which grew into the doctrine of the *Memra* (cf. Edersheim, *Life of Jesus the Messiah*, I, pp. 47–48). But if the Logos-conception arose out of the O T ideas of the rational principle in God made manifest in Revelation, through the casting of those ideas into the molds and phraseology of Alexandrian philosophy, it went far beyond these primitive limits in the Johannine system of thought. The Word, according to the Fourth Gospel, is neither a figurative personification of the Divine reason and method of expression nor a reproduction of the *ḥokhmāh* or *Memra*. The term is used rather to identify the Messiah as a Divine Person preexisting in eternity and becoming incarnate in Jesus Christ; in other words, the resemblances between the Philonian and the Johannine conception belong to the outward garb and vehicle of the thought, the inner core of which is different in each case. Whereas the Logos of Philo is a personified representation of the Divine reason, revealing the Godhead to man, the Johannine Word is the eternal Son of God, incarnated as the Redeemer of man from sin, no less a means of revelation, but much more than a revealer, a Person in the Godhead. A. C. Z.

WORD OF THE LORD: The expressions "Word of the Lord," "of J″," "of God" (and the related expressions "my" or "his word," etc.), all have the same general idea of an utterance or command of God that must be taken as authoritative by man. But the specific meanings vary considerably according to the date of the documents in which they are found and the nature of the reference as regards the mediate source through which such "words" were communicated.

The Heb. term rendered "word" is usually *dābhār*, but sometimes *'āmer*, *'imrāh*, 'saying' or 'word,' and also *peh*, 'mouth.' In the O T two main usages are to be distinguished: (1) The words of instruction or command given to Moses (*e.g.*, the Ten Commandments are called the "ten words") which were thought to have been written down by him (Ex 24 3 f.) and in an ever-expanding form at last came to be viewed as the 'statutes' and 'judgments' of Divine authority, the Law by which Israel's life was to be regulated. It was this that was probably in the mind of the Psalmist (Ps 119 *passim*) rather than the O T literature in general. (2) Any 'prophetic' or priestly 'oracle' was a Divine "word." Any revelation by dream, or vision, or otherwise was a Divine "word." Consequently, the prophetic instruction was viewed by the prophets themselves as "the word of J″" (Is 1 10, 2 3, etc., very often in the Prophets). Naturally, as time went on the distinction between Law and Prophecy and other ancient literature was less emphasized, and all came to be known as the "word of God." In the N T we find a corresponding variety of usage. A specific prophetic call such as that of John the Baptist is called the "word of the Lord" (Lk 3 2). Jesus' words, His message as a whole, and He Himself are all designated by the same term "word(s)" (cf. Mt 8 8; Mk 4 33; Lk 1 2; Jn 17 14). The contents of the preaching of the Gospel are termed "the word" (Ac 4 31); so also is the whole Christian movement (*e.g.*, Ac 6 7, 19 20, etc.). See also Jesus Christ, § 19; John, Gospel of, § 5; and Prophecy, §§ 6, 9. E. E. N.

WORK, WORKS. See Justification.

WORLD: A designation of human society, as a whole, willingly yielding itself to be the dwelling-place and instrument of sin. In this sense, the English represents both of the Gr. terms *αἰών* and *κόσμος*. The first of these terms is peculiarly the word in which apocalyptic literature embodied the idea of the alienation of the present order of things from God, and looked forward to its dissolution with the advent of a new order—"the coming age." The contrast is between the present world and the

world to come. It emphasizes rather the duration of the world than its human organization or constitution. As such, the world is subject to the great enemy of the true God, who is its own god (II Co 4 4). It is morally evil (Gal 1 4); its influence is to be avoided, as contaminating and destructive (Ro 12 2; II Ti 4 10). The world, as a Cosmos—the primary reference of this term is rather to the ordered universe (Mt 25 34; Ac 17 24; Eph 1 4; He 4 3; II P 3 6) even in the Johannine writings (Jn 11 9, 17 24)—is identified with simple humanity socially organized. So used, it is predominantly Johannine, though not absent from other N T writers (I Co 2 12; Col 2 8; Ja 1 27, 4 4; II P 2 20). In the Johannine writings it comes to stand for the sphere of evil (Jn 12 46 f., etc.). The world is thus, first of all, at enmity with God; it hates God's chosen (Jn 15 18); it hates also those who unite themselves to Him (Jn 15 19, 16 33; I Jn 3 13). It therefore abides in darkness, rejecting the light (Jn 3 19). It is under condemnation, exposed to the Divine judgment (Jn 12 31) and needs the Divine mercy; but it can not receive the spirit of truth (Jn 14 17), and Jesus even declines to pray for it (Jn 17 9). In expressions of this sort, the emphasis is naturally on the sin of the world. It ceases to pass under that name when it comes from under sin. It is in bondage to Satan (Jn 12 31, 14 30). Its doom is death; "it passeth away" (I Jn 3 17); it is to be overcome as an enemy by God Himself; it has been overcome by Christ, and must be overcome by the disciples (Jn 16 33; I Jn 5 4, 2 15). See Cosmogony, § 3, and Eschatology, § 24 ff.

A. C. Z.

WORM. See Palestine, § 26.

WORMS. See Disease and Medicine, § 5 (11).

WORMWOOD: The rendering of the Heb. *la'ănāh*, 'curse' (?), and the Gr. *ἄψινθος*, 'absinthe.' The name includes various species of *Artemisia* (order *Compositæ*), at least five of which are found in Palestine and Syria. The plants grow usually in waste places and are bitter (cf. Dt 29 18; Pr 5 4), though not actually poisonous. In Rev 8 11, this name is given to the star which fell into the rivers and the springs and made them bitter.

L. G. L.

WORSHIP

Analysis of Contents

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2. Presuppositions and Spirit of Biblical Writers
3. Biblical Idea of Worship
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The English term "worship" has several more or less distinct meanings. Of these, three have importance in Biblical study, namely: (a) The explicit acknowledgment of Divine perfections (those which constitute God's 'worth-ship'); (b) any deliberate, concrete expression of thought, sentiment, or purpose, in the form of a direct address or service to God; and (c) any private or social act, custom, or institution in which the preceding expressions play a large or determinative part. Of these senses, the first is the most specialized, being somewhat confined to those acts that are often called 'adoration' or 'thanksgiving.' The commonest Biblical words, shāhāh in the O T, and *προσκυνεῖν* in the N T, are both derived from bodily actions of humble and reverent salutation, such as are instinctive in the presence of a superior or eminent person. The second sense is broader, since it includes, besides the foregoing, those acts that are otherwise called 'confession,' 'supplication,' 'intercession,' and the like (see Prayer). The third sense is still more general, including, when private, every aspect of conscious and definite intercourse with God, and, when social, designating the complex institution, or body of usages, more exactly known as 'public worship' or 'cultus.' It is evident that in the Bible there is an enormous amount of material more or less clearly pertaining to this subject. No attempt is here made to do more than to present a few suggestive statements upon certain topics under this general head.

1. Meaning of the Term.

2. Presuppositions and Spirit of Biblical Writers.

As a rule, the obvious assumption of the Biblical writers is not only that God is, and that He can be known by man, but that, in His being and His works and deeds, He presents a supremacy and perfection that set Him far above man. So far as His infinite attributes are perceived and appreciated by man, they arouse wonder, awe, fear, trust, gratitude, joy, and similar sentiments, and these, when embodied in words or deeds, become explicit worship. Most of the Biblical writers manifest a vivid sense of God as manifested in nature, in individual experience, and in the progress of history. Consequently, as they write, they themselves give utterance to their own adoration and thanksgiving, and, in their narrations and discussions, they supply abundant evidence that the habit of worship was wide-spread among devout persons of many classes in the several peoples about whom, or to whom, they write. That the practise of worship was sincere and profound among the Hebrews is perhaps their highest distinction among ancient peoples. This does not mean that they were more religious than others, but that in their religion, under Divine guidance, they had advanced to a knowledge of God so much more vital, ample, and true than that of other peoples that the record of it, as given in their sacred books, has remained to later ages a perpetual source of instruction and stimulus. Worship, then, in the special sense here in view, is the practical side of the theoretic conception often described as 'the Hebrew doctrine of God.' It appears that the Hebrew conception of God was, on the whole, more practical than theoretic; so that the manifestation of this conception by the prophets and psalmists of the O T constantly takes literary forms that are not so much objective speculation or description as subjective worship (see Praise and Prayer). Many of these expressions have acquired a classical value, affecting all Christian thought and especially all Christian devotional and liturgical literature. In this respect the O T stands somewhat in contrast with the N T; for in the latter there appear constantly the more abstract or philosophical qualities of the Greek mind. At least, the purpose of the N T writers and the literary methods they were impelled to use lead in other directions; so that the obvious and direct implications of the N T re-

garding the sentiments and practise of worship are less than those of the O T, though, at the same time, when scrutinized and interpreted, they prove to be, after all, infinitely richer and deeper. The revelation of God in Christ so far changes the emphasis of thought that Christ, as God Incarnate and in His office as Savior, becomes the One to whom worship is addressed or, at least, by the contemplation of whom worshipful sentiments are especially aroused. This transfer of emphasis unites with the Greek mental habit above mentioned to make the N T suggestions of worship, in the narrowest sense, notably different in quality from those of the O T. As the conception of God takes on new forms, so the tone and substance of worship change correspondingly.

3. Biblical Idea of Worship.

Both the O T and the N T supply many illustrations of the larger sense of worship, in which more elements appear than merely the some-what distant reverence due to an imperial and transcendent divinity. The reason why the Psalter seems to stand so close to Christian feeling in many ways is that in it, more than elsewhere in the O T, intercourse with God assumes a wide range and a more intimate and free manner. In the N T the visible presence of Christ among the first disciples, followed by the vivid consciousness of His continued fellowship among the members of the early Christian fraternities, in spite of His removal from their bodily sight, wrought inevitably a change in the worshipful attitude in which they regarded not only Him, but the Divinity which He embodied. God was now not a far-off being of a nature so distinct from man that He could be approached only as an Oriental came to some great king. What may be called the despotic or autocratic view of God's relation to men is replaced by a domestic or friendly view. Worship thus becomes more familiar and many-sided. It broadens out so as to include more than distant reverence and merely servile thankfulness. No doubt the O T exhibits those sides of worship termed 'confession,' 'supplication,' 'profession,' and similar ideas, especially in the Psalms; but the N T implications regarding these show a closer fellowship, a stronger faith, a clearer perception of how it is the aim of God's grace to bring man and God into substantial harmony and union. The center of this novel sphere of thought is the personality of the Savior, at once bringing God down to man and raising man up to God. To Him goes out an affection, a loyalty, an aspiration, a confidence, that were not possible at the stage of religion reached in the O T dispensation. The Christian practise of worship, therefore, when developed to its conclusions, rises above the characteristically Hebrew practise. Consequently, Christian devotion, though it adopted and assimilated nearly all the older practise, at once took on a new color and energy. Christian prayers and hymns, for instance, tended from the very first to contain a broader and a more free expression of human personality in close and confident intercourse with the Divine.

4. Public Worship: First Stage.

In the Bible we find data regarding public worship at not less than four stages of development. The first of these, the primitive, is but slightly described, references to it being mostly confined to such books of the O T as Gn and Jg. The line between private and public worship is not sharply drawn, and the methods used are not always clearly differentiated from those of the heathen world generally. But it is fairly evident that, if we could recover all the facts, we could trace in them a gradually unfolding conception of the true God, as the supreme object of worship, and a slow settling of custom and tradition regarding the form and mechanism of communal and national sacrifice, prayer, etc. It is likely that the influence of primitive notions continued long after somewhat highly organized practises were instituted.

5. Second Stage.

The second stage, really the first that was an organized system, is that which ultimately came to its fullest development in the Temple. The accepted Jewish view of the historic origin of this system was that it was derived from the Divinely appointed Tabernacle set up in the Arabian desert. The modern interpretation of the narratives makes the Tabernacle a more or less fanciful projection into early times of ideas belonging to much later days. In either case, the Tabernacle and the Temple (as regarded in the time just before the Exile, and again after the Exile) present a conception of public worship that may be considered as a single conception. It seems probable that this stage was reached through a long period of experimentation, a time when there were many local sanctuaries or places of sacrifice. We know comparatively little of the details of ritual during this connecting period. But regarding the system as finally made supreme toward the end of the 7th cent. B.C., we have abundant data, and it is this system that acquired for the whole course of later Judaism and, through it, for all subsequent times a peculiar significance and value. With this characteristic system was associated the powerful priestly class, and its headquarters, theoretically unique, was the sanctuary at Jerusalem. Under this system, Church and State were conceived of as but two faces of the one nationality of the Holy People. Concerning its nature as a system, some further remarks are made below.

6. Third Stage.

A third stage, which also developed into a highly organized system, though at a somewhat later period, was that of the Synagogue. This is supposed to have had some sort of a beginning during the Exile, and to have gradually developed afterward, but almost all that we know of it definitely is in the time of Christ, or a little earlier. The Synagogue was then a well-developed institution, substantially the same as it has since continued to be wherever devout Jews have gone throughout the world. The striking contrasts between the Temple and the Synagogue are suggested below.

7. Fourth Stage.

The fourth stage, or system, was that of the early Christian churches, as casually mentioned in certain of the N T books. Were it not for an amount of data from other sources, gradually increasing as the centuries go on, we should be much in the dark as to the early practise of social worship among Christians. It is clear that in many cases, perhaps in

most, the pattern followed was that of the Synagogue. But the divergencies ultimately became notable, especially as the progress of Christianity was affected more and more by Greek and Roman influences.

Of the four systems thus briefly distinguished, that of the Temple is by far the one most fully described. Because emphasized in the O T under claims of unique authority, this system has had a profound influence upon Christian thought and practise. Yet at the outset of Christianity it is likely that the system of the Synagogue, as has just been said, had the greater practical influence. Subsequent Christian usage sought to mingle characteristics derived from both, but, with the growth of hierarchical notions and the consolidation of the papal theory of the Church, the tendency was to assimilate Christian public worship to the ideal exemplified in the Temple. As the radical differences between the Temple and the Synagogue systems are not always clearly noted, they may well be briefly stated. The liturgical system of the Temple was not only strongly ecclesiastical, but essentially national. It became the religious system of the Holy People as a whole and in its corporate capacity. The individual came to be merged in this corporate whole. Indispensable at every point were the priests, who not only stood for the people, but were necessary mediators on their behalf. The great feature in public worship was the scheme of sacrifices which, at least after the 7th cent. B.C., could properly be offered only at Jerusalem and in accordance with an authoritative ritual. Thus was thrown into extreme prominence the sacramental aspect of public worship, since the sacrifices were not only symbols of propitiation, but the efficient means by which it was secured. "Apart from shedding of blood there is no remission" (He 9 22) indicates the conviction that stood at the center; so that the accent of the system fell upon worship (man's approach to God) rather than upon instruction (God's approach to man). There was hardly any provision in the ritual for the stated application of teaching or preaching, though, of course, important doctrines regarding the relations between God and man were assumed and implied, as well as symbolically suggested. It is even difficult to maintain that the Temple system, as such, had any adequate place for Scriptures—the authoritative documents whereby revelation is preserved and ministered to the needs of many ages. Thus came the antagonism between the priestly and the prophetic classes, and the actual degeneration of religion, as it grew out of the Temple system, into Pharisaism or mere ritualism.

8. Temple Worship.

The system of the Synagogue was radically different. It was essentially decentralized, since synagogues were encouraged everywhere. It was intensely democratic, instead of autocratic. Its main purpose was ethical and practical — intended to dominate all common life. It exalted the function of the prophet rather than that of the priest; and so it magnified the idea of Scriptures, which were the records of prophetic teaching and interpretation, as well as the action of preachers and interpreters of its own day. It became the home of what there was of popular education, dimly prefiguring many modern institutions, both secular and sacred. Its accent fell upon instruction rather than upon worship, though the latter was not neglected in the rather elaborate scheme of prayers. When it degenerated, it resulted in rabbinism, with its excessive and foolish attention to "the letter."

9. Synagogue Worship.

In Hebrew religious life, as it stood, for example, in the time of Christ, it would seem as if these two systems were instinctively regarded not only as important, but as somehow to be maintained in harmony. From a theoretic point of view, it may be urged that the two ideals of public worship which they represent are in truth complementary. But in the course of all liturgical history, it has proved difficult to keep the balance and the unity between them. In the early development of Christian customs, it is likely that both were preserved; for in the formation of the medieval liturgical system, when comprehensively studied, the derivatives of both appear. But, as time went on, the medieval Church steadily minimized the constituents that came from the Synagogue side. Here was one of the conditions that lay at the root of the Reformation, and thus many of the more zealous of the reformers advocated a liturgical revolution that should not only reassert Synagogue ideas, but banish Temple ideas. In many Protestant bodies to-day the same reactionary spirit appears. Probably to-day, as in Biblical times, there is a call for some fusion of the two systems, or, rather, of the fundamental ideas about public worship which the two represent.

See also CHURCH LIFE AND ORGANIZATION; FASTS AND FEASTS; PRAISE; PRAYER; PRIESTHOOD; SABBATH; SACRIFICE AND OFFERINGS; SYNAGOGUE; TABERNACLE; TEMPLE, and the literature cited under these articles. W. S. P.

WOUNDS. See DISEASE AND MEDICINE, § 6 (9).

WRATH: The terms "wrath," "to be wroth," render a variety of Heb. and Gr. terms. (1) *'aph*, the 'nostrils,' the heavy breathing through the nose and the dilated nostrils being indicative of wrath. Anthropomorphically, the term is often used of God as well as of man (Gn 39 19; Ex 22 24, 32 10 f., etc.). (2) *ḥēmāh*, 'heat' (Nu 25 11; Dt 29 23, 28; II S 11 20, etc.). (3) *ḥārāh*, 'to glow' or 'burn' (but in the O T no longer used in that sense), and its derivative *ḥārōn*, both used exclusively in the sense of strong emotion or anger (Gn 4 5, 31 36; Ex 15 7; I S 18 8, etc.). (4) *ka'aṣ*, vb., 'discontented,' especially because of grief or other feelings, and *ka'aṣ*, n. (II Ch 16 10; Job 5 2). (5) *'ebhrāh*, from *'ābhar*, 'to pass by,' that which causes or manifests the 'passing by' of God, especially in His punitive visitations (Gn 49 7; Dt 3 26; Is 9 19, etc.). (6) *qātsaph* and *qetseph*, the simplest term for 'wrath' or 'anger' (Nu 1 53, 16 46; Dt 9 7 f., etc.). (7) *rāgaz*, 'to be restless,' 'agitated' (Hab 3 2; Is 28 21). (8) *zā'aph* and *za'aph*, a 'weighty' emotion (II Ch 26 19; Pr 19 12). (9) *θυμός* and *θυμοῦσθαι*, from *θύειν*, 'to rush along,' 'be in a heat' (Mt 2 16; Lk 4 28; Ac 19 28, etc.). (10) *ὀργή* (from *ὀργᾶν*, 'to teem' or 'swell'), the more usual N T term to represent God's wrath against sin or those who persist in sin (Mt 3 7; Jn 3 36; Ro 1 18, etc.).

While in the ancient Semitic religion the anger or wrath of deity was viewed as inexplicable, arbitrary, or capricious, so that it could be appeased by means unrelated to morality or righteousness, in Israel the emphasis was increasingly laid upon the ethical aspect of God's character and, therefore, on the moral character of His wrath as due to His abhorrence of sin, and it is this view that is set forth almost exclusively in the Bible. E. E. N.

WREATH, WREATHEN WORK. See Temple, § 16, and Priesthood, § 9 (b).

WRESTLE: The words *'ābhaq* (Gn 32 24 f.) possibly and *pāthal* (Gn 30 8) certainly mean to 'twist' or entangle, and may have been used of 'wrestling' in a technical sense (which was well known to the ancient Egyptians), although no more than simple struggling seems to be intended in the passages where the words occur. In Eph 6 12, *πάλη* is the technical term for the scientific wrestling in the games so common in Greek cities. E. E. N.

WRITE, WRITING. See Books and Writing.

Y

YARN: The term renders two Heb. words: (1) *'ēṭūn* (Pr 7 16, "fine linen" AV). This, however, is of uncertain meaning. (2) *m'ūzzāl* (Ezk 27 19), which should probably be rendered "from Uzal" (cf. Gn 10 27), a place in S. Arabia. In Ezk 27 19 the AV "going to and fro" is wrong and the RV "yarn" very improbable. The text may be corrupt. On I K 10 28 see RV. E. E. N.

YEAR. See Time, § 4.

YELLOW. See Colors, § 3.

YOKE: The proper word for "yoke" in Heb. is *'ōl*. This was a strong bar, not necessarily shaped to fit the neck as are Western yokes. The yoke was held in its place on the necks of the cattle by pins called "bars" (Lv 26 13; Ezk 34 27, "bands" AV) (see illustration on p. 15) which passed through it while their free ends were often connected by thongs or chains. The yoke was fastened to the pole of the plow or cart by a wooden pin, or a ring, and leather thongs. For lighter work a simple bar, *mōṭāh*, was used which dispensed with the neck-pins, being held in place by thongs fastened to the animals' horns (see illus. of Agricultural Implements, Fig. 11, op. p. 16). The term *tsemedh* means the pair of oxen yoked together (I S 11 7, 14 14; I K 19 19, 21; Job 1 3, 42 12; Jer 51 23; cf. in the N T *ζεῦγος*, Lk 14 19).

Figuratively, the yoke is used as a symbol of oppression or overlordship, exercised by one nation over another, or by a sovereign over his people (Gn 27 40; Lv 26 13; I K 12 4 ff., etc.); also of authority in general (La 3 27; I Ti 6 1); of the "yoke" of sin (La 1 14); of religious forms and ceremonies (Ac 15 10); and, by Jesus, in a good sense of His standard of life and personal authority (Mt 11 29 f.). On "yoke-fellow" see Church Life, § 9. E. E. N.

Z

ZAANAIM, zê''a-nê'im. See Zaanannim.

ZAANAN, zê'a-nan (צַאֲנָן, *ts'nān, tsa'ănān*), probably the same as **Zenan** (Mic 1 11; Jos 15 37): A town in SW. Judah. Site unknown. E. E. N.

ZAANANNIM, zê''a-nan'im (צַעֲנַנִּים, *tsa'ănannīm*; **Zaanaim** AV): A landmark from which the boundary of the lot of Naphtali was drawn on the W. side of the Jordan (Jos 19 33). There was a famous terebinth ("oak" RV) at this place, which is again mentioned as the extreme point reached by the tribe of Heber the Kenite in its nomadic movements (Jg 4 11). The Heb. text is uncertain. The best variant appears to be rendered in RV ("oak in Zaanannim"). A. C. Z.

ZAAVAN, zê'a-van (זַעֲוָן, *za'ăwān*): A Horite clan (Gn 36 27; I Ch 1 42, **Zavan** AV). E. E. N.

ZABAD, zê'bad (זָבָד, *zābhādh*), 'he has bestowed': A form abbreviated from Zabadiah, 'J" has bestowed': **1.** A son of Nathan, who was the Egyptian servant of Sheshan, of the family of Jerahmeel, tribe of Judah (I Ch 2 36). He figures also among the heroes of David, as if a son of Ahlai (I Ch 11 41). **2.** A descendant of Ephraim, of the family of Shuthelah (I Ch 7 21). **3.** A son of Shimeath and leader of the conspiracy against Joash which avenged the murder of Zechariah the son of Jehoiada (II Ch 24 26). **4, 5, 6.** One of the "sons of Zattu," one of the "sons of Hashum," and one of the "sons of Nebo," all three of whom married foreign wives and were obliged to put them away (Ezr 10 27, 33, 43). A. C. Z.

ZABBAI, zab'ai (זַבַּי, *zabbai*): **1.** One of the "sons of Bebai" who had married foreign wives (Ezr 10 28). **2.** The father of Baruch, who repaired a portion of the wall (Neh 3 20). The Q'ri reads, probably correctly, זַכַּי, *zakkai* (cf. Ezr 2 9 = Neh 7 14). C. S. T.

ZABBUD, zab'ud (זַבּוּד, *zabbūdh*), 'given': One of the "sons of Bigvai" who returned from exile with Ezra (Ezr 8 14). E. E. N.

ZABDI, zab'dai (זַבְדִּי, *zābhdī*), abbreviated from Zabdiel or Zebadiah: **1.** The head of a clan or family of Judah (Jos 7 1, 17 f.), **Zimri** in I Ch 2 6. **2.** One of the sons of Jeroham, a Benjamite (I Ch 8 19). **3.** The overseer of David's vineyards (I Ch 27 27). **4.** A son of Asaph, the head of a family of singers (Neh 11 17). E. E. N.

ZABDIEL, zab'di-el (זַבְדִּיאֵל, *zabhdī'ēl*), 'gift of God': **1.** One of David's officers (I Ch 27 2). **2.** A Temple overseer (Neh 11 14). E. E. N.

ZABUD, zê'bud (זָבוּד, *zābhūdh*), 'given': An officer under Solomon (I K 4 5). The text is uncertain; the LXX. omits "priests." His designation as the "king's friend" may indicate that he was his confidential adviser. Such an office seems to have been common in the ancient East. E. E. N.

ZABULON, zab'yu-lon. See TRIBE, TRIBES, §§ 2, 4, on **Zebulun.**

ZACCAI, zac'a-ai *or* zac'kê (זַכַּי, *zakkay*): The ancestral head of a post-exilic family (Ezr 2 9; Neh 7 14). E. E. N.

ZACCHÆUS, zac-kî'us *or* zak'ę-us (*Ζακχαῖος*, perhaps another form of *Ζαχαρίας*; but probably equivalent to the O T *zakkai*, 'pure,' LXX. *Ζακχού*, II Es 2 9): A chief tax-collector, who sought to see Jesus on His approach to Jericho (Lk 19 2-10). He was a Jew of benevolent disposition and habits (ver. 8 f.; cf. Lk 15 29; also Blass, *Gram.*², p. 184), whom the Lukan narrative represents as ostracized simply because of his occupation (cf. ver. 7). J. M. T.

ZACCUR, zac'ūr, **ZACCHUR** (זַכּוּר, *zakkūr*): **1.** A Reubenite, father of Shammua, one of the spies sent by Moses into Canaan (Nu 13 4). **2.** A Simeonite, father of Shimei, who had sixteen sons and six daughters (I Ch 4 25 f.). **3.** A Levite, of the family of Merari (I Ch 24 27). **4.** An Asaphite, set over the service of song by David (I Ch 25 2, 10; Neh 12 35). **5.** A 'son' of Imri, and helper in rebuilding the wall under Nehemiah (Neh 3 2). **6.** A Levite, who sealed the covenant (Neh 10 13), perhaps the same as **1** (Neh 13 13). **7.** A 'son' of Bigvai, who came up from Babylon with Ezra (Ezr 8 14, *Kᵉthibh*; as RVmg.). C. S. T.

ZACHARIAH, zac''a-rai'ā (זְכַרְיָה, *zᵉkharyāh*): 'J" remembers': **1.** The father of Abi or Abijah, the mother of King Hezekiah (II K 18 2; II Ch 29 1, **Zechariah** RV). **2.** See ZECHARIAH, **2.** E. E. N.

ZACHARIAS, zac''a-rai'as (*Ζαχαρίας*, the Gr. equivalent of Zechariah, q.v.): **1.** A priest, the father of John the Baptist. He belonged to the course of Abijah (I Ch 10 24), and served in the Temple only as was demanded by the term allotted to his course. Each course served twice a year for about a week (I Ch 23 6, 28 13; I Es 1 2, 15). Besides what is related in Lk 1 5 ff., nothing more is known of this priest. It may be inferred from the story in Lk that he had little sympathy with the worldly aristocratic Sadducee priesthood in Jerusalem. **2.** A priest of the O T period referred to by Jesus (Mt 23 35; Lk 11 51). He was probably the same as the one mentioned in II Ch 24 20 ff., and if so, the reference would indicate that the Books of Chronicles were even then placed last in the list of O T books. See also ZACHARIAH. E. E. N.

ZACHER, zê'kęr. See ZECHER.

ZADOK, zê'dok (צָדוֹק, *tsādhōq*), 'righteous': **1.** One of the two chief priests of the Davidic sanctuary in Jerusalem. The first reference to Z. is in II S 8 17, where we should read as the correct text "and Abiathar the son of Abimelech, the son of Ahitub, and Zadok were priests" (cf. I S 14 3, 22 9 ff., 20). Consequently, in this earliest notice of Z. nothing is said of his lineage. He was associated with Abiathar, probably in the latter half of David's reign, as his younger but equally privileged colleague (II S 15 24 ff., 17 15, 18 19, 27, 19 11, 20 25).

Near the close of David's reign Z. took the side of Solomon against Adonijah, whose cause was favored by Abiathar. The result was that it was Z. who crowned Solomon and was appointed by him chief priest at Jerusalem, Abiathar being banished to his patrimony at Anathoth. Z. thus became the head of the Jerusalem priesthood, which, after the Temple was built, and especially after the fall of the Northern Kingdom, became the most important family of priests in Israel. The centralization of all legitimate worship in Jerusalem through the reform of Josiah (621 B.C.) only added to the importance of the priesthood there. Protests were probably made by representatives of other equally ancient priestly families, but these were, at best, but partially successful. Ezekiel (40 46, 43 19, 44 15, 48 11) pronounced positively in favor of the exclusive rights of the Zadok priests (of whom he was one). The passage in I S 2 27-36 probably reflects some stage of the conflict over the priesthood and attempts to show how it was God's purpose to depose the line of Abiathar. For further details see PRIESTHOOD, §§ 2a, 6, 9a. **2.** The father of Jerusha, the mother of Jotham, King of Judah (II K 15 33; II Ch 27 1). **3.** A late descendant of **1** (I Ch 6 12). **4.** One of the "sons of Baana," who helped on the wall of Jerusalem and signed the covenant (Neh 3 4, 10 21). **5.** A priest, of the family of Immer (Neh 3 29 and 13 13?). **6.** A priest, perhaps identical with **3** (I Ch 9 11). **7.** A scribe (Neh 13 13). E. E. N.

ZAHAM, zê'ham (זָהָם, *zāhām*): A son of Rehoboam (I Ch 11 19). E. E. N.

ZAIR, zê'ir (צָעִיר, *tsā'īr*): A city (of Edom?) where Jotham conquered the Edomites (I K 8 21). Site unknown. E. E. N.

ZALAPH, zê'laf (צָלָף, *tsālāph*): The father of Hanun who repaired the wall under Nehemiah (Neh 3 30). E. E. N.

ZALMON, zal'mon (צַלְמוֹן, *tsalmōn*), 'dark-colored': **I. 1.** A hill near Shechem (Jg 9 48), possibly the southern peak of Gerizim. **2.** An unknown locality (Ps 68 14; AV **Salmon**), perhaps the same as **1**, but more probably E. of the Jordan. *Jebel Ḥaurân* would satisfy the context.

II. One of David's chiefs (II S 23 28); in I Ch 11 29 called Ilai (q.v.). L. G. L.

ZALMONAH, zal-mō'na (צַלְמֹנָה, *tsalmōnāh*): A station of the Israelites between Mt. Hor and Punon (Nu 33 41 f.). It has not been identified. C. S. T.

ZALMUNNA, zal-mun'a (צַלְמֻנָּע, *tsalmunnā'*): One of the two Midianite princes mentioned in the second version of the story of Gideon's victory over the Midianites (Jg 8 5 ff.). He was captured and slain by Gideon (ver. 21). See GIDEON. E. E. N.

ZAMZUMMIM, zam-zum'im (זַמְזֻמִּים, *zamzummīm*): A race of giants inhabiting the territory later

occupied by the Ammonites, and called also Rephaim (q.v.) (Dt 2 20 =Zuzim [q.v.], Gn 14 5). C. S. T.

ZANOAH, za-nō'ā (זָנוֹחַ, *zānōaḥ*): 1. A town of Judah, in the Shephelah (Jos 15 34; Neh 3 13, 11 30), said to have been founded by the Calebite Jekuthiel (I Ch 4 18). Map II, D 1. 2. A town in the hill-country of Judah (Jos 15 56). Map II, D 3 (but identification uncertain). E. E. N.

ZAPHENATH-PANEAH, zaf''ę-nath-pa-nī'ā (צָפְנַת פַּעְנֵחַ, *tsāphᵉnath pa'nēaḥ*), **Zaphnath-paaneah** AV (Gn 41 45): An Egyptian name, given by Pharaoh to Joseph when he appointed him viceregent of Egypt. The more generally accepted meaning is 'the god speaks, and he [the bearer of the name] lives.' C. S. T.

ZAPHON, zē'fǫn (צָפוֹן, *tsāphōn*): A city of Gad, on the E. bank of the Jordan in the valley near Succoth (Jos 13 27). In Jg 12 1 "to Zaphon" should be read for "northward." The Jerusalem Talmud identifies it with the later *'Amathō*, probably the *Amathus* of Josephus, and also of Eusebius and Jerome, which was 21 m. S. of Pella. It is the modern *Amateh* just N. of the Jabbok at the mouth of the *Wâdy-er-Rugeih*. C. S. T.

ZARA, zē'ra, **ZARAH,** zē'rā. See ZERAH.

ZAREAH, zē'rę-ā, **ZARECH,** zē'rek. See ZORAH.

ZAREATHITE, zē'rę-ath-ait. See ZORATHITE.

ZARED, zē'red. See ZERED.

ZAREPHATH, zar'ę-fath (צָרְפַת, *tsārᵉphath*): A city of Phœnicia near Sidon, where Elijah was entertained by a poor widow, whose son he afterward brought to life (I K 17 9 ff.). It is mentioned (Ob ver. 20) as the future boundary of Israel. It is the Σάρεπτα of the N T (Lk 4 26) and the modern Arab. town *Ṣarafend*, near the seacoast on the road from Tyre to Sidon and 8 m. S. of Sidon. Map IV, C 3. The ruins of the older city lie nearer the sea on a promontory, and in the midst of them is the Crusaders' church on the traditional site of the widow's guest-room. C. S. T.

ZARETHAN, zar'ę-than (צָרְתָן, *tsārᵉthān*): A place probably in the Jordan Valley, W. of the river, near Adam (q.v.) (Jos 3 16 **Zaretan** AV). If we accept Moore's emendation of I K 7 46 ("at the ford of Adamah" for "in the clay ground"), a road joined it with Succoth (q.v.) E. of the Jordan. Solomon had his brass foundries near Z. (I K 7 46 [**Zartanah** AV] צְרֵרָתָה, *tsᵉrēdhāthāh*, II Ch 4 17). Zererah (צְרֵרָה, *tsᵉrērāh*, Jg 7 22) is supposed to be Zeredah (צְרֵדָה, *tsᵉrēdhāh*, I K 11 26), and identical with Zarethan. The Z. of I K 4 12 [**Zartanah** AV] is assumed to be the same place, though it seems to be located too far north. C. S. T.

ZARETH-SHAHAR, zē''reth-shē'har. See ZERETH-SHAHAR.

ZARHITE, zār'hait. See ZERAH.

ZARTANAH, zār'ta-nā. See ZARETHAN.

ZARTHAN, zār'than. See ZARETHAN.

ZATTHU, zat'thu. See ZATTU.

ZATTU, zat'u (זַתּוּא, *zattū'*): The ancestral head of a prominent post-exilic family (Ezr 2 8, 10 27; Neh 7 13, 10 14 [Zatthu AV]). E. E. N.

ZAVAN, zē'van. See ZAAVAN.

ZAZA, zē'za (זִזָא, *zāzā'*): The son of Jonathan, a Jerahmeelite (I Ch 2 33). E. E. N.

ZEAL, ZEALOUS: (1) In the O T these terms render Heb. *qānā'*, *qin'āh* (the root idea of which is 'to become red,' as in the face through strong emotion). The same words are frequently translated 'jealous' or 'envy.' The term is used of both God and man, and is indicative of intense regard for one's honor or rights, or of ardent devotion to a given cause (cf. Nu 25 11 f.; II K 10 16; Is 9 7, etc.). (2) In the N T, *ζῆλος*, 'zeal' (Jn 2 17; II Co 7 11; Ph 3 16; etc.), *ζηλωτής*, 'a zealot' (Ac 21 20, 22 3; I Co 14 12, etc.) and the verb *ζηλοῦν* (Gal 4 17 f.) reflect the O T usage and have the same range of meaning. E. E. N.

ZEALOT. See CANANÆAN.

ZEBADIAH, zeb''a-dai'ā (זְבַדְיָה, *zᵉbhadhyāh*, זְבַדְיָהוּ, *zᵉbhadhyāhū*), 'J" has bestowed': 1. One of the sons of Elpaal, a Benjamite (I Ch 8 15). 2. Another, named as son of Elpaal (I Ch 8 17). 3. One of the Benjamites who attached himself to David at Ziklag (I Ch 12 7). 4. The third son of Meshelemiah, one of the doorkeepers of the Temple (I Ch 26 2). 5. One of David's captains "of the host" (I Ch 27 7). 6. One of the Levites who accompanied the princes sent by Jehoshaphat to teach the people (II Ch 17 8). 7. The son of Ishmael, appointed by Jehoshaphat to be "the ruler of the king's matters" (II Ch 19 11). 8. One of those who returned with Ezra from the Exile (Ezr 8 8). 9. One of "the sons of the priests" who married foreign wives (Ezr 10 20). E. E. N.

ZEBAH, zī'bā (זֶבַח, *zebhaḥ*): A king of Midian, who with Zalmunna was pursued by Gideon as far as Karkor, E. of the Jordan. Gideon defeated their hosts and afterward captured the two kings. After he had taken vengeance on Succoth and Penuel, because they had refused to give him bread, he slew the kings, as his son feared to draw his sword against them (Jg 8 5 ff.; cf. Ps 83 12). C. S. T.

ZEBAIM, zę-bē'im. See POCHERETH-HAZZEBAIM.

ZEBEDEE, zeb'ę-dī (*Ζεβεδαῖος*), abbreviated from "Zebedaiah" (זְבַדְיָה, 'J" gives' or an Aramaic name; cf. the Palmyrene זבדא, also "Zabdi," I Ch 27 27): A fisherman, the father of two Apostles, James and John (Mt 4 21; Mk 1 20), husband of Salome (Mk 15 40; Mt 27 56). Nothing more is known of him. J. M. T.

ZEBIDAH, zeb'ī-dā (זְבִידָה, *zᵉbhīdhāh*, **Zebudah** AV), 'endowed': The mother of King Jehoiakim (II K 23 36). E. E. N.

ZEBINA, zę-bai'na (זְבִינָא, *zᵉbhīnā'*): One of those who married a foreign wife (Ezr 10 43). E. E. N.

ZEBOIIM, zę-boi'im, **ZEBOIM,** zę-bō'im *or* zī'-bo-im (צְבֹיִים, *tsᵉbhōyim*, צְבֹיִם, *tsᵉbhōyīm*, צְבֹאִים, *tsᵉbhō'yim*): One of the ancient cities of the plain that

joined in the revolt against Chedorlaomer (Gn 10 19; 14 2, 8) and was overthrown with Sodom and Gomorrah (Gn 19 25; Dt 29 23; Hos 11 8). Site unknown. E. E. N.

ZEBOIM (צְבֹעִים, *ts·bhō'īm*), 'hyenas': **1.** A valley mentioned in I S 13 18, probably the same as the Valley of Achor (Map III, G 5), or one of its lower tributaries, as the name survives in the neighborhood to-day. **2.** A town of Benjamin, probably in the same region as 1 (Neh 11 34). E. E. N.

ZEBUDAH, zę-biū'dā. See ZEBIDAH.

ZEBUL, zī'bŭl (זְבֻל, *z·bhul*): The ruler of Shechem under Abimelech. He was loyal to his master when Gaal and others plotted revolt, and succeeded in holding the city until Abimelech came and conquered Gaal (Jg 9 28-45). E. E. N.

ZEBULUN, zeb'yu-lən, **ZEBULUNITE,** zeb'yu-lən-ait. See TRIBE, TRIBES, §§ 2, 4.

ZECHARIAH, zec"a-rai'ā (זְכַרְיָה, *z·kharyāh*), 'J" remembers': **1.** The son of Berechiah, son of Iddo, the prophet (Zec 1 1; Neh 12 16). See ZECHARIAH, BOOK OF. **2.** The son of Jeroboam II, King of Israel (745–744 B.C., **Zachariah** AV; II K 14 29, 15 8, 11), and the last of the dynasty of Jehu. His reign lasted but six months, ending with his assassination by Shallum. **3.** A Reubenite chief (I Ch 5 7). **4.** A son of Meshelemiah, a Levite (I Ch 9 21, 26 2, 14). **5.** A son of Jehiel, a Benjamite, also called **Zacher** (I Ch 9 37, **Zecher** RV). **6.** A Levite Temple musician (I Ch 15 18, 20, 16 5). **7.** A priest of the time of David (I Ch 15 24). **8.** A son of Isshiah, a Kohathite priest, probably the same as 7 (I Ch 24 25). **9.** A son of Hosah, a Merarite Levite (I Ch 26 11). **10.** The father of Iddo, a Manassite (I Ch 27 21). **11.** One of the deputies of Jehoshaphat in his work of reform (II Ch 17 7). **12.** A son of Benaiah, an Asaphite Levite (II Ch 20 14), who encouraged Jehoshaphat in the war with Moab. **13.** A son of Jehoshaphat (II Ch 21 2). **14.** A priest, the son of Jehoiada, whose efforts at reformation were requited with violent death in the Temple by order of the king, Joash (II Ch 24 20-22). The peculiar sacrilegious nature of this crime caused it long to remain a type of the worst form of impiety, and as such is probably referred to in Mt 23 35; Lk 11 51 (cf. ZACHARIAS). **15.** A prophetic adviser of King Uzziah, who had "understandings" in the visions of God ("instruction in the seeing" RVmg.); possibly the "fear" of God is the right reading (II Ch 26 5). **16.** An Asaphite Levite (II Ch 29 13). **17.** A Kohathite Levite, an overseer of the repairs in the Temple in the days of Josiah (II Ch 34 12). **18.** A ruler of the house of God in the days of Josiah (II Ch 35 8). **19.** One of the "sons of Parosh," who returned with Ezra (Ezr 8 3). **20.** One of the "sons of Bebai," who returned with Ezra (Ezr 8 11). **21.** One of the "sons of Elam" (Ezr 10 26). **22.** One of those who stood by Ezra when he read the Law (Neh 8 4). **23.** A son of Amariah, a Judahite (Neh 11 4). **24.** Another Judahite, the son of Shiloni (Neh 11 5). **25.** A son of Pashhur, a priest (Neh 11 12). **26.** A son of Jonathan, an Asaphite priest (Neh 12 35, 41). **27.** A son of Jeberechiah, a contemporary of Isaiah (Is 8 2), identified by some as the author of Zec (chs. 12–14). (Cf. ZECHARIAH, BOOK OF, § 4.) A. C. Z.

ZECHARIAH, BOOK OF: The eleventh of the twelve books of the so-called Minor Prophets. It opens with the self-designation of the author as the son of Berechiah (1 1; cf. Neh 12 16) and, as is the case with Haggai (q.v.), identifies the time of the prophet with the second year of Darius, 520 B.C. It consists of two sections, different both in style and subject-matter. Of these, the first (chs. 1–8) contains messages dated with precision ("in the eighth month of the year," 1 1-6; "on the twenty-fourth day of the fourth month," 1 7-6 15; and "the fourth day of the ninth month of the fourth year of Darius," 7 1). The first message urges the returned exiles to give their allegiance to J"; the second, which is the longest of the three, consists of eight symbolic representations: (1) the chariots (1 7-17); (2) the four horns (1 18-21); (3) the measuring-line (2 1-13); (4) the vindication and purification of Jeshua the priest (3 1-10); (5) the golden candlestick (4 1-14); (6) the flying roll (5 1-4); (7) the woman in the ephah measure (5 5-11); (8) the chariots and horses (6 1-8). The third message (chs. 7, 8) is an inquiry as to the observance of the fast-days and a reassuring message of the favor of God.

1. Contents.

The outlook of this division of the book is Messianic, and is designed to show that all obstacles in the way of the realizing of Israel's hopes are to be removed. The style of the prophecy is markedly different from that of the pre-exilic prophets. The apocalyptic form of revelation takes a conspicuous place in it, and angelic mediation becomes necessary for the interpretation of the symbolism. The interest of religion is further concentrated largely in the Temple service; but a strongly ethical tone pervades it throughout, and the principle of righteousness is always kept in view.

2. General Characteristics.

The question raised with reference to the second part of the book (chs. 9–14) is whether this is the work of Zechariah, son of Iddo. Upon the ground of the style of the two parts and the historical presuppositions implied in each, the answer to this question is quite clearly in the negative. But the unity of chs. 9–14 is again called into question. Ch. 9 begins with a title: "The burden of the word of Jehovah upon the land of Hadrach"; ch. 12 also begins with a title: "The burden of the word of Jehovah concerning Israel." This would indicate a difference of address and subject-matter only, but there are also differences in style and type of thought between the sections thus introduced, and these seem to necessitate the ascription of the two sections to different authors.

3. Integrity of Zechariah.

Assuming that the two parts of chs. 9–14 issue from the same general age, the whole section has been assigned to different pre-exilic dates by some even to the days of Isaiah, the son of Amoz. Those who assign this early date to it ascribe the work to Zechariah, the son of Jeberechiah (cf. Is 8 2). Others find a very late date for the work (or works), perhaps the

4. Date of chs. 9-14.

3d cent. B.C. (Marti dates it as late as 160 B.C.). The chief ground for the post-exilic dating is the mention of the Greeks (9 13). This could not have been done before the days of Alexander the Great (Driver, Stade); but, on the other side, the mention of Ephraim in combination with Judah (9 13, 10 7), of Egypt and of Assyria in the same terms as in Hosea and Isaiah (10 10, 11, 9 11) have led many (Baudissin, Strack) to favor the pre-exilic dating. If this view be accepted, the reference to Greece in 9 13 is a corruption of the text.

LITERATURE: G. A. Smith in *Expos. Bible*; Driver in *The New Century Bible* (1907), and in *LOT*. A. C. Z.

ZECHER, zek'ẹr (זֶכֶר, *zekher*, Zacher AV): The ancestor of a Gibeonite family (I Ch 8 31, called Zechariah in I Ch 9 37). E. E. N.

ZEDAD, zî'dad (צְדָד, *tsᵉdhādh*): A place on the ideal N. border of Canaan (Nu 34 8; Ezk 47 15). Site unknown. E. E. N.

ZEDEKIAH, zed''ẹ-kai'ā (צִדְקִיָּהוּ, *tsidhqiyyāhū*), 'J" is righteous': 1. King of Judah from 597 to 586 B.C. He was the youngest son of Josiah, and was raised to the throne by Nebuchadrezzar, who deposed Jehoiachin. The king of Babylon further changed his name from Mathaniah to that by which he is commonly known (II K 24 17), though for what reason does not appear. Zedekiah was twenty-one years of age on his accession and very much lacking in courage and energy. Soon after his accession, messengers came from Moab, Ammon, and Tyre urging him to join a coalition against Babylon (Jer 27 3). The king's irresolute attitude made this the occasion of a controversy between the prophetic party, of which Jeremiah was the leading exponent, and the anti-Babylonian faction, consisting mainly of nobles or princes. The latter had also its prophet in Hananiah, who predicted that in two full years the yoke of Nebuchadrezzar should be broken (Jer 28 3). Despite the earnest words of Jeremiah, supported by Ezekiel, who was already in Babylonia, the anti-Babylonian side steadily gained ground, and in 588 Zedekiah was persuaded to undertake an open revolt. He was promptly joined by Ammon and Tyre, and an appeal was made to Egypt for horses and an auxiliary army (Ezk 17 15). The king of Babylon lost no time in meeting the rebels. He inaugurated a campaign, and laid siege to Jerusalem in 587. Meanwhile, Pharaoh-hophra was reported to be advancing with an Egyptian army. Upon hearing this, Nebuchadrezzar raised the siege—a step which was taken as the sign of assured success for the rebellion of Judah. Jeremiah was seized and, on the charge of treason, cast into a vile dungeon, with the consent of the king (Jer 38 6). Thence Zedekiah summoned him into his presence, asking for a prophetic utterance as to the will of J". The prophet fearlessly declared to him that the only condition upon which a personal and national catastrophe could be averted was to submit to Babylon. But the king was too weak to adopt and carry out the advice of the prophet in the face of the opposition of his nobles. The policy of resistance was adhered to, Nebuchadrezzar returned to the siege with greater vigor, and the city fell into his hands in 586. Zedekiah attempted to flee to the wilderness of Judæa toward the Jordan. He left the city under cover of the night through the southern gate, with a few followers. He was, however, overtaken and captured, and carried to Babylon. As a captive, he was subjected to the cruelty of having his sons put to death in his presence and then having his own eyes blinded. He passed the remainder of his days a prisoner in Babylon (II K 25 3-7). 2. A son of Chenaanah, one of the 400 prophets of Ahab (I K 22 11 f.) who encouraged the king to undertake the campaign against Syria. He was rebuked by the prophet Michaiah, son of Imlah, for false prophesying, but prevailed with the king. 3. A son of Maaseiah, a prophet in the days of Jehoiachin, whom Jeremiah denounced for false prophecy and immorality, predicting his summary punishment at the hands of Nebuchadrezzar (Jer 29 21-23). 4. A son of Hananiah, one of the princes in the days of Jehoiakim (Jer 36 12). 5. A son of Coniah (I Ch 3 16), probably the same as 1, but called the son of Jehoiakim as his successor. 6. One of those who signed the covenant with Nehemiah (Neh 10 1, Zidkijah AV). A. C. Z.

ZEEB, zî'eb *or* zîb (זְאֵב, *zᵉ'ēbh*), 'wolf': A 'prince' of Midian. According to the first version of the story, Z. was one of the leaders of the Midianite invasion of Israel in the days of Gideon, and was slain by the Ephraimites at the wine-press of Zeeb (Jg 7 24 f.). Site unknown. E. E. N.

ZELAH, zî'lā, **ZELA,** zî'la (צֶלַע, *tsēla'*): A town of Benjamin, where the family sepulcher of Kish, father of Saul, was located (Jos 18 28; II S 21 14). Site unknown. E. E. N.

ZELEK, zî'lek (צֶלֶק, *tseleq*): An Ammonite officer in David's army (II S 23 37; I Ch 11 39). E. E. N.

ZELOPHEHAD, zẹ-lō'fẹ-had (צְלָפְחָד, *tsᵉlōphᵉhādh*): A Manassite who died leaving only daughters, which was the occasion of legislation regarding heiresses (Nu 26 33, 27 1 ff., 36 2 ff.; Jos 17 3; I Ch 7 15). E. E. N.

ZELOTES, zẹ-lō'tîz. See CANANÆAN.

ZELZAH, zel'zā (צֶלְצַח, *tseltsaḥ*): A town, according to I S 10 2, on the border of Benjamin and Ephraim, near Rachel's tomb. C. S. T.

ZEMARAIM, zem''a-rê'im (צְמָרַיִם, *tsᵉmārayim*): 1. A city of Benjamin (Jos 18 22). Map III, G 5. 2. A mountain in Ephraim (II Ch 13 4). Site unknown. E. E. N.

ZEMARITE, zem'a-rait. See ETHNOGRAPHY AND ETHNOLOGY, § 11.

ZEMIRAH, zẹ-mai'rā (זְמִירָה, *zᵉmīrāh*, Zemira AV): The ancestral head of a family of Benjamites (I Ch 7 8). E. E. N.

ZENAN, zî'nan. See ZAANAN.

ZENAS, zî'nas (Ζηνᾶς): A Christian lawyer in Crete whom, with Apollos, Paul requests Titus to send on to him, being careful to see that they lacked nothing for their journey. It is uncertain whether he was a Jewish lawyer or a Roman advocate (Tit 3 12 f.). E. E. N.

ZEPHANIAH, zef″a-nai′ā (צְפַנְיָה, *tsᵉphanyāhū*), 'J″ hides,' or 'J″ is hidden': **1.** A son of Cushi, a prophet in the days of Josiah (cf. ZEPHANIAH, BOOK OF). **2.** A son of Maaseiah, the second priest under Zedekiah (II K 25 18; Jer 52 24). He occupied the office of arbiter of true and of false prophets (Jer 29 26), and was commissioned by the king with other important tasks (21 1, 37 3). After the capture of Jerusalem, he was taken to Riblah (Jer 52 24 f.). **3.** A son of Tahath, a Kohathite (I Ch 6 36). **4.** The father of Josiah, a contemporary of Zerubbabel (Zec 6 10, 14). A. C. Z.

ZEPHANIAH, APOCALYPSE OF: An apocryphal writing mentioned and quoted by Clement of Alexandria (*Strom.* V, 11 27), also named in the old lists of O T Apocrypha (*e.g.*, that of Nicephorus). Fragments of a Coptic translation of the work have been recovered and published, from which it appears that it was allied to the Apocalypse of Elias, and contained descriptions of heaven and of hell, and predictions of the Messiah (cf. Steindorff in *Texte u. Untersuch.* Neue Folge, II, 3a). A. C. Z.

ZEPHANIAH, BOOK OF: The ninth book in the collection of the Minor Prophets. The author names himself the son of Cushi, and traces his genealogy back to Hezekiah in the fourth remove. Why he should trace it as far and no farther, unless Hezekiah were a well-known person, is not explainable. But about the time to which the fourth generation would reach, the only noted Hezekiah was the well-known king of Judah. It has been quite convincingly argued, therefore, that Zephaniah was not only a prophet by vocation, but a prince of the royal blood. He could thus all the more impressively denounce the sins of the princes (1 8).

1. Author.

The book begins with an impressive announcement of the speedy coming of the Day of Jehovah, which will, at the same time, be the signal for the destruction of idolatry (1 2-6), a period of judgment for the leaders of Judah (1 7-13), and an awe-inspiring time for all (1 14-18). It may be averted by an earnest effort to know J″, and to do His will (2 1-3); but it will certainly come upon the Philistine country (2 4-7); it will sweep over Moab and Ammon (2 8-11), and turn northward to Assyria (resulting in the complete destruction of its capital, Nineveh, 2 12-14). Returning to Jerusalem, the prophet denounces the sins of the city and its leaders (3 1-8), and proclaims a judgment which will bring desolation upon evil-doers, but will leave the humble and God-fearing (the Remnant, q.v.) unscathed (3 9-13). The book ends with a comforting vision of the latter days, when the scattered children of Judah shall be restored to their home-land, and enjoy the favor of their God (3 14-20).

2. Contents.

There is no reason to doubt the genuineness of the book. Its date is fixed by the author himself as "the days of Josiah, the son of Ammon" or 639–610 B.C. (1 1). But the severe words spoken with reference to the character of the leaders make it probable that the prophecy was given before the reformation inaugurated by King Josiah (621). It is a mere conjecture that the special occasion of the prophet's coming forward in the name of J″ was furnished by the approach of the Scythians (628). The unity of the book is also generally unimpeached, with the exception of 3 14-20, which, on account of its form, is by many regarded as a production of the latter part of the Exile.

3. Critical Questions.

LITERATURE: Driver, Minor Prophets, in *Century Bible* (1907); G. A. Smith in *Expositor's Bible* (1898); A. B. Davidson in *Cambridge Bible* (1896); Nowack in *Handkom. z. A T* (1897). See also Driver, *LOT.* A. C. Z.

ZEPHATH, zī′fath (צְפַת, *tsᵉphath*): A town to the extreme S. of Judah, conquered by Judah and Simeon and called Hormah (q.v.) (Jg 1 17). The site is uncertain. E. E. N.

ZEPHATHAH, zef′a-thā (צְפָתָה, *tsᵉphāthāh*): A "valley" near Mareshah, according to the common text of II Ch 14 10. But the more probable reading (according to the LXX.) is "to the north of." E. E. N.

ZEPHI, zī′fai, **ZEPHO,** zī′fo (צֵפִי, *tsᵉphō*, צֵפִי, *tsᵉphī*): A clan-chieftain (and a clan) of Edom (Gn 36 11, 15; I Ch 1 30). E. E. N.

ZEPHON, zī′fŏn (צְפוֹן, *tsᵉphōn*, and **ZIPHION,** zif′i-ŏn, צִפְיוֹן, *tsiphyōn*): The ancestral head of the **Zephonites,** a clan of Gad (Nu 26 15, called **Ziphion** in Gn 46 16). E. E. N.

ZER, zẽr (צֵר, *tsēr*): A city of Naphtali. Site unknown (Jos 19 35). E. E. N.

ZERAH, zī′rā (זֶרַח, *zeraḥ*): **1.** A descendant of Esau and one of the "dukes" of Edom (Gn 36 13, 17; I Ch 1 17). **2.** The father of Jobal, King of Edom (Gn 36 33; I Ch 1 44), perhaps identical with **1.** **3.** A descendant of Judah and ancestor of the **Zerahites, Zarhites** AV (Gn 38 30; Nu 26 20; Jos 7 1, etc.). **4.** The ancestral head of a family or clan of Simeon, the **Zerahites, Zarhites** AV (Nu 26 13; I Ch 4 24). **5, 6.** The name of two Levites (I Ch 6 21, 41). **7.** Z. the "Ethiopian" (Heb. *kūshī, i.e.,* 'Cushite'), who invaded Judah in the days of Asa with an immense army, but was defeated (II Ch 14 9 ff.). The late record in Ch is the only authority for this event, and many scholars doubt its historicity. Some Egyptologists have identified Z. with Osorkon I or II of Egypt (22d dynasty); others think the Heb. *kūshī* refers to an Arabian chieftain. E. E. N.

ZERAHIAH, zer″a-hai′ā (זַרְחְיָה, *zᵉraḥyāh*), 'J″ hath dawned': **1.** A descendant of Aaron and, therefore, in the main line of the high-priestly succession (I Ch 6 6, 51). **2.** One of the "sons of Pahath-moab," who returned from exile with Ezra (Ezr 8 4). E. E. N.

ZERED, zī′red (זֶרֶד, *zeredh*): A torrent-brook of Moab, probably one of the upper tributaries of the *Wâdy Kerak* that flows past Kerak. Map I, F 11. (Nu 21 12, **Zared** AV; Dt 2 13 f.) E. E. N.

ZEREDAH, zer′ẽ-da, **ZEREDA,** zer′ẽ-dā (צְרֵדָה, *tsᵉrēdhāh*): The birthplace of Jeroboam, and the place where the metal-work for the Temple was cast (I K 11 26; II Ch 4 17, **Zeredathah** AV). See also ZARETHAN. It lay somewhere in the Jordan Valley. E. E. N.

ZEREDATHAH, zer″ę-dath′ā *or* zę-red′a-thā. See ZEREDAH.

ZERESH, zî′resh (זֶרֶשׁ, *zeresh*): The wife of Haman (Est 5 10, etc.). See ESTHER, § 6. E. E. N.

ZERETH, zî′reth (צֶרֶת, *tsereth*): The ancestor of a Tekoahite family (I Ch 4 7). E. E. N.

ZERETH-SHAHAR, -shê′har (צֶרֶת־הַשַּׁחַר, *tsereth-hah-shaḥar*, **Zareth-sharar** AV): A city of Reuben (Jos 13 19). Map II, H 2. E. E. N.

ZERI, zî′rai. See IZRI.

ZEROR, zî′rōr (צְרוֹר, *tsᵉrōr*): An ancestor of Saul (I S 9 1, **Zur** in I Ch 8 30, 9 36). E. E. N.

ZERUAH, zę-rū′ā (צְרוּעָה, *tsᵉrū'āh*): The widowed mother of Jeroboam I (I K 11 26). E. E. N.

ZERUBBABEL, zę-rub′a-bel (זְרֻבָּבֶל, *zᵉrubbābhel*, **Zorobabel** in Mt 1 12 AV), 'offspring of Babel,' in allusion to his foreign birth: One of the leaders of the Exile who returned to Palestine. Under him the altar was set upon its base in the second year of Darius (*circa* 520 B.C.), and the building of the Temple itself progressed through several years (Ezr 5 2, 6 15).

1. Connection with Sheshbazzar.

In Ezr 1 9, 11, 5 14, 16, it is stated that Sheshbazzar was entrusted with the task of bringing back the sacred vessels to Jerusalem. This must have preceded by quite an interval the arrival of Zerubbabel and his company (Ezr 2 2), and though both may have been of Davidic lineage and, therefore, logically governors of Judah, they are not to be identified, there being no reason why two names for the same individual should be used in nearly the same context (see SHESHBAZZAR).

2. Lineage of Zerubbabel.

In Hag, Ezr, Neh, Z. is called the son of Shealtiel, who, according to Mt 1 2, was the son of Jeconiah, but whom Lk 3 27 styles the son of Neri, a descendant of Nathan, Solomon's brother. I Ch 3 19 makes him the son of Pedaiah, the son of Jeconiah. Kittel, with the aid of the LXX., would emend this passage so as to read "Shealtiel" instead of "Pedaiah"; but this is hardly satisfactory. Probably, there were independent genealogical traditions, all which, however, agreed in making Z. of royal descent—two records calling him the grandson of Jeconiah, while a third traces his descent through a collateral royal branch.

3. The References in Zechariah.

Z. is mentioned by name in Zec 4 6 f., 9 f., and is given Divine encouragement and recognized as the rebuilder of the ruined city. Enigmatical, however, are the allusions to the "Branch" (3 8, 6 12). Logically, they should refer to Z., but the high priest Joshua is mentioned in the immediate context, and the strange utterance occurs, "he shall be a priest upon his throne." Probably, the original reference was to the Messianic expectations which clustered around Z., the reinstated Davidic prince (cf. Hag 2 23), but later the overshadowing influence of the priest resulted in an editorial reworking of the material, which left the Messianic element, but pointed it in a different direction. See also SERVANT OF JEHOVAH.

LITERATURE: Torrey, *The Composition and Historical Value of Ezra-Nehemiah* (1896); Sellin, *Serubbabel; Ein Beitrag zur Geschichte der Messianischen Erwartung und der Entstehung des Judenthums* (1898). See also his later work, *Zur Entstehungsgesch. der jüd. Gemeinde nach d. Bab. Exil.* (1901). A. S. C.

ZERUIAH, zer″yu-ai′ā (צְרוּיָה, *tsᵉrūyāh*): The mother of Joab, Abishai, and Asahel (I S 26 6; II S 2 13, 18, etc.; I K 1 7, etc.; I Ch 2 16, etc.), and according to II S 17 25, the daughter of Nahash, which is probably to be corrected to "Jesse," as in I Ch 2 16. She was, therefore, David's sister. C. S. T.

ZETHAN, zî′than (זֵיתָן, *zēthān*): A son of Jediael, a Benjamite (I Ch 7 10). E. E. N.

ZETHAR, zî′thār. See CHAMBERLAINS, THE SEVEN.

ZIA, zai′a (זִיעַ, *zīa'*): A family of Gadites (I Ch 5 13). E. E. N.

ZIBA, zai′ba (צִיבָא, *tsībhā'*): A servant of the house of Saul (II S 9 2, 16 4). Upon the death of Saul, he must naturally have given his allegiance to Mephibosheth, but the confusion into which his master's household fell led him to act for a time independently. David attached Ziba to Mephibosheth. But, during the rebellion of Absalom, he again became independent, and was even given Mephibosheth's estate, on the ground that his master had forfeited it by his treachery (II S 16 1-4). When David came back to Jerusalem, he divided the estate between Ziba and Mephibosheth (II S 19 24 ff.). A. C. Z.

ZIBEON, zib′ę-ǫn (צִבְעוֹן, *tsibh'ōn*), 'hyena': Apparently the name of an ancient Horite clan in Edom, later connected with the genealogy of Esau (Gn 36 2 [read "Horite," not "Hivite"; cf. ver. 20], 14, 20, etc.). E. E. N.

ZIBIA, zib′i-a (צִבְיָא, *tsibhyā'*). The head of a Benjamite family (I Ch 8 9). E. E. N.

ZIBIAH, zib′i-ā (צִבְיָה, *tsibhyāh*), 'gazelle': The mother of Joash, King of Judah (I K 12 1; II Ch 24 1). E. E. N.

ZICHRI, zic′rai (זִכְרִי, *zikhrī*, abbreviated from "Zechariah"): **1.** The son of Izhar, a Levite (Ex 6 21). **2.** A Benjamite (I Ch 8 19). **3.** Another Benjamite (I Ch 8 23). **4.** The son of Jeroboam, a Benjamite (I Ch 8 27). **5.** A son of Asaph, a Levite (I Ch 9 15). **6.** A descendant of Eliezer, a Levite (I Ch 26 25). **7.** The father of Eliezer, a Reubenite (I Ch 27 16). **8.** The father of Amasiah, a Judahite (II Ch 17 16). **9.** The father of Elishaphat, who was one of the conspirators with Jehoiada against Athaliah (II Ch 23 1). **10.** A "mighty man of Ephraim" (II Ch 28 7). **11.** A Benjamite, the father of Joel who was the overseer of a band left in Jerusalem by Nehemiah (Neh 11 9). **12.** The head of a priestly family in the days of Jehoiakim (Neh 12 17). E. E. N.

ZIDDIM, zid′im (הַצִּדִּים, *ha-tsiddīm*), 'the sides': A city of Naphtali; perhaps the same as *Ḥattim*, a little NW. of Tiberias (Jos 19 35). E. E. N.

ZIDKIJAH, zid-kai'jā. See ZEDEKIAH.

ZIDON *or* **SIDON,** zai'dŏn *or* sai'dŏn (צִידוֹן, *tsīdhōn*): Z. was the most influential ancient city of Phœnicia, for its importance through long centuries gave the name **Zidonians (Sidonians)** to the Phœnicians. It was located on the Phœnician coast about 20 m. N. of Tyre and the same distance S. of Beirût, on a small promontory jutting out into the sea, which gave protection for shipping on both sides of it. The earliest reference to it of value is that found in the Tell-el-Amarna letters of 1400–1300 B.C. Its governor, Zimrida, herein notifies the Egyptian king that the Amorite ruler, Aziri, is threatening Egypt's sovereignty over the Phœnician city. It was doubtless some time thereafter before Tyre outstripped Zidon in national importance. In the partition of Canaan among the tribes, Z. stood at the limits of Zebulun (Gn 49 13), and of Asher (Jos 19 28; here and in ‖s it is called great Zidon). The reference in Jg (1 31) leads us to infer that it was assigned to Asher. On the other hand, the Israelites probably fell into the meshes of Baal-worship (Jg 10 6) and consequently, under the authority and oppression of the Zidonians (Jg 10 12). In the times of David and Solomon, Tyre occupied the place of preeminence politically and commercially, at least while the influence of the Zidonian religion—*i.e.*, of Baal and Ashtoreth—permeated all too generally the life of the Israelites (cf. I K 11 5, 33). The marriage of Ahab and Jezebel, daughter of Ethbaal, King of the Zidonians, was a disastrous event for Israel (cf. I K 16 31-33, 18 18 f., 25-28, 40), for through it the paralyzing worship of Baal and Ashtoreth was officially introduced. Zidon was subordinate to Tyre for some centuries, but the appearance on this coast of the great Assyrian rulers of the 9th cent. encouraged and supported her independence, in order thereby to weaken Tyre, safe and secure on its island fortress. In 701 B.C. Sennacherib received Zidon's submission and set on its throne Tuba'al, but was obliged to leave Tyre unconquered. Its later rebellion against Assyrian authority led Esarhaddon, King of Assyria (681–668 B.C.), to destroy it about 678 B.C. It was, however, rebuilt, and throughout the period of the new Babylonian Empire occupied a prominent place among Phœnician cities. It fell under the condemnation of the prophet Joel for having participated in the sale of Hebrew captives as slaves (Jl 3 4-6). For the rebuilding of the Second Temple, the Zidonians sold the returned exiles cedar wood (Ezr 3 7). Z. was burned to the ground in 351 B.C. by Artaxerxes Ochus of Persia because of its rebellious spirit. Following the battle of Issus (333 B.C.) it, with other Phœnician cities, welcomed Alexander the Great as its lord. It became a subject of Rome in 64 B.C., but with its neighboring city, Tyre, enjoyed the rights of a free city. Z. and its people figure both in the activity of Christ (Mk 3 8; Lk 6 17; Mt 11 21, 22; Mk 7 24-30, etc.) and of the Apostles (Ac 12 20, 27 3). Since the days of the early Church Z. has seen some troublous times, for in the 12th and 13th cents. it was a battleground between the crusaders and the Saracens. The modern town has about 10,000 inhabitants and lies on the shore of the north harbor. I. M. P.

ZIDONIAN, zai-dō'ni-ăn *or* zi-. See ZIDON.

ZIF, zif: The ancient, or earlier, name of the second month of the old Hebrew year. See TIME, § 3. A. C. Z.

ZIHA, zai'hă (צִיחָא, *tsīḥā'*): **1.** The ancestral head of one of the divisions of the Nethinim (Ezr 2 43; Neh 7 46). **2.** An individual, overseer of the division of the Nethinim of the same name (Neh 11 21). E. E. N.

ZIKLAG, zik'lăg (צִקְלַג *tsiqlagh* [צִיקְלַג, I Ch 12 1, 20]): A city of Simeon (Jos 19 5; I Ch 4 30), later probably in the S. of Judah (Jos 15 31). At one time a Philistine city, it was given to David (I S 27 6), and was his residence until the death of Saul (I S 30 1, 14, 26; II S 1 1, 4 10; I Ch 12 1, 20). It is mentioned as a post-exilic town of Judah (Neh 11 28). It is usually identified with *Zuheilikah*, 11 m. ESE. of Gaza. C. S. T.

ZILLAH, zil'ă (צִלָּה, *tsillāh*), 'shadow': One of Lamech's wives (Gn 4 19 ff.). See LAMECH. E. E. N.

ZILLETHAI, zil'ę-thai (צִלְּתַי, *tsillᵉthay*, **Zilthai** AV): **1.** A son of El-paal, a Benjamite (I Ch 8 20). **2.** A Manassite chief (I Ch 12 20). E. E. N.

ZILPAH, zil'pā (זִלְפָּה, *zilpāh*): A maid of Leah, given as a concubine to Jacob, and the mother of Gad and Asher (Gn 29 24, 30 9 ff., etc.). There are many reasons why these marriages and births should be taken as referring to the union of tribes, or clans, rather than individuals. But there is as yet no generally accepted theory. See TRIBE, TRIBES, § 4. E. E. N.

ZILTHAI, zil'thai *or* -thê. See ZILLETHAI.

ZIMMAH, zim'ă (זִמָּה, *zimmāh*): The ancestral head of a family of Gershonite Levites (I Ch 6 20, 42; II Ch 29 12). E. E. N.

ZIMRAN, zim'răn (זִמְרָן, *zimrān*): The ancestral head of an Arabian clan (Gn 25 2; I Ch 1 32). E. E. N.

ZIMRI, zim'rai (זִמְרִי, *zimrī*), 'mountain-sheep': **I. 1.** King of Israel, about 890 B.C. (I K 16 9-20), after Elah, under whom he had been general. He found his master in a drunken condition, murdered him, and assumed the reins of government. His rule, however, lasted only seven days, and his crime was execrated in later days as one of peculiar atrocity (II K 9 31). He was attacked by Omri and died in the ruins of his own palace, which he had set on fire. **2.** A son of Salu of the tribe of Simeon (Nu 25 14). **3.** A son of Zerah and ancestor of Achan (I Ch 2 6). **4.** A descendant of Saul (I Ch 8 36, 9 42).

II. A locality whose kings are named (Jer 25 25) with those of Babylon and Elam. The name is, however, changed by some to "Nimri." A. C. Z.

ZIN, zin (צִן, *tsin*): Possibly a place (Nu 34 4; Jos 15 3) that gave its name to the surrounding district, the **wilderness of Zin,** which was a region of somewhat uncertain location and extent. It formed part of the southern boundary of Judah (Nu 34 3; Jos 15 1) and contained Kadesh (Nu 20 1), which, however, was so near its border as sometimes to be regarded as in the neighboring wilderness of Paran

(Nu 13 26). The wilderness of Zin thus seems to have lain south of a line drawn from Kadesh to the Arabah. See also PARAN. L. G. L.

ZINA, zai'nə (זִינָא, *zīnā'*): A Gershonite Levite (I Ch 23 10, called **Zizah** in ver. 11). E. E. N.

ZION, zai'ən. See JERUSALEM, § 16.

ZIOR, zai'ōr (צִיעֹר, *tsī'ōr*): A city of Judah (Jos 15 54). Map II, E 2. E. E. N.

ZIPH, zif, **ZIPHITE,** zif'əit (זִיף, *zīph*, זִיפִי, *zīphī*): **I. 1.** A son of Jehallelel of Judah (I Ch 4 16). **2.** A Calebite family name (I Ch 2 42), connected with **II, 1,** below. **II. 1.** A city in the fertile plateau SE. of Hebron, the modern *Tell Zif* (Jos 15 55). Map II, E 3. David took refuge there when fleeing from Saul (I S 23 14, 15, 24, 26 2), and the Ziphites, inhabitants of the city, sent word to Saul about David's place of concealment (I S 23 19, 26 1; cf. Ps 54, title [1]). **2.** A city of S. Judah (Jos 15 24), not yet identified, possibly connected with **I, 1,** above. C. S. T.

ZIPHAH, zai'fā (זִיפָה, *zīphāh*): A son of Jehaleel, a Judahite (I Ch 4 16). E. E. N.

ZIPHIMS, zif'imz. See ZIPH.

ZIPHION, zif'i-ən. See ZEPHON.

ZIPHRON, zif'rən (זִפְרוֹן, *ziphrōn*): A point on the ideal N. border of Canaan (Nu 34 9). Site uncertain. E. E. N.

ZIPPOR, zip'ōr (צִפּוֹר, *tsippōr*), 'bird' (sparrow?): The father of Balak, King of Moab (Nu 22 2, etc.). E. E. N.

ZIPPORAH, zip-pō'rā *or* zip'o-rā (צִפֹּרָה, *tsippōrāh*), 'bird': The daughter of Jethro (or Hobab) and wife of Moses (Ex 2 21, 4 25 f., 18 2). The tradition concerning her was not uniform (*e.g.*, what is said in 18 2 is not in exact harmony with 4 20 ff.). That the "Cushite" woman whom Moses married (Nu 12 1 f.) was the same as Z. is possible, but not certain. E. E. N.

ZITHRI, zith'rai. See SITHRI.

ZIV, ziv. See TIME, § 3.

ZIZ, ziz (צִיץ, *tsīts*): The name of an ascent (II Ch 20 16), on the way from Engedi (ver. 2) to the wilderness of Tekoa (ver. 20), which the Moabites and Ammonites had traversed in their attack on Judah and King Jehoshaphat. The letter ה, of the text, may be part of the name, and not the article, as there is a *Wâdy Ḥaṣaṣa* and plateau of the same name N. of Engedi. C. S. T.

ZIZA, zai'zə (זִיזָא, *zīzā'*): **1.** A Simeonite "prince" (I Ch 4 37). **2.** A son of Rehoboam and Maacah, the daughter of Absalom (II Ch 11 20). **3.** See ZINA. E. E. N.

ZIZAH, zai'zā. See ZINA.

ZOAN, zō'ən (צֹעַן, *tsō'an*; better known by its Gr. name, *Tanis*): A very ancient and important Egyptian city (Nu 13 22; Ps 78 12; Is 19 11, 30 4; Ezk 30 14) in the NE. of the Delta, the extensive ruins of which lie near the modern fishing-village of *Ṣân* (*i.e.*, Zoan). See Petrie, *Tanis*, in *EPF*, for notices of recent excavations. The kings of the 6th dynasty (2625–2475 B.C.) built a great temple at Tanis, which was enlarged under subsequent rulers and finally completed by Rameses II, who chose the city as his residence and adorned it with many beautiful buildings. Under the 21st dynasty Tanis was the capital of Egypt, and continued to be one of the chief commercial centers until it was finally superseded by the new city of Alexandria. L. G. L.

ZOAR, zō'ār (צוֹעַר, *tsō'ar*), 'small': One of the cities of the *kikkār*, or Dead Sea basin (Gn 13 10). It is also called Bela (14 2, 8). Lot and his daughters fled to Z. when Sodom was overthrown (19 20–23). The evidence that these "cities of the Plain" were located at the S. rather than at the N. end of the Dead Sea is overwhelming: (1) From Is 15 5 and Jer 48 34, it is reasonable to infer that Z. was a city of Moab, so that it was probably at the SE. corner of the Dead Sea (cf. Gn 19 37). (2) The victory of Chedorlaomer and his allies over the five kings of the plain in the Vale of Siddim, which was "full of slime pits" (Gn 14 10), is more easily explained on the assumption that these cities were at the S. end of the Dead Sea. (3) Ezekiel describes Sodom as on the "right," *i.e.*, the S. of Jerusalem (16 46). (4) On the other hand, Gn 13 10 does not require one to suppose that Lot, standing at Bethel (ver. 3), saw literally "all" that particular portion of the Dead Sea basin in which Z. was located; even "all" the Jordan Valley N. of the Dead Sea is not visible from Bethel. (5) Likewise, Dt 34 3 must not be urged literally, for no one has ever seen "Dan" from Mt. Nebo (cf. ver. 1). Post-Biblical writers and modern commentators are generally agreed that Z. was situated S. or SE. of the Dead Sea. Josephus placed "Zoara" in Arabia (*BJ*, IV, 8 4); Eusebius located the Dead Sea between "Zoara" and Jericho (*Onom.* 261); the recently discovered mosaic map of Medebah (near Mt. Nebo in Moab), dating from about 500 A.D., places Zoar at the SE. corner of the Dead Sea; Abulfeda, the Arab geographer of Hamath, described it as the capital of Edom; and Dimashki (c. 1300 A.D.), another Arab authority, placed it in the *Wâdy el-Aḥsâ* at the SE. corner of the Dead Sea. In short, this location is accepted by the great majority of recent authorities, including Delitzsch, Dillmann, Driver, G. A. Smith, Buhl, and many others. G. L. R.

ZOBAH, zō'bā, **ZOBA,** zō'bə (צוֹבָה, *tsōbhāh*, also spelled צֹבָה and צוֹבָא): An Aramæan principality, first mentioned in I S 14 47 as one of the enemies of Israel with whom Saul waged war. The Ammonites hired the Aramæans of Zobah to aid them against David, but the allied forces were defeated (II S 10 6, 8). Later, Hadadezer, King of Zobah, was routed by David at Helam, and the kingdom was made tributary (II S 8 3 ff.). Igal, one of David's captains, was from Zobah (II S 23 36). Winckler identifies it with the Aramæan principality known as *Subiti* in the Assyrian inscriptions which lay to the S. of Damascus. Others advocate an identification with Chalkis, situated on the slopes of Lebanon. The chief argument for the latter theory is the mention of Zobah as a source of copper (II S 8 8). But see METALS, § 1. J. A. K.

ZOBEBAH, zo-bî'bā (הַצֹּבֶבָה, *ha-tsōbhēbhāh*): Either a place- or a clan-name (I Ch 4 8).
E. E. N.

ZOHAR, zō'hār (צֹחַר, *tsōḥar*): **1.** The ancestral head of a clan of Simeon (Gn 46 10; Ex 6 15). See also ZERAH. **2.** The father of Ephron the Hittite (Gn 238, 25 8 f.). E. E. N.

ZOHELETH, zō'he-leth (זֹחֶלֶת, *zoḥeleth*), 'serpent': The name of a stone beside En-rogel (I K 1 9), a spring S. of Jerusalem, probably the modern *Bîr-Eiyûb* (Job's Well) at the mouth of Hinnom (so Paton, *Jerusalem in Bible Times*, 35 f., and G. A. Smith, *Jerusalem*, I, 109 f.). When Adonijah planned to make himself king, he sacrificed on the "serpent's stone," which may have been an ancient Jebusite place of worship and sacrifice. Others identify En-rogel with Gihon, the Virgin's Spring, and Z. with a rocky ascent (*Zeḥweileh*) opposite the spring, which leads to the village of *Silwân*. Smith, however, *loc. cit.*, states that the name *Zeḥweileh* seems to be applied to a stratum of rock running as far S. as *Bîr-Eiyûb*. C. S. T.

ZOHETH, zō'heth (זֹחֵת, *zōḥēth*): A son of Shimon, a Judahite (I Ch 4 20). E. E. N.

ZOPHAH, zō'fā (צוֹפָח, *tsōphaḥ*): The ancestor of an Asherite family (I Ch 7 35). E. E. N.

ZOPHAI, zō'fai *or* -fê. See ZUPH.

ZOPHAR, zō'fār (צוֹפַר, *tsōphār*): A Naamathite, and one of Job's friends (Job 2 11, 11 1, etc.). The Naamah here alluded to was probably not the one in Judah, but some other locality E. of the Jordan, or in Arabia. See also JOB. E. E. N.

ZOPHIM, zō'fim (צֹפִים, *tsōphīm*), 'watchmen': **1.** A 'field of watchmen' on Mt. Pisgah (Nu 23 14). The exact site is unknown. **2.** See RAMATHAIM.
E. E. N.

ZORAH, zō'rā, **ZOREAH,** zō'rē-ā (צָרְעָה, *tsor'āh*, **Zoreah,** Jos 15 33 AV, and **Zarech,** Neh 11 29 AV): A town in the Shephelah of Judah, mentioned with Eshtaol (Jos 15 33). Before the migration of the Danites to the north (Jg 18 2, 8, 11), it had belonged to the tribe of Dan. It was the home of Manoah, Samson's father (Jg 13 2, 25), and Samson was buried between Z. and Eshtaol (Jg 16 31). It was fortified by Rehoboam (II Ch 11 10), and was resettled after the Exile (Neh 11 29). Z. is the modern *Ṣur'ah*, 15 m. W. of Jerusalem on a hill 800 ft. above the *Wâdy eṣ-Ṣur'āh* ("valley of Sorek," Jg 16 4), through which runs the railway from Jaffa to Jerusalem. Map II, D 1. Across the *wâdy* to the S. lies *'Ain Shems* (Beth-shemesh). The *Wâdy eṣ-Ṣur'āh* offered easy access from the maritime plain to the hills about Jerusalem, and, therefore, Zorah, overlooking and commanding the valley, was an important place. C. S. T.

ZORATHITE, zō'rath-ait, **ZORITE,** zō'rait (צָרְעָתִי, *tsor'āthī*, I Ch 2 53, **Zareathite** AV 4 2, צָרְעִי, *tsor'ī*, I Ch 2 54): A Calebite family, which migrated from the S. of Judah to Zorah (q.v.), or descendants of the family which resettled Z. after the Exile. C. S. T.

ZOROBABEL, zo-rob'a-bel. See ZERUBBABEL.

ZUAR, zū'ar (צוּעָר, *tsū'ār*): A "prince" of Issachar (Nu 1 8, 2 5, etc.). E. E. N.

ZUPH, zuf (צוּף, *tsūph*): **I.** An ancestor of Samuel the prophet (I S 1 1; I Ch 6 35, called **Zophai** in 6 26). **II.** The land of Zuph (I S 9 5), a region in central Israel, probably connected with I as the place where the Zuphites lived. Location unknown. E. E. N.

ZUR, zūr (צוּר, *tsūr*), 'rock': **1.** A Midianite chieftain, slain by Israel (Nu 25 15, 31 8; Jos 13 21). **2.** See ZEROR. E. E. N.

ZURIEL, ziū'ri-el (צוּרִיאֵל, *tsūrī'ēl*), 'God is my rock': The son of Abihail (Nu 3 35). E. E. N.

ZURISHADDAI, ziū"ri-shad'dai, -shad'da-ai, *or* -shad'dê (צוּרִישַׁדַּי, *tsūrīshadday*), 'my rock is Shaddai' (the Almighty): A "prince" of Simeon (Nu 1 6).
E. E. N.

ZUZIM, ziū'zim (זוּזִים, *zūzīm*): A people of Ham, a district E. of the Jordan conquered by Chedorlaomer (Gn 14 5). They are mentioned between the Rephaim of Ashteroth-karnaim (in Bashan) and the Emim of Shaveh-kiriathaim (in Moab). Ham seems to have been a city of the country inhabited by Ammon, of which Rabbath-ammon (modern *Ammân*) was the chief city. In Dt 2 20 "Zamzummim" occurs as the Ammonite name of the original inhabitants of the territory N. of Moab, and these were probably the same as the Zuzim. Sayce (*Modern Crit. and the Monuments*) claims that the variations in the names can be accounted for by the cuneiform originals, and that the form in Dt gives the pronunciation, while that in Gn gives the name as it appeared on some Babyl. tablet. He is also of the opinion that *Ḥam* is another form of *Ammân*, which is explained in a similar way. If we can give credence to the archeological notes of Dt 2 10-20, the Zuzim were a part of the Rephaim (q.v.), as were also the Emim (a Moabite name). Possibly, the name has some connection with the ghosts of dead giants (see REPHAIM) as 'whisperers,' 'murmurers' (cf. Is 8 19). Some find in *Ziza'*, a ruin 20 m. S. of Rabbath-ammon, a trace of the name Zuzim. C. S. T.

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